

Ibn Qayyim al-Jauziyyah

Provisions *for the* Hereafter

1

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

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## **Second Edition**

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ISBN: 0-9703766-3-4

This edition published in January 2020 by;  
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# Table of Contents

<b>Translator's Introduction .....</b>	<b>V</b>
<b>Biography of Imam ibn Qayyim al-Jauziyyah .....</b>	<b>XII</b>
<b>Introduction By Ibn al-Qayyim .....</b>	<b>23</b>
Allah Creates and then Selects and Chooses Whomever He Wills	37
Allah's Choices Demonstrate His Oneness .....	43
Virtues of Makkah .....	53
Virtues of the First Ten Days of the Lunar Month of <i>Dhul-`Hijjah</i>	66
Which is Better, Lailatul-Qadr, or, Lailatul-Israa ? .....	71
Virtues of the Days of <i>Jumu`ah</i> and <i>`Arafah</i> .....	76
Allah Chooses What He Wills from All Types of Creation.....	84
All Mankind and Jinns Need to Know the Prophet of Allah.....	93
This Book .....	94
The Prophet's Family Lineage.....	96
Proofs that Prophet Isma'eel was the <i>Dhabee`h</i> not Prophet Is`haq .....	103
<b>The Prophet's <i>Seerah</i> (Life-Story).....</b>	<b>108</b>
The Prophet's Circumcision.....	122
The Women Who Nursed the Prophet.....	122
The Prophet's Caretakers .....	124
Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is Sent as Allah's Final Prophet and Messenger; the First Chapter of the Qur'an to be Revealed .....	125
Stages of the Islamic <i>Da`wah</i> (Call, or Message) .....	132
The Secretive Stage of the Islamic <i>Da`wah</i> .....	133
Names of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) .....	135
Meanings of the Messenger's Names .....	139

The First and Second <i>Hijrah</i> .....	151
The Prophet's Offspring.....	170
The Prophet's Paternal Uncles and Aunts .....	172
The Prophet's Wives .....	173
The Prophet's Slave-Girls .....	197
The Prophet's Freed Slaves .....	197
The Prophet's Servants .....	201
The Prophet's Scribes.....	202
The Prophet's Papers That Included Some Rulings of Islam.....	202
The Prophet's Letters to the Kings .....	204
The Mu'adh-dhinun, or Those Who Recited the <i>Adhan</i> (Call to the Prayer) for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).....	211
Commanders the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Appointed.....	213
The Prophet's Guards .....	216
Those Who Beheaded for the Prophet.....	217
The Prophet's Treasurer, Seal Holder, Shoes and <i>Siwak</i> Keeper and Doormen.....	218
The Prophet's Speakers and Poets.....	218
The Prophet's <i>Hudat</i> While Traveling .....	219
The Prophet's <i>Ghazwat</i> (Battles), Armies and Expeditions.....	220
The Prophet's Weapons and Furniture .....	222
Animals the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Owned.....	228
The Prophet's Guidance With Regards to Clothes .....	231
The Prophet's Guidance Regarding Foods .....	251
Manners of Eating .....	253
The Prophet's Guidance Regarding Marriage and Conduct with His Family.....	257
The Prophet's Guidance in His Sleep and Awareness.....	265
The Prophet's Guidance Regarding Riding Animals .....	275
The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Indulged in Business Transactions..	279
The Prophet's Guidance in Conduct and Dealings.....	288
The Prophet's Guidance When He Walked, Sat and Reclined....	291
The Prophet's Guidance Regarding Relieving the Call of Nature	296
The Prophet's Guidance Pertaining to Acts of <i>Fitrah</i> (the Tradition of Prophets).....	300
Trimming the Mustache .....	306

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The Prophet's Guidance in His Speech, Silence, Laughing and Crying .....	312
The Guidance of the Prophet in the Way He Gave Speeches .....	318
The Prophet's Guidance in the Acts of Worship.....	325
<i>Wudhu</i> (Ablution الوُضوء).....	325
The Prophet's Guidance Regarding Wiping Over the <i>Khuffs</i> (Leather Socks) and <i>Tayammum</i> .....	337
The Prophet's Guidance Regarding <i>Tayammum</i> .....	339



## 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 Allâh<sup>1</sup> as He should be feared and die not except in a state of Islâm<sup>2</sup>) [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*

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<sup>[1]</sup>[By doing all that He ordered and abstaining from all that He forbade].

<sup>[2]</sup>[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 ﴿٦﴾ 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* (Speech<sup>1</sup>), 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* (sin, heresy) and every *Dhalalah*<sup>3</sup> is in Hellfire.

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

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

[<sup>2</sup>ﷺ, or, (ﷺ) or, *Salla allahu `alaihi wa-sallam*; this statement means, may Allah's peace, honor and blessings be on him.]

[<sup>3</sup>]Meaning, those who invent the *Bid`ah*].

[<sup>4</sup>]['*Seerah*', is in reference to the Prophet's life-story].

Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), as well as, the *Fiqh*<sup>1</sup> learned from it. This is a book that is unique in that it explains the *Sunnah*<sup>2</sup> 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'<sup>3</sup>, *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*<sup>4</sup> 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

[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.]

Cause 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*<sup>1</sup>. 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*<sup>2</sup> 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](mailto: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 I`hyaa 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-Nabawiyah, 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 Abu<sup>1</sup> Abdullah Shams ad-Din<sup>2</sup> Muhammad<sup>3</sup>, ibn<sup>4</sup> Abu Bakr, son of Ayyub, son of Sa`d, son of `Huraiz, son of Makki, az-Zur`ii<sup>5</sup> and then the resident of Damascus.

He was born in the lunar month of *Safar* the year 691 AH (after the Hijrah<sup>6</sup>). 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

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[<sup>1</sup>‘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.]

[<sup>2</sup>Which was ibn al-Qayyim’s nickname].

[<sup>3</sup>Muhammad was ibn al-Qayyim’s given name].

[<sup>4</sup>‘Ibn’, means, ‘son of’, while, ‘Bint’, means, ‘daughter of’.]

[<sup>5</sup>From the town of Zur’, a village near Damascus; in the present time, it is called Azru’].

[<sup>6</sup>[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 AH<sup>1</sup>. 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*<sup>2</sup> 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 (سُبْحَانَهُ وَتَعَالَى) and

[<sup>1</sup>] [After the *Hijrah*].

[<sup>2</sup>] [‘*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 (سُبْحَانَهُ 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*<sup>1</sup>, 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*<sup>2</sup>, 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*<sup>3</sup>.

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<sup>[1]</sup>[Innovation in the religion].

<sup>[2]</sup>['*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.]

<sup>[3]</sup>['*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 *Quran* 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.*)<sup>1</sup>

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 castle<sup>2</sup>.”

### **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*<sup>3</sup>, *‘Hadith*, *Fiqh*, *Usul*<sup>4</sup>, inheritance<sup>5</sup> 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.

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[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 (سُبْحَانَهُ وَتَعَالَى) 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 willing<sup>1</sup>.




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<sup>[1]</sup>[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 المصنف

في

أخبار غير المصنف

## Introduction By Ibn al-Qayyim



All thanks and praises are due to Allah (سُبْحَانَهُ وَتَعَالَى), Lord of all that exists, the final triumph will truly be for those who fear and obey Allah (سُبْحَانَهُ وَتَعَالَى) and transgression is only started against those who are unjust. Verily, there is no deity worthy of worship except Allah, the *Ilah* (God) of the earlier and later creations, Sustainer of the heavens and earths, Owner and King of the Day of Judgment.

There is no success, except through Allah's obedience, nor might, except through being humble before His Might, nor richness, except by being meek to His Mercy, nor guidance, except by embracing His Light. There is no life, except by earning His good Pleasure, nor delight, except by earning closeness to Him. The heart can neither earn success, nor righteousness, except by being sincere to Allah (سُبْحَانَهُ وَتَعَالَى) and Loving Him, Alone.

Verily, it is Allah Who appreciates when He is obeyed, pardons and forgives when He is disobeyed, accepts the supplication when He is invoked and rewards when His call is complied with.

All thanks and praises are due to He, Whose Lordship is affirmed by all creations, Whose *Ilahiyyah*<sup>1</sup> is attested to, by all what He has fashioned. They all testify

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<sup>1</sup>[Which pertains to Allah (سُبْحَانَهُ وَتَعَالَى) being the only deity who has the right to be worshipped].

that He is Allah, none has the right to be worshipped except Him; a testimony attested to by His wonderful creation and the magnificent *Ayat* (signs, proofs, evidences, lessons, etc.) that He has endowed them with.

Verily, *sub`hana allahi wabi`hamdihi, `adada khalqihi, wa-ridha nafsihi, wa-zinata `arshihi, wa-midada kalimatih*<sup>1</sup>. Surely, there is no deity worthy of worship except Allah (سُبْحَانَهُ وَتَعَالَى) Alone, Who has no partners in His Lordship, just as He has no partner with Him in His Godship. There is none like unto Him, regarding His Self, His Actions and His Attributes.

[<sup>1</sup>Muslim (4905) narrated in the, *Sahih*, his authentic collection of *Hadith*, that Juwairiyah, the Prophet's wife, may Allah be pleased with her (رَضِيَ اللهُ عَنْهَا), reported that Allah's Messenger came out (of her house) in the morning as she was busy observing her dawn prayer in her place of worship. He came back in the forenoon and she was still sitting there. He said to her, "You have been in the same seat since I left you." She said, "Yes." The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

لَقَدْ قُلْتُ بَعْدَكَ أَرْبَعَ كَلِمَاتٍ ثَلَاثَ مَرَّاتٍ لَوْ وُزِنَتْ بِمَا قُلْتُ مُنْذُ  
الْيَوْمِ لَوَزَنَتْهُنَّ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ  
عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ."

"I recited four words (sentences) three times after I left you; if these words are weighed against what you have recited since morning, they would outweigh them. (These words are,) 'Sub`hana allahi wabi`hamdihi, `adada khalqihi, wa-ridha nafsihi, wa-zinata `arshihi wa-midada kalimatih. (Praised and Glorified be Allah according to the number of His creation, the pleasure of His Self, the weight of His Throne and the ink used in recording His words.)'"

Allah (سُبْحَانَهُ وَتَعَالَى) is the Great, truly the Great. All thanks are to Allah (سُبْحَانَهُ وَتَعَالَى) always and all praise and glory are due to Him in morning and afternoon. All praise is due to He Who is praised and glorified by the heavens and all that is in them, the stars and their orbits, the earth and its inhabitants, the seas and their fishes, stars, mountains, trees, animals, hills, sand, every wet and dry and everything dead and living,

﴿ تَسْبِيحٌ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴾

*(The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.)<sup>1</sup>*

I hereby bear witness that there is no God or Deity worthy of worship, except Allah (سُبْحَانَهُ وَتَعَالَى), Alone without partners, a statement (*Testimonial*) on which the heavens and earth were established and for which all creations were created.

This is a *Testimonial* for which Allah (سُبْحَانَهُ وَتَعَالَى) sent all His Messengers, revealed all His Books and legislated all what He legislated<sup>2</sup>. On account of this *Testimonial*, the scales<sup>3</sup> were brought forth, the records were established and the marketplaces that direct to Paradise and Hellfire were opened.

<sup>[1]</sup>[17:44]

<sup>[2]</sup>[Which is founded on *Tau`hid*, Allah's Islamic Monotheism].

<sup>[3]</sup>[Weighing Good against Evil].

Because of this *Testimonial*, creation (mankind and Jinns) were divided into believers and disbelievers, righteous and sinners. It is the origin of (or the reason behind) creation, [Allah's] Commandments, Reward and Punishment. It is the right that creation was created to fulfill. Verily, it is about this statement and fulfilling its obligations that Reckoning and the Questioning will be held, and consequently, receiving reward or punishment.

On this *Testimonial*, the *Qiblah*<sup>1</sup> was designated, the religion was founded and swords were raised high in the sake of *Jihad*<sup>2</sup>. It is Allah's right on all of His slaves. This *Testimonial* is the word of *Islam*<sup>3</sup>, the key to the *Dar as-Salam*<sup>4</sup> and the subject of which the earlier and later generations will be asked. Surely, the feet of every slave will not be moved from before Allah (سُبْحَانَهُ وَتَعَالَى), until he or she are asked about two matters, "Who did you worship," and, "How did you answer the Messengers?"<sup>5</sup>

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

[2][*Jihad* literally means, 'struggle', not, 'holy war', as the disbelievers, and sadly, some uninformed Muslims think. *Jihad* pertains to one's struggle against his own desires and the plots of the devil, striving hard to disobey them, and instead, obey Allah Alone. One of the best forms of *Jihad*, is for one to give himself up for the sake of Allah in battle against the disbelievers. Life is a continuous *Jihad* that ends when one sees the angel of death.]

[3][Islam means, total submission to Allah inwardly and outwardly.]

[4][Residence of Peace, meaning, Paradise.]

[5][At-Tirmidhi and ad-Darimi collected a *Hadith* from Abu Barzah al-Aslami, who reported that the Prophet of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, =

The answer to the first question is through implementing the implications of “*La ilaha illa-llah*” (None has the right to be worshipped except Allah) in knowledge, affirmation and action<sup>1</sup>.

The answer to the second question, is through fulfilling the implications of “*Muhammadun Rasulu-llah*”

= "لَا تَزُولُ قَدَمَا عَبْدٌ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ وَعَنْ عِلْمِهِ فِيمَ فَعَلَ وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَعَنْ جِسْمِهِ فِيمَ أَبْلَاهُ."

*“The slave’s feet will not be moved from their place on the Day of Resurrection, until he is asked about how he spent his life, what he did regarding the knowledge he earned, where he earned and spent his wealth and about his body how he spent its energy.”* At-Tirmidhi rendered this `Hadith authentic and graded it `Hasan (the lesser grade of authentic `Hadiths), *Sahih* (authentic). This is a unique `Hadith Terminology that at-Tirmidhi brought forth. It either refers to a grade that is between the *Hasan* and the *Sahih*. Or, it indicates that a `Hadith has two chains of narration, one `Hasan and the other *Sahih*. Allah (سُبْحَانَهُ) has the best knowledge.]

<sup>[1]</sup>[Allah the Exalted said,

﴿ فَاعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ ﴾

(So know [O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] that *Lâ ilâha illallâh* [none has the right to be worshipped but Allâh] and ask forgiveness for your sin) [47:19]. Therefore, one must believe in Allah’s Oneness, follow it by declaring this fact and then implementing its requirements, such as seeking Allah’s Pardon and Forgiveness.]

(Muhammad is Allah's Messenger) in knowledge, affirmation, obedience and acceptance<sup>1</sup>.

I hereby testify and attest that Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is Allah's slave and Messenger, the trustworthy in His Revelations, the best of His creation and Allah's emissary to His slaves. Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is he who was sent with the Right Religion and the Straight Path. Allah (سُبْحَانَهُ وَتَعَالَى) sent him as a mercy to all that exists, a leader for those who fear and obey Allah (*Al-Muttaqun* (the Pious)) and a proof against all creations.

Allah (سُبْحَانَهُ وَتَعَالَى) sent Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) after a period of time during which he did not send a Prophet, and through him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), He guided to the best way and the clearest path. Allah (سُبْحَانَهُ وَتَعَالَى) commanded His slaves to obey, support, honor and love the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and to fulfill his rights. Allah, the Exalted, closed all doors to Paradise, except through the door that passes through Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and it will only open therewith. Allah (سُبْحَانَهُ وَتَعَالَى) opened Muhammad's heart, raised high his fame and removed his burden. Verily, Allah (سُبْحَانَهُ وَتَعَالَى) placed humiliation and disgrace on those who defy the Prophet's commands and religion. In the, Musnad

[1][Allah the Exalted said,

﴿ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ

حَفِيفًا ﴾

(*He who obeys the Messenger [Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ], has indeed obeyed Allâh, but he who turns away, then we have not sent you [O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] as a watcher over them*) [4:80]. Thus, one must believe in the Prophet (Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), declare this fact and obey and honor him.]

(`Hadith no. 4868), collected by Imam Ahmad [ibn `Hanbal], there is a `Hadith that Abu Munib Al-Jurashi collected from Abdullah ibn Umar, who said that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

«بُعِثْتُ بِالسَّيْفِ بَيْنَ يَدَيِ السَّاعَةِ حَتَّى يُعْبَدَ اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي وَجُعِلَ الذُّلَّةُ وَالصَّغَارُ عَلَى مَنْ خَالَفَ أَمْرِي وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»

*“I was sent with the sword just before the Last Hour so that Allah Alone is worshipped without partners. Verily, my provision was made under the shadow of my spear (in jihad), and humiliation and disgrace were placed on those who defy my matter (religion, way, Sunnah, commands). Verily, he who imitates a people, is one of them.”<sup>1</sup>*

And just as Allah (سُبْحَانَهُ وَتَعَالَى) placed humiliation and disgrace on those who defy Muhammad's religion, He ordained might for those who obey and follow him. Allah (سُبْحَانَهُ وَتَعَالَى) the Exalted said,

﴿وَلَا تَهِنُوا وَلَا تَحْزِنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

*(So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers)<sup>2</sup>,*

<sup>[1]</sup>[Shaikh Al-Albani rendered this `Hadith authentic, in his book, Irwa' al-Ghalil, `Hadith no. 1269].

<sup>[2]</sup>[3:139]

﴿ وَاللَّهُ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ ﴾

(But honor, power and glory belong to Allâh, and to His Messenger (Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and to the believers)<sup>1</sup>,

﴿ فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمُ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ ﴾

(So be not weak and ask not for peace (from the enemies of Islâm) while you are having the upper hand. Allâh is with you)<sup>2</sup>,

﴿ يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴾

(O Prophet (Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)! Allâh is Sufficient for you and the believers who follow you)<sup>3</sup>, meaning, Allah Alone is Sufficient for you and for your followers, and therefore, you need none else!

There are several meanings for the last *Ayah*. The first, is that, 'and', in the ayah is in reference to Allah (سُبْحَانَهُ) being Sufficient [for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Sufficient for the believers]. The second meaning is that, Allah will suffice for you and for those who follow you; this is the best meaning. The third meaning, as for the believers who follow you, Allah, the Exalted, is Sufficient for them. The fourth, yet invalid meaning is, Allah (سُبْحَانَهُ وَتَعَالَى) is Sufficient for you and also the believers are sufficient for

<sup>[1]</sup>[63:8]

<sup>[2]</sup>[47:35]

<sup>[3]</sup>[8:64]

you. Even though some people agreed with the fourth meaning, it is invalid and we should not accept it as the meaning for this *Ayah*. Sufficing is for Allah (سُبْحَانَهُ وَتَعَالَى) Alone, just as in the case of trusting, fearing, obeying and worshipping.

Allah the Exalted said in another *Ayah* (verse),

﴿ وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي آتَاكَ  
بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴾

(*And if they intend to deceive you (O, Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), then verily, Allâh is All-Sufficient for you. He it is Who has supported you with His Help and with the believers.*)<sup>1</sup>

Therefore, there is a difference between being Sufficing (*Hasb* in Arabic) and giving support (*Ta`yeed* in Arabic). Allah (سُبْحَانَهُ وَتَعَالَى) stated that He Alone is Sufficient and that He helps through His Aid and through the believers' support.

Also, Allah, the Exalted and Most Honored (سُبْحَانَهُ وَتَعَالَى), praised the people of *Tau`hid*<sup>2</sup> who trust in Him, those slaves who believe that Allah Alone is Sufficient for them. Allah (سُبْحَانَهُ وَتَعَالَى) said,

﴿ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ  
فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴾

<sup>[1]</sup>[8:62]

<sup>[2]</sup>[Those who believe in Allah's Oneness in the Lordship and Godship, affirm His Attributes and worship none, except Him].

(Those (believers) unto whom the people (the hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).")<sup>1</sup>

They did not say, "Allah and His Messenger are sufficient for us." If this was their statement for which the Lord, the Most High, praised them, then why would Allah, the Exalted, say to His Messenger, *salla allahu `alaihi wa-sallam*, "Allah is Sufficient for you and also the believers are sufficient for you", when the Prophet's followers stated that the Lord (سُبْحَانَهُ وَتَعَالَى) Alone is Sufficient for them? They did not associate the Messenger, *salla allahu `alaihi wa-sallam*, with Allah, the Exalted, with regards to being Sufficient for them, so why would Allah allow them to associate themselves with Him in being sufficient for His Messenger. This idea is indeed impossible and manifestly false.

Allah (سُبْحَانَهُ وَتَعَالَى) said in another *Ayah*,

﴿ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴾

(Would that they were contented with what Allâh and His Messenger gave them and had said: "Allâh is Sufficient for us. Allâh will give us of His Bounty, and (also) His Messenger (from alms, etc.). We implore Allâh (to enrich us).")<sup>2</sup> Allah (سُبْحَانَهُ وَتَعَالَى) used the word 'give' (coming from

[1][3:173]

[2][9:59]

the word ‘*Itaa*’ in Arabic) when He mentioned Himself and then His Messenger, just as He said in another *Ayah* [59:7],

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ ﴾

(*And whatsoever the Messenger (Muhammad ﷺ) gives you, take it.*) However, Allah, again, made sufficing exclusive for Himself, Alone. He did not say, “They said, ‘Allah and His Messenger are sufficient for us.’” Rather, He made sufficing one of His exclusive rights.

Further, Allah, ta`ala, said [that the believers said],

﴿ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴾

(*We implore Allah [to enrich us]*)<sup>1</sup> Allah (سُبْحَانَهُ وَتَعَالَى) did not mention His Messenger here, but made imploring directed to Him Alone, just as He, the Exalted, said [in another part of the Qur’an],

﴿ فَإِذَا فَرَغْتَ فَانصَبْ ۖ وَإِلَىٰ رَبِّكَ فَارْغَبْ ﴾

(*So when you have finished (your occupation), devote yourself for Allâh’s worship. And implore your Lord Alone.*)<sup>2</sup> Consequently, *ar-Raghbah* (imploring), *at-Tawakkul* (trusting), *al-Inabah* (returning) and *al-`Hasb* (being Sufficient) are all for Allah Alone, just as in the case of *al-`Ibadah* (worshipping), *at-Taqwa* (obeying and

[1][9:59]

[2][94:7-8]

fearing) and *as-Sujud* (Prostrating), they are performed for Him Alone. Also, *an-Nadhr* (vowing) and *al-'Hilf* (swearing) are for and by Allah Alone. Allah (سُبْحَانَهُ وَتَعَالَى) said in a similar *Ayah* (verse),

﴿ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ﴾

(*Is not Allah Kafi His slave*)<sup>1</sup>, that is, Sufficient, because the, 'Kafi', and the, 'Hasb', carry the same meaning [in Arabic].

In this *Ayah*, Allah the Exalted and Most Honored stated that He Alone is *Kafi* for His slave. Therefore, why would Allah

(سُبْحَانَهُ وَتَعَالَى) make Himself partner to the Prophet's followers with regards to being Sufficient or *Kafi*?

Might (glory), sufficiency and receiving aid are given according to the degree of one's following the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Guidance, success and safety [from Allah's Torment] are also a consequence of the degree of one's following the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Surely, Allah (سُبْحَانَهُ وَتَعَالَى) has tied earning happiness in this life and the Last Life to following the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and connected misery in both lives to defying him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Therefore, those who follow the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) will earn guidance and peace, success and might, sufficiency and aid, support and assistance, as well as, a delightful life in this world and in the Hereafter. Those who defy the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) will earn disgrace and humiliation, fear and misguidance, failure and misery, both in this life and in the Hereafter. He, peace be upon him, swore that,

<sup>[1]</sup>[39:36]

"لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وُلْدِهِ وَوَالِدِهِ  
وَالنَّاسِ أَجْمَعِينَ."

*"One of you will not attain Eman (Faith), until and unless, I become dearer to him than his offspring, parents and all other people."*<sup>1</sup>

Also, Allah the Most Honored swore that they will not believe, those who do not refer to the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) for judgment, regarding every dispute that arises between them, then accept his judgment, feel no annoyance in their hearts regarding it, and then submit to it with full submission. Allah, the Exalted said,

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ  
يَكُونُوا لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ﴾

*(It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision.)*<sup>2</sup> Hence, Allah (سُبْحَانَهُ وَتَعَالَى) ended all choice after He and His Messenger issue their decision, and therefore, no believer can choose any other decision after the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) issued his decision. Rather, when the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) orders, then his order

<sup>[1]</sup>[Al-Bukhari and Muslim collected this `Hadith. Muslims consider the authentic collections of `Hadith collected by al-Bukhari and then Muslim, to be the most authentic books after the Qur'an].

<sup>[2]</sup>[33:36]

must be carried out. However, one has a choice to accept or refuse statements made by anyone else, except in the case of those who have knowledge in the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his *Sunnah*. In this case, one is *allowed*, not *obliged*, to follow that statement<sup>1</sup>, because no one is *required* to follow anyone's statement, except the statements of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The best we could say about the statements of anyone else except the Messenger, (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), is that one *can* accept them, but if he did not, he will not be disobeying Allah (سُبْحَانَهُ وَتَعَالَى) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Can this be compared to the statements of he whose decision is ordained on all responsible adults, who are all forbidden from disobeying him and required to abide by his statements rather than the statements of anyone else? None has the right to issue a decision or make a statement after the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) issued his decision or made a statement, just as none is allowed to legislate, except the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) [who does so by Allah's Leave]. Everyone else can be obeyed only when they command what the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) commands and prohibit what the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prohibits. Thus, they will be merely delivering and conveying, rather than starting and initiating.

So far as those who start statements and establish foundations according to their own understanding and comprehension, then the *Ummah* (Muslim Nation) is not obliged to obey them nor refer to them for judgment, unless and until, they are evaluated according to what the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) brought forth. Then if their statements conform to and agree with the Messenger's way,

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<sup>[1]</sup>[if it does not contradict an *Ayah* or a Prophetic *Hadith*].

thus earning authenticity, they will be accepted. Otherwise, if they defy the Messenger's way, they must be rejected and discarded. If one is not sure, then one should hesitate to render a definite decision. The best one could say about this case is that one is *allowed* to accept or refuse such statements, and to issue a *Fatwa*<sup>1</sup> based on them, if one accepts and agrees with them. However, one is not *required* or *obliged* to follow this type of decision or opinion.

### **Allah Creates and then Selects and Chooses Whomever He Wills**

Allah (سُبْحَانَهُ وَتَعَالَى), Alone, creates and chooses whom He will from among His creation. Allah (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ﴾

(*And your Lord creates whatsoever He wills and chooses.*)<sup>2</sup>  
The meaning for 'chooses ('*Yakhtar*', in Arabic)', does not pertain to Allah being the Creator Who chooses what He will to create, as followers of *al-Kalam*<sup>3</sup> claim. Rather, this meaning is not desired here, since Allah (سُبْحَانَهُ وَتَعَالَى) said before that He,

[<sup>1</sup>]'*Fatwa*', means, 'religious decision or decree', that relies on or is derived from the general texts of the Qur'an and the *Sunnah*].

[<sup>2</sup>][28:68]

[<sup>3</sup>][Who rely on philosophy and their own understanding, whims, desires and limited comprehension to provide answers to questions that otherwise, have answers in the Qur'an and *Sunnah*.]

﴿ يَخْلُقُ ﴾

(*creates*), and that He creates,

﴿ مَا يَشَاءُ ﴾

(*..whatsoever He wills.*) However, the meaning of, 'chooses', pertains to Allah (سُبْحَانَهُ وَتَعَالَى) selecting and designating, after He creates. Hence, Allah's choosing to create comes before starting creation, while choosing from among His creation comes after and is more exclusive. Therefore, the meaning stops at Allah's statement,

﴿ وَيَخْتَارُ ﴾

(*and chooses*), while the next statement,

﴿ مَا كَانَ لَهُمُ الْخِيَرَةُ ﴾

(*no choice have they*)<sup>1</sup>, affirms that they have no say in this 'choosing (or selecting)'. The choice is for the Creator Alone, and just as He Alone creates, He Alone chooses from His creation. None has the Ability to create, and choose after that, except Allah. He, all praise is due to Him, knows His choices and what pleases Him. He knows what is suitable to be chosen and what is otherwise. None else has even the least share in this Attribute.

<sup>[1]</sup>[28:68]

Some people who are not capable of investigating proper meanings said that Allah's statement,

﴿ مَا كَانَ لَهُمُ الْخِيَرَةُ ﴾

(*ma-kana lahumu-l-khiyarah*) means, He chooses for them what they had a choice (or preference) in choosing. This is an invalid meaning for several reasons.

Among the reasons is that Allah the Most Honored stated that the *Kuffar* (disbelievers) offered suggestions as to who Allah should choose [for His Messages] and wanted this to be their prerogative. Allah (سُبْحَانَهُ وَتَعَالَى) rejected this suggestion and stated that He Alone chooses,

﴿ وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ  
 أَهْمُ يَقْسِمُونَ رَحْمَةَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي  
 الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ  
 بَعْضًا سَخِرِيًّا وَرَحْمَةُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴾

(And they say: "Why is not this Qur'an sent down to some great man of the two towns (Makkah and Tâ'if)?" Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is better than the (wealth of this world) which they amass.)<sup>1</sup>.

<sup>1</sup>[43:31-32]

Allah the Exalted rejected their attempt to choose and select instead of His choice and stated that this is not their right. Rather, this decision is exclusively for He Who Alone decides matters of livelihood that pertain to their provisions and life-terms. He Alone chooses whom He wills to bestow His Favor on, on account of His knowledge in His choices and in those who deserve or do not deserve receiving His Favor. It is He Who has raised some of them above others in grade and divided the provisions among them. He Alone renders decision about all this. Therefore, in this *Ayah*<sup>1</sup>, Allah (سُبْحَانَهُ وَتَعَالَى) states that He Alone creates and chooses [whomever He wills], and He knows best whom to choose. Allah the Exalted (سُبْحَانَهُ وَتَعَالَى) said in another *Ayah*,

﴿ وَإِذَا جَاءَ تَهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ  
رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ﴾

*(And when there comes to them a sign (from Allâh) they say: "We shall not believe until we receive the like of that which the Messengers of Allâh had received." Allâh knows best with whom to place His Message.)*<sup>2</sup>

In this *Ayah*, Allah (سُبْحَانَهُ وَتَعَالَى) asserts that He knows best those who are suitable to receive His Bounty, Honor and being entrusted with the Message and Prophethood.

Further, Allah (سُبْحَانَهُ وَتَعَالَى) asserts His being Free from the implication of the *Kuffar*'s suggestion, which entails His having a partner in choosing,

<sup>[1]</sup>[28:68]

<sup>[2]</sup>[6:124]

﴿ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴾

(No choice have they [in any matter]. Glorified is Allâh, and exalted above all that they associate [as partners with Him].)<sup>1</sup> The kind of *Shirk*<sup>2</sup> that Allah (سُبْحَانَهُ وَتَعَالَىٰ) negates and declares that He is Free from, does not imply the existence of another creator with Him<sup>3</sup>. Think about this meaning, because it is very delicate.

Moreover, Allah (سُبْحَانَهُ وَتَعَالَىٰ) said in a similar *Ayah* (verse) in *Surat al-`Hajj*, chapter 22:73-76,

﴿ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذَبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ﴾ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿

(Verily, those on whom you call besides Allâh, cannot create [even] a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are [both] the seeker and the sought. They have not estimated Allâh His Rightful Estimate. Verily, Allâh is All-Strong, All-Mighty), then said,

[1][28:68]

[2][Polytheism].

[3][Still, Allah (سُبْحَانَهُ وَتَعَالَىٰ) glorifies Himself from this and considers it *Shirk* (Polytheism)].

﴿ اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ  
بَصِيرٌ ﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ  
الْأُمُورُ ﴿

(*Allâh chooses Messengers from angels and from men. Verily, Allâh is All-Hearer, All-Seer. He knows what is before them, and what is behind them. And to Allâh return all matters [for decision].*) Allah (سُبْحَانَهُ وَتَعَالَى) said in *Surat al-Qasas*,

﴿ وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴾

(*And your Lord knows what their breasts conceal, and what they reveal*)<sup>1</sup>, and in *Surat Al-An`am*, 6:124,

﴿ اللَّهُ أَعْلَمُ حَيْثُ يُجْعَلُ رِسَالَتَهُ ﴾

(*Allâh knows best with whom to place His Message.*)<sup>2</sup> Allah (سُبْحَانَهُ وَتَعَالَى) mentions His Action, of endowing whomever He wills with whatever He wills, and states that this occurs through and on account of His knowledge of them deserving being endowed and chosen. Contemplate the meaning of these *Ayat* (verses) and you will find this meaning apparent in them, and Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge.

Also, this *Ayah* [28:68] came after Allah's statement,

<sup>[1]</sup>[28:69]

<sup>[2]</sup>[6:124]

﴿ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٦٥﴾ فَعَمِيَتْ  
 عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٦٦﴾ فَأَمَّا مَنْ تَابَ وَآمَنَ  
 وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ ﴿٦٧﴾ وَرَبُّكَ يَخْلُقُ  
 مَا يَشَاءُ وَيَخْتَارُ ﴿٦٨﴾ ﴾

*(And [remember] the Day [Allâh] will call to them, and say: "What answer gave you to the Messengers?" Then the news of a good answer will be obscured to them on that Day, and they will not be able to ask one another. But as for him who repented [from polytheism and sins], believed [in the Oneness of Allâh, and in His Messenger Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ], and did righteous deeds [in the life of this world], then he will be among those who are successful. And your Lord creates whatsoever He wills and chooses.)<sup>1</sup> Therefore, just as Allah (سُبْحَانَهُ وَتَعَالَى) created them Alone, He chose from them those who repent, believe and perform righteous, good deeds. They became the chosen few from among His slaves and the best from among His creation. This choice was based on Allah's wisdom and knowledge of those who deserve to be chosen. It is not based on the choice that the *Mushriks* (polytheists) made and suggested. Truly, all praise and glory are due to Allah, He is Free from the *Shirk* they ascribe to Him.*

### **Allah's Choices Demonstrate His Oneness**

When you contemplate the creation you will realize the fact that Allah's choices and selections demonstrate His

<sup>[1]</sup>[28:65-68]

Lordship, Oneness and perfect Wisdom, Knowledge and Ability. You will know that Allah (سُبْحَانَهُ وَتَعَالَى) is the One and only Deity worthy of worship, having no partner who creates as He creates, chooses as He chooses and reigns or rules as He reigns and rules.

Allah's choosing, directing and selecting, which are observed throughout this universe, are among the greatest signs of His Godship and attestations to His Oneness, perfect Attributes and the truth of His Messengers. We will mention some of these selections, so as to draw the attention to other selections, indicative of what is beyond them.

Allah (سُبْحَانَهُ وَتَعَالَى) created the heaven and made it seven heavens. He chose the highest among the seven heavens as the residence of the angels nearest to Him, selected it to be the closest to His *Kursi* (literally, a footstool) and *'Arsh* (Allah's Throne) and placed in it those whom He chose from among His creation. Therefore, the seventh heaven has a virtue and a status above the rest of the heavens; even if its only virtue is its being the closest and nearest to Allah (سُبْحَانَهُ وَتَعَالَى) the Blessed the Ever-High, it will be sufficient alone.

Choosing and selecting in this manner, especially since the heavens are made of the same substances, are among the clearest evidences to Allah's perfect Ability and Wisdom and that He creates what He wills and then chooses.

Allah (سُبْحَانَهُ وَتَعَالَى) also chose *Jannat al-Firdaus* (the *Firdaus* Paradise) above all other paradises. He selected *al-Firdaus* by making *His Throne* its roof.

Some *Athar*<sup>1</sup> suggest, in regards to *al-Firdaus*, “Allah (سُبْحَانَهُ وَتَعَالَى) planted its trees with His own Hand and selected it to be the dwelling of the best of His creation.”<sup>2</sup>

[<sup>1</sup>*Athar*, means, whatever is recorded from ancestry, in this case, whatever proceeded from the Prophet and other than the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The best meaning is that *Athar* is in reference to whatever was collected from *as-Salaf as-Sali'h*, the companions, the next generation after the companions (*at-Tabi'in*) and the next generation after the *Tabi'in* (*Tabi'i at-Tabi'in*). This is the best meaning, since it distinguishes between what the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said and what others said. Refer to, *Al-Hadithu Hujjatun bi-Nafsihi fi al-Ahkami wa-l-Aqa-id*, by al-Albani, which Allah blessed me to translate for, Dar at-Turath al-Islami.]

[<sup>2</sup>Al-Bukhari narrated that Abu Hurairah said, “The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ آمَنَ بِاللَّهِ وَبِرَسُولِهِ وَأَقَامَ الصَّلَاةَ وَصَامَ رَمَضَانَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ جَاهِدَ فِي سَبِيلِ اللَّهِ أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا" فَقَالُوا يَا رَسُولَ اللَّهِ أَفَلَا تُبَشِّرُ النَّاسَ قَالَ: "إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ فَإِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ الْفَرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ وَأَعْلَى الْجَنَّةِ أَرَاهُ فَوْقَهُ عَرْشُ الرَّحْمَنِ وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ."

*“Whoever believes in Allah and His Apostle, offer prayer perfectly and fasts the month of Ramadhan, will rightfully be granted Paradise by Allah, no matter whether he fights in Allah’s Cause or remains in the land where he is born.”* The people said, ‘O Allah’s Apostle! Shall we acquaint the people with this good news?’ He said, ‘Paradise has one-hundred=

Allah (سُبْحَانَهُ وَتَعَالَى) chose from among the angels, those who are exalted above other angels, such as Jibril (Gabriel), Mikaeel (Michael) and Israfeel. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say [in his invocation of Allah],

"اللَّهُمَّ رَبَّ جِبْرِيلَ 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."

*"O Allah, Lord of Jibreel (Gabriel), Mikaeel (Michael) and Israfeel, the Creator of the heavens and the earth, Who knows 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 certainly, it is You Who guides whom You will to the Straight Path."*<sup>1</sup> These three angels were mentioned, in specific, on account of their exalted status, their being selected and their nearness to Allah. There are many angels besides them that exist in the

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*=grades which Allah has reserved for the Mujahidin who fight in His Cause, the distance between each of two grades is like the distance between the Heaven and the Earth. So, when you ask Allah (for something), ask for al-Firdaus, which is the best and highest part of Paradise. Above it (al-Firdaus) is the Throne of Beneficent (Allah), and from it originate the rivers of Paradise."*]

<sup>[1]</sup>[Muslim collected this `Hadith].

heavens<sup>1</sup>, but only these three were mentioned. Jibril is the angel entrusted with delivering Allah's Revelation, which assures the life of hearts and souls. *Mikaeel* is the angel entrusted with the rain, which brings forth the life of earth, animals and plants. *Israfeel* is the angel entrusted with blowing *as-Sur* (Trumpet); when he does, his blowing in it will resurrect the dead from their graves, by Allah's leave.

Allah (سُبْحَانَهُ وَتَعَالَى) chose the Prophets from among the Children of Adam, peace be on him and on all the Prophets. The Prophets number one hundred and twenty-four thousand.

Allah (سُبْحَانَهُ وَتَعَالَى) chose Messengers from among the Prophets and they number three hundred and thirteen, according to a *Hadith* that Imam Ahmad collected from Abu Dharr<sup>2</sup>, and also ibn 'Hibban in his collection of authentic *Hadiths* (2:361). Allah (سُبْحَانَهُ وَتَعَالَى) chose five from

<sup>[1]</sup>Al-Bukhari and Muslim reported that Anas ibn Malik narrated, in the long *Hadith* about *al-Israa*, the Prophet's overnight journey from Makkah to Jerusalem then ascension to heaven and returning to Makkah, that the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"فَسَأَلْتُ جِبْرِيلَ فَقَالَ هَذَا الْبَيْتُ الْمَعْمُورُ يُصَلِّي فِيهِ كُلُّ يَوْمٍ سَبْعُونَ  
أَلْفَ مَلَكٍ إِذَا خَرَجُوا لَمْ يَعُودُوا إِلَيْهِ آخِرَ مَا عَلَيْهِمْ."

"So I asked Jibril, 'What is this?' and he said, 'This is al-Bait al-Ma'mur in which seventy thousand angels pray every day, and when they depart, they never come back to visit it again.'"

<sup>[2]</sup>[Imam Ahmad ibn 'Hanbal collected this *Hadith* in his famous collection of *Hadiths*, *al-Musnad* (21275). Shaikh Wahby said that Shaikh Nasir ad-Dina al-Albani, may Allah grant him His Mercy, graded this *Hadith* authentic in his book, *Mishkatu-l-Masabee'h*, *Hadith* no. 5737].

the Messengers who are called, ‘*Ulu-l-`Azm*’, meaning, ‘Messengers of Strong Will’. They are mentioned in *Surat al-A`hzab* and *Surat ash-Shura*,

﴿ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ  
وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ ﴾

(And [remember] when We took from the Prophets their covenant, and from you [O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ], and from *Nûh* [Noah], *Ibrâhîm* [Abraham], *Mûsâ* [Moses], and ‘*Îsâ* [Jesus] son of *Maryam* [Mary])[33:7], and,

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ  
وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا  
تَتَفَرَّقُوا فِيهِ ﴾

(He [Allâh] has ordained for you the same religion [Islâmic Monotheism] which He ordained for *Nûh* [Noah], and that which We have revealed to you [O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ], and that which We ordained for *Ibrâhîm* [Abraham], *Mûsâ* [Moses] and ‘*Îsâ* [Jesus] saying you should establish religion [do what it orders you to do practically] and make no divisions in it [i.e. various sects in religion].)<sup>1</sup> From them, Allah (سُبْحَانَهُ وَتَعَالَى) chose the two *Khalils* (Allah’s intimate friends), Ibrahim and Muhammad, may Allah’s peace and blessing be on them and their families and offspring.

<sup>[1]</sup>[42:13]

Allah (سُبْحَانَهُ وَتَعَالَى) chose the children of *Isma'il*<sup>1</sup> from among the children of *Adam*. He then chose the children of *Kinana*h from among the offspring of *Khuzaimah*, then *Quraish*<sup>2</sup> from the children of *Kinana*h then chose *Bani Hashim*<sup>3</sup> from *Quraish* and then from among the children of *Hashim*, He chose Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the master and chief of all of the Children of Adam<sup>4</sup>.

Allah (سُبْحَانَهُ وَتَعَالَى) chose Muhammad's companions from mankind, and from the companions, Allah chose the foremost to embrace the Faith, *as-Sabiqun al-Awwalun*. From them, Allah (سُبْحَانَهُ وَتَعَالَى) chose those who participated in

[<sup>1</sup>]Prophet Ishmael, son of Prophet Ibrahim (Abraham), may Allah's mercy and blessings be on them and all of Allah's Prophets].

[<sup>2</sup>Quraish: the grand tribe of Makkah, and of the Prophet, Muhammad, peace be on him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)].

[<sup>3</sup>The Prophet's sub-tribe].

[<sup>4</sup>Muslim narrated in his authentic collection of *Hadith*, the *Sahih* (2276) that Wathilah ibn al-Asqa' said that he heard Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say,

"إِنَّ اللَّهَ اصْطَفَى كِنَانَةَ مِنْ وَلَدِ إِسْمَاعِيلَ وَاصْطَفَى قُرَيْشًا مِنْ كِنَانَةَ  
وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ."

*"Verily Allah granted eminence to Kinana from amongst the descendants of Isma'eel, and granted eminence to the Quraish amongst the descendants of Kinana, and granted eminence to Bani Hashim from among the Quraish, and granted me eminence from among the tribe of Bani Hashim."*]

the battle of Badr<sup>1</sup> and those who participated in the *Bai`at ar-Ridhwan*<sup>2</sup>. Allah (سُبْحَانَهُ وَتَعَالَى) chose for them the most complete religion, the best *Shari`ah* (Jurisprudence and Law) and the best, cleanest and purist mannerism and code of conduct.

Allah (سُبْحَانَهُ وَتَعَالَى) chose the Prophet's *Ummah*<sup>3</sup> above all nations. In the, Musnads, that Imam Ahmad and other scholars of *Hadith* collected, Bahz ibn `Hakeem ibn Mu`awiyah ibn `Haidah narrated that, his father `Hakeem said that, his father Mu`awiyah said that, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"أَنْتُمْ مُؤَفَّوْنَ سَبْعِينَ أُمَّةً أَنْتُمْ خَيْرُهَا وَأَكْرَمُهَا عَلَى اللَّهِ."

[<sup>1</sup>]*Badr* was the first battle between the Messenger's army and the Quraish pagan army; the latter were defeated and it was the first major victory in Islam].

[<sup>2</sup>]*Bai`at ar-Ridhwan*: the Pledge of Allegiance wherein 1500 companions gave to Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) under a tree in *al-Hudaibiyyah*. They promised that they would not desert, and some of them promised that they would die in battle rather than desert. The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) called for this *Bai`ah* after news came to the Muslims that pagans of Quraish killed 'Uthman ibn 'Affan, the Prophet's emissary to the pagans. Al-Bukhari and Muslim collected several *Hadiths* about the day of *Hudaibiyyah*, such as the *Hadith* where Salamah ibn al-Akwa` said, "I gave the Pledge of allegiance (*ar-Ridhwan*) to Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and then I moved to the shade of a tree." When he was asked about the pledge he gave, he said, "We gave the pledge of allegiance for death."]

[<sup>3</sup>]'The *Ummah* of Muhammad', is in reference to the Prophet's Nation, the Muslim Nation; this term pertains to Muslims when it is coupled with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)].

“You are the last of seventy Ummah, you are the best among them and the most honorable to Allah.” Imam Ahmad and Ali ibn Al-Madini stated that this *Hadith*, collected from Bahz ibn Hakeem from his father from his grandfather, is authentic<sup>1</sup>.

The merit of these choices was prominently apparent in the way Muslims conducted their actions, mannerism, *Tau`hid*<sup>2</sup>, and consequently, the grades they earned in Paradise and their status in the Gathering Area [on the Day of Resurrection]. On that Day, they will be above all peoples, over a hill that overlooks everyone else. At-Tirmidhi narrated that, Buraidah ibn al-Husaib al-Aslami said that, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

“أَهْلُ الْجَنَّةِ عِشْرُونَ وَمِائَةٌ صَفٌّ، ثَمَانُونَ مِنْهَا مِنْ هَذِهِ الْأُمَّةِ،  
وَأَرْبَعُونَ مِنْ سَائِرِ الْأُمَمِ.”

“The people of Paradise comprise one hundred and twenty rows, eighty of them from this Ummah<sup>3</sup>, while forty are

[1][Al-Musnad, by imam Ahmad (7:20064), at-Tirmidhi (3001) and the, Sunan, by ibn Majah (4287-4288); al-Albani included this *Hadith* in his book, Sahih Sunan at-Tirmidhi (2399)].

[2][‘*Tau`hid*’, means, belief in Allah’s Oneness. There are three inseparable parts for *Tau`hid*. First, *Tau`hid ar-Rububiyah*, affirms that Allah is the One and Only Creator and Sustainer of all that exists. Second, *Tau`hid al-Uluhiyyah*, affirms that since Allah Alone is the Creator, the Sustainer, Who gives life and brings death, then none has the right to be worshipped except Him, Alone without partners. Third, Muslims must attest and believe in Allah’s Names and Attributes without change, alteration or equating them with attributes of creation.]

[3][Muslims, followers of Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)].

from all other nations.” At-Tirmidhi rendered this *Hadith* from the *Hasan* type<sup>1</sup>.

In the *Sahih* collections<sup>2</sup>, Abu Sa'id Al-Khudri narrated that, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي لِأَطْمَعُ أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ."

“By He in Whose Hand is my life! I hope that you will comprise a half of all the people of Paradise.” Some might say that the latter *Hadith* is more authentic<sup>3</sup>. However, one might also say that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) hoped that his *Ummah* will comprise a half of the people of Paradise, but Allah (سُبْحَانَهُ وَتَعَالَى) informed him that his *Ummah* will comprise eighty rows out of one hundred and twenty rows [who comprise the people of Paradise]. Therefore, there is no contradiction between the two *Hadiths*, and Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge.

Allah endowed the *Ummah* of Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and preferred them with knowledge and forbearing above what He has endowed other nations.

<sup>[1]</sup>[Ahmad (9:23001), at-Tirmidhi (2546), ibn Majah (4289) and al-‘Hakim (1:273); Refer to, Sahih Sunan at-Tirmidhi, by al-Albani (2065)].

<sup>[2]</sup>[Al-Bukhari (3348) and Muslim (222) collected this *Hadith*]

<sup>[3]</sup>[Since al-Bukhari and Muslim carried it in their collections of authentic *Hadith*].

## Virtues of Makkah

Among Allah's favoring and choosing with regards to areas and provinces, is that He chose the *Sacred Town*, Makkah, to be the best and most honorable town. Allah (سُبْحَانَهُ وَتَعَالَى) chose Makkah to be the residence of His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and made it the place where religious rituals (*Hajj* and *Umrah*) are held for the benefit of His slaves. He ordained for them converging on it from near and far areas, from every deep and distant (wide) mountain highway (to perform *Hajj*). They enter the *Sacred House* with humility, modesty and submissiveness in their hearts, uncovering their heads and discarding the usual attire they wear in every day life.

Allah (سُبْحَانَهُ وَتَعَالَى) made Makkah a Sacred Area where blood is safe from being shed, trees are safe from being cut, game is safe from being frightened and grass is safe from being plucked. When one finds a lost item in the Sacred Area, one is obligated to look for its owner, not keep it for himself<sup>1</sup>.

[1][Al-Bukhari narrated that Abu Hurairah said, "In the year of the Conquest of Makkah, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) rode his camel, praised Allah and thanked Him and addressed the people saying,

"إِنَّ اللَّهَ حَبَسَ عَنِ مَكَّةَ الْفِيلَ وَسَلَطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ فَإِنَّهَا لَا  
تَحِلُّ لِأَحَدٍ كَانَ قَبْلِي وَإِنَّهَا أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ وَإِنَّهَا لَا تَحِلُّ  
لِأَحَدٍ بَعْدِي فَلَا يُنْفَرُ صَيْدُهَا وَلَا يُخْتَلَى شَوْكُهَا وَلَا تَحِلُّ سَاقِطُهَا إِلَّا  
لِمُنْشِدٍ وَمَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ إِمَّا أَنْ يُفَدَى وَإِمَّا أَنْ =

Allah (سُبْحَانَهُ وَتَعَالَى) made ensuing on the journey to the Sacred House a cause for earning forgiveness for previous sins, an eraser for mistakes and a remover of errors. The Two Sahihs [Al-Bukhari (1521) and Muslim (1350)] narrated that, Abu Hurairah said that, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ أَتَى هَذَا الْبَيْتَ، فَلَمْ يَرْفُثْ، وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمٍ وَلَدَتْهُ  
أُمُّهُ."

*"Whoever performs 'Hajj (pilgrimage) to this House (the Ka'bah at Makkah) and does not approach his wife for sexual relations nor commits sins (while performing 'Hajj),*

*يُقِيدُ" فَقَالَ الْعَبَّاسُ إِلَّا الْإِذْحَرَ فَإِنَّا نَجْعَلُهُ لِقُبُورِنَا وَيُيُوتِنَا فَقَالَ رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِلَّا الْإِذْحَرَ."*

*'Allah held back the elephant from Makkah. But, He (Allah) let His Apostle and the believers overpower the infidels of Makkah Beware! (Makkah is a sanctuary) Verily! Fighting in Makkah was not permitted for anyone before me nor will it be permitted for anyone after me. War was made legal in it (Makkah) for me for few hours or so on that day. No doubt it is at this moment a sanctuary, it is not allowed to uproot its thorny shrubs or to uproot its trees or to pick up its Luqat (fallen things) except by a person who will look for its owner (announce it publicly). And if somebody is killed, then his closest relative has the right to choose one of the two-- the blood money (Diyah) or retaliation by having the killer killed.'* Then al-'Abbas said, 'Except al-Idhkir (a type of grass that has good smell), O, Allah's Apostle, as we use it in our houses and graves.' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'Except al-Idhkir [it is allowed to be plucked].'"

he will return as sinless as a newly-born child (just delivered by his mother).” Allah chose Paradise, and nothing else, as a reward for those who head towards His House [for `Hajj]. In the collection of the, Sunan, there is a `Hadith collected from Abdullah ibn Mas`ud (رَضِيَ اللهُ عَنْهُ) who reported that the Apostle of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

”تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا  
يَنْفِي الْكَبِيرُ خَبَثَ الْحَدِيدِ وَالذَّهَبِ وَالْفِضَّةِ وَلَيْسَ لِلْحَجَّةِ  
الْمَبْرُورَةِ ثَوَابٌ دُونَ الْجَنَّةِ.”

“Join between the rituals of Hajj and `Umrah (visiting the House), because they discard poverty and sins just as the bellows discards the impurities of iron, gold and silver. Verily, a Mabruur<sup>1</sup> Hajj has only Paradise as reward for it.”<sup>2</sup> Also, the Two Sahihs [Al-Bukhari (1773) and Muslim (1349)] collected a `Hadith from Abu Hurairah (رَضِيَ اللهُ عَنْهُ), who said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

”الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ  
جَزَاءٌ إِلَّا الْجَنَّةُ.”

“The `Umrah (visiting the Ka`bah) to the next `Umrah erases what occurs between them (sins), and Paradise is

<sup>[1]</sup>[A perfectly performed Hajj where one does not commit sexual intercourse with the wife, sins, quarrels or abuses others].

<sup>[2]</sup>[Ahmad (2:3669) and At-Tirmidhi (810) collected this `Hadith; al-Albani graded it authentic in, as-Silsilah as-Sahihah (1200)].

*the only befitting reward for the Mabrur 'Hajj'*.” Had the Sacred City not been the best area and the dearest to Allah (سُبْحَانَهُ وَتَعَالَى), the area that He chose and preferred, He would not have made its pathways the area where His slaves perform their [*Hajj* and *Umrah*] rituals. Allah also ordained visiting the Sacred Area on the slaves and made it a pillar of Islam. Allah (سُبْحَانَهُ وَتَعَالَى) also swore by the Sacred City in two parts in His Glorious Book (the Qur'an),

﴿ وَهَذَا الْبَلَدِ الْأَمِينِ ﴾

(*By this city of security* [Makkah])<sup>2</sup>, and,

﴿ لَا أَقْسِمُ بِهَذَا الْبَلَدِ ﴾

(*I swear by this city* [Makkah].)<sup>3</sup>

Surely, there is no piece of land on the face of earth that Allah (سُبْحَانَهُ وَتَعَالَى) required every able adult to visit and perform *Tawaf*<sup>4</sup> around the House that it contains, except Makkah. There is no other place or object on earth wherein kissing is legislated and the reward of doing so is erasing

<sup>[1]</sup>[The state of *I'hram* is observed when one performs the rituals of Hajj and Umrah according to the Sunnah, without fighting, disputing, arguing uselessly, or cursing or abusing others. Also, one must stay away from sexual activity with the wife until he completely ends his state of *I'hram* (which disallows him from using perform, wearing ordinary clothes, except for the two-piece cloth, sexual intercourse, etc.)].

<sup>[2]</sup>[95:3]

<sup>[3]</sup>[90:1]

<sup>[4]</sup>[Circumambulating the *Ka`bah* at Makkah].

the sins and errors, except the *Black Stone* and the *Yemenite Corner*<sup>1</sup>.

An authentic *Hadith* collected in the, Sunan, by an-Nasaii, al-Musnad, by Imam Ahmad and the, Sahih, by ibn `Hibban, states that praying at *al-Masjid al-`Haram*<sup>2</sup> is worth a hundred thousand prayers. Abdullah ibn az-Zubair (رَضِيَ اللهُ عَنْهُ) narrated that, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"صَلَاةٌ فِي مَسْجِدِي هَذَا أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيْمَا سِوَاهِ إِلَّا  
 الْمَسْجِدَ الْحَرَامَ وَصَلَاةٌ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ صَلَاةٍ فِي  
 مَسْجِدِي هَذَا بِمِائَةِ صَلَاةٍ."

"One prayer in this Masjid of mine<sup>3</sup> is better than a thousand prayers at any other Masjid, except for *al-Masjid al-`Haram*<sup>4</sup>. One prayer at *al-Masjid al-`Haram* is better a hundred folds than one prayer at this Masjid of mine."<sup>5</sup>

This *Hadith* asserts that *Al-Masjid al-Haram* is the best spot on earth, and hence the necessity of traveling to visit it<sup>6</sup>. Imam Ahmad (4:18749) in, al-Musnad, at-Tirmidhi (3925) and an-Nasaii (al-Kubra 4252) narrated that

[1][Both at the *Ka`bah* in Makkah].

[2][The *Sacred Mosque* at Makkah].

[3][The Prophet's *Masjid* at Madinah]

[4][The *Ka`bah* at Makkah].

[5][Ahmad (5:16117), al-Bazzar (425), ibn `Hibban (4:1620), at-Ta`hawi in his book, Mushkil al-Athar (1:245), al-Baihaqi (5:246) and at-Tayalisi (1367) collected this *Hadith*; Al-Albani stated that this *Hadith* is authentic in his book, Sahih Al-Jami` as-Saghir (3841)]

[6][For *Hajj* and *Umrah*, which are required from every able adolescent Muslim at least once in his or her lifetime].

Abdullah ibn 'Adi ibn al-'Hamraa (رَضِيَ اللهُ عَنْهُ) said that he heard Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say, while riding his camel, which was standing at the area of *al-'Hazwarah* at Makkah,

"وَاللَّهِ إِنَّكَ لَخَيْرُ أَرْضِ اللَّهِ وَأَحَبُّ أَرْضِ اللَّهِ إِلَيَّ اللَّهُ، وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْكَ مَا خَرَجْتُ."

"By Allah! You are the best of Allah's earth and the dearest spot of Allah's earth to Him. Had it not been for the fact that I was exiled from you, I would not have departed you<sup>1</sup>." At-Tirmidhi stated that this *'Hadith* is from the *Hasan, Sahih* type<sup>2</sup>.

Among the virtues of the *Ka`bah* at Makkah is that it is the *Qiblah*, direction of the prayer for all the people of the earth; there is no *Qiblah*, except the *Ka`bah* at Makkah.

Also, it is not allowed to answer the call of nature while facing the direction of the *Ka`bah*. This virtue is not applicable to any other area on earth. The correct opinion about this ruling is that there is no difference in this regard if one is answering the call of nature in an open area or inside of a building. There are more than ten evidences to

[<sup>1</sup>] [In reference to the pagans of Makkah oppressing Muslims and plotting to kill the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), who was forced to migrate to Madinah]

[<sup>2</sup>] [‘*Hasan, Sahih*’: a unique *'Hadith* term that either means that this *'Hadith* has two chains of narration, one is *Sahih*, authentic, and the other is *'Hasan*, which is the least grade of authentic *'Hadiths*. Or, it is in reference to a new category that is between the *Sahih* and the *'Hasan* category.]

support our stance here, but this is not where this matter is discussed in detail.

### The First *Masjid* to be Built on Earth

Among the virtues of Makkah is that *al-Masjid al-Haram* was the first *Masjid*<sup>1</sup> to be placed on the earth. The Two Sahihs, al-Bukhari (3366) and Muslim (520) collected a *Hadith* from Abu Dharr (رَضِيَ اللهُ عَنْهُ), who said, “I asked the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) about the first *Masjid* placed on earth and he said, ‘*Al-Masjid al-Haram*.’ I said, ‘Then’, and he said, ‘*Al-Masjid al-Aqsa* (in Jerusalem).’ I asked about the period between the two and he said, ‘*Forty years*.’”

Some people, who do not understand this *Hadith* correctly, said that there is a problem in this *Hadith*. They claim that Sulaiman (Prophet Solomon (عَلَيْهِ السَّلَامُ)), son of Dawood (Prophet David (عَلَيْهِ السَّلَامُ)) was the one who built *al-Masjid al-Aqsa* (At Jerusalem). They said that there was a period of over a thousand years between Sulaiman and Ibrahim (Prophet Abraham (عَلَيْهِ السَّلَامُ)).

However, those who uttered this statement out of ignorance, forgot that Sulaiman only rebuilt *al-Masjid al-Aqsa*; he did not establish it. Rather, it was Ya'qub (Prophet Jacob (عَلَيْهِ السَّلَامُ)), son of Is'haq (Prophet Isaac (عَلَيْهِ السَّلَامُ)), who established *al-Masjid al-Aqsa* forty years after Prophet Ibrahim built *al-Ka'bah*.

What further testifies to the virtue and merits of Makkah is that Allah (سُبْحَانَهُ وَتَعَالَى) stated that it is the mother of all towns. Therefore, all other towns are the branches and Makkah is the foundation; no other town rivals this

[1][“Mosque”, or, more accurately, “Place of worship for Muslims”].

status<sup>1</sup>. In a similar case, the Prophet (Muhammad ﷺ) declared that *Surat al-Fati`hah* (the first chapter in the Qur'an) is the *Mother of the Qur'an*<sup>2</sup>. This is why there is no similar *Surah* to *al-Fati`hah* in previous divinely revealed Books.

Among the virtues exclusive to Makkah, is that Allah the Exalted punishes those who intend to commit sin in it, even if they do not commit it. Allah (سُبْحَانَهُ وَتَعَالَى) said,

﴿ وَمَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُدَقَهُ مِنْ عَذَابِ أَلِيمٍ ﴾

(And whoever inclines to evil actions therein or to do wrong<sup>3</sup>, him We shall cause to taste from a painful

<sup>[1]</sup>[Allah said in *Surat Al `Imran* (chapter 3:96),

﴿ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا ﴾

(And this [the Qur`ân] is a blessed Book which We have sent down, confirming [the Revelations] which came before it, so that you may warn the Mother of Towns (Makkah) and all those around it.)

<sup>[2]</sup> [Muslim collected a `Hadith from Abu Hurairah, may Allah be pleased with him, in which the Messenger of Allah (Muhammad ﷺ) said,

"مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ فَهِيَ خَدَاجٌ."

"He who performed his prayer, but did not recite the Mother of al-Quran, his prayer is incomplete (invalid)."]

<sup>[3]</sup>[As in, practice polytheism and leave Islamic Monotheism].

*torment.*)<sup>1</sup> Therefore, Allah (سُبْحَانَهُ وَتَعَالَى) threatens a painful torment for those who intend to commit wrong in Makkah.

Also, sins committed in the Sacred Area are magnified by level, not by number. The sin is recorded as one sin, but its level is more serious and carries a punishment equal to its level because it is committed in Allah's Sacred Area and His Town. Thus, its severity is more than sins committed on any other part of earth. Even when considering creation on this point, it is a fact that one who disobeys the king in his court, is treated more harshly than those who disobey him far from his court [and Allah has the highest and best example].

Makkah's virtues and exclusive qualities have a unique effect on hearts, which feel eagerness, attraction, love and inclination towards the Honorable City more strongly than iron being pulled by magnet. This is why Allah (سُبْحَانَهُ وَتَعَالَى) stated that it is a *Mathabah* for mankind, meaning, a resort that they frequently visit, year after year from all parts of the earth. However, they never feel completely satisfied; the more they visit it, the more anxious they feel to visit it again.

Allah (سُبْحَانَهُ وَتَعَالَى) knows how many were captured [by its magnificence], how much money and how many souls were spent for the sake of loving it. Such deep love for the *Sacred Town* lessens the effects of leaving loved ones, families, children and homes and enduring all kinds of fears, hardships, difficulties and afflictions. Rather, one feels delight and comfort in doing this; his love for Makkah, when its love controls the heart, becomes more satisfying than the elation felt by those who enjoy various joys, lusts and delights of life.

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<sup>[1]</sup>[22:25]

Indeed, this is the secret behind Allah stating that this House is *His House*, when He said,

﴿ وَطَهَّرَ بَيْتِي ﴾

(*And sanctify My House.*)<sup>1</sup> This exclusive status indicates honor, respect and preference, just as in the case where Allah (سُبْحَانَهُ وَتَعَالَى) states that Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is *His slave and Messenger*. Likewise, Allah's stating that the faithful believers are *His slaves*, endows them with grace, love and honor. Therefore, all that Allah chooses have virtues and qualities that distinguish them above other objects. More virtues, honor and preference are added when Allah states that these places or objects are *His*. Those who consider all people, places, timeframes and actions similar and alike in quality have not grasped this delicate meaning. There are over forty reasons why the opinion that everything is of equal value is false, among them is that, the Messengers would be in essence equated with their enemies! According to this line of thinking, the Messengers are not different from their enemies in the qualities and virtues that they have in them, but by outside factors. Also, different areas would not have any specific virtues that make them better than other areas, except on account of the righteous actions being performed in them. In this case, the *Sacred Area, al-Masjid al-`Haram, Mina, Mount `Arafah*<sup>2</sup> and the areas of *`Hajj* rituals would not have a virtue above other areas on earth, except on account of what is being performed in them, not that they have exclusive virtues and qualities themselves.

<sup>[1]</sup>[22:26]

<sup>[2]</sup>[All in and around Makkah].

However, Allah (سُبْحَانَهُ وَتَعَالَى) refuted this false stance when He said,

﴿ وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ ﴾

(And when there comes to them a sign [from Allâh] they say: “We shall not believe until we receive the like of that which the Messengers of Allâh had received.”)<sup>1</sup> Allah said in reply,

﴿ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ﴾

(Allâh knows best with whom to place His Message.) Allah (سُبْحَانَهُ وَتَعَالَى) asserts that not everyone is suitable or qualified to carry His Message. Rather, only a special kind of person qualifies and is fit for this mission, and surely, Allah (سُبْحَانَهُ وَتَعَالَى) has better knowledge in their qualities than you [O, disbelievers]. If all beings are equal in essence, according to the false opinion we mentioned, Allah’s last statement would not have contained a befitting reply to the disbelievers’ falsehood. Allah (سُبْحَانَهُ وَتَعَالَى) said in another *Ayah*,

﴿ وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴾

<sup>[1]</sup>[6:124]

(Thus We have tried some of them with others, that they might say: "Is it these [poor believers] whom Allâh has favored from amongst us?" Does not Allâh know best those who are grateful?) [6:53]. In this *Ayah*, Allah states that He (سُبْحَانَهُ وَتَعَالَى) has more knowledge of those who thank and appreciate His Favors, and thus, deserve His choosing and preferring them, in contrast to those who do not thank and appreciate Him. Certainly, not every being is fit to thank and appreciate Allah, and thus, deserve receiving His Favor and be chosen for His Honor.

The beings, objects and places that Allah (سُبْحَانَهُ وَتَعَالَى) chooses and selects have qualities and characteristics that are exclusive to them and none else; this is why Allah (سُبْحَانَهُ وَتَعَالَى) chose them. He (سُبْحَانَهُ وَتَعَالَى) is the One Who endowed them with their qualities and selected them; this is His creating and then choosing,

﴿ وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ﴾

(And your Lord creates whatsoever He wills and chooses) [28:68]. Surely, how invalid is an opinion that claims that the area of the *Sacred House* is the same as any other area, or that the *Black Stone* is just like any other stone on the earth, or that *Muhammad* (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the same like any other man. [How false is an opinion that] claims that choosing is on account of an outside factor that does not exist in the chosen object itself. Certainly, this false statement contains a crime that was committed by *Ahlu al-Kalam*<sup>1</sup> against the religion, which was falsely considered

[<sup>1</sup>]*Ahlu al-Kalam*: those who rely on philosophy and the filth that their own minds produce to offer answers to questions that the religion has already answered. They do not refer to what=

as a part of the religion. To the contrary, the religion is free from these opinions that rely on the seemingly shared general qualities of various objects and beings. This fact does not mean that they are equal in essence. Different objects could share common qualities even though each one of them has its own exclusive qualities or characteristics. Allah (سُبْحَانَهُ وَتَعَالَى) never made musk and urine equal, nor made water and fire equal. The difference between the Sacred Areas and other areas, between honorable beings and their opposites is greater than the difference between musk and urine, water and fire. There is a profound difference between Prophet Musa (Moses) and Fir'aun (Pharaoh), greater than the difference between musk and feces. The same is true regarding the difference between the *Ka'bah* and any residence of authority [such as palaces and the seat of government, palaces]. How can anyone consider these two areas the same in essence and claim that the former (Makkah) is better only because acts of worship and supplication and invocation of Allah (سُبْحَانَهُ وَتَعَالَى) are being performed and recited in its vicinity?

We did not intend to mention a comprehensive refutation of this false and lowly opinion, but merely describe it and leave judging it to the discretion of the wise, sane and insightful people. Surely, Allah (سُبْحَانَهُ وَتَعَالَى) and then His [Faithful] slaves care less about this opinion, because He, all praise is due to Him, does not choose, prefer and select anything, except on account of a quality that He endowed it with that warrants its being chosen and selected. Yes, it is He Who endows and prefers it with this quality.

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=Allah has revealed about creation and matters of the Unseen and instead rely on their own limited minds. How can they forget the fact that it is Allah who has created everything and everyone, and *He knows best what He has created.*]

Surely it is He (سُبْحَانَهُ وَتَعَالَى) Who created this object or being and then chose him or it after creating it, for He creates what He wills and chooses.

### **Virtues of the First Ten Days of the Lunar Month of *Dhul-`Hijjah***

Another example of Allah choosing and selecting, is His preferring some days and months above other days and months. The best day to Allah is *Yaumu an-Na`hr*, Day of Sacrifice, which is the *Grand `Hajj Day*.

In the, Sunan, collections of `Hadith, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"أَفْضَلُ الْأَيَّامِ عِنْدَ اللَّهِ يَوْمُ النَّحْرِ."

"*The best Day to Allah is Yaumu an-Na`hr.*"<sup>1</sup> It was said that the *Day of `Arafah*<sup>2</sup> is better than the *Day of an-Na`hr*, according to some scholars of the *Shafii Madhhab* (school of thought). They said that *Yaumu `Arafah* is the *Grand*

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<sup>[1]</sup>[Abu Dawood collected this `Hadith (1765), which al-Albani rendered authentic in his book, Sahih Sunan Abu Dawood, 1552].

<sup>[2]</sup>[*Yaumu `Arafah* is the ninth day in the lunar month of *Dhul-`Hijjah*, the month of the `Hajj. *Yaumu an-Na`hr* is the tenth day, and it is the day of the sacrifice and festival for Muslims, `Eed al-Adh`ha. Muslims have another day of festival, `Eed al-Fitr, which comes at the conclusion of the lunar month of *Ramadhan*, the month of the Fast].

*Day of `Hajj*, and fasting its day erases the sins of two years<sup>1</sup>. They also said that during *Yaumu `Arafah*, Allah (سُبْحَانَهُ وَتَعَالَى) frees more slaves [from the Fire] than on other days. During that day, they said, Allah (سُبْحَانَهُ وَتَعَالَى) draws closer to His slaves and mentions their gathering at *`Arafah*<sup>2</sup> to His angels.

However, in this case, the first opinion is the correct one. The *Hadith* stating the virtue of *Yaumu an-Na`hr*, that it is the *Grand Day of `Hajj*, is clear in its meaning and there is no evidence to indicate otherwise. Therefore, *Yaumu an-Na`hr* is the *Grand Day of `Hajj*. Allah the Exalted (سُبْحَانَهُ وَتَعَالَى) said,

﴿ وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ ﴾

[<sup>1</sup>]Imam Muslim narrated in his authentic collection of *Hadiths* (1162) that Abu Qatadah al-Ansari (رَضِيَ اللَّهُ عَنْهُ) said that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was asked about fasting the day of *`Arafah* (9th of *Dhul-`Hijjah*), and he said that it expiates the sins of the preceding year and the coming year.]

[<sup>2</sup>]Muslim (1748), an-Nasai (3003) and ibn Majah (3014) narrated that *Aishah* (رَضِيَ اللَّهُ عَنْهَا) reported Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as saying,

"مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُعْتَقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ وَإِنَّهُ لَيَدْتُوهُمْ يُبَاهِي بِهِمُ الْمَلَائِكَةَ فَيَقُولُ مَا أَرَادَ هَؤُلَاءِ."

"There is no day when Allah sets free more slaves from Hell than the Day of *'Arafah*. He draws near, then praises them to the angels, saying, 'What do these want?'"

(And a declaration from Allâh and His Messenger to mankind on the greatest day of `Hajj.)<sup>1</sup> In the Two Sahihs, it is established that Abu Bakr and Ali (رَضِيَ اللهُ عَنْهُمَا) delivered this warning [mentioned in the *Ayah*] on *Yaumu an-Na`hr*, not *Yaumu `Arafah*<sup>2</sup>. Abu Dawood also collected a `Hadith in his, Sunan, using a clearly authentic chain of narration (or *Isnad*) stating that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"يَوْمُ الْحَجِّ الْأَكْبَرِ يَوْمُ النَّحْرِ."

"*Yaumu an-Na`hr is the Grand Day of `Hajj.*"<sup>3</sup> Similar statements were collected from Abu Hurairah (رَضِيَ اللهُ عَنْهُ) and several other companions. Also, *`Arafah Day* is the introduction to the *Day of Sacrifice*, where the former is the day of standing, invoking Allah with submission and humbleness, repenting, supplicating and seeking His pardon. Then comes the *Day of Sacrifice*, the day of converging on the *Ka`bah* and visiting it [*Ziyarah* in Arabic]. The *Tawaf* (Circumambulating of the *Ka`bah*) that is performed during the *Sacrifice Day*, is called, 'Tawaf az-Ziyarah'. *Tawaf az-Ziyarah* occurs after people have been cleansed of their sins on the *Day of `Arafah*, then their Lord allows them to visit the *Ka`bah* on the *Day of an-Na`hr*, to enter the vicinity of His House. This is the day when the sacrifices are slaughtered, the hair on the pilgrims' heads is

[1][9:3]

[2][Al-Bukhari (1622) and Muslim (1347)].

[3][Al-Bukhari collected this `Hadith without a chain of narration, a practice known as 'Ta`leeq'; Abu Dawood collected it in the chapter on `Hajj (1945), ibn Majah in the chapter on rituals (3058), at-Tabari (6447) and al-Baihaqi (5:139)].

shaved, pebbles are thrown at *al-Jamrat* and most of the `Hajj rituals are performed. In contrast, the rites of *Yaumu `Arafah* are similar to washing and taking a bath in preparation for the festival day.

Allah (سُبْحَانَهُ وَتَعَالَى) preferred the first ten days in the lunar month of *Dhul-`Hijjah*, and these ten days are dearer to Him than all other days. Al-Bukhari (969) narrated that Abdullah ibn `Abbas said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَا مِنْ أَيَّامِ الْعَمَلِ الصَّالِحِ فِيهَا أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الْأَيَّامِ الْعَشْرِ". قَالُوا: وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟ قَالَ: "وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ، إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ، ثُمَّ لَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ."

*"No good deeds performed on other days are superior to those performed on these ten days (of Dhul-`Hijjah)."* Some of the companions said, "Not even Jihad (fighting) in Allah's Cause?" He replied, "Not even Jihad in Allah's Cause, except that of a man who went out to Jihad with himself and his property (for Allah's sake) and does not return with any of those things." They are the ten days that Allah (سُبْحَانَهُ وَتَعَالَى) swore by in His Book, when He said,

﴿ وَالْفَجْرِ ﴿١﴾ وَكَأَنَّ عَشْرًا ﴿٢﴾ ﴾

*(By the dawn. By the ten nights.)*<sup>1</sup>

[1][89:1-2]

During these ten days, it is recommended to glorify Allah in *Takbir*<sup>1</sup>, *Tahlil*<sup>2</sup> and *Ta`hmid*<sup>3</sup>. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was reported to have said<sup>4</sup>,

"فَأَكْثِرُوا فِيهِنَّ مِنَ التَّكْبِيرِ وَالتَّهْلِيلِ وَالتَّحْمِيدِ."

"...therefore, frequently repeat *Takbir*, *Tahlil* and *Ta`hmid* during these days." The difference between these days and all other days is similar to the difference between the areas where *Hajj* rituals are performed to all other areas.

Preference is also given in choosing the lunar month of *Ramadhan* above all other months, and preferring the last ten nights of it above all other nights. Further, *Lailatul-Qadr* is better than a thousand months<sup>5</sup>.

[<sup>1</sup>] [Saying, "Allahu Akbar", (Allah is the Great)].

[<sup>2</sup>] [Saying, "La ilaha illa-llah", (None has the right to be worshipped, except Allah)].

[<sup>3</sup>] [Saying, "Al-`hamdulillah", (All thanks and praises are due to Allah)].

[<sup>4</sup>] [Al-Albani said that this addition, which at-Tabarani collected in his book, *al-Kabir*, contains a weak narrator, Yazid ibn Abi Ziyad; refer to, *Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah*, by al-Albani, Pg. 353. When the *Hadith* has a weakness in its chain of narration, or its text contradicts a more established text, Scholars of *Hadith* indicate its weakness by saying, "*Ruwiya*", which means, "It was reported", or, "it was said."].

[<sup>5</sup>] ['Lailatul-Qadr', or, 'Night of the Decrees', falls in the odd numbered nights in the last ten nights of the lunar month of *Ramadhan*. Allah said in *Surat al-Qadr*, chapter no. 97 in the Qur'an, =

## Which is Better, 'Lailatul-Qadr', or, 'Lailatul-Israa'<sup>1</sup>?

If one asks, 'Which is better the first ten in *Dhul-Hijjah* or the last ten of *Ramadhan*, *Lailatul-Qadr* or *Lailatu al-Israa*? The answer would be for the first question, the correct opinion is that the last ten nights of *Ramadhan* are better than the nights of the first ten days of

﴿ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴾ تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿ سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ ﴾

(Verily, We have sent it (this Qur'ân) down in the Night of Al-Qadr (Decree). And what will make you know what the Night of Al-Qadr is? The Night of Al-Qadr is better than a thousand months (worshipping Allâh in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months). Therein descend the angels and the Rûh [Jibrîl (Gabriel)] by Allâh's Permission with all Decrees. (All that night), there is peace (and goodness from Allâh to His believing slaves) until the appearance of dawn.)]

<sup>[1]</sup>Allah said in the Qur'an, *Surat Al-Israa* (17:1),

﴿ سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴾

(Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him], Who took His slave (Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) for a journey by night from Al-Masjid Al-Harâm (at Makkah) to Al-Masjid Al-Aqsâ (in Jerusalem), the neighborhood whereof We have blessed, in order that We might show him (Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) of Our Ayât (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer.)]

*Dhul-`Hijjah*, while the first ten days of *Dhul-`Hijjah* are better than the last ten days of *Ramadhan*. This opinion is further supported by the fact that the last ten nights of *Ramadhan* acquired this virtue on account of *Lailatul-Qadr*, which falls during those nights.

In contrast, the first ten days of *Dhul-`Hijjah* acquired their virtue on account of the rituals performed during them, such as the rituals performed on the *Day of Sacrifice* (10<sup>th</sup> of *Dhul-`Hijjah*), *Day of `Arafah* (the 9<sup>th</sup>) and *Day of at-Tarwiyah* (the 8<sup>th</sup>)<sup>1</sup>.

.So far as the second question, Shaikh al-Islam ibn Taimiyyah, may Allah grant him His Mercy, was asked about a man who said that *Lailatul-Israa* is better than *Lailatul-Qadr*, and another man who said the opposite; they wanted to know who among them was accurate.

Ibn Taimiyyah said, "All thanks and praises are due to Allah. If saying that *Lailatul-Israa* is better than *Lailatul-Qadr* means that the night during which the

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[<sup>1</sup>] [When the pilgrims end the state of *I`hram*, after finishing *`Umrah* rituals, they reassume the state of *I`hram* on the 8<sup>th</sup> of *Dhul-`Hijjah* (*Yaumu at-Tarwiyah*) and announce their intention to perform *`Hajj*, just after sunrise the pilgrims first take a bath, wear perfume and then wear the two piece *I`hram* cloths. Then, the intention to perform *`Hajj* should be announced aloud, "O Allah I rush to obey Your Command by performing a *`Hajj*." The pilgrims next recite and repeat the *Talbiyah* aloud. All Pilgrims then rush to *Mina*, where they pray *Dhuhr*, *`Asr*, *Maghrib*, *`Isha* and *Fajr* prayers, each prayer on time but shortened, the four *Rak'ah* prayer is shortened to two. They should spend the night in *Mina*, which is the night preceding the ninth. For more information about the rituals of *`Hajj* and *`Umrah*, refer to, Pillars of Islam, that I translated for *Darussalam*.]

Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was endowed with *al-Israa* and its anniversaries are better than *Lailatul-Qadr* for the *Ummah* of Muhammad, and thus, *Qiyam*<sup>1</sup> and supplication during the former is better than in the latter, then this is invalid. No Muslims issued a similar statement, whose invalidity is known by the established facts of the religion of *Islam*. This is the case even if it is known when *Lailatul-Israa* occurred. How then can it be when we realize that there is no definitive statements that determine when it occurred, whether the month, the ten nights or the exact night when it occurred? Rather, the statements that make this claim are contradictory and do not determine its date in certainty.

Further, it is not legislated for Muslims to celebrate the anniversary of *Lailatul-Israa*, or the presumed date, by performing *Qiyam* or any other act of worship. Contrast this to *Lailatul-Qadr*, about which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, in statements collected in the, Two Sahihs [Al-Bukhari (2017) and Muslim (1169)],

"تَحَرُّوا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ."

‘Look for the Night of *Qadr* in the last ten nights of *Ramadhan*.’ Also, the Two Sahihs [Al-Bukhari (1901) and Muslim (759)] narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

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

‘Whoever stood in *Qiyam*<sup>2</sup> during *Lailatul-Qadr* with *Eman* (Faith) and *I’htisab* (awaiting the reward with Allah

<sup>[1]</sup>[Voluntary prayer at night].

<sup>[2]</sup>[Voluntary prayer at night].

Alone), *will have his previous sins forgiven for him.*' Moreover, Allah the Exalted stated that *Lailatul-Qadr* is better than a thousand months and that He revealed the Qur'an during it.

However, if this person means that *Lailatul-Israa* is better in that it is the night when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was endowed with what he never earned before, without suggesting that a type of worship, such as *Qiyam*, is legislated during that night, then this meaning is valid. Yet, the fact that Allah (سُبْحَانَهُ وَتَعَالَى) endows His Messenger with a virtue in a certain place and time does not necessarily mean that the place or time is better than all other places and times. This argument may be true if there is evidence that what Allah (سُبْحَانَهُ وَتَعَالَى) endowed His Prophet with during *Lailatul-Israa* was better than that He endowed him with during *Lailatul-Qadr*, including revealing the Qur'an and the other Favors Allah granted him during *Lailatul-Qadr*.

Discussing such matters requires knowledge in the true reality of things, such as the actual virtues of Allah's Bounties, which can only be known through revelation. Therefore, none has the right to discuss this subject without knowledge. Moreover, it has never been said that any Muslim took the position that *Lailatul-Israa* had special virtue over other nights, let alone over *Lailatul-Qadr*. Nor did the companions and those who followed them with excellence establish special acts of worship specifically for *Lailatul-Israa*, nor did they celebrate it. This is why we do not know with certainty when it occurred. And even though *Lailatul-Israa* was among the best virtues the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) earned, still, there is no special act of worship designated for that night, and the same is true for its place.

Similarly, neither the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), nor his companions sought to visit *Cave 'Hiraa* where the

revelation started coming to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), during the time he remained in Makkah. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to go to that Cave for meditation, before he was sent as a Prophet. Also, neither the day during which the revelation started nor the place where it first started was celebrated by special acts of worship.

Those who designate special acts of worship for places and times will be imitating the People of the Scriptures, who declared various dates pertaining to Jesus (عَلَيْهِ السَّلَامُ) as times of celebration and festivities, such as his claimed birthday and the day he was baptized.

Once, `Umar ibn al-Khattab (رَضِيَ اللهُ عَنْهُ) saw some people rushing to pray at a certain area, and he asked about the matter. They said, 'This is a place where the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed.' He said to them, 'Do you seek to establish *Masjids* where there are traces of your prophets? Verily, those who were before you were destroyed on account of similar conduct. If the prayer time becomes due when one is in this area, let him pray. Otherwise, let him proceed [and continue his journey]<sup>1</sup>.

Some people stated that in the case of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), *Lailatul-Israa* was better for him than *Lailatul-Qadr*, while the latter is better for the *Ummah* than the former.”

<sup>[1]</sup>[Abdul Razzaq collected this statement in his book, al-Musannaf (2734), and ibn Abi Shaibah in his, Musannaf 2:84. Also, al-`Hafidh ibn `Hajar al-`Asqalani stated in his book, Fat'h al-Bari, Shar'h Sahih al-Bukhari (1:569), that this story is authentic. Moreover, Shaikh al-Islam ibn Taimiyyah stated that one of the chains of narration for this story is authentic in his book, at-Tawassul wal-Wasilah, Pg. 203. For this and more benefits, refer to the *Ta`hqiq* that Shaikh Wahby did on, az-Zad, Pg. 35].

## Virtues of the Days of *Jumu`ah* and *`Arafah*

If someone asks, 'Is *Yaumu al-Jumu`ah* (Friday) better or *Yaumu `Arafah* (Day of `Arafah<sup>1</sup>)?'

To answer, we mention a *Hadith* that ibn `Hibban collected in his, Sahih, collection of *Hadith* (no. 551), that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لَا تَطْلُعُ الشَّمْسُ وَلَا تَغْرُبُ عَلَى يَوْمٍ أَفْضَلَ مِنْ يَوْمِ الْجُمُعَةِ."

"The sun does not rise or set on a day better than *Yaumu al-Jumu`ah* (Friday)."<sup>2</sup>

Ibn `Hibban (910) also narrated that Aus ibn Aus (رَضِيَ اللهُ عَنْهُ) said [that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said],

"خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ."

"The best day on which the sun has risen is Friday."<sup>3</sup>

[<sup>1</sup>] [The ninth day in the lunar month of *Dhul-`Hijjah*].

[<sup>2</sup>] [Shaikh Wahby said, "Refer to *Hadith* no. 696, Sahih at-Targhib wat-Tarhib, by al-Albani." Also, according to Shaikh `Irfan Abdul Qadir `Hassunah, this *Hadith* was collected by Imam Ahmad ibn `Hanbal in, al-Musnad (3:7691), ibn `Hibban in his, Sahih (7:2770), Abdul Razzaq in, al-Musannaf (5563) and al-Baghawi in his book, al-Mirqat (1062)].

[<sup>3</sup>] [Shaikh `Irfan Abdul Qadir `Hassunah said that Muslim collected these words for the *Hadith* (854), from Abu Hurairah (رَضِيَ اللهُ عَنْهُ), not ibn `Hibban from Aus ibn Aus (رَضِيَ اللهُ عَنْهُ). The *Hadith* that Aus ibn Aus narrated is in, al-Musnad, by Imam Ahmad (5:16162), as-Sunan, by Abu Dawood (1047), Sunan an-Nasaii (3:91-92), Sunan ibn Majah (1085), and so forth. Aus ibn Aus (رَضِيَ اللهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, =

Several scholars stated that Friday (*Jumu'ah*) is better than `Arafah Day, relying on this `Hadith for evidence. Al-Qhadhi Abu Ya`la narrated that Imam Ahmad ibn `Hanbal stated that the night of Friday (*Lailatul-Jumu'ah*) is better than *Lailatul-Qadr*.

The correct opinion is that Friday is the best day in the week, while `Arafah and the *Sacrifice Day* are better than the remaining days of the year. The same is true about the night of Friday (*Jumu`ah*) and *Lailatul-Qadr*<sup>1</sup>.

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"إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ عَلَيْهِ السَّلَامُ وَفِيهِ قُبِضَ وَفِيهِ النَّفْخَةُ وَفِيهِ الصَّعْقَةُ فَأَكْثَرُوا عَلَيَّ مِنَ الصَّلَاةِ فَإِنَّ صَلَاتِكُمْ مَعْرُوضَةٌ عَلَيَّ". قَالُوا يَا رَسُولَ اللَّهِ: وَكَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرَمْتَ؟ أَيْ يَقُولُونَ قَدْ بَلَيْتَ ، قَالَ: "إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ حَرَّمَ عَلَيَّ الْأَرْضَ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ".

*“Among the best of your days is Yaumu al-Jumu`ah. During it, Allah created Adam, peace be on him, and also died. During it, the blow (in the Trumpet) and the Sa`qah (when every created living thing will die) will occur. Therefore, say many Salat (such as saying, “Salla allahu `alaihi wa-sallam”) on me during it, because your Salat will be conveyed to me.”* They said, “O, Allah’s Apostle! How would you come to know about our Salat after you have died?” The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, *“Allah the Exalted and Most High, has forbidden the earth to consume (disintegrate) the Prophets’ corpses.”*]

<sup>[1]</sup>[As compared to the rest of the days of the year. We should state here that in the Islamic Calendar, the night comes before the day.]

This is why there are several special virtues for Friday (*Day of Jumu'ah*), when it falls on *'Arafah Day*, above the rest of the days. First, when these two days coincide, two of the best days of the year will fall on the same day. Second, Friday is the day that contains an hour during which Allah (سُبْحَانَهُ وَتَعَالَى) accepts the *Du'aa* (invocation of Him). More statements from the scholars assert that it is the last hour after the *'Asr Prayer*<sup>1</sup>. At that time, those present at *'Arafah* [if it occurs on a Friday] will be standing in *'Arafah's* vicinity invoking and supplicating to Allah. Third, [*'Arafah's* falling on a Friday] will be similar to the day when the Prophet, peace be on him, stood at *'Arafah* [on a Friday, during the first and last *'Hajj* that he performed after migrating to Madinah]. Fourth, Friday is the day when Muslims gather in all parts of the world to listen to the *Khutbah* (speech) and perform the *Jumu'ah Prayer*. When *Jumu'ah* coincides with the *Day of 'Arafah*, with people gathered therein on that day, Muslims will

<sup>[1]</sup>[*'Asr Prayer* becomes due when the shadow of an object becomes as long as the object, in the afternoon. Shaikh 'Irfan Abdul Qadir 'Hassunah said that Abu Dawood (1048), an-Nasaii (1388) and al-'Hakim (1:1032) narrated that Jabir ibn Abdullah (رَضِيَ اللهُ عَنْهُ) reported that the Messenger of Allah said,

”يَوْمُ الْجُمُعَةِ اثْنَا عَشْرَةَ سَاعَةً لَا يُوجَدُ فِيهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ شَيْئًا إِلَّا آتَاهُ إِيَّاهُ فَالْتَمِسُوهَا آخِرَ سَاعَةٍ بَعْدَ الْعَصْرِ.“

“*Yaumu al-Jumu'ah* is twelve hours, (including an hour) if a Muslim slave uses it to ask Allah for anything, then Allah will grant him that thing. Look for this hour in the last hour (period, not 60 minutes) after *'Asr*.” Shaikh Wahby said, “Refer to al-Albani's book, Sahih Sunan Abu Dawood (926).”]

have joined together in that area and in all *Masjids* (for *Jumu`ah*) to pray and invoke Allah. No other occasion ever has a similar gathering in one day. Fifth, Friday is a day of celebration, *`Eed*, and *`Arafah* is a day of celebration for those standing in its vicinity. This is why Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) discouraged fasting for those standing at *`Arafah Area*. There is a weak *`Hadith* (*Dha`eef*) in this meaning collected by an-Nasaii<sup>1</sup>, that Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) disallowed fasting the day of *`Arafah*, while at *Arafah*. This *`Hadith's* chain of narration is not above criticism, since it includes Mahdi ibn `Harb al-`Abdi, an unknown [with regards to his reliability in narrating *`Hadith*].

There is an authentic *`Hadith* in the, Sahih, collections [al-Bukhari (1658) and Muslim (1123)], where Um al-Fadhl said, "On the day of *`Arafat*, some people who were with me differed about if the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was fasting. Some said that he was fasting while others said that he was not fasting. So I sent a bowl full of milk to him while he was riding his camel at *`Arafat*, and he drank that milk."

There is a difference of opinion regarding why those standing in *`Arafah's* vicinity should abstain from fasting on *`Arafah Day*. Some scholars, such as al-Khiraqi, said that the wisdom behind it is that the people have more strength to invoke Allah.

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<sup>[1]</sup>[Shaikh `Irfan Abdul Qadir `Hassunah said that an-Nasaii, in his book, al-Kubra (2:2830), Abu Dawood in the, Sunan (2440), and ibn Majah in the, Sunan (1732) collected this *`Hadith*. Shaikh Wahby said "This *`Hadith* is found in, Silsilat al-Ahadith adh-Dha'eefah, by al-Albani (404)", wherein al-Albani compiled his collection of weak *`Hadiths*.]

However, Shaikh al-Islam ibn Taimiyyah, among other scholars, stated that the wisdom behind it is that it is a day of celebration for them and this is why it is not recommended for them to fast it. He said that the proof to this statement is the *Hadith* collected in the Sunan collections, where the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"يَوْمُ عَرَفَةَ، وَيَوْمُ النَّحْرِ، وَأَيَّامُ مَنَى عِيدُنَا أَهْلَ الْإِسْلَامِ."

"*`Arafah Day, Sacrifice Day and the days at Mina<sup>1</sup> are days of `Eed (Celebration, festival) for us, people of Islam.*"<sup>2</sup>

My Shaikh, ibn Taimiyyah, said, "The Day of *`Arafah* is a day of *`Eed* for those present at *`Arafah*, because in contrast to the rest of the Muslims, they are gathered in its vicinity. The rest of the Muslims gather during the *Day of Sacrifice*, which is their *`Eed* day. When *`Arafah Day* falls on a Friday, then two *`Eeds* coincide with each other."

Sixth, *`Arafah Day* is the day when Allah (سُبْحَانَهُ وَتَعَالَى) completed the religion for His faithful slaves and perfected His Favor on them. There is a *Hadith* in Sahih al-Bukhari (45) [and also Muslim (3017)] stating that, Tariq ibn

<sup>[1]</sup>[The days at *Mina*, are the eleventh, the twelfth and the thirteenth of the lunar month of *Dhul-`Hijjah*, the month of the *`Hajj*. Spending the nights of these days at *Mina* is a requirement of *`Hajj* (Pilgrimage).]

<sup>[2]</sup>[Shaikh `Irfan said that Ahmad (4:17384), at-Tirmidhi (773), al-`Hakim (1:1586) and Abu Dawood (2419) collected this authentic *Hadith*. Shaikh Wahby said, "Refer to, Sahih Sunan Abu Dawood, by al-Albani (2114)."]

Shihab said, "A Jew said to `Umar ibn al-Khattab, 'O, Chief of the Believers! There is an *Ayah* (verse) in your Book (*Al-Qur'an*) that you recite; if it was revealed to us, the Jews, while knowing on which day it was revealed, we would take that day as a day of celebration.' Umar said, 'Which *Ayah* is that?' The Jew said,

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ  
لَكُمْ الْإِسْلَامَ دِينًا ﴾

(*This day I have perfected your religion for you, completed My favors upon you, and have chosen for you, Islam as your religion.*)<sup>1</sup> `Umar ibn al-Khattab said, 'I know definitely on what day this Verse was revealed and in which area it was revealed; it was revealed to Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) on the day of `Arafat, on a Friday. We were then standing with him at `Arafah."

Seventh, Friday will be the Day of the Grand Stand and the Momentous Gathering for the Day of Resurrection, which will commence on a Friday. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

" خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ  
أُدْخِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا وَفِيهِ تَقُومُ السَّاعَةُ وَفِيهِ سَاعَةٌ لَا  
يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ خَيْرًا إِلَّا أَعْطَاهُ إِيَّاهُ. "

"The best day on which the sun rises is Friday. During it, Adam was created, entered to Paradise and expelled from

<sup>[1]</sup>[5:3]

it. During it, the Last Hour will commence. Also, during it there is an hour during which if a Muslim slave invokes Allah for anything that is good and righteous, then Allah will grant him what he asked.”<sup>1</sup> Allah the Exalted and Most Honored (سُبْحَانَهُ وَتَعَالَى) legislated a day during which His slaves gather and remember the beginning of creation, Resurrection, Paradise and the Fire. Allah (سُبْحَانَهُ وَتَعَالَى) chose Friday for this *Ummah*, because the beginning of mankind’s creation started on a Friday and will end on a Friday. This is why the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite *Surat as-Sajdah* (chapter 32 in the Qur’an) and *Surat al-Insan* (chapter 76) during the Friday *Fajr* (Dawn) Prayer<sup>2</sup>, since these two *Suras* contain news of what transpired in the past and what is to come, on Fridays. They contain the news of Adam’s creation, the beginning and end of creation and entering Paradise or the Fire. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to remind the *Ummah* during Fridays of what took place and what will take place in the future, on Fridays (*Jumu’ah*). In a similar stance, in the largest gathering on earth, on *‘Arafah*, mankind (Muslims) remember the *Grand Stand* before the Hands of the Lord the Exalted, also on a Friday. By the time half the Day [of Resurrection] has passed, the people of Paradise will be residing in their dwellings and the people of the Hellfire will be residing in their dwellings.

<sup>[1]</sup>[Shaikh ‘Irfan said that Imam Malik, in his book, *al-Muwattaa* (242), Abu Dawood (1046), at-Tirmidhi (491), ibn ‘Hibban (7:2772), al-‘Hakim (1:1030), al-Baghawi in his book, *al-Mirqat* (1050) and Ahmad, in his book, *al-Musnad* (3:10307) collected this *‘Hadith* from Abu Hurairah. Shaikh Wahby said that this *‘Hadith* is found in, *Sahih Muslim* (1411)].

<sup>[2]</sup>[Al-Bukhari (842) and Muslim (1454)].

Eighth, the obedience to Allah (سُبْحَانَهُ وَتَعَالَى) that Muslims demonstrate on Friday and during its night (which precedes the day), is on a higher level than on other days. Even some sinners respect the night and day of Friday and think that those who dare commit Allah's prohibitions during that time will receive His instant punishment, without delay. They believe this idea, stating that they learned it through experience. This demonstrates the status of Friday and its honor with Allah, especially since He (سُبْحَانَهُ وَتَعَالَى) chose it above all other days. Surely, standing at *`Arafah* during a Friday will only increase its virtue and status.

Ninth, Friday is the day when the people of Paradise will receive the *Mazid*. It is the day when the people of Paradise will see Allah, the Blessed the Most Honored. Those who used to be the earliest to go to the *Masjid* [on Friday, without waking in haste], will be the first to earn this honor. The nearest to Allah (سُبْحَانَهُ وَتَعَالَى) then, will be those who used to be the nearest to the *Imam*<sup>1</sup>. The residents of Paradise feel eagerness for *Jumu`ah*, Friday, the day of the *Mazid*, on account of the honor they receive on that day. Therefore, when *`Arafah Day* coincides with Friday, it acquires more status and virtue, more so than in other days.

Tenth, during the evening of *Arafah Day*, Allah (سُبْحَانَهُ وَتَعَالَى) draws near to those standing in its vicinity and mentions their gathering to the angels, saying,

" مَا أَرَادَ هَؤُلَاءِ؟ أَشْهَدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ. "

<sup>[1]</sup>[who leads the Friday Prayer after delivering the sermon].

“What do these seek? Bear witness that I have forgiven them.”<sup>1</sup> Allah (سُبْحَانَهُ وَتَعَالَى) draws close to them at a time that coincides with the hour of accepted invocation [on Fridays], during which He does not fail anyone who asks Him for any good and righteous thing. The slaves also draw closer to Allah (سُبْحَانَهُ وَتَعَالَى) by invoking Him with submission and humility during that hour, earning two types of closeness.

First, that hour being the hour of accepted invocation<sup>2</sup>. Second, Allah’s drawing near to them while they are standing on ‘*Arafah* and mentioning their gathering to the angels. This is when the hearts of the people of Faith taste these virtues and increase in strength, joy, happiness and elation, while hoping for the generosity of their Lord and His Favors. These are the virtues of Friday, if it falls on ‘*Arafah Day*, thus, elevating it above other days. As for the idea popular among commoners that a Friday that falls on ‘*Arafah* equals seventy two ‘*Hajj*, it is invalid and does not rely on any authentic narration leading to Allah’s Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), his companions or the *Tabi’in*<sup>3</sup>.

### **Allah Chooses What He Wills from All Types of Creation**

Therefore, Allah (سُبْحَانَهُ وَتَعَالَى) chooses the purest from each kind of creation, prefers these choices for Himself and selects them above other creation. Verily, Allah (سُبْحَانَهُ وَتَعَالَى) is *Tayyib* (Pure, Good) and only loves the *Tayyib*, that is

<sup>[1]</sup>[Muslim (2402) collected this ‘*Hadith* in the, Sahih, until, “Bear witness...”]

<sup>[2]</sup>[The last hour after ‘*Asr Prayer* on Fridays, as we stated].

<sup>[3]</sup>[Second generation of *Islam*]

the good, pure actions, statements and charity. Certainly, Allah chooses the *Tayyib* of everything<sup>1</sup>.

There are two kinds of Allah's creation, *at-Tayyib* and otherwise (*al-Khabeeth*); this is the distinction between the slave earning happiness or misery. Surely, the *Tayyib* only deserves the *Tayyib*, longs for nothing less than the *Tayyib*, feels comfort when acquiring it and his heart feels

[<sup>1</sup>][Shaikh `Irfan said that Muslim narrated in the, Sahih (1015), that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا  
أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ ( يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا  
صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ) وَقَالَ ( يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ  
طَيِّبَاتِ مَا رَزَقْنَاكُمْ ) ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ  
يَدَيْهِ إِلَى السَّمَاءِ يَا رَبُّ يَا رَبُّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ  
حَرَامٌ وَغُذِيَ بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لِذَلِكَ."

*“O, people, Allah is Tayyib (Good and Pure) and He therefore, accepts only that which is good and pure. And Allah commanded the believers as He commanded the Messengers by saying, (O, Messengers, eat of the good things, and do good deeds; verily I am aware of what you do}[23:51], and, {O, those who believe, eat of the good things that We gave you}[2:172].”* The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then made a mention of a person who travels widely, his hair untidy and covered with dust. He lifts his hands towards the sky (and thus makes the supplication), “O Lord, O Lord,” whereas his diet is unlawful, his drink is unlawful, his clothes are unlawful and his nourishment is unlawful. How can his supplication be accepted?”]

tranquillity with it only. The *Tayyib* only utters *Tayyib* statements, other than which do not ascend to Allah, ta'ala. The *Tayyib* abhors foul speech, the tongue that utters sinful and obscene words, lying, backbiting, spreading calumnies, slandering, false witness and every kind of evil speech.

Moreover, the *Tayyib* only likes the *Tayyib* actions, which acquire the quality of being *Tayyib* through Prophetic legislation, attested to by uncorrupt *Fitrah*<sup>1</sup> and

<sup>[1]</sup>*[Al-Fitrah, is the nature that Allah created in mankind attesting, asserting and knowing that Allah is One, none has the right to be worshipped except Him. People's Fitrah gets corrupted by their parents, who choose any other religion than Islam, such as fire-worshipping, Christianity and Judaism. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said in a 'Hadith al-Bukhari and Muslim collected, using various narrations, from Abu Hurairah (رَضِيَ اللهُ عَنْهُ), who said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,*

"مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ كَمَا تُنْتَجُ الْبَهِيمَةُ بِبَهِيمَةٍ جَمْعَاءَ هَلْ تُحْسِنُونَ فِيهَا مِنْ جَدْعَاءَ". ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ (فِطْرَةَ اللهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا) الْآيَةَ."

*"Every child is born on Al-Fitrah (Islam) and then his parents make him Jewish, Christian or Magian (a Majoosi, worshipping fire), as an animal produces a perfect young animal: do you see any part of its body amputated?" Abu Hurairah (رَضِيَ اللهُ عَنْهُ) then said, "Read, (The religion of pure Islamic Faith (Hanifa, to worship none but Allah), The pure Allah's Islamic nature with which He (Allah) has created mankind. Let There be no change in Allah's religion (to join none in Allah's worship). That is the straight religion; but most of men know not.) [30:30]"*

sound minds. In this case, the *Shar`a* (Islamic Legislation), the mind and the *Fitrah* agree to the *Tayyib*, such as worshipping Allah (سُبْحَانَهُ وَتَعَالَى) Alone without partners, preferring His Pleasure to one's own pleasure and striving hard to acquire His Love, as much as one can. Consequently, one will be kind to Allah's creation as much as he can, doing for them what he likes them to do for him, while saving them from what he likes to be saved from. One will also be sincere to Allah's creation as he is sincere to himself, judge for them what he would judge for himself, endures their harm with patience and refrain from annoying them. One will also refrain from slandering them and will not return their slander with the same. If one knows of their good qualities, one announces them and when one uncovers a mistake they committed, one conceals it for them. He tries hard to offer excuses for them, without transgressing the limits of the *Shari`ah* (Islamic Rulings) or contradicting Allah's Commands and Prohibitions.

The *Tayyib* among mankind is also endowed with *Tayyib* and graceful mannerism, such as forbearing, grace, tranquillity, mercy, patience, faithfulness, leniency, gentleness and truthfulness. His or her heart is free from rage, betrayal, anger and enviousness. He or she is humble, soft and kind with the people of Faith, and strong and harsh with Allah's enemies. He or she saves his or her face from submission and humiliation to anyone besides Allah. He or she is chaste, courageous, generous and supportive and has every kind of good conduct preferred by the *Shari`ah* the *Fitrah* and sound minds. He or she chooses only the *Tayyib* foods, every type of legally acquired beneficial food that best nourishes the body and the soul, while saving the slave from any repercussions on its account. He or she does not choose except the *Tayyib* and pure ways of satisfying

sexual needs, the *Tayyib* and sweet scents and the *Tayyib* companions and friends.

Therefore, he or she has a *Tayyib* soul, a *Tayyib* body, a *Tayyib* mannerism, *Tayyib* actions, *Tayyib* speech, *Tayyib* foods, *Tayyib* drinks, *Tayyib* clothes, a *Tayyib* marriage, a *Tayyib* entrance, a *Tayyib* exit, a *Tayyib* life and a *Tayyib* final destination. He or she is among those whom Allah (سُبْحَانَهُ وَتَعَالَى) the Exalted described,

﴿ الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا  
الْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ ﴾

(*Those whose lives the angels take while they are in a pious state [pure from all evil, and worshipping none but Allâh Alone] saying [to them]: Salâmun 'Alaikum [peace be on you] enter you Paradise, because of that (the good) which you used to do [in the world]*"<sup>1</sup>, those, to whom the keepers of Paradise will say,

﴿ سَلَامٌ عَلَيْكُمْ طَبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴾

(*"Salâmun 'Alaikum [peace be upon you]! You have done well, so enter here to abide therein"*)<sup>2</sup>, meaning, enter it, because you are *Tayyib*. Further, Allah (سُبْحَانَهُ وَتَعَالَى) the Exalted said,

<sup>[1]</sup>[16:32]

<sup>[2]</sup>[39:72]

﴿ الْحَبِيثَاتُ لِلْحَبِيثِينَ وَالْحَبِيثُونَ لِلْحَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ  
وَالطَّيِّبُونَ لِلطَّيِّبَاتِ ﴾

(*Al-Khabeethatu lil-Khabeetheena wa-l-Khabeethuna lil-Khabeethat, wa-t-Tayyibatu lit-Tayyibeena wa-t-Tayyibuna lit-Tayyibat.*)<sup>1</sup> The *Tafsir* (meaning) given to this *Ayah* asserts that the *Khabeeth* (evil, impure) statements are suitable for *Khabeeth* persons, while the *Tayyib* (good and pure) statements are suitable for the *Tayyib* people. Another *Tafsir* (explanation) for this *Ayah* states that the *Tayyib* women are suitable for the *Tayyib* men and the *Khabeeth* women are suitable for the *Khabeeth* men. However, the *Ayah* has a more general scope of meaning. Consequently, the good and pure statements, actions and women are suitable for the good and pure statements, actions and men. In contrast, the evil and impure statements, actions and woman are suitable for their likes whether statements, actions or men. Allah, the Exalted and Most Honored, made the *Tayyib* in its entirety in Paradise and the *Khabeeth* in its entirety in the Fire. He divided the dwellings into three categories. First, there is Paradise, the Dwelling that was made pure for the *Tayyib*; it is prohibited for all that is not *Tayyib*, and contains all that is *Tayyib*. Second, a Dwelling that was made pure evil for the *Khabeeth* of all kinds; only the *Khabeeth* enters it, and it is the Hellfire. There is a third Dwelling in which the *Tayyib* and the *Khabeeth* are mixed; it is this earthly life. This is the reason why there are trials and afflictions occurring in this life, on account of the *Tayyib* mixing with the *Khabeeth* in it; all this takes place according to Allah's

<sup>[1]</sup>[24:26]

Wisdom. On the Day when the creation will be brought back to life, Allah (سُبْحَانَهُ وَتَعَالَى) will separate the *Tayyib* from the *Khabeeth*. He will place the *Tayyib* and its people in a Dwelling exclusively for them and none else, while placing the *Khabeeth* and its people in a Dwelling exclusively for them and none else. Consequently, the Dwellings will become only two, Paradise, residence of the *Tayyibun*, and Hellfire, residence of the *Khabeethun*. Allah (سُبْحَانَهُ وَتَعَالَى) the Exalted will award or recompense each group of people its reward or punishment, according to their actions. Allah (سُبْحَانَهُ وَتَعَالَى) will make the good statements, actions and conduct of the *Tayyibun* the foundation of their delight and enjoyment, by creating, on their account, the most perfect means and ways of happiness and elation as rewards for them. Allah (سُبْحَانَهُ وَتَعَالَى) will make the most evil of the statements, actions and behavior of the evil group the source of their punishment and pain, creating from them the elements of torment and agony. Certainly, this is a tremendous wisdom and a clear and overwhelming might by which Allah (سُبْحَانَهُ وَتَعَالَى) demonstrates to His slaves His perfect Lordship, Wisdom, Knowledge, Fairness and Mercy. His enemies shall then come to now that it is they who were lying and untruthful, not Allah's righteous, truthful Messengers. Allah (سُبْحَانَهُ وَتَعَالَى) the Exalted said,

﴿ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَىٰ  
وَعَدَا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٠٦﴾ لِيُبَيِّنَ لَهُمُ  
الَّذِي يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ ﴿١٠٧﴾

*(And they swear by Allâh their strongest oaths, that Allâh will not raise up him who dies. Yes, [He will raise them up],*

— a promise (binding) upon Him in truth, but most of mankind know not. In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved (in Resurrection, and in the Oneness of Allâh) may know that they were liars.)<sup>1</sup>

Allah (سُبْحَانَهُ وَتَعَالَى) the Exalted and Most Honored made an identity (or mark) by which happiness and misery are known. Hence, the *Tayyib* and happy deserves only the *Tayyib*, for this type only does, initiates, and touches only what is *Tayyib*. In contrast, the *Khabeeth* and miserable only deserves the *Khabeeth*, for nothing except the *Khabeeth* comes out of them or is initiated by them. This kind's heart gushes forth with evilness, which appears on their tongue and limbs, while only good and pure things gush forth from the *Tayyib*'s heart and appear on his tongue and limbs.

Some people might have a degree of both [*Tayyib* and *Khabeeth*] in them, whichever wins over the other and becomes dominant, will designate the person as one of its people. Those for whom Allah (سُبْحَانَهُ وَتَعَالَى) wills the good end, He will cleanse them from the evil part before death comes to them. Therefore, they will go back to Allah (سُبْحَانَهُ وَتَعَالَى) after being purified, without needing to be purified in Hellfire! This is because Allah (سُبْحَانَهُ وَتَعَالَى) has purified them [in this life] by directing them to offer sincere repentance and perform righteous good deeds that erase [sins], and by testing them with various afflictions that eradicate [sins and mistakes, as well<sup>2</sup>]. Therefore, they will meet Allah (سُبْحَانَهُ وَتَعَالَى)

<sup>[1]</sup>[16:38-39]

<sup>[2]</sup>[Shaikh `Irfan said that al-Bukhari (5640) narrated that Aishah (رَضِيَ اللهُ عَنْهَا) said that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,=

(وَتَعَالَى) sinless. As for the type [that still has both *Tayyib* and *Khabeeth* parts], Allah (سُبْحَانَهُ وَتَعَالَى) might withhold from them the means and ways for purity. Therefore, they will meet Allah (سُبْحَانَهُ وَتَعَالَى) on the Day of Resurrection having both goodness and evil in them. It is Allah's wisdom that no one will be neighbors to Him while having an evil part in them, and this is why He enters the latter type into Hellfire, to cleanse and purify them. When their Faith is rid of impurity, they become eligible to be neighbors with Allah and fellow dwellers of the *Tayyibun* among His slaves. This type will remain in the Fire as short or as long as needed to eradicate their evilness, whereas the fastest among them to depart the Fire are those who are purified first. Those whose exit from it is delayed, as just recompense, be those who will be the slowest to be purified from their evilness. Surely, Allah (سُبْحَانَهُ وَتَعَالَى) is never unjust to the slaves.

Since the *Mushrik* (polytheist, disbeliever) is *Khabeeth* in essence, *Khabeeth* in nature, the Fire cannot cleanse his evilness. And even if he departs the Fire, he will revert to his old evilness. His example is that of a dog that goes into the sea and departs it [remaining a dog, a fact that cannot be washed off by seawater]. This is why Allah has prohibited Paradise for the *Mushriks*.

Since the pure, righteous faithful believer is free from impurities, the Fire is prohibited for him because there

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"مَا مِنْ مُصِيبَةٍ تُصِيبُ الْمُسْلِمَ إِلَّا كَفَّرَ اللَّهُ بِهَا عَنْهُ حَتَّى الشَّوْكَةِ يُشَاكُهَا."

“No calamity befalls a Muslim but that Allah expiates some of his sins because of it, even if it was a prick that he receives from a thorn.”]

is nothing in him that requires cleansing by fire. All praise is due to He Whose wisdom has overwhelmed the minds and comprehension, He to Whom the uncorrupt *Fitrah* and minds of His slaves attest to His perfect Fairness, Lordship of all that exists and being the only Deity worthy of worship.

### **All Mankind and Jinns Need to Know the Prophet of Allah**

All slaves need, more than anything else, to know the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and what he was sent with, believe in what he conveyed and obey his commands. There is no other path to earn happiness and success in this life or the Hereafter, except through the Messengers. There is no method, with which the good and evil are known precisely, except through the Messengers. There is no possibility to earn Allah's Pleasure, except through the Messengers.

All good actions, statements and conduct are included in the guidance that the Messengers have brought forth. They indeed are the scale with which all statements, types of conduct and actions are weighed. Following the Messengers distinguishes people of guidance from people of deviation.

The need for the Messengers is therefore more vital to the body than its soul, the eye to its light and the soul to its very life. Every type of necessity and need is much less than the slave's necessity and need for the Messengers. What do you think of a person, who if you lack access to his guidance and what he brought, even for an instance, your heart will spoil and become like a fish when it departs water and is placed in the frying pan?

This is the state of the slave when his heart contradicts the guidance of the Messengers. Only a living heart will understand these meanings; wounds cannot hurt a dead corpse!

Since the slave's success and happiness in this life and the Hereafter are tied to the guidance of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), it is incumbent on all those who seek their own goodness and want to save themselves and be happy, to know the Prophet's guidance, life-story and his way. By doing so, one removes oneself from being among those who are ignorant of the Prophet and instead places oneself among those who are his following, group and party.

People differ regarding the degree they earn of these qualities, some earning less, some earning more and some earning none. All Favors and Bounties are in the Hand of Allah (سُبْحَانَهُ وَتَعَالَى) and He gives them to whoever He wills. Surely, Allah is the Owner of Great Favor.

### **This Book**

These are a few words knowing which is necessary to those who have interest in knowing their Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), his *Seerah* (life-Story) and his guidance. I write these words at a time when focus is hindered by fatigue, as well as, shortcomings and grief. Added to this is a weak trade (he means his knowledge), so insignificant that the doors are not opened in its welcome, nor would people compete to earn and acquire it. Added to this is the fact that these words are being written while travelling, not while settled at home. Consequently, the heart's attention is scattered in its various valleys, the activity is utterly disengaged and the references are unavailable.

Moreover, those who, when aspects of knowledge are discussed with, knowledge flows from them through its door, are not present now. Verily, the stem of beneficial knowledge, which brings forth happiness, has grown weaker and its residence has become vacant of its dwellers, empty without them. Thus, the tongue of the scholar has become full of insignificant words, because of the dominant tide of the ignorant, while the means and ways to heal it have themselves become the reasons behind its demise, due to the abundance of those who are misguided, the corrupters.

There is no resort, except to observe good patience. Surely, help and aid only come from Allah, Alone. Truly, Allah is Sufficient for us; how excellent He is as a Supporter<sup>1</sup>.

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<sup>[1]</sup>[Observe how modest and humble this Imam was. Who, other than this caliber of Imam, would write a volume of thousands of pages containing thousands of details about the *Sunnah* and hundreds of narrations, while traveling? Yet, most of the narrations he writes are authentic and the numerous details of history and *Fiqh* are true and following the *Sunnah* of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). All of this was done while travelling to Makkah, being away from home and useful reference books, relying only on Allah Who endowed ibn al-Qayyim with profound knowledge, memory and intelligence, as well as, fondness of the way of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Added to all this, is the fact that travelling is hard and makes it difficult to concentrate, let alone author a book containing thousands of pages, from memory. Yet, ibn al-Qayyim is humble and apologizes to us that the shortcoming we might find in this book is because of all these reasons together. We only invoke Allah to bestow His Mercy and Paradise on ibn al-Qayyim and to grant us the good qualities of love and respect for him and the rest of Islam's respected scholars. We also ask Allah to grant us even a=

## The Prophet's Family Lineage

Among all people of the earth, Prophet (Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has the best genealogy and the most honorable family lineage. Even his enemies attested to this fact, such as Abu Sufyan, who had to attest to the Prophet's honorable lineage before the Roman King.

[Al-Bukhari narrated ('*Hadith* no. 7) that Abu Sufyan ibn `Harb, who later became Muslim, said that Hercules sent a messenger to him while he was accompanying a caravan from *Quraish*. They were merchants doing business in Sham (Syria, Palestine, Lebanon and Jordan), at a time when Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a truce with Abu Sufyan and *Quraish* infidels. So Abu Sufyan and his companions went to Hercules at *Ilya* (Jerusalem). Hercules called them in the court and had all senior Roman dignitaries gathered around him. He called for his translator who, translating Hercules' question said to them, "Who amongst you is closely related to that man who claims to be a Prophet?" Abu Sufyan replied, "I am the nearest relative to him (amongst the group)." Hercules said, "Bring him (Abu Sufyan) close to me and make his companions stand behind him." Abu Sufyan added, "Hercules told his translator to tell my companions that he wanted to ask me some questions regarding that man (the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and that if I told a lie they (my companions) should contradict me." Abu Sufyan added, "By Allah! Had I not been afraid of my companions labeling me a liar, I would not have spoken the truth about the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The first question he asked me about him was, 'What is his family status amongst you?' I

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=fraction of their knowledge and sound comprehension, because even the fraction is still a great deal!]

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replied, 'He belongs to the best (most noble) family amongst us.' Hercules further asked, 'Has anyone among you ever claimed the same (to be a Prophet) before him?' I replied, 'No.' He said, 'Was anyone among his ancestors a king?' I replied, 'No.' Hercules asked, 'Do the nobles or the poor follow him?' I replied, 'It is the poor who follow him.' He said, 'Are his followers increasing or decreasing (day by day)?' I replied, 'They are increasing.' He then asked, 'Does anyone among those who embrace his religion become displeased and renounce the religion afterwards?' I replied, 'No.' Hercules said, 'Have you ever accused him of telling lies before his claim (to be a Prophet)?' I replied, 'No.' Hercules said, 'Does he break his promises?' I replied, 'No. We are at truce with him but we do not know what he will do in it.' I could not find opportunity to say anything against him except that. Hercules asked, 'Have you ever had a war with him?' I replied, 'Yes.' He said, 'What was the outcome of the battles?' I replied, 'Sometimes he was victorious and sometimes we.' Hercules said, 'What does he order you to do?' I said, 'He tells us to worship Allah and Allah alone and not worship anything along with Him and to renounce all that our ancestors believed. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our Kith and kin.' Hercules asked the translator to convey to me the following, 'I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Apostles come from noble families among their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether any of his

ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allah. I, then, asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him, and in fact, followers of all Apostles were from this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. Surely, this is the way of true Faith, until it is complete in all respects. I further asked you whether there was anyone, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and completely mixes with them. I asked you whether he had ever betrayed. You replied in the negative and likewise the Apostles never betray. I asked you what he ordered you to do. You replied that he ordered you to worship Allah and Allah alone and not to worship any thing along with Him and forbade you to worship idols and ordered you to pray, speak the truth and be chaste. If what you have said is true, then he will very soon occupy this place underneath my feet. I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet.””]

Therefore, the most honorable people are the Prophet’s people, the most dignified tribe is his tribe and the most notable family is his family.

He is Muhammad, ibn (son of) Abdullah, ibn Abdul Muttalib, ibn Hashim, ibn Abd Manaf, ibn Qusai, ibn Kilab, ibn Murrah, ibn Ka'b, ibn Luay, ibn Ghalib, ibn Fihr, ibn Malik, ibn an-Nadhr, ibn Kinanah, ibn Khuzaimah, ibn Mudrikah, ibn Ilyas, ibn Mudhar, ibn Nizar, ibn Ma'add, ibn `Adnan.

The scholars of genealogy agree until `Adnan, without differences between them in this regard. The Prophet's forefathers above Adnan are not agreed upon, even though there is no difference of opinion regarding Adnan being a direct descendant of Prophet Isma'eel, Ishmael, (عَلَيْهِ السَّلَامُ)<sup>1</sup>. Isma'eel is *Adh-Dhabee `h*<sup>2</sup>, according to the statements of the scholars from among the companions, the *Tabi`in* and successive generations.

The opinion that the *Dhabee `h* was actually Prophet Is`haq (Isaac) is false, and there are twenty different ways to refute it. I heard Shaikh al-Islam ibn Taimiyyah, may Allah (سُبْحَانَهُ وَتَعَالَى) purify his soul, say, "This (false) opinion was taken from the People of the Scriptures, but it is refuted according to the text of their book. In their book is the reference that Allah (سُبْحَانَهُ وَتَعَالَى) commanded Prophet Ibrahim to slaughter his firstborn son. In another narration, it says 'his only son.' The People of the Scriptures do not doubt, just as the case with Muslims, that Isma'eel was Ibrahim's firstborn.

Those who embraced the false opinion [that Is`haq was the *Dhabee `h*] were deceived because in the present version of the *Torah*, it says, 'Slaughter your son, Is`haq (Isaac).' This addition is a lie that they introduced and contradicts the *Torah's* other statement, 'Slaughter your

<sup>[1]</sup>[Son of Prophet Ibrahim, Abraham, (عَلَيْهِ السَّلَامُ), father of the Arabs and the Children of Israel!]

<sup>[2]</sup>[The son who was about to be slaughtered].

firstborn, your only son.’ The Jews envied the children of Isma’eel because of this honor; they wanted to claim it for themselves, acquire it and make it theirs, instead of the Arabs. But Allah (سُبْحَانَهُ وَتَعَالَى) wills that His Bounty is given to those who deserve it. How could the *Dhabee`h* be Isaac, when Allah the Exalted sent glad tidings to his mother that she would bear him, and he, later, would have a son, Ya`qub? Allah the Exalted said that the angels said to Ibrahim, when they brought the glad tidings to him,

﴿ لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمِ لُوطٍ ۗ وَامْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَّرَاءِ إِسْحَاقَ يَعْقُوبَ ﴾

(“Fear not, we have been sent against the people of Lût [Lot].” And his wife was standing (there), and she laughed<sup>1</sup>. But We gave her glad tidings of Ishâq [Isaac], and after Ishâq, of Ya`qûb [Jacob])[11:70-71]. It is not possible that Allah sent the glad tidings of her bearing a son and then order that he be slaughtered. Ya`qub is undoubtedly included in this glad tidings, from the *Ayah* mentioning bearing Isaac, who would have a son, Jacob.

Further, Allah mentioned the story of Ibrahim and his son, who was supposed to be slaughtered, in *Surat as-Saffat*, saying,

﴿ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ۗ وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ ۗ قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۗ إِنَّ هَذَا لَهُوَ

<sup>[1]</sup>[Either, because the messengers did not eat their food or for being glad for the destruction of the people of Lût (Lot)].

الْبَلَاءُ الْمُبِينُ ﴿١٠٣﴾ وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٤﴾ وَتَرَكْنَا عَلَيْهِ فِي  
 الْآخِرِينَ ﴿١٠٥﴾ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٠٦﴾ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ  
 ﴿١٠٧﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٠٨﴾

(Then, when they had both submitted themselves (to the Will of Allâh), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering). We called out to him: "O Abraham! You have fulfilled the dream!" Verily, thus do We reward the Muhsinûn (good-doers). Verily, that indeed was a manifest trial. And We ransomed him with a great sacrifice (a ram). And We left for him [a goodly remembrance] among the later generations. "Salâm (peace) be upon Ibrâhîm [Abraham]!" Thus indeed do We reward the Muhsinûn (good-doers). Verily, he was one of Our believing slaves)<sup>1</sup> Allah (سُبْحَانَهُ وَتَعَالَى) said, next,

﴿وَبَشِّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنَ الصَّالِحِينَ﴾

(And We gave him the glad tidings of Ishâq [Isaac] — a Prophet from the righteous.)<sup>2</sup> This is the glad tidings delivered to Ibrahim, for Allah (سُبْحَانَهُ وَتَعَالَى) appreciated his patience regarding what He commanded. This indicates that the son referred to in this *Ayah*, that delivers glad tidings [of becoming a Prophet], is not the same as the first [whom Ibrahim was commanded to slaughter].

<sup>[1]</sup> [37:103-111]

<sup>[2]</sup> [37:112]

Some might say that the second glad tidings brought the good news of Is'haq becoming a Prophet, after his father observed patience regarding what he was commanded to do. The father submitted to Allah's Command and Allah (سُبْحَانَهُ وَتَعَالَى) rewarded him by endowing his son with Prophethood, they claimed.

In reply, we say that the glad tidings in the Ayah [about sending Is'haq as a Prophet] pertained to both his coming to life and then becoming a Prophet later on! The glad tidings of Is'haq becoming a Prophet surely and logically entails his coming to life and then living long enough to become a Prophet, as well.

## Proofs that Prophet Isma'eel was the *Dhabee`h* not Prophet Is'haq

There is no doubt that the *Dhabee`h* was in Makkah at the time<sup>1</sup>. This is why it is legislated to slaughter animals on the *Day of Sacrifice*, in Makkah. *Sai`* (walking at a fast pace) between Mounts Safa and Marwah and throwing the pebbles at al-Jamrat were legislated in remembrance of Isma'eel and his mother, Hajar, and to establish the remembrance of Allah. Isma'eel and his mother were in Makkah, as is well-known, rather than Is'haq and his mother. This is why the incident of Allah ordering the slaughter [of Isma'eel by his father Ibrahim] coincided, time-wise, in the area of *al-Masjid al-`Haram*, which Ibrahim and Isma'eel cooperated in building. Also, legislating the slaughtering of animals in Makkah completes the rituals of *`Hajj* to the *Sacred House*, which was established, time-wise and place-wise, by Ibrahim and Isma'eel. Had the order of slaughter been in the Sham area (or Palestine), as the People of the Scriptures and those who learned from them claim, then the rituals of slaughtering would have been established in the Sham area, not in Makkah.

Also, Allah (سُبْحَانَهُ وَتَعَالَى) called the son who was supposed to be slaughtered a *`Haleem*, meaning, 'forbearing'. This is befitting, since there is no patience and forbearing greater than from he who surrenders to be slaughtered in obedience to his Lord. When Allah (سُبْحَانَهُ وَتَعَالَى) mentioned Is'haq, He described him as being an *`Aleem*, meaning, 'learned'. Allah the Exalted said,

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<sup>[1]</sup>[When Allah (سُبْحَانَهُ وَتَعَالَى) ordered Prophet Ibrahim to slaughter his firstborn son].

﴿ هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ ﴾

(Has the story reached you, of the honored guests [three angels; Jibrîl (Gabriel) along with another two] of Ibrâhîm (Abraham)? When they came in to him and said: “Salâm, (peace be upon you).” He answered: “Salâm, [peace be on you],” and said: “You are a people unknown to me”<sup>1</sup>, until His statement,

﴿ قَالُوا لَا تَخَفْ وَبَشِّرُوهُ بِنِعْمَةٍ عَلِيمٍ ﴾

(They said: “Fear not.”<sup>[2]</sup> And they gave him glad tidings of an `Aleem son [having knowledge about Allâh and His religion of True Monotheism].)<sup>3</sup> This *Ayah* is indeed about Is’haq, son of Ibrahim with his wife [Sarah]; she is the woman who received this glad tidings. As for Isma’eel, he was the son of the slave-girl [Hajar]. Ibrahim and Sarah were given the glad tidings of a son; they were old and had lost hope in having children. Isma’eel (عَلَيْهِ السَّلَامُ), on the other hand, was born before that.

It is Allah’s way that He created, in mankind, that they love their firstborn more than the children who are born afterwards. When Ibrahim (عَلَيْهِ السَّلَامُ) asked his Lord to

<sup>[1]</sup>[51:24-25]

<sup>[2]</sup>[This occurred when the angels noticed some fear over the face of Abraham, so they told him that they are Allah’s Messengers. And they also gave the glad news to his wife Sarah that she will give birth to a son (Isaac).]

<sup>[3]</sup>[51:28]

grant him a son, and Allah (سُبْحَانَهُ وَتَعَالَى) accepted his supplication, his heart loved his son dearly. Allah (سُبْحَانَهُ وَتَعَالَى) the Exalted chose Ibrahim as His *Khalil* (intimate Friend). This status requires dedicating all love to Allah (سُبْحَانَهُ وَتَعَالَى) Alone, without anyone having a share in this love. When the son took a sizable part of his father's heart, Allah (سُبْحَانَهُ وَتَعَالَى) commanded that Ibrahim (عَلَيْهِ السَّلَامُ) slaughter his [firstborn] son, his loved one.

When Ibrahim (عَلَيْهِ السَّلَامُ) submitted to the command and proved that Allah's love was greater in his heart than his love for his son, the status of *Khalil* became solely dedicated to Allah (سُبْحَانَهُ وَتَعَالَى) Alone. Hence, there was no benefit for the slaughter actually taking place, since the test was for Ibrahim's heart to purify its dedication to implementing Allah's Command. When Allah's Command was honored in Ibrahim's heart, Allah (سُبْحَانَهُ وَتَعَالَى) abrogated the command to him (عَلَيْهِ السَّلَامُ) to slaughter his son and He (سُبْحَانَهُ وَتَعَالَى) ransomed the son with a great ram. *Al-Khalil*, Ibrahim (عَلَيْهِ السَّلَامُ), believed in the vision he saw [wherein he was slaughtering his son], and Allah (سُبْحَانَهُ وَتَعَالَى) willed that what He decided take place.

It is a fact that this test occurred when the firstborn son was born, not when the second son was born. The status and level of intimate dedication to Allah (سُبْحَانَهُ وَتَعَالَى) was not put to the test when the second son was born, and therefore, no command to slaughter the second son took place.

To continue, Sarah, the wife of *al-Khalil*, became jealous from Hajar and her son. Hajar was a slave, but when she gave birth to Isma'eel and his father so loved him, Sarah's jealousy was ignited. Allah (سُبْحَانَهُ وَتَعَالَى) the Exalted commanded that Hajar and her son be taken away from Sarah's sight and left to dwell in the area of Makkah, so

that Sarah's jealousy would subside. This signifies Allah's Mercy and Compassion. Afterwards, how could Allah (سُبْحَانَهُ وَتَعَالَى) order Ibrahim to slaughter Sarah's son, not the son of the slave-girl? Allah's Mercy had taken away what caused Sarah's grief, so why would He order her son to be slaughtered? Rather, His infinite wisdom was that the order to slaughter be for the son of the slave-girl, so that her mistress would feel pity towards her and her son, replacing ill feelings and jealousy with mercy. Sarah would then realize the virtue of the slave-girl and her son and that Allah (سُبْحَانَهُ وَتَعَالَى) would never lead astray a family with which this woman and her son belong. Allah (سُبْحَانَهُ وَتَعَالَى) willed that His slaves witness how He mends the relationships that were broken, how He brings relief after affliction. He willed that they witness how, when Hajar and her son became patient with being far, alone and in a strange land, as well as, submitting to Allah's will to slaughter the boy, He (سُبْحَانَهُ وَتَعَالَى) changed their condition for them. Allah (سُبْحَانَهُ وَتَعَالَى) decided that the areas where Hajar and her son stepped, be areas where His faithful slaves practice their rituals, until the Day of Resurrection. This is Allah's way with those whom He wills to elevate from among His creation, He grants them Favors after they were thought to be weak and feeble,

﴿ وَتُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ﴾

*(And We wished to do a favor to those who were weak [and oppressed] in the land, and to make them rulers and to*

*make them the inheritors.*)<sup>1</sup> Indeed, this is the Favor of Allah, He grants it to whomever He chooses, and Allah (سُبْحَانَهُ وَتَعَالَى) is the Owner of the Great Favor<sup>2</sup>.

[1][28:5]

[2][This is the story of Hajar and Isma'eel in Makkah. Al-Bukhari (3114) narrated that `Abdullah ibn `Abbas, may Allah be pleased with him, said, "When Ibrahim (Abraham عَلَيْهِ السَّلَامُ) had differences with his wife, (because of her jealousy of Hajar, Isma'eel's mother), he took Isma'eel (Ishamel عَلَيْهِ السَّلَامُ) and his mother and left. They had a water-skin with them that was filled with water, Isma'eel's mother used to drink water from the water-skin, so that her milk would increase for her child. When Ibrahim (عَلَيْهِ السَّلَامُ) reached Makkah, he made her sit under a tree and, afterwards, started to return home. Isma'eel's mother followed him, and when they reached *Kada'* (in Makkah), she called him from behind, 'O, Ibrahim! To whom are you leaving us?' He replied, '(I am leaving you) in Allah's (Care).' She said, 'I am satisfied to be with Allah.' She returned to her place and started drinking water from the water-skin, and her milk increased for her child. When the water had all been used up, she said to herself, 'I'd better go and look so that I may see somebody.' She ascended the Safa Mountain and looked, hoping to see somebody, in vain. When she came down to the valley, she ran until she reached the Marwah Mountain. She ran to and fro (between the two mountains) many times. Then she said to herself, 'I'd better go and see the state of the child,' she went and found it on the point of dying. She could not endure to watch it dying and said (to herself), 'If I go and look, I may find somebody.' She went and ascended the Safa Mountain and looked for a long while, but could not find anybody. Thus she completed seven rounds (of running) between Safa and Marwah. Again she said (to herself), 'I'd better go back and see the state of the child.' But suddenly she heard a voice, and she said to that strange voice, 'Help us if you can offer any help.' Lo! It was=

## The Prophet's *Seerah* (Life-Story)

There is total agreement that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was born in Makkah, during the *Year of the Elephant*. The tale of the elephant was an introduction that Allah (سُبْحَانَهُ وَتَعَالَى) brought forth in and around *His House*, before the coming of His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Those who brought the elephant were Christians and their religion was better than the religion of the people of Makkah, who were pagans at that time. Allah (سُبْحَانَهُ وَتَعَالَى) gave the pagans victory over the People of the Scriptures, without intervention from

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=Jibril (Gabriel عَلَيْهِ السَّلَامُ who had made the voice). Jibril hit the earth with his heel like this (Ibn `Abbas hit the earth with his heel to illustrate it), and so the water gushed out. Ishmael's mother was astonished and started digging. *Abu Al-Qasim* (the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'If she had left the water, (flow naturally without her intervention), it would have been flowing on the surface of the earth.' Ishmael's mother started drinking from the water and her milk increased for her child. Afterwards some people of the tribe of *Jurhum*, while passing through the bottom of the valley, saw some birds, and that astonished them. They said, 'Birds can only be found at a place where there is water.' They sent a messenger who searched for the place, found the water and returned to inform them about it. Then they all went to her and said, 'O, Isma`eel's mother! Will you allow us to be with you (or dwell with you)?' (And thus they stayed there.) Later, her boy reached the age of puberty and married a lady from them.'"

Later on, according to the *Hadith* above, Prophet Ibrahim (عَلَيْهِ السَّلَامُ) visited Makkah several times. During one of them he conveyed to Isma`eel Allah's command to build His House, the *Ka`bah*. He asked his son to help him and they both built the *Ka`bah*. May Allah's peace and blessings be on them and on all of Allah's Prophets and Messengers.]

mankind, to protect and honor His *Sacred House*, as a prelude to the coming of the Prophet (ﷺ), who was born in Makkah.

There is a difference of opinion regarding if the Prophet's father, Abdullah, died before or after the Prophet (ﷺ) was born. The correct opinion is that Abdullah died while the Prophet (ﷺ) was yet unborn. There is a second opinion that the Prophet's father died seven months after the Prophet (ﷺ) was born. There is no difference of opinion, though, that the Prophet's mother, Aminah, died in the area of al-Abwaa, between Makkah and Madinah<sup>1</sup>. She died after she had visited the Prophet's maternal uncles in Madinah. The Prophet (ﷺ) was less than seven years old at the time.

The Prophet's grandfather, Abdul Muttalib, took custody of him and reared him, but he also died when the Prophet (ﷺ) was eight years old. Some historians said that Abdul Muttalib died when the Prophet (ﷺ) was six or ten years old. Abu Talib, the Prophet's paternal uncle, reared him [until the Prophet became a young man]. When the Prophet (ﷺ) was twelve years old, or nine according to a second opinion, Abu Talib took him on a [commercial] trip to the Sham area.

During the first trip to Sham, Baheera, a monk, saw the Prophet (ﷺ) and strongly suggested that Abu Talib not take him to the Sham area, fearing for his safety from the Jews. Abu Talib sent the Prophet (ﷺ) back to Makkah with some of his servants. At-Tirmidhi (3620) collected a *Hadith* in which he mentioned that Abu Talib sent Bilal (the Ethiopian slave) with the Prophet to

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[<sup>1</sup>]Which used to be called Yathrib, before the Prophet (ﷺ) migrated to it in the year 623 CE].

Makkah. This is clearly a mistake, because Bilal was not born at that time. And even if Bilal were already born, he would not have been with the Prophet's uncle or with Abu Bakr [but in his own homeland, Ethiopia]. Al-Bazzar also collected this *Hadith* in his, Musnad, but said that Abu Talib sent the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) back with a man; he did not mention Bilal's name in this story.

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) became twenty-five years old, he accompanied a caravan to the Sham area, to the city of Busra (close to Damascus). After he returned to Makkah from his trip, he married Khadeejah Bint Khuwailid. She was forty years old at that time. Some historians said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married Khadeejah when he was thirty, or twenty-one years old. Khadeejah was the first woman whom the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married and the first among his wives to die. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not marry any other women while Khadeejah was alive. Once, Angel Jibril ordered the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to convey to Khadeejah the *Salam*, that is, blessings and honor, from her Lord<sup>1</sup>.

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<sup>[1]</sup>[Al-Bukhari (3532) and Muslim (4463) narrated that, Aishah said, "I never felt more jealous of any of the wives of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as much as I did of Khadeejah (although) she died before he married me. This is because I often heard him mentioning her. Allah told him to give her the good tidings that she would have a palace of *Qasab* (pipes of precious stones and pearls in Paradise), and whenever he slaughtered a sheep, he would send her women-friends a good share of it." Also, al-Bukhari (3820) and Muslim (2432) narrated that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said, "Jibril (angel Gabriel) came to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and said, 'O, Allah's Apostle! This is Khadeejah coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (Allah)=

Soon afterwards, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) liked solitude and worshipping his Lord. He often spent nights at a time in a cave called, 'Hiraa'<sup>1</sup>. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was made to hate the idols and the religion of his people; nothing else was more hateful to him.

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) became forty years old, the sun of Prophethood rose on him, and Allah (سُبْحَانَهُ وَتَعَالَى) the Exalted honored him with His Message and sent him to His creation. Allah (سُبْحَانَهُ وَتَعَالَى) chose the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) for this honor and selected him to be the trustworthy emissary between Him and His slaves.

There is no conflict of opinions that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was sent on a Monday, but there are differences on

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*=and on my behalf, and give her the glad tidings of having a Qasab palace in Paradise wherein there will be neither any noise, nor any fatigue (trouble)."* What a befitting reward for the woman who supported the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) with her wealth and compassion when his people disbelieved in him and oppressed him! Khadeejah provided a house for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) full of safety, tranquillity and peace. So, Allah, the Exalted, sent the *Salam* to her through Jibril and granted her a house made of *Qasab* in Paradise, where there is no noise or weariness, for she always provided the same for His beloved Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).]

<sup>[1]</sup>[Al-Bukhari (3) and Muslim (160) narrated that Aishah said in a long *Hadith*, "The commencement (of the Divine Inspiration) to Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was in the form of true dreams in his sleep. He never had a dream but it turned out to be true and clear as the bright daylight. Then he began to like seclusion, so he used to go in seclusion in the cave of Hira, where he used to worship Allah continuously for many nights before going back to his family to take the necessary provision (of food) for the stay."]

which month it was<sup>1</sup>. The majority of scholars said that it was the eighth day of the lunar month of *Rabi' al-Awwal*, forty-one years after the *Year of the Elephant*<sup>2</sup>. Some of them, including [Jamal ad-Din] as-Sarsari<sup>3</sup>, said that the

<sup>[1]</sup>[Muslim narrated that Abu Qatadah al-Ansari, may Allah be pleased with him, reported that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was asked about fasting on Monday, whereupon he said,

"ذَلِكَ يَوْمٌ وُلِدْتُ فِيهِ وَيَوْمٌ بُعِثْتُ أَوْ أُنزِلَ عَلَيَّ فِيهِ."

"It is (the day) when I was born and revelation was sent down to me."

Those who indulge in the awful *Bid'ah* of celebrating the Prophet's birthday every year should read and implement this *Hadith*. If they want to celebrate the coming of Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to this world, they should fast Mondays, so that they celebrate his birth and his *Sunnah* at the same time. Instead, they ignore his *Sunnah* all year long and remember him on a certain date of their choice, 12<sup>th</sup> of the lunar month of *Rabi' al-Awwal*, not by fasting and praying. Rather, they gather in the streets and *Masjids* and recite poems that contain all types of innovations and even *Shirk*. Do they think that they have more love for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) than Abu Bakr, Umar, Uthman, Ali, the Prophet's grandchildren or the rest of his companions? They never celebrated the Prophet's birthday, and the best guidance is the guidance of Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). There are several books about the innovation of celebrating the Prophet's birthday, among them, several letters that Shaikh Abdul Aziz ibn Baz wrote, may Allah grant His Mercy to him.]

<sup>[2]</sup>[Which occurred in 570 CE].

<sup>[3]</sup>[Who died in 656 AH, killed by the hands of Mongols who entered Baghdad during that year and killed most of its inhabitants; as-Sarsari was a scholar of the Arabic Language and a poet].

Prophet's Prophethood started in *Ramadhan*, because Allah (سُبْحَانَهُ وَتَعَالَى) said,

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ ﴾

(The month of *Ramadhan* in which was revealed the *Qur'ân*.)<sup>1</sup> They said that the commencement of Allah, the Exalted, honoring the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) with Prophethood was when the *Qur'an* was revealed to him. The first group of scholars, which comprises the majority as we stated, said that the *Qur'an* was sent down in its entirety during *Lailatul Qadr* in *Ramadhan* to the *Baitul-`Izzah*<sup>2</sup>. Then, it was revealed in parts for the next twenty-three years. Some scholars say that the *Ayah* means, the *Qur'an* was revealed containing the order to fast the Month of *Ramadhan* and to affirm its merits and honor<sup>3</sup>. Other scholars said that the Prophet's Prophethood started in the lunar month of *Rajab*.

Allah (سُبْحَانَهُ وَتَعَالَى) granted Prophethood to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in several stages. First, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to see a dream and it would come true, as bright and truthful as the daybreak<sup>4</sup>. This was the beginning of his Prophethood. Second, the angel (جِبْرِيلُ السَّلَامُ) used to inspire the Prophet's heart, without the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) seeing him. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

[1][2:185]

[2][*Baitul-`Izzah*: is, to the residents of the lower heaven, like the *Ka`bah* to the people of the earth.]

[3][So instead of 'in which', the meaning of the *Ayah* becomes, 'about which'].

[4][Refer to the *Hadith* from Aishah, may Allah be pleased with her, that we mentioned before this.]

"إِنَّ رُوحَ الْقُدُسِ نَفَثَ فِي رُوعِي أَنَّهُ لَنْ تَمُوتَ نَفْسٌ حَتَّى تَسْتَكْمَلَ رِزْقَهَا، فَاتَّقُوا اللَّهَ وَأَجْمَلُوا فِي الطَّلَبِ، وَلَا يَحْمِلَنَّكُمْ اسْتِبْطَاءُ الرِّزْقِ عَلَى أَنْ تَطْلُبُوهُ بِمَعْصِيَةِ اللَّهِ، فَإِنَّ مَا عِنْدَ اللَّهِ لَا يُطَلَبُ إِلَّا بِطَاعَتِهِ."

"*Ru`hu-l-Qudus (Angel Jibril) inspired my heart (by Allah's Leave) that no soul shall die before it consumes its appointed provisions. Therefore, fear and obey Allah and seek your provisions in the best (lawful) way. Do not let your impatience while awaiting your provisions lure you to seek it through the disobedience of Allah. Surely, what Allah has (provisions), can only be acquired through obeying Him.*"<sup>1</sup> Third, the angel used to come to Allah's Apostle (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in the shape of a man and would speak to him, until the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would comprehend what he wanted to convey to him. In this state, the companions sometimes saw the angel.<sup>2</sup>

[<sup>1</sup>] [Shaikh Wahby said, "Abu Na'im collected this *Hadith* in, al-Hilyah, Vol. 10, Pg. 26-27; refer to, Sahih al-Jami` (2085)." Shaikh `Irfan said that al-Bazzar (1253) collected this *Hadith* from Hudhaifah ibn al-Yaman and al-Hakim (2:2135) from Jabir ibn Abdullah (رَضِيَ اللَّهُ عَنْهُمَا).]

[<sup>2</sup>] [Muslim (9) narrated that Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) said, "Allah's Messenger, peace be upon him, said, 'Ask me (about matters pertaining to religion),' but they (the companions) were too much in awe, out of profound respect for him to ask him (anything). Meanwhile, a man came and sat near his knees and said, 'O, Messenger of Allah, tell me about al-Islam?' The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) replied, 'Islam is to associate none with Allah, establish prayer, pay the Zakat and fast Ramadhan.' He=

=said, 'You have told the truth.' He again said, 'O, Messenger of Allah, what is *al-Eman*?' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'To believe in Allah, His angels, His Books, the meeting with Him, His Apostles, and that you believe in Resurrection and that you believe in *Qadr* (Divine Decrees and Predestination) in its entirety.' The inquirer said, 'You have told the truth.' He again said, 'O, Messenger of Allah, what is *al-I'hsan*?' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'To fear Allah as if you are seeing Him, because even though you cannot see Him, verily He sees you.' The inquirer said, 'You have told the truth.' He again asked, 'When will the (Last) Hour Commence?' The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'The one who is being asked about it is no better informed about it than the inquirer himself. I, however, will narrate some of its signs. (They are) when you see a slave-girl giving birth to her master, this is one of its signs; when you see barefooted, naked, deaf and dumb (the ignorant and foolish persons) as the rulers of the earth this is one of its signs; and when you see the shepherds of black camels exult in buildings, this is one of its signs. The (knowledge about the Last Hour) is one of the five things wrapped in the Unseen. No one knows them except Allah.' Then the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited,

﴿ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴾

(Verily Allah! with Him alone is the knowledge of the hour and He it is Who sends down the rain and knows that which is in the wombs and no person knows whatsoever he shall earn on morrow and a person knows not in whatsoever land he shall die. Verily Allah is All-Knowing, All-Aware) [31:34].” The narrator, Abu Hurairah (رَضِيَ اللهُ عَنْهُ), then said, 'That man then stood up and (made his way). The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,=

Fourth, the angel would come upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as the ringing of a bell. This was the hardest form of revelation. In this state, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would sweat during a cold day<sup>1</sup>, and his camel would sit on the ground, while he was riding it<sup>2</sup>. Once, the revelation came

=‘Bring him back to me.’ He was searched for, but the Companions could not find him. The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘He was Jibril (Gabriel); he came to teach you (things pertaining to religion) when you did not ask (them yourselves).’”]

[<sup>1</sup>Al-Bukhari (2) and Muslim (4304) narrated that `Aishah, may Allah be pleased with her, said that, al-`Harith ibn Hisham (رَضِيَ اللهُ عَنْهُ) asked Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), “O, Allah’s Apostle! How is the Divine Inspiration revealed to you?” Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) replied,

“أَحْيَانًا يَأْتِينِي مِثْلَ صَلْصَلَةِ الْجَرَسِ وَهُوَ أَشَدُّ عَلَيَّ فَيَفْصِمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ وَأَحْيَانًا يَتَمَثَّلُ لِي الْمَلِكُ رَجُلًا فَيُكَلِّمُنِي فَأَعْبِي مَا يَقُولُ.” قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: وَلَقَدْ رَأَيْتُهُ يَنْزِلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ فَيَفْصِمُ عَنْهُ وَإِنْ جَبِينُهُ لَيَتَفْصَدُ عَرَقًا.

“Sometimes it is (revealed) like the ringing of a bell; this form of Inspiration is the hardest of all and this state passes after I grasped what he (Angel Jibril) said. Sometimes, the Angel comes in the form of a man and talks to me and I grasp what he says.”

`Aishah, may Allah be pleased with her, added, “Verily I saw the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) being inspired on a very cold day and noticed the sweat dropping from his forehead when the Inspiration was over.”]

[<sup>2</sup>Shaikh `Irfan said, “There are *Hadiths* to this effect collected by Ahmad in, al-Musnad 9:24922, from Aishah (رَضِيَ اللهُ عَنْهَا), and=

to him in this method, while his thigh was on the thigh of Zaid ibn Thabit. The Prophet's thigh became so heavy on Zaid's thigh that it almost broke<sup>1</sup>.

Fifth, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw the angel in the original shape Allah created him in<sup>2</sup>, and the angel then inspired the Prophet with what Allah (سُبْحَانَهُ وَتَعَالَى) decided to inspire him with. This incident occurred twice to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), as Allah (سُبْحَانَهُ وَتَعَالَى) stated in *Surat an-Najm* [53:1-18].

Sixth, Allah (سُبْحَانَهُ وَتَعَالَى) revealed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) what He willed, while the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was above heavens during the night of [*Israa* and] *Mi`raj*, such as ordaining prayer on him.

Seventh, Allah (سُبْحَانَهُ وَتَعَالَى) spoke to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) without sending the revelation through an angel. Similarly, Allah (سُبْحَانَهُ وَتَعَالَى) spoke to Prophet Musa ibn `Imran (عَلَيْهِ السَّلَامُ), a status that the Qur'an asserts was *granted* to Prophet Musa. The same status is affirmed for our Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in the `Hadith that describes the *Israa* [and *Mi`raj*] journey.

Some scholars added an eighth form of revelation. They said that Allah (سُبْحَانَهُ وَتَعَالَى) spoke directly to the Prophet

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=10:27646 from Asmaa Bint Yazid (رَضِيَ اللهُ عَنْهَا).” Also, refer to the footnote al-Albani wrote on *Fiqh as-Sunnah*, where he stated that the `Hadith from Aishah is authentic, and has further support from the *Hadith* from Asmaa Bint Yazid; *Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah*, Pg. 91.]

[<sup>1</sup>] [Al-Bukhari (4592) narrated a *Hadith* in this meaning from Zaid ibn Thabit (رَضِيَ اللهُ عَنْهُ), who told it to Marwan ibn al-`Hakam (رَضِيَ اللهُ عَنْهُ).]

[<sup>2</sup>] [Al-Bukhari and Muslim narrated that Abdullah ibn Mas`ud (رَضِيَ اللهُ عَنْهُ) said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw Jibril (Gabriel (عَلَيْهِ السَّلَامُ) in his original shape) having six hundred wings.]

(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) without a barrier, meaning by removing all of His Veils, between them. This is the opinion of those who said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw Allah (سُبْحَانَهُ وَتَعَالَى) [during *Lailatul-Israa wa-l-Mi`raj*]. However, there is a difference of opinion between the *Salaf* and the *Khalaf* on this matter<sup>1</sup>. Most of the companions, rather, all of them agree with Aishah [that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not see his Lord during the night of *Israa*<sup>2</sup>].

Uthman ibn Sa`id ad-Darimi stated that there is *Ijmaa*<sup>3</sup> between the companions on this opinion.

[We will mention here the English transliteration of al-Bukhari's narration of the *Hadith* on the *Israa* Journey. Al-Bukhari said that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) reported, "(Before) the night

<sup>[1]</sup>[*As-Salaf*, literally the Predecessors, is a term that exclusively refers to the companions, then the second generation of Islam, *at-Tabi`in*, and then the third generation of Islam, *Tabi`i at-Tabi`in*. They are the best people, as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stated in a *Hadith* that al-Bukhari and Muslim collected. *Al-Khalaf*, is in reference to the successive generations, who came after the *Salaf*.]

<sup>[2]</sup>[Shaikh Wahby said that Muslim (292) narrated that Abu Dharr (رَضِيَ اللهُ عَنْهُ) asked Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) if he saw his Lord, and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) replied, "I saw light." Imam an-Nawawi said in his explanation on the, *Sahih*, collections of Imam Muslim, "This means that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw light, nothing else." [Shar`h Muslim, by An-Nawawi 3:12]]

<sup>[3]</sup>[*Al-Ijmaa*: a term that refers to the consensus of the scholars, without disagreement by any of them. No doubt, *Ijmaa`* cannot be valid, except when it includes the companions, without whom there is no *Ijmaa`*. Among the matters of *Ijmaa`*, the companions all agreed on the necessity of fighting those who reverted from Islam after the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) died. Also, the companions all agreed to appoint Abu Bakr as the Caliph after the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) died.]

Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was taken for a journey from the Sacred *Masjid* (of Makkah), al-Ka`bah, three persons came to him (in a dream) while he was sleeping in the Sacred *Masjid*, before the Divine Inspiration was revealed to Him. One of them said, 'Which of them is he?' The middle (second) angel said, 'He is the best of them.' The last (third) angle said, 'Take the best of them.' Only that much happened on that night and he did not see them until they came on another night, being, after the Divine Inspiration was revealed to him (*Fat`h-ul-Bari*, Pg. 258, Vol. 17). He saw them, his eyes were asleep, but his heart was not--and so is the case with the prophets: their eyes sleep while their hearts do not sleep. So, those angels did not talk to him until they carried him and placed him beside the well of *Zamzam*. From among them Jibril (Gabriel) took charge of him. Jibril cut open (his body) between his throat and the middle of his chest (heart). He then took all the material out of his chest and abdomen and washed it with *Zamzam* water with his own hands, until he cleansed the inside of his body. Next, a gold tray containing a gold bowl full of belief and wisdom was brought and Jibril stuffed his chest and the blood vessels of his throat with it, then closed it (the chest). Jibril then ascended with him to the heaven of the world and knocked on one of its doors. The dwellers of the Heaven asked, 'Who is it?' He said, 'Gabriel.' They said, 'Who is accompanying you?' He said, 'Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).' They said, 'Has he been called?' He said, 'Yes.' They said, 'He is welcomed.' So, the dwellers of the Heaven became pleased with his arrival, for they did not know what Allah would do to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) on earth unless Allah informed them. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) met Adam, peace be on him, over the nearest Heaven. Jibril said to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), 'He is your father; greet him.' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) greeted him and Adam (عَلَيْهِ السَّلَام) returned his greeting and aid, 'Welcome, O, my Son! O, what a good son you are!' Behold, he saw two flowing rivers, while he was in the nearest sky (to earth). He asked, 'What are these two rivers, O, Jibril?' Jibril said, 'These are the sources of the *Nile* and the *Euphrates*.' Next, Jibril took him around that

Heaven and behold! He saw another river at the bank of which there was a palace built of pearls and emerald. He put his hand into the river and found its mud like the *musk of Adhfar*. He asked, 'What is this, O, Jibril?' Jibril said, 'This is the *Kauthar* which your Lord has kept for you.' Then, Jibril ascended (with him) to the second Heaven and the angels asked the same questions as those on the first Heaven, that is, 'Who is it?' Jibril replied, 'Jibril.' They asked, 'Who is accompanying you?' He said, 'Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).' They asked, 'Has he been sent for?' He said, 'Yes.' Then they said, 'He is welcomed.' Jibril ascended with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to the third Heaven, and the angels said the same as the angels of the first and the second Heavens had said. He then ascended with him to the fourth Heaven, and they said the same. He next ascended with him to the fifth Heaven, and they said the same; and then he ascended with him to the sixth Heaven, and they said the same; then he ascended with him to the seventh Heaven, and they said the same. On each Heaven there were prophets whose names the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioned. However, I only remember that Idris was on the second Heaven, Aaron on the fourth Heaven another prophet whose name I don't remember, on the fifth Heaven, Abraham on the sixth Heaven, and Moses on the seventh Heaven, because of his privilege of talking to Allah directly. Moses said (to Allah), 'O, Lord! I thought that none would be raised up above me.' But Jibril ascended with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) for a distance above that, the distance of which only Allah knows, until he reached the Lote Tree (beyond which no one may pass). Then, the Irresistible, the Lord of Honor and Majesty approached and came closer, until He was about two bow lengths or (even) nearer. (It is also said that it was Jibril [not Allah] who approached and came closer to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) [Fat`h al-Bari Shar`h Sahih al-Bukhari, Pg. 263, 264, Vol. 17]). Among the things which Allah revealed to him then, were, fifty prayers being enjoined on his followers within a day and night.' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) descended until he met Moses. Moses stopped him and asked, 'O, Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)! What did your Lord

enjoin on you?’ The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) replied, ‘He enjoined upon me to perform fifty prayers within a day and night.’ Moses (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘Your followers cannot do that; Go back so that your Lord may reduce it for you and for them.’ So, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) turned to Jibril as if he wanted to consult him about this issue. Jibril told him of his opinion, saying, ‘Yes, if you wish.’ So, Jibril ascended with him to [Allah] the Irresistible and said while he was in his place, ‘O, Lord, please lighten our burden, as my followers cannot do that.’ So, Allah (سُبْحَانَهُ وَتَعَالَى) deducted ten prayers for him. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) returned to Moses who stopped him again and kept on sending him back to his Lord, until the enjoined prayers were reduced to only five prayers. Then Moses stopped him when the prayers had been reduced to five and said, ‘O, Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)! By Allah, I tried to persuade my nation, Children of Israel, to do less than this, but they could not do it and gave up. However, your followers are weaker in body, heart, sight and hearing, so return to your Lord so that He may lighten your burden.’ The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) turned towards Jibril for advice and Jibril did not disapprove of it. So, he ascended with him for the fifth time. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘O Lord, my followers are weak in body, hearts, hearing and constitution, so lighten our burden.’ On that the Irresistible said, ‘O, Muhammad!’ The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) replied, ‘Labbaika wa-Sa`daik (a statement entailing perfect obedience and rushing to hear and obey).’ Allah said, ‘The Word that comes from Me does not change, so it will be as I enjoined on you in the *Mother of the Book* (*al-Lau`h al-Ma`hfudh*, the Kept Record).’ Allah added, ‘Every good deed will be rewarded ten times, so it is fifty (prayers) in the *Mother of the Book* (in reward) but you are to perform only five (in practice).’ The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) returned to Moses who asked, ‘What have you done?’ He said, ‘Allah has lightened our burden: He has given us a tenfold reward for every good deed.’ Moses said, ‘By Allah! I tried to make the Children of Israel observe less than that, but they gave up. So go back to your Lord that He may lighten your burden further.’ Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

said, 'O, Moses! By Allah, I feel shy returning too many times to my Lord.' On that Jibril said, 'Descend in Allah's Name.' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then woke while he was in the *Sacred Masjid* (at Makkah).]

### **The Prophet's Circumcision**

It was reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was born naturally circumcised, but the *Hadith* that mention this is not authentic, according to Abu al-Faraj ibn al-Jauzi who listed it in his book, *al-Maudhu`at* (The Fake *Hadiths*). Even if this is true, it does not suggest a special quality for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), because many people are born naturally circumcised. A second opinion states that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was circumcised when the angels slit open [his chest and cleansed] his heart, when he was with his caretaker `Halimah [as-Sa`diyyah]<sup>1</sup>. There is a third opinion that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was circumcised by his grandfather Abdul Muttalib when he was seven days old. It was said that his grandfather called the people to a feast at that time and named him, 'Muhammad'.

### **The Women Who Nursed the Prophet**

(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

Thuwaibah, the slave-girl of Abu Lahab [the Prophet's uncle], was among the women who nursed the Prophet. Thuwaibah suckled Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) for a few days, as well as, suckling Abu Salamah Abdullah ibn Abdul Asad al-Makhzumi and her son Masru`h. She also

[<sup>1</sup>][Shaikh `Irfan said that Imam Ahmad collected the *Hadith* about this incident in, *Al-Musnad* 4:12508, from Anas ibn Malik, may Allah be pleased with him, without mentioning the Prophet's circumcision].

nursed the Prophet's uncle, 'Hamzah ibn `Abdul Muttalib. There is a difference of opinion regarding if Thuwaibah became a Muslim. Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge.<sup>1</sup>

[<sup>1</sup>] [Al-Bukhari (4711; this is al-Bukhari's narration) and Muslim (2627) narrated that Um `Habibah (رَضِيَ اللهُ عَنْهَا) reported,

قُلْتُ يَا رَسُولَ اللَّهِ انكِحْ أُخْتِي بِنْتَ أَبِي سُفْيَانَ فَقَالَ: "أَوْثَحِبِينَ  
ذَلِكَ؟" فَقُلْتُ: نَعَمْ لَسْتُ لَكَ بِمُخْلِيةٍ وَأَحَبُّ مَنْ شَارَكَنِي فِي خَيْرِ  
أُخْتِي فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ ذَلِكَ لَا يَحِلُّ لِي." قُلْتُ:  
فَأِنَّا نُحَدِّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ بِنْتَ أَبِي سَلَمَةَ قَالَ: "بِنْتُ أُمِّ سَلَمَةَ؟"  
قُلْتُ: نَعَمْ فَقَالَ: "لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حَجْرِي مَا حَلَّتْ لِي إِنَّهَا  
لِابْنَةِ أُخِي مِنَ الرِّضَاعَةِ أَرْضَعْتَنِي وَأَبَا سَلَمَةَ ثَوِيَّةٌ فَلَا تَعْرِضْنِ عَلَيَّ  
بِنَاتِكُنَّ وَلَا أَخَوَاتِكُنَّ." قَالَ عُرْوَةُ وَثَوِيَّةُ مَوْلَاةٌ لِأَبِي لَهَبٍ كَانَ أَبُو  
لَهَبٍ أَعْتَقَهَا فَأَرْضَعَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا مَاتَ أَبُو لَهَبٍ  
أَرِيَهُ بَعْضُ أَهْلِهِ بَشْرًا حَيْبَةً قَالَ لَهُ مَاذَا لَقِيتَ قَالَ أَبُو لَهَبٍ لَمْ أَلْقِ  
بَعْدَكُمْ غَيْرَ أَنِّي سَقِيتُ فِي هَذِهِ بَعْتَاقَتِي ثَوِيَّةَ .

"I said, 'O Allah's Apostle! Marry my sister, the daughter of Abu Sufyan.' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'Do you like that?' I replied, 'Yes, for even now I am not your only wife and I like that my sister should share the good with me.' He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'But that is not lawful for me.' I said, 'We have heard that you want to marry the daughter of Abu Salamah.' He said, '(You mean) the daughter of Um Salamah?' I said, 'Yes.' He said, 'Even if she were not my step-daughter, she would be unlawful for me to marry as she is my foster niece. I and Abu Salamah=

Next, Halimah as-Sa'diyyah nursed the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) along with her son Abdullah and her daughter, ash-Shaima, who was also known as, Judamah. Abdullah and Judamah were the children of al-Harith ibn Abdul `Uzza ibn Rifa'ah from the tribe of Bani Sa'd. There is a difference of opinion whether the Prophet's parents from suckling embraced Islam; Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge. Halimah also nursed the Prophet's cousin, Abu Sufyan ibn al-Harith ibn Abdul Muttalib. Abu Sufyan was a harsh enemy of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Later on, he embraced Islam during the year Makkah was conquered, and his Islam became excellent. Hamzah was also breastfed for some time in the tribe of Bani Sa'd ibn Bakr; he was also nursed by Halimah. Therefore, Hamzah was the Prophet's suckling brother from both Thuwaibah and Halimah.

### The Prophet's Caretakers

Among the Prophet's caretakers was his mother, Aminah Bint Wahb ibn Abd Manaf ibn Zuhrah ibn Kilab. There was also Thuwaibah, Halimah and Ash-Shaima, his sister from suckling, who was the Prophet's caretaker,

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*=were suckled by Thuwaibah. So you should not present to me your daughters or your sisters (for marriage)."* "Urwah said that Thuwaibah was the freed slave girl of Abu Lahab whom he had manumitted; she then nursed the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). When Abu Lahab died, one of his relatives saw him in a dream in a very bad state and asked him, 'What have you encountered?' Abu Lahab said, 'I have not found any rest since I left you, except that I was given water to drink in this (the space between his thumb and other fingers), because I manumitted Thuwaibah.'" ]

along with her mother. Later on, ash-Shaima came as part of the delegation from the tribes of Hawazin. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) placed his cloak for her on the ground and she sat on it; he was dutiful to her because of her rights on him<sup>1</sup>.

Among them was the honorable Um Ayman Barakah, who was from Ethiopia. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had inherited Barakah from his father; she had been caretaker. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave her in marriage to his beloved stepson Zaid ibn `Harithah, and she gave birth to the Prophet's beloved [grand stepson] Usamah. After the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) died, Abu Bakr and Umar visited Um Ayman [whom the Prophet loved and used to visit]. She was crying. They said to her, "What makes you cry, O, Um Ayman? Surely, what Allah has for His Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is better for him." She said, "I know that what Allah has for His Apostle is better for him. I only cry because the revelation from heaven has ceased to come (due to the Prophet's death)." She made them upset and they both cried<sup>2</sup>.

### **Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is Sent as Allah's Final Prophet and Messenger; the First Chapter of the Qur'an to be Revealed**

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was forty years old, Allah (سُبْحَانَهُ وَتَعَالَى) revealed his Prophethood. Forty is the age when one reaches his full strength<sup>3</sup>; it was said that all

<sup>[1]</sup>[Shaikh Wahby said that ibn `Hibban (2249), in the, Sahih, and Abu Dawood (5244) collected a `Hadith in this meaning].

<sup>[2]</sup>[Muslim (4492) collected this `Hadith in his, Sahih, collection of `Hadith].

<sup>[3]</sup>[Shaikh `Irfan said that Allah said in *Surat al-A`hqaf*, 46:15,=

Prophets were sent when they were at that same age. As for the opinion that Jesus (عَلَيْهِ السَّلَامُ) ascended to heaven at age thirty-three, there is no authentic narration of `Hadith to support it.

The first sign of the Prophet's Prophethood was that he used to see a dream, which would later become true, as plain as daylight<sup>1</sup>. It was said that this period lasted six months. Further, we should mention that seeing true visions, is one part out of forty-six parts of Prophethood<sup>2</sup>.

﴿ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴾

*(And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims [submitting to Your Will].")*

<sup>[1]</sup>[Al-Bukhari (3) and Muslim (231) from Aishah (رَضِيَ اللهُ عَنْهَا)]

<sup>[2]</sup>[Al-Bukhari (6468) and Muslim (4201) narrated that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, =

Muhammad's Prophethood lasted for twenty-three years<sup>1</sup>.

Allah (سُبْحَانَهُ وَتَعَالَى) endowed Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) with Prophethood and sent the angel [Jibril (Gabriel)] to him in *Cave 'Hiraa*, where the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to spend time in seclusion. The first *Ayat* (verses) that Allah (سُبْحَانَهُ وَتَعَالَى) revealed to him were,

﴿ اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴾

(*Read! In the Name of your Lord Who has created [all that exists].*)<sup>2</sup> This is the report of Aishah, may Allah be pleased with her, and the majority of scholars.

[Al-Bukhari and Muslim narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) said, "The commencement of the Divine Inspiration to Allah's Apostle was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go into seclusion in the cave of `Hira where he used to worship

"الرُّؤْيَا الْحَسَنَةُ مِنَ الرَّجُلِ الصَّالِحِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ  
النَّبُوَّةِ."

'A good dream (that comes true) of a righteous man is one of forty-six parts of Prophethood.'"]

<sup>[1]</sup>[Al-Bukhari (3613) and Muslim (4335) narrated that Abdullah ibn Abbas (رَضِيَ اللهُ عَنْهُ) said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) started receiving the Divine Inspiration at the age of forty. Then he stayed in Makkah for thirteen years, receiving the Divine Revelation. Then he was ordered to migrate and he lived as an Emigrant for ten years and then died at the age of sixty-three (years)"; this is al-Bukhari's narration.]

<sup>[2]</sup>[96:1]

(Allah alone) continuously for many days before his desire to see his family. He used to take food for the journey with him, sufficient for the duration thereof and then come back to (his wife) Khadeejah to take more food. Suddenly, the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet, peace be on him, replied, *'I do not know how to read.'*" The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) added, *"The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon, he caught me again and pressed me a second time until I could not bear it anymore. He then released me and again asked me to read, but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon, he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous'"*[96:1-3]. Then, Allah's Apostle returned with the Inspiration, his heart beating rapidly. He went to Khadeejah Bint Khuwailid and said, *"Cover me! Cover me!"* She covered him until his fear was over. He next told Khadeejah everything that had happened and said, *"I fear that something may happen to me."* Khadeejah replied, *"Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, say the truth, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."* Khadeejah then accompanied him to her cousin Waraqah ibn Naufal ibn Asad ibn `Abdul `Uzza, who, during the pre Islamic Period, became a Christian. Waraqah used to write using Hebrew letters, so he would write from the Gospel in Hebrew as

much as Allah wished him to write. He was an old man and had lost his eyesight by that time. Khadeejah said to Waraqah, "Listen to the story of your nephew, O, my cousin!" Waraqah asked, "O, my nephew! What have you seen?" Allah's Apostle described whatever he had seen. Waraqah said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah sent to Moses. I wish I were young and could live until the time when your people will turn you out." Allah's Apostle asked, "*Will they drive me out?*" Waraqah replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive until the day when you will be exiled, I will support you totally." But after a few days Waraqah died, and the Divine Inspiration was also ceased for a while.]

However, Jabir ibn Abdullah (رَضِيَ اللهُ عَنْهُ) said that the first part of the Qur'an to be revealed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was Allah's statement,

﴿ يَا أَيُّهَا الْمُدَّثِّرُ ﴾

(O you [Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] enveloped in garments!)<sup>2</sup>

<sup>[1]</sup>[74:1]

<sup>[2]</sup>[Al-Bukhari (3) and Muslim (232) narrated that Jabir ibn Abdullah Al-Ansari, may Allah be pleased with him, said, while talking about the period of pause in revelation reporting this statement from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),

"بَيْنَا أَنَا أَمْشِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ بَصْرِي فَإِذَا الْمَلَكُ  
الَّذِي جَاءَنِي بِحِرَاءٍ جَالِسٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ فَفَرَّقْتُ"

The correct statement is the statement of Aishah (رَضِيَ اللهُ عَنْهَا), for several reasons. First, the Prophet's statement, "I do not know how to read," indicates that he did not read anything before that. Second, first comes the order to read, then the order to convey. Surely, when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) reads first himself, he will then convey what he read. Again, the command to read comes first, then the command to convey what he read. Third, Jabir's statement that the first part of the Qur'an to be revealed was,

﴿ يَا أَيُّهَا الْمُدَّثِّرُ ﴾

== مِنْهُ فَرَجَعْتُ فَقُلْتُ زَمِّلُونِي زَمِّلُونِي فَدَثَّرُوهُ فَأَنْزَلَ اللَّهُ تَعَالَى ﴿ يَا أَيُّهَا الْمُدَّثِّرُ ﴿ قُمْ فَأَنْذِرْ ﴿ وَرَبِّكَ فَكْبِّرْ ﴿ وَتِيَابِكَ فَطَهِّرْ ﴿ وَالرُّجْزَ فَاهْجُرْ ﴾. قَالَ أَبُو سَلَمَةَ وَهِيَ الْأَوْثَانُ الَّتِي كَانَ أَهْلُ الْجَاهِلِيَّةِ يَعْبُدُونَ قَالَ ثُمَّ تَتَابَعَ الْوَحْيُ.

"While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I was afraid of him and came back home and said, 'Wrap me (in blankets)' And then Allah revealed the following Verses (of Qur'an): (O you (Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)! Wrapped up in garments! Arise and warn [the people against Allah's Punishment]), until, (and desert the Rujz)[74.1-5]." Abu Salamah said that the, 'Rujz', is in reference to the idols that the people of Jahiliyyah (pre-Islamic era of ignorance) used to worship. Afterwards, the revelation started coming strongly, frequently and regularly.]

(*O you [Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] enveloped in garments!*)<sup>1</sup>, was his opinion, while Aishah (رَضِيَ اللهُ عَنْهَا) narrated what she heard the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say about himself. Fourth, in the `Hadith from Jabir (رَضِيَ اللهُ عَنْهُ), it is clear that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw the angel before, prior to Allah (سُبْحَانَهُ وَتَعَالَى) revealing,

﴿ يَا أَيُّهَا الْمُدَّثِّرُ ﴾

(*O you [Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] enveloped in garments!*) The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said [in Jabir's `Hadith], “*I raised my head and saw the angel who came to me in (Cave) `Hiraa. I went back to my family and said, `Wrap me up! Wrap me up!` Allah (سُبْحَانَهُ وَتَعَالَى) sent down,*

﴿ يَا أَيُّهَا الْمُدَّثِّرُ ﴾

(*O you [Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] enveloped in garments!*).” The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stated that the angel who came to him in *Hiraa* revealed to him,

﴿ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴾

(*Read! In the Name of your Lord Who has created [all that exists].*)<sup>2</sup> Therefore, using Jabir's `Hadith itself, Allah's statement,

<sup>[1]</sup>[74:1]

<sup>[2]</sup>[96:1]

﴿ يَا أَيُّهَا الْمُدَّثِّرُ ﴾

(O you [Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] enveloped in garments!), came afterwards. The proof we should use is Jabir's narration not his opinion. Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge.

### Stages of the Islamic *Da`wah* (Call, or Message)

The first stage, was the commencement of the Prophethood. The second stage was, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) delivering the Message to his close relatives and tribesmen<sup>1</sup>. The third stage was, delivering the Message to all his people<sup>2</sup>. The fourth stage was, warning a nation, to which no other Warner came before him, meaning, the entire Arab nation<sup>3</sup>. The fifth stage was, warning all those

<sup>[1]</sup>[Shaikh `Irfan Abdul Qadir said, "Allah (سُبْحَانَهُ وَتَعَالَى) said,

﴿ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴾

(And warn your tribe [O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] of near kindred}{26:214}.”]

<sup>[2]</sup>[Shaikh `Irfan Abdul Qadir said, "Allah (سُبْحَانَهُ وَتَعَالَى) said,

﴿ وَأَوْحِي إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَ كُفْرًا بِهِ وَمَنْ بَلَغَ ﴾

(This Qur`ân has been revealed to me that I may therewith warn you and whomsoever it may reach){6:19}.”]

<sup>[3]</sup>[Shaikh `Irfan Abdul Qadir said, "Allah (سُبْحَانَهُ وَتَعَالَى) said, =

who receive his Message among mankind and the Jinns, until the end of time<sup>1</sup>.

### The Secretive Stage of the Islamic *Da`wah*

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) spent the next three years calling to Allah (سُبْحَانَهُ وَتَعَالَى) in secret. When this *Ayah* was revealed to him,

﴿ فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴾

(Therefore proclaim openly (Allâh's Message — Islâmic Monotheism) that which you are commanded, and turn away from *Al-Mushrikûn* (polytheists, idolaters, and disbelievers))[15:94], he announced the *Da`wah* and

﴿ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴾ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿ تَتْرِيلَ الْعَزِيزِ ﴾ =  
﴿ الرَّحِيمِ ﴾ لَتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ﴿

(Truly, you [O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] are one of the Messengers. On the Straight Path (on Allâh's religion of Islâmic Monotheism). (This is a Revelation) sent down by the All-Mighty, the Most Merciful. In order that you may warn a people whose forefathers were not warned, so they are heedless) [36:3-6].”

<sup>[1]</sup>[Shaikh `Irfan Abdul Qadir said, “Allah (سُبْحَانَهُ وَتَعَالَى) said,

﴿ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴾

(Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur`ân) to His slave (Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that he may be a Warner to the `Âlamîn (mankind and jinn))[25:1].”

declared enmity to his people<sup>1</sup>. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Muslims were severely oppressed and annoyed, and Allah (سُبْحَانَهُ وَتَعَالَى) allowed them to perform the two *Hijrah*<sup>2</sup>.

<sup>[1]</sup>[The Prophet, peace be on him, declared *Tau`hid* and refuted and disbelieved in polytheism, idol worshipping and all other religions, except *Islam*. By merely doing so, the disbelievers considered it a declaration of enmity towards their very livelihood, religion and existence. Also, by doing so, the Prophet, peace be on him, declared opposition towards every religion, except *Islamic Monotheism*.]

<sup>[2]</sup>['Hijrah', means, 'Migration'; here it pertains to the first and second migrations of the Prophet's companions to Ethiopia, or Abyssinia. Al-Bukhari and Muslim narrated that Abdullah ibn 'Abbas (رَضِيَ اللهُ عَنْهُ) said, "When the Verse,

﴿ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴾

(*And warn your tribe of near-kindred*), was revealed, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ascended *Safa Mount* and started calling, 'O Bani *Fihri*! O Bani *'Adi*', addressing various tribes of Quraish (Makkah's grand tribe) until they were assembled. Those who could not come themselves, sent their messengers to see what the problem was. Abu Lahab and other people from Quraish came and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then said, 'Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?' They said, 'Yes, for we have not found you telling anything other than the truth.' He then said, 'I am a Warner to you in face of a terrific punishment.' Abu Lahab (the Prophet's paternal uncle) said (to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), 'May your hands perish all this day. Is it for this purpose you have gathered us?' Then it was revealed,=

## Names of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

All of the Prophet's names are also true descriptions of him; none of them was merely a name. Uniquely, all his names are derived from his praiseworthy and humanly perfect attributes.

Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is among the Prophet's names, and it is the most well-known among his names. This is the name he was identified by in the Torah, according to the clear proofs of this fact that I mentioned in my book, Jila-u al-Af-ham fi Fadhli as-Salati was-Salam `ala Khairi al-Anam. This is a unique book [about saying the *Salat* on the Prophet] that has many deep benefits and is unprecedented in this regard. We collected the *Hadiths* about saying the *Salat* and the *Salam* on the Prophet<sup>1</sup>,

﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۗ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۗ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۗ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۗ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴾

(Perish the hands of Abu Lahab, and perish he! His wealth and his children will not profit him. He will be burnt in a Fire of blazing flames! And his wife, too, who carries wood [thorns of Sa'dân which she used to put on the way of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, or use to slander him). In her neck is a twisted rope of Masad [palm fiber]) [111:1-5].”]

<sup>[1]</sup>[The shortest form of the *Salat* and *Salam* on the Prophet is: صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, meaning, ‘May Allah’s peace and blessings be on him (in Arabic, *salla allahu `alaihi wa-sallam*). We should mention that during the prayer, in the *Tashahhud*, there is a longer form for the *Salat* and *Salam* on the Prophet that he=

mentioning authentic and *Hasan*<sup>1</sup> *Hadiths* among them, as well as, the *Hadiths* that have a weakness in them, stating in clear terms why they are weak [or fake]. We also explained the hidden meanings in this *Du'aa*<sup>2</sup>, its status and the wisdom and benefits it contains. We also detailed where and when this *Du'aa* should be recited, the least necessary form of it and the difference of opinion between the scholars about this matter. We strived to assert correctness to the most plausible of these opinions and the weakness in the weak among them. Verily, the true essence of the book is beyond what we have described. In summary, the Prophet's name, 'Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)', was mentioned in the *Torah*; all those who believed from among the scholars of the People of the Scriptures agree to this fact<sup>3</sup>.

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=taught his companions. Allah willing, we will mention this later on in this book, in the section of *Tashahhud* in the prayer.]

<sup>[1]</sup>[Which is the lesser grade of authentic, acceptable *Hadiths*. The lesser type of *Hasan Hadiths* is the *Hadith* that gains the *Hasan* grade from other *Hadiths*, that elevate an otherwise weak *Hadith* to the grade of *Hasanun li-Ghairih*, or *Hasan* on account of other *Hadiths*.]

<sup>[2]</sup>[Meaning, invoking Allah to bestow His peace and blessings on the Prophet, peace be upon him].

<sup>[3]</sup>[It is futile for the People of the Scriptures, in present times, to deny these facts. They have changed, amended, corrupted, altered and rewrote their so-called divine books so many times and in so many ways, that the most expert among them can no longer distinguish between what is original and what is added. To prove this statement, we merely refer the reader to the different and contradictory, yet popular *versions* of the *Torah* and the *Bible*. When one reads these 'divine or inspired books', one will find so many discrepancies and contradictory statements, as well as, differences between various *versions*=

'Ahmad', is also among the Prophet's names. It is the name that Jesus (عَلَيْهِ السَّلَامُ) called him by for a delicate reason that we explained in the above-mentioned book.

There are several other names for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), among them *al-Mutawakkil* (who trusts in Allah), *al-Ma'hi* (with whom Allah (سُبْحَانَهُ وَتَعَالَى) erases disbelief), *al-Hashir* (after whom the people will be gathered) and *al-Aqib* (after whom there will be no Prophet or Messenger). Also, among his names, *al-Muqaffi* (who came after Prophets and Messengers who preceded him), *Nabiyyu at-Taubah* (Prophet who came to open the doors to gain Allah's forgiveness) and *Nabiyyu ar-Ra'hamah* (Prophet who brought Allah's Mercy or was sent with Allah's Mercy). Among his names are also *Nabiyyu al-Mal'hamah* (who will commence the great battles against the disbelievers), *al-Fat'ih* (the Conqueror) and *al-Amin* (the Trustworthy).

This list of names also includes *ash-Shahid* (the Witness), *al-Mubash-shir* (who brings glad tidings), *al-Bashir-un-Nadheer* (Bringer of glad tidings and Warner of Allah's torment), *al-Qasim* (who divides justly by Allah's command), *adh-Dha'huk* (who smiles), *al-Qattal* (who kills Allah's enemies), *Abdullah* (slave of Allah) and *as-Siraj-ul-Munir* (the lamp that brings light). He is also the chief and master of all the children of Adam, holder of the flag of praiseworthiness, who will have the praised stand<sup>1</sup>, and so forth.

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=that would indicate that Allah did not reveal these books in their present form. Let them prove that Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was not mentioned by name in the *Torah* and the *Gospel*, by producing the original copy of these books!]

[<sup>1</sup>] [Al-Bukhari (1381) reported that `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ) said that the Prophet, peace be on him, said, =

قَالَ جُبَيْرُ بْنُ مُطْعِمٍ: سَمَى لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَفْسَهُ أَسْمَاءً، فَقَالَ: "أَنَا مُحَمَّدٌ وَأَنَا أَحْمَدُ وَأَنَا الْمَاحِي الَّذِي يُمَحُو اللَّهُ بِي الْكُفْرَ وَأَنَا الْحَاشِرُ الَّذِي يُحْشِرُ النَّاسَ عَلَى قَدَمَيَّ وَالْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ."

Jubair ibn Mut'im, may Allah be pleased with him, said, "Allah's Apostle (صلى الله عليه وسلم) called himself several (good) names, saying, 'I am Muhammad, and I am Ahmad. I am al-Ma'hi with whom Allah obliterates Kufr (disbelief). I am al-Hashir (gatherer) at whose feet (or, behind whom) the people will be gathered (for the Day of Resurrection). I am

"= إِنَّ الشَّمْسَ تَدْنُو يَوْمَ الْقِيَامَةِ حَتَّى يَبْلُغَ الْعِرْقُ نَصْفَ الْأُذُنِ فَيَبِينَا هُمْ كَذَلِكَ اسْتَعَاثُوا بِآدَمَ ثُمَّ بِمُوسَى ثُمَّ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ" وَزَادَ عَبْدُ اللَّهِ بْنُ صَالِحٍ حَدَّثَنِي اللَّيْثُ حَدَّثَنِي ابْنُ أَبِي جَعْفَرٍ "فَيَشْفَعُ لِيُقْضَى بَيْنَ الْخَلْقِ فَيَمْشِي حَتَّى يَأْخُذَ بِحَلْقَةِ الْبَابِ فَيَوْمئِذٍ يَبْعَثُهُ اللَّهُ مَقَامًا مَحْمُودًا يَحْمَدُهُ أَهْلُ الْجَمْعِ كُلُّهُمْ."

"On the Day of Resurrection, the Sun will come near (to, the people) to such an extent that the sweat will reach up to the middle of the ears, so, when all the people are in that state, they will ask Adam for help, and then Moses, and then Muhammad." The sub-narrator added, "Muhammad will intercede with Allah to judge amongst the people. He will proceed and will hold the ring of the door (of Paradise) and then Allah will exalt him to Maqam Mahmud (the privilege of intercession, etc.). And all the people of the gathering will send their praises to Allah."]

*al-'Aqib* (who succeeds the other Prophets in bringing about good) *after whom there will be no other Prophet.*"<sup>1</sup>

The Prophet's names are of two types. One type is exclusive for him, and no other Prophet or Messenger share. This includes *Muhammad, Ahmad, al-'Aqib, al-'Hashir, al-Muqaffi* and *Nabiyyu al-Mal'hamah*.

The second type is shared with the other Prophets. However, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) earned the most perfect level in the meanings pertaining to these names. For example [pertaining to the second type], Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was Allah's Messenger, Prophet, slave, witness, Bringer of glad tidings, Warner, Prophet of Mercy and Prophet of Forgiveness.

If one would call the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) by every good quality he had, the number of his names will become more than two hundred. For instance, he is *as-Sadiq* (who says the truth), *al-Masduq* (who was given the truth), *ar-Ra-oof ar-Ra'heem* (the compassionate, the merciful), and so forth.

### Meanings of the Messenger's Names

'Muhammad', is derived from the Arabic word 'Hamida'. He is called, 'Muhammad', because of the abundant good qualities that he has for which he is praiseworthy. 'Muhammad', has more meanings that pertain to praiseworthiness than, 'Mahmud'. 'Muhammad', is he who is praised more than other human beings. This is the name mentioned in the original *Torah*, because of the many good qualities of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), his religion and his *Ummah* (Nation), so much so, that Prophet

<sup>[1]</sup>[Al-Bukhari and Muslim collected this *'Hadith*.]

Moses (عَلَيْهِ السَّلَامُ) wished he was one of Muhammad's *Ummah*. We also mentioned evidence that supports this meaning in the aforementioned book.

'Ahmad', is also derived from the Arabic infinitive 'al-'Hamd'. There are two different meanings for 'Ahmad'. Some scholars said that it pertains to he who praises and thanks Allah (سُبْحَانَهُ وَتَعَالَى) more than others. Therefore, 'Ahmad', is he who is the most praising among those who praise Allah. Another meaning for, 'Ahmad', is that he, among all mankind, is the most worthy of praise. In this latter meaning, 'Ahmad', becomes like, 'Muhammad', in meaning. The difference is that *Muhammad* indicates that he has abundant qualities for which he is praiseworthy, while *Ahmad* is he who is praised better than others are praised. Therefore, *Muhammad* is about quantity and *Ahmad* is about quality; it is he who deserves more praises and better praises than that of any other person.

These two names were derived from the Prophet's qualities and exalted characteristics for which he deserved to be called, 'Muhammad', and, 'Ahmad'. Residents of the heavens, residents of the earth, dwellers of this life, as well as, dwellers of the Hereafter praise *Muhammad* and *Ahmad* (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), on account of his many good qualities that are unending for those who might try to count them. I mentioned this subject in detail in my book, regarding reciting the *Salat* and *Salam* for the benefit of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

I only mentioned a few words herein, dictated by the fact that I am travelling, and indeed, the heart of the traveler becomes distracted and its concentration becomes confused on account of traveling. Surely, our total reliance is on Allah (سُبْحَانَهُ وَتَعَالَى) and in Him is our trust.

As for the Prophet's name, 'al-Mutawakkil', its meaning is in, Sahih al-Bukhari,

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: "قَرَأْتُ فِي  
التَّوْرَةِ صِفَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مُحَمَّدٌ رَسُولُ اللَّهِ عَبْدِي  
وَرَسُولِي سَمِيئُهُ الْمُتَوَكِّلَ لَيْسَ بَفِظٍ وَلَا غَلِيظٌ وَلَا سَخَّابٌ فِي  
الْأَسْوَاقِ وَلَا يَجْزِي بِالسَّيِّئَةِ السَّيِّئَةَ بَلْ يَغْفُو وَيَصْفَحُ وَلَنْ أَقْبِضَهُ حَتَّى  
أَقِيمَ بِهِ الْمِلَّةَ الْعَوْجَاءَ بِأَنْ يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ."

`Abdullah bin `Amr ibn Al-`Aas said, "I read in the *Torah* (being, the Old Testament) some of the qualities attributed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), '(Allah said:) Muhammad, Allah's Rasul, My slave and My Messenger (Apostle)! I have named him, 'Al-Mutawakkil', (who depends upon Allah). He is neither discourteous, nor harsh, nor a noisemaker in the markets. He does not commit evil to those Who do evil to him, but deals with them with forgiveness and kindness. I will not let him (the Prophet) die, until I make straight, through him, the crooked people by making them say, 'None has the right to be worshipped but Allah.'"<sup>1</sup> Surely, Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was

[<sup>1</sup>] [This indicates that there was a copy of the *Torah* during the time in which Abdullah ibn `Amr read this statement. This *Hadith* is certainly authentic and true. Otherwise, the Jews of his time, who were then as they are now, sworn enemies of Islam and its Prophet, would have contradicted him. Further, this indicates that the process of changing, altering, corrupting, amending and rewriting the so-called divine books is a tradition that the present day Jews and Christians inherited from their forefathers.]



atheists who deny the Creator and did not know [or believe in] a Lord or Resurrection. There were also star worshippers, fire worshippers (*Majoos*) and philosophers, who neither knew about the religion of the Prophets, nor affirmed them<sup>1</sup>. Allah (سُبْحَانَهُ وَتَعَالَى) destroyed all this through His Messenger, *salla allahu `alaihi wa-sallam*, until His religion prevailed above all other religions and reached all the areas that the day and night reach. The Prophet's *Da`wah* reached wherever the sun rose in the various parts of the earth<sup>2</sup>.

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<sup>[1]</sup>[Philosophy is an ideology with an agenda: to replace religion as the source of Faith and guidance, and to provide answers to all questions that pertain to mankind and their existence in this universe. In contrast, Islam, the continuation of the true Message of *Tau`hid* that Allah sent to all of His Prophets, offers solutions and a perfect set of Creed, practices and acts of worship that contain answers to every question that might arise in this life. Therefore, Muslims should be aware of the danger posed to their religion by philosophy, especially so called, 'Islamic Philosophy'.]

<sup>[2]</sup>[Islam has steadily spread all over the earth and in every corner of the globe. This is still true and obvious, even though Islam's political strength was severely curtailed by the centuries old Christian onslaught on all that pertains to Islam. This is because Islam takes its power from Allah, the Exalted, Who will make it prevail over all religion until the Day of Resurrection. We ask Allah that Muslims correct their Faith, which in turn will compel and encourage them to correct their religious practices and dealings. This is when they will again become mighty by Allah's Leave and bring the mercy of Allah, sent through Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), to everyone among mankind. With it, one of the meanings of the word, 'Islam', will prevail, that is, 'peace'. Muslims should realize that *Tau`hid* is the foundation and=

‘Al-‘Hashir’, pertains to gathering, ‘al-‘Hashr’, in Arabic. Therefore, the people will be gathered after the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), as if his Prophethood commenced the Day of Gathering for mankind.

‘Al-‘Aqib’, is he who came after the Prophets, but no Prophet will come after him. Therefore, the name, ‘al-‘Aqib’, pertains to being the last to come, meaning, the seal. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was called, ‘al-‘Aqib’, because he is the Last and Final Prophet, who came after all other Prophets.

‘Al-Muqaffi’, is he who came after those who preceded him, meaning, Allah (سُبْحَانَهُ وَتَعَالَى) sent him in the aftermath of sending the Messengers, who preceded his coming. The Arabic infinitive for, ‘Muqaffi’, is, ‘Qafu’, which means, ‘who comes later’. Therefore, ‘al-Muqaffi’, pertains to the Prophet, peace be on him, coming later, after the Messengers, as well as, being the Final and Last among them to come.

‘Nabiyyu at-Taubah’, means that, through him, Allah (سُبْحَانَهُ وَتَعَالَى) opened the doors to forgiveness for all the residents of the earth. Hence, Allah (سُبْحَانَهُ وَتَعَالَى) forgave them as He never forgave anyone else among the people of the earth. Surely, the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was the best among mankind who sought Allah’s forgiveness and repented to Him. The companions used to count the

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=essence of their religion and that all other aspects of Islam are the branches, including prayer, fasting, *Zakat*, ‘*Hajj*, *Jihad*, politics, reform, and so forth. *Tau`hid* is where they should start life, for and by, and continue to implement until the last day they live. Islam is the religion of *Tau`hid*; it affirms Allah’s Lordship, Godship, Names and Attributes, and consequently, establishes the religion for Allah Alone with total submission and humbleness.]

Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saying a hundred times during one meeting or audience,

"رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ."

"*Rabbi ighfir li wa-tub `alai, innaka anta at-tawwabu al-ghafur. (O, my Lord! Forgive me and pardon me, for surely, You, only You accept repentance, Oft-Forgiving).*"<sup>1</sup>

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say,

"يَا أَيُّهَا النَّاسُ تَوْبُوا إِلَى اللَّهِ رَبِّكُمْ، فَإِنِّي أَتُوبُ إِلَى اللَّهِ فِي الْيَوْمِ  
مِائَةً مَرَّةً."

"*O, people, seek Pardon from Allah, your Lord, because verily, I seek repentance from Him a hundred times a day.*"<sup>2</sup>

Further, the level of *Taubah*, meaning, seeking Allah's pardon and forgiveness, performed by the Prophet's *Ummah*, was better than any and all other *Ummahs* and the fastest to be accepted. They were endowed with the easiest means, ways and methods of performing repentance. In contrast, the repentance offered by those who were before them was among the hardest things. For instance, *Taubah* for those among the Children of Israel who worshipped the

[<sup>1</sup>] [Abu Dawood (1295), Ahmad (4496), at-Tirmidhi (3356), ibn Majah (3804), an-Nasaii (462), among other collectors of *'Hadith*, collected this *'Hadith*; Shaikh Wahby said that al-Albani included it in his book, Sahih Sunan Abu Dawood, no. 1342.]

[<sup>2</sup>] [Muslim (4871) collected this *'Hadith*].

calf, was that they kill themselves, that is, those who did not worship the calf, killed those who worshipped it. As for this *Ummah*, honored by Allah (سُبْحَانَهُ وَتَعَالَى) the Exalted, their repentance is performed by feeling remorse and avoiding repeating the sin<sup>1</sup>.

‘Nabiyyu al-Mal’hamah’, is the Prophet who was sent to establish the *Jihad* against the enemies of Allah. No Prophet or *Ummah* of a Prophet ever performed *Jihad* the way the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his *Ummah* performed it. The great battles that occurred, and still occur, between the Prophet’s *Ummah* and the *Kuffar* (disbelievers) are unprecedented. His *Ummah* killed the *Kuffar* in all areas of the earth, during successive periods of time, and inflicted great defeats on the *Kuffar*, like never before<sup>2</sup>.

[1][Shaikh Wahby said, “The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

”التَّادِمُ تَوْبَةٌ.”

‘*An-nadamu Taubah*. (Feeling remorse sincerely constitutes a repentance)’; Al-Albani collected this ‘*Hadith* in his book, Sahih Sunan ibn Majah, ‘*Hadith* no. 3429.’”]

[2][In a span of thirty years, the companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and those who followed their lead with excellence, fought against and defeated the two superpowers of that time, the Persian and Roman Empires. They conquered a large part of the known world at that time, from the Atlantic Ocean to the borders of China and from Asia Minor to Southern Sudan, and established the greatest civilization that the earth has even seen. Their influence on world affairs remained powerful, until the last century. We ask Allah to grant this *Ummah* the ability to reunite around *Tau`hid* and regain its past glory, and it surely will, as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) promised.]

‘Nabiyyu ar-Ra`hmah’, means, he whom Allah (سُبْحَانَهُ) has sent as a mercy for *al-`Alamin*, which means, ‘all that exists’. Through him, Allah (سُبْحَانَهُ وَتَعَالَى) bestowed His Mercy on the people of earth, the believers and the disbelievers among them. As for the believers, they earned the most perfect and complete share in the Mercy [Allah (سُبْحَانَهُ وَتَعَالَى) sent through Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)]. As for the disbelievers, some of them, such as People of the Scriptures, lived under the Prophet’s authority, his covenant and promise of protection. As for those killed by the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his *Ummah*, they were hurried to Hellfire and saved from living a longer life, during which they would earn even worse punishment in the Hereafter.

‘Al-Fat`ih’, is he through whom Allah (سُبْحَانَهُ وَتَعَالَى) opened the door to guidance, after it was closed, and brought back sight to blind eyes, hearing to deaf ears and comprehension to sealed hearts. It is he through whom Allah (سُبْحَانَهُ وَتَعَالَى) opened the various *Kafir* (disbelieving) provinces, the doors of Paradise and the path to earning beneficial knowledge and righteous good works. It is he through whom Allah (سُبْحَانَهُ وَتَعَالَى) opened the doors to this and the Last Life, as well as, the hearts, hearing, sight and areas of the earth.

‘Al-Amin’: Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) deserves this title more than anyone else among *al-`Alamin*. Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was Allah’s Trustworthy regarding His revelation and religion. He was the Trustworthy of the residents of the heaven and the residents of the earth. Even before he became a Prophet, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was called, ‘al-Amin<sup>1</sup>’.

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<sup>[1]</sup>[The pagans of Quraish never knew of lies from the Prophet=

As for the Prophet's names, 'Adh-Dha'huk, al-Qattal', they are joined together because they are connected in meaning: the Prophet smiled in the face of the believers and was neither angry, grim, frowning, nor harsh with them. He was *Qattal*, meaning, he fights Allah's enemies and when doing so, no blame discourages him [since he does it by the order of Allah (سُبْحَانَهُ وَتَعَالَى) and in Allah's Cause].

'Al-Bashir', is he who delivers the good news of Allah's reward for those who obey him, while, 'an-Nadheer', pertains to his delivering the unequivocal warning of Allah's punishment for those who disobey him.

Allah (سُبْحَانَهُ وَتَعَالَى) called the Prophet, 'Abd', in several parts of His Book, such as His statement,

﴿وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا﴾

(*And when 'Abdu-llâh (the slave of Allah, Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up invoking Him [his Lord — Allâh] in prayer they [the jinn] just made round him a dense crowd as if*

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=(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), or cheating, deceiving, breaking a promise, breaching a contract, betrayal in any shape or fashion or dishonorable conduct. These qualities only increased in level and magnitude when Allah sent him as His Final Prophet. After he became a Prophet and the pagans of Quraish started oppressing him and his companions, the pagans would mistreat him, yet trust him to keep whatever they wanted to keep with him. When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was forced to exile and migrated to Madinah, he left his cousin Ali ibn Abi Talib behind in Makkah to return the trusts to the pagans who entrusted him with their money and wealth.]

*sticking one over the other [in order to listen to the Prophet's recitation])<sup>1</sup>,*

﴿ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴾

*(Blessed be He Who sent down the criterion [of right and wrong, i.e. this Qur'ân) to His 'Abd [slave, Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] that he may be a Warner to the 'Âlamîn [mankind and jinn])<sup>2</sup>,*

﴿ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴾

*(So He [Allâh] revealed to His slave [Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] through Jibrîl (Gabriel) [عَلَيْهِ السَّلَام] whatever He revealed)<sup>3</sup>, and,*

﴿ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّنْ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴾

*(And if you [Arab pagans, Jews, and Christians] are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our 'Abd [slave, Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ], then produce a Sûrah [chapter] of the like thereof and call your witnesses [supporters and helpers] besides Allâh, if you are truthful.)<sup>4</sup>*

[1][72:19]

[2][25:1]

[3][53:10]

[4][2:23]

In the *Sahih* collections of `Hadith,

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ  
الْقِيَامَةِ وَلَا فَخْرَ."

The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "I am the Sayyid<sup>1</sup> of the Children of Adam on the Day of Resurrection, and I am not boasting<sup>2</sup>."<sup>3</sup>

Allah (سُبْحَانَهُ وَتَعَالَى) called the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), 'Siraj Munir'<sup>4</sup>, meaning, the lamp that gives light without

[<sup>1</sup>]Shaikh `Irfan said that, an-Nawawi said that, "As-Sayyid", is he (chief, master, notable, best) who is sought during times of affliction and hardship, wherein he displays leadership, takes care of what discomfited the people and fends off the afflictions that touched them.]

[<sup>2</sup>]Allah's Apostle, peace be on him, mentioned his grade with Allah, to deliver the revelation, not to boast to us the fact that he is the Sayyid of all of mankind; he, peace be on him, truly is the Sayyid of all of mankind.]

[<sup>3</sup>]Shaikh Wahby said that Muslim collected this `Hadith, except where the Prophet, peace be upon him, said that, he was not boasting; at-Tirmidhi (3073), ibn Majah (4298), and Ahmad in, al-Musnad (2415), collected the full version of this `Hadith.]

[<sup>4</sup>]Shaikh `Irfan Abdul Qadir said, "Allah said in the Qur'an,

﴿ يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴾ وَدَاعِيًا إِلَى اللَّهِ  
بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿

(O Prophet [Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ]! Verily, We have sent you as a Shahidan [witness], wa-Mubash-shiran [and a bearer of=

burning, while He called the sun, 'Siraj Wahhaj'<sup>1</sup>, meaning, the lamp that radiates with light and burns.

### The First and Second *Hijrah*

When Muslims increased in number and the disbelievers became worried, they intensified their oppression of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and their torture of his followers. The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave his followers permission to migrate to Abyssinia, saying that ruling over that land was a king before whom people are not dealt injustice. Twelve Muslim men and four Muslim women migrated, including Uthman ibn Affan, the first among them to migrate with his wife, Ruqayyah, daughter of Allah's Apostle, peace be upon him. They remained in Ethiopia in the best dwelling, but they went back to Makkah when the false news of the Quraish embracing Islam reached them. When, before reaching Makkah, they received the news that the Quraish [did not embrace Islam and that their] torture of Muslims was worse than before, some of them went back to Ethiopia. Several others went on to Makkah, including Abdullah ibn Mas'ud,

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=glad tidings], *wa-Nadhira* [and a warner]. *And as one who invites to Allâh* [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] *by His Leave, and as a Sirajan Munira* [lamp spreading light, meaning, through your instructions from the Qur'ân and the *Sunna*-- the legal ways of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)] [33:45-46].”]

<sup>[1]</sup>[Shaikh `Irfan Abdul Qadir said, “Allah said in the Qur'an,

﴿ وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴾

(*And We have made* [therein] *a Sirajan wahhaja* [shining lamp, a sun])[78:13].”]

may Allah be pleased with him. They were the subject of intense torture by the hands of the Quraish *pagans*<sup>1</sup>.

The Muslims were again given permission to migrate to Abyssinia. Eighty-three men, including `Ammar, according to one opinion, and eighteen women migrated. They remained in the best dwellings, with an-Najahsi [King of Ethiopia]. When this news reached the Quraish, they sent Amr ibn al-`Aas and Abdullah ibn Abi Rabi'ah to try and bring them back by convincing an-Najahsi. Allah (سُبْحَانَهُ وَتَعَالَى) made their plan come back to haunt them.

[Um Salamah, the Prophet's wife, said, "When we went to al-`Habashah (Ethiopia, or Abyssinia) we were neighbors to the best neighbor, An-Najashi (King of Ethiopia). He granted us safety for our religion and we freely worshipped Allah the Exalted. We were neither annoyed, nor did we hear anything that bothered us. When the Quraish got news of this, they held a counsel and decided to send two clever men to An-Najashi, as their emissaries, for our case. They decided to send gifts to an-Najashi, from the items that were unique to Makkah. They also decided to send gifts to every one of his Christian cardinals. They sent Amr ibn al-`Aas and Abdullah ibn Abi Rabi'ah. They told them what they should say and ordered them to give the cardinals their gifts, before they speak to an-Najashi, then give an-Najashi his gifts. They then would ask an-Najashi to surrender the Muslims to them, before speaking to them. They traveled and when they reached an-Najashi, while we were living with the best neighbor and in the best dwelling, they gave the gifts to every one of the cardinals, before they spoke to an-Najashi. The two men said to every cardinal, 'Some foolish young men from among us took refuge in the king's land. They abandoned the religion of their people, but did not embrace your religion. Instead, they brought forth an invented religion that neither

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<sup>[1]</sup>[Refer to the famous book that Ibn Hisham wrote on the Prophet's life story, also known as, Seerat ibn Hisham (1:364), which was based on the book that Muhammad ibn Is'haq wrote about the Prophet's *Seerah*.]

we, nor you know. The chiefs of their people sent us to the king, so that he sends them back with us. When we speak to the king about their case, please advise him to surrender them to us, before he speaks to them. Surely, their people have better knowledge about them and know why they criticized them.’ The priests agreed to help them. Next, the two men had an audience with An-Najashi and gave him some valuable gifts and presents, which he accepted. Afterwards, they addressed the king, “O, King! Some fools, who abandoned their religion, but did not embrace your religion, took refuge in your land. They invented a new religion that neither you nor we know. The leaders of their people, including their parents, uncles and tribes, sent us to you so that you send them back with us. Certainly, their people have better knowledge about them and are more aware of what they have committed, because of which they reprimanded them.’ The worst thing to Abdullah ibn Abi Rabi’ah and Amr ibn al-’Aas, was to have an-Najashi summon the Muslims and hear their side. The priests said, ‘O, King! They have said the truth. Truly, their own people have better knowledge about them and know why they have reprimanded them. So, surrender the Muslims to them so that these two men can take them back to their land.’ An-Najashi became angry and said, ‘No, by Allah! I will not surrender them to these two men. They are a people who chose to be neighbors to me, came to my land and selected me rather than anyone else. I will first summon them and ask them about what these two men said about them. If what they said is true, then I will surrender them to the two men and send them back to their people. Otherwise, I will grant them safety and try to be neighborly towards them as long as they remain my neighbors.’ Hence, An-Najashi summoned the Prophet’s companions, who held a conference and said to each other, ‘What should we say to the man when we meet him?’ They said, ‘By Allah! We should only say what we know and what our Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordained on us, no matter the consequences.’ They came to an-Najashi, who had also summoned his cardinals, and they opened their holy books in his presence. An-Najashi asked, ‘What is this religion that made you part with your people and which neither made you embrace my religion, nor any of the known religions?’ Ja’far ibn Abi Talib—the Prophet’s cousin—addressed the king on behalf of the Muslims. He said, “O, King! We

were a people of *Jahiliyyah* (ignorance) before, worshipping idols, eating the meat of dead animals, committing vice, cutting relations with kith and kin and treating our neighbors badly. Furthermore, the strong among us used to overwhelm the weak. These evil conditions persisted with us until Allah sent us a Messenger from amongst ourselves, one whose family history and lineage, truthfulness, honesty and chastity are well known to us. He called us to Allah, so that we attest to His Oneness and worship Him Alone, while abandoning what we, as well as, our forefathers used to worship instead of Him -of stones and idols. He also commanded us to be truthful when we speak, give back a trust to its rightful owners, keep relations with kindred and to be good neighbors. He also commanded us to avoid all types of vice, bloodshed, sins of all kinds, saying falsehood, eating up the orphan's property and spreading false accusations against chaste women. He commanded us to worship Allah Alone and to avoid associating anything or anyone with Him in worship. He commanded us to pray, give away charity and fast.' Ja'far then went on explaining the commandments of Islam to An-Najashi. Ja'far continued, 'We believed him, had faith in him and followed what he was sent with from Allah. Hence, we worship Allah Alone and avoid falling into *Shirk* -polytheism- with Him. We also consider illegal what Allah made illegal and as legal what Allah made legal. Our people transgressed against us, tortured us and tried to force us to revert from our religion, back to worshipping the idols, instead of worshipping Allah, the Exalted, and back to the evil vices that we used to commit before. When they oppressed us, committed injustice against us, made life difficult for us and hindered us from freely practicing our religion, we migrated to your land and chose you above anyone else. We sought to be your neighbors and hoped that we would not suffer any injustice as long as we live under your authority, O, King!' When An-Najashi heard these words, he asked Ja'far if he knew any part of what the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) received from Allah, and Ja'far answered in the affirmative. An-Najashi said, 'Recite it to me.' Ja'far recited some Verses from *Surat Maryam* (chapter 19 in the Qur'an). By Allah! An-Najashi and the priests who were present all cried, until An-Najashi made his beard wet with tears and the priests made their gospels wet with tears, upon hearing the recitation of the Qur'an. An-

Najashi then commented, 'What Jesus was sent with and this which you recited both come from one source.' He then addressed Quraish's emissaries, 'Go away, for by Allah! I will never surrender them to you, nor will they be harmed in any way or manner.' Hence, the emissaries had to leave. Next, 'Amr ibn Al-'Aas -one of Quraish's two emissaries- thought of another cunning plan and stated that he would bring forth the demise of the Muslims. His companion, Abdullah ibn Abi Rabi`ah, who was the better man among the two regarding us, said, 'Do not do that, for they have relations with us, even though they defied our way.' 'Amr said, 'By Allah! I will tell him that they say that Jesus, son of Mary, was a slave.' In the morning, 'Amr went to the king and said, 'O, King! They (meaning the Muslims) utter a tremendous, evil statement about Jesus, son of Mary. So summon them and ask them about it!' An-Najashi summoned the Muslims to ask them about Amr's statement, and that was the worst thing that happened to us. The Muslims held a conference and said to each other, 'What should we say about 'Eisa (Jesus) ibn (son of) Maryam (Mary), when the king asks us about him?' They then said, 'By Allah! We should say what Allah has said about him and what our Prophet was sent with, no matter the consequences.' When they came to the king he asked them, 'What do you say about Eisa ibn Maryam?' 'Ja'far ibn Abi Talib replied, "We reiterate what our Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has conveyed to us. Jesus was a slave of Allah, His Messenger, His *Ru`h* (meaning Jesus' soul was breathed into the sleeve of Mary by the angel Jibril) and His Word ('Be' and he was) which He bestowed on Mary, the chaste virgin.' An-Najashi picked a thin branch up off the floor and commented, 'By Allah! What you said does not contradict the true reality of Jesus, son of Mary, not even a difference that equals the size of this branch.'" Ibn Hisham (2:87-88) collected this *'Hadith* in his book on the Prophet's life-story, and also Abu Na'im in his book, *al-'Hilyah* (1:115-116); Al-Albani rendered this *'Hadith* authentic in his criticism on the *'Hadiths* contained in the book titled, *Fiqhu as-Seerah*, by Muhammad al-Ghazali, Pg. 134. An-Najashi then said, "Go in peace, for you have been granted safety in my land." He also commanded that the gifts the Quraish emissaries brought with them be returned to them. They departed after their utter failure,

while the Muslims were able to reside in the best home and with the best neighbors.]

The pagan's oppression of Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) increased and they boycotted him and his sub-tribe for three years, or two years according to another narration. During this time, they all lived on the hill that Abu Talib owned. Abdullah ibn Abbas was born during the boycott years. The boycott ended when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was forty-nine or forty-eight years old. A few months after that, the Prophet's uncle, Abu Talib, died at the age of eighty-seven. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was severely annoyed by the *Kuffar*, especially since his wife Khadeejah died soon after [and that year was called, 'Year of Grief']. During this time, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went to the town of *Taif* with Zaid ibn `Harithah, calling them to Allah (سُبْحَانَهُ وَتَعَالَى). He remained in *Taif* for several days, but its people did not accept his call. In fact, they harmed the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), expelled him and stood in two lines throwing stones at him until his heels became bloody. Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) left *Taif* and began the journey back to Makkah. On his way back, he met 'Addas, a Christian who believed in the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Also, while in the area of *Nakhlah* [close to Makkah], a few Jinns, seven from the area of *Nasibin*, who heard the Prophet's recitation of the Qur'an, embraced Islam<sup>1</sup>.

<sup>[1]</sup>[Al-Bukhari (731) and Muslim (681) narrated that Abdullah ibn `Abbas said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not intentionally recite the *Quran* for the Jinn nor did he see them. He went out along with a group of his companions towards `Ukadh Market. At that time something intervened between the devils and the news of the Heaven, and flames were sent down upon them, so the devils returned. Their fellow-devils said,=

=‘What is wrong with you?’ They said, ‘Something has intervened between us and the news of the Heaven, and fires (flames) have been shot at us.’ Their fellow-devils said, ‘Nothing has intervened between you and the news of the Heaven, but an important event has happened. Therefore, travel all over the world, east and west, and try to find out what has happened.’ And so they set out and traveled all over the world, east and west, looking for that thing which intervened between them and the news of the Heaven. Those of the devils who had set out towards *Tihamah*, went to Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) at *Nakhlah* (a place between Makkah and *Taif*) while he was on his way to *Ukadh* Market. (They met him) while he was offering the *Fajr* (Dawn) Prayer with his companions. When they heard the Holy Qur’an being recited (by Allah’s Apostle), they listened to it and said (to each other), ‘This is the thing which has intervened between you and the news of the Heavens.’ Then they returned to their people and said, ‘O our people! We have really heard a wonderful recital (Qur’an). It gives guidance to the right, and we have believed therein. We shall not join in worship, anybody with our Lord.’ (See 72:1-2) Then Allah revealed to His Prophet (*Surat al-Jinn*),

﴿ قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا  
يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا ﴾

(Say [O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ]: “It has been revealed to me that a group (from three to ten in number) of jinn listened [to this Qur’ân]. They said: ‘Verily, we have heard a wonderful Recitation [this Qur’ân]! It guides to the Right Path, and we have believed therein, and we shall never join [in worship] anything with our Lord [Allâh].’) The statement of the Jinns was revealed to him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).”]

Also, while returning, Allah (سُبْحَانَهُ وَتَعَالَى) sent the angel of the mountains to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and ordered him to obey the Prophet's command, including ordering the two mountains that surround Makkah (called, 'al-Akhshaban') to close in on his people, if the Prophet wanted. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لَا بَلَّ أَسْتَأْنِي بِهِمْ، لَعَلَّ اللَّهَ يُخْرِجُ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُهُ لَا يُشْرِكُ بِهِ شَيْئًا."

*"Rather, I will be patient with them, might that Allah brings forth from their offspring those who worship Allah and associate none with him in worship."*<sup>1</sup>

Also, on his way back to Makkah, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was reported to have supplicated with this well known *Du'aa'*<sup>2</sup>, "O Allah! I complain to You from my weakness in strength, my smallness in means..."

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had to enter Makkah under protection from al-Mut'im ibn `Adi<sup>3</sup>. Soon afterwards, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went on the journey of

[<sup>1</sup>] [Al-Bukhari (2992) and Muslim (3352) collected this `Hadith].

[<sup>2</sup>] [The chain of narration for this `Hadith is weak, according to the Imam of `Hadith in our time, al-Albani; refer to, Fiqhu as-Seerah Pg. 126 & 132, and Shaikh Wahby's Ta`hqiq on, Zad-ul-Ma`ad]

[<sup>3</sup>] [The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never forgot this and other favors from al-Mut'im ibn `Adi. After the defeat of the pagans of Quraish in the battle of *Badr*, which ended in seventy killed and seventy captured among the pagans, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "*Had Al-Mut'im ibn Adi been alive and interceded with me for these mean people, I would have freed them for his sake.*" Al-Bukhari collected this Hadith.]

the *Israa* in body and soul to *al-Masjid al-Aqsa* (in *Jerusalem*), then was ascended to above heavens, in body and soul. Allah (سُبْحَانَهُ وَتَعَالَى) spoke to His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and ordained the compulsory daily prayers on him. This journey occurred only once, according to the correct statement from the scholars<sup>1</sup>.

Next, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) remained in Makkah calling Arab tribes to Allah the Exalted (سُبْحَانَهُ وَتَعَالَى) during the *Hajj* seasons and requested them to give him refuge [and support], so that he could convey his Lord's Message to the people, in return for Paradise. No tribe accepted his call; Allah (سُبْحَانَهُ وَتَعَالَى) kept this honor preserved for the *al-Ansar*<sup>2</sup>. Then, Allah (سُبْحَانَهُ وَتَعَالَى) decided that His religion become dominant, His Promise of giving aid to His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) fulfilled and His Word raised high, while exerting revenge on His enemies, by making it possible for His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to meet *al-Ansar*. This was the honor and privilege that Allah (سُبْحَانَهُ وَتَعَالَى) kept for them. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) met six or eight men from *al-Ansar*

<sup>[1]</sup>[We mentioned before al-Bukhari's narration of the *Hadith* about *al-Israa* journey, reported from Anas ibn Malik (رَضِيَ اللهُ عَنْهُ)]

<sup>[2]</sup>[*Al-Ansar*: residents of Madinah (Yathrib before the Prophet migrated to it) from the tribes of *Aus* and *Khazraj*, who gave shelter, support, refuge, help, aid, love and loyalty to the Prophet and the Migrants, or the *Muhajirun*, in such an exalted way that was and still is unsurpassed in history. Al-Bukhari (16) and Muslim (109) reported that, Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said that, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"آيَةُ الْإِيمَانِ حُبُّ الْأَنْصَارِ وَآيَةُ النِّفَاقِ بُغْضُ الْأَنْصَارِ."

"The sign of Belief is to love the Ansar, and the sign of hypocrisy is to hate the Ansar."]

who were having their heads shaved in the hillside of *Mina* during the *Hajj* season. He sat to them, called them to Allah, recited the Qur'an to them, and they accepted the call of Allah (سُبْحَانَهُ وَتَعَالَى) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)<sup>1</sup>. They went back to Madinah and called their people to Islam, with steadily. Soon, every house that belonged to *al-Ansar* had news about the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The first *Masjid* in which the Qur'an was recited in, in Madinah, belonged to the sub-tribe of *Bani Zuraiq*. In the following year, twelve *Ansari* men, including five of the six men who came a year earlier, travelled to Makkah and gave their *Bai`ah* (pledge of allegiance) at *'Aqabah* area. They then went back to Madinah (which at that time was called, 'Yathrib').

The following year, seventy-three men and two women [from the tribes of *al-Ansar*] came to the Prophet

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[<sup>1</sup>][Al-Bukhari (17) narrated a *Hadith* about the pledge at the *'Aqabah* (literally, hillside) of *Mina*, from *'Ubadah ibn as-Samit* (رَضِيَ اللهُ عَنْهُ), who took part in the battle of *Badr* along with Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and also was among his companions on the night of *al-'Aqabah* Pledge. *'Ubadah* said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), surrounded by a group of his companions said, '*Come along! Give me the pledge of allegiance that you will not worship anything besides Allah, will not steal, will not commit illegal sexual intercourse, will not kill your children, will not utter slander invented by yourself, and will not disobey me if I order you to do something good. Whoever among you respects and fulfills this pledge, will be rewarded by Allah. And if one of you commits any of these sins and is punished in this world then that will be his expiation for it. And if one of you commits any of these sins and Allah screens his sin, then his matter will rest with Allah: If He will, He will punish him and if He will, He will excuse him.*' I gave the pledge of allegiance to him for these conditions.'"]

(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and gave the last *Bai'ah* at *'Aqabah* (hillyside). They gave the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) their pledge to protect him from what they would protect their own wives, offspring and themselves; the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions felt eager to migrate to them. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) chose twelve *Naqib*, meaning, 'representative', from among this group of *Ansar*, and gave permission to his companions to start migrating to Madinah; they migrated individually, in secret. It was said that Abu Salamah ibn Abdul Asad al-Makhzumi (رَضِيَ اللهُ عَنْهُ) or Mus'ab ibn 'Umair (رَضِيَ اللهُ عَنْهُ) was the first to perform *Hijrah* (Migration)<sup>1</sup>. The companions migrated to the city of *al-Ansar*, who gave them shelter and aid; Islam increased its following in Madinah.

Next, Allah (سُبْحَانَهُ وَتَعَالَى) gave permission to His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to migrate, and he left Makkah on a Monday, during the lunar month of *Rabi' al-Awwal* or *Safar*, when he was fifty-three years old. Abu Bakr as-Siddiq and Abu Bakr's freed slave, 'Amir ibn Fuhairah, accompanied the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Abdullah ibn Uraiqit al-Laithi was the group's guide during the journey. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Abu Bakr entered *Cave Thaur* and remained in it for three days. They then started the journey along the seashore and arrived at Madinah on a Monday, during the twelfth day of the lunar month of *Rabi' al-Awwal*. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) rested in the area of Qubaa [two miles from] Madinah, as a guest of Bani (tribe of) 'Amr ibn 'Auf, or Kulthum ibn al-Hadm, or Sa'd ibn Khaithamah; the first choice is the most popular among

[<sup>1</sup>] [Shaikh 'Irfan said that al-Bukhari (3631) narrated that al-Baraa ibn 'Azib (رَضِيَ اللهُ عَنْهُ) said, "The first people who came to us (in Madinah) were Mus'ab ibn 'Umair and ibn Um Maktum. Then came to us 'Ammar ibn Yasir and Bilal."]

historians. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) remained at Qubaa for fourteen days during which he established *Masjid* Qubaa. He left Qubaa on Friday and performed the *Jumu'ah Prayer* at the tribe of *Bani Salim*; he led the prayer for those who were with him, a hundred men. Next, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) rode his camel and went on his way [to Madinah]. Upon arriving, the various chiefs started inviting him to set camp in their area<sup>1</sup>. When they tried to lead the camel by its bridle, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered them to let her walk alone, because, he said, she was commanded<sup>2</sup>. The camel sat where the Prophet's *Masjid* exists today, which at that time was a *Mirbad*<sup>3</sup> that belonged to Sahl and Suhail from the sub-tribe of *Bani an-Najjar*. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) dismounted his camel, remained with Abu Ayyub al-Ansari and built his *Masjid* where the camel sat. He helped his companions build the *Masjid*, which was built with mud (or un-kilned) bricks and date-tree leaves.

[Al-Bukhari<sup>4</sup> said that Aishah (رَضِيَ اللهُ عَنْهَا) narrated, "I never remembered my parents believing in any religion

[<sup>1</sup>] [The *Ansar* recognized that it would be the honor of this life and the Hereafter if the Prophet set camp and resides in their area of residence].

[<sup>2</sup>] [Ibn Kathir said that al-Baihaqi collected a *'Hadith* in this meaning in his book, Dala-il an-Nubuwwah].

[<sup>3</sup>] ['Al-Mirbad', where dates are dried, or the area where camels and sheep are kept]

[<sup>4</sup>] [Al-Bukhari collected several *'Hadiths* that pertain to the *Hijrah* of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) from Makkah to Madinah, which occurred in the first year of *Hijrah*, 623 CE. Here is the English transliteration of one of these *'Hadith*. As I previously stated, all statements between brackets are additions to the original text of, Zadul-Ma'ad, for explanation, reference or more details. All success comes from Allah Alone. I mentioned=

other than the true religion (Islam), and (I don't remember) a single day passing without our being visited by Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in the morning and in the evening. When the Muslims were put to the test (oppressed by the pagans), Abu Bakr set out to migrate to the land of Ethiopia, and when he reached *Bark-al-Ghimad*, ibn ad-Daghinah, the chief of the tribe of *Qara*, met him and said, 'O, Abu Bakr! Where are you going?' Abu Bakr replied, 'My people (pagans) have turned me out (of my town), so I want to wander the earth and worship my Lord.' Ibn Ad-Daghinah said, 'O, Abu Bakr! A man like you should not leave his home-land, or be driven out, because you help the destitute, grant them provisions, keep good relations with your kith and kin, help the weak and poor, entertain guests generously and help those who are calamity-stricken. Therefore, I am your protector. Go back and worship your Lord in your town.' So, Abu Bakr returned and ibn ad-Daghinah accompanied him. In the evening ibn Ad-Daghinah visited the nobles of Quraish and said to them, 'A man like Abu Bakr should not leave his homeland, nor should he be driven out. Do you (Quraish) drive out a man who helps the destitute, earns their living, keeps good relations with his kith and kin, helps the weak and poor, entertains guests generously and helps those who are calamity-stricken?' The people of Quraish could not refuse ibn ad-Daghinah's protection; they said to ibn ad-Daghinah, 'Let Abu Bakr worship his Lord in his house. He can pray and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he may affect our women and children.' Ibn ad-Daghinah told Abu Bakr what they said. Abu Bakr stayed in that state, worshipping his Lord in his house. He did not pray publicly or recite Qur'an outside his house.

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=several long 'Hadiths' within the text of, az-Zad, not as footnotes, to make it easier for the reader, Allah willing.]

Then, Abu Bakr thought of building a *Masjid* in front of his house; there, he used to pray and recite the Qur'an. The women and children of the pagans began to gather around him in great number, watching him in amazement. Abu Bakr had a soft heart; he used to weep when reciting the Qur'an. That situation sacred the nobles of the Quraish pagans, so they sent for ibn ad-Daghinah. When he arrived, they said, 'We accepted your protection of Abu Bakr on condition that he should worship his Lord in his house, but he has violated the conditions and has built a *Masjid* in front of his house where he prays and recites the Qur'an publicly. We are now afraid that he may unfavorably affect our women and children. So, prevent him from doing that. If he likes to confine the worship of his Lord to his house, then he may do so. But, if he insists on doing it openly, ask him to release you from your obligation to protect him, for we dislike breaking our pact with you, but we deny Abu Bakr the right to announce his act publicly.' Ibn Ad-Daghinah went to Abu-Bakr and said, '(O, Abu Bakr!) You know well what contract I have made on your behalf. Now, you are either to abide by it, or else release me from my obligation of protecting you, because I do not want the 'Arabs to hear that my people have dishonored a contract I have made on behalf of another man.' Abu Bakr replied, 'I release you from your pact to protect me, and am pleased with the protection from Allah.' At that time the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was in Makkah, and he said to the Muslims, '*In a dream I have been shown your migration place, a land of date palm trees, between two mountains, the two stony tracts.*' So, some people migrated to Madinah, and most of the people who had previously migrated to the land of Ethiopia, returned and went to Madinah. Abu Bakr also prepared to leave for Madinah, but Allah's Apostle said to him, '*Wait for a while, because I hope that I will be allowed to migrate also.*' Abu Bakr said, 'Do you indeed expect this? Let my

father be sacrificed for you!’ The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘Yes.’ So, Abu Bakr did not migrate [and waited] for the sake of Allah’s Apostle, in order to accompany him. He fed two she-camels he owned with the leaves of as-Samur tree that fell by being struck with a stick; he waited for four months. One day, while we were sitting in his house at noon, someone said to Abu Bakr, ‘This is Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) with his head covered coming at a time at which he never used to visit us before.’ Abu Bakr said, ‘May my parents be sacrificed for him. By Allah, he has not come at this hour, except for a great necessity.’ So Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came and asked permission to enter, and he was allowed to enter. When he entered, he said to Abu Bakr, ‘Tell everyone who is present with you to go away.’ Abu Bakr replied, ‘There are none, but your family. May my father be sacrificed for you, O, Allah’s Apostle!’ The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘I have been given permission to migrate.’ Abu Bakr said, ‘Shall I accompany you? May my father be sacrificed for you, O, Allah’s Apostle!’ Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘Yes.’ Abu Bakr said, ‘O, Allah’s Apostle! May my father be sacrificed for you, take one of these two she-camels of mine.’ Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) replied, ‘(I will accept it) *with payment* (paying its price).’ So, we prepared the baggage quickly and placed some food for the journey in a leather bag for them. Asma, Abu Bakr’s daughter, cut a piece from her waist belt and tied the mouth of the leather bag with it, and for that reason she was named, ‘*Dhat-un-Nitaqain*’, (the owner of two belts). Then Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Abu Bakr reached a cave on the mountain of *Thaur* and stayed there for three nights. ‘Abdullah ibn Abi Bakr, who was an intelligent and sagacious youth, used to stay (with them) every night. He used to leave them before daybreak, so that in the morning he would be with Quraish, as if he had spent the night in Makkah. He would keep in mind any plot made against them, and when it

became dark, he would (go and) inform them of it. `Amir ibn Fuhairah, the freed slave of Abu Bakr, used to bring the milch sheep (of his master, Abu Bakr) to them a little while after nightfall, in order to rest the sheep there. So, they always had fresh milk at night, the milk of their sheep, and the milk, which they warmed by throwing heated stones in it. `Amir ibn Fuhairah would then call the herd away when it was still dark (before daybreak). He did the same on each of those three nights. Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Abu Bakr hired a man from the tribe of *Bani ad-Deel* from the family of Bani `Abd ibn Adi as an expert guide, and he was in alliance with the family of al-`As ibn Wa-il as-Sahmi. However, he was on the religion of the infidels of Quraish. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Abu Bakr trusted him and gave him their two she-camels, taking his promise to bring the two camels to the cave of the mountain of *Thaur* in the morning, three nights later. And (when they set out), `Amir ibn Fuhairah and the guide went along with them, and the guide led them along the seashore.

The nephew of Suraqah ibn Ju'sham said that his father informed him that he heard Suraqah ibn Ju'sham saying, 'The messengers of the heathens of Quraish came to us declaring that they had assigned a reward equal to the blood money for those who kill or arrest Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Abu Bakr. While I was sitting in one of the gatherings of my tribe, *Bani Mudlij*, a man from them, came to us and stood up while we were sitting, and said, 'O, Suraqah! No doubt, I have just seen some people far away on the seashore, and I think they are Muhammad and his companions.' Suraqah added, 'I too realized that it must have been them. But I said, 'No, it is not them, but you have seen so-and-so, and so-and-so whom we saw set out.' I stayed in the gathering for a while and then got up and left for home. I ordered my slave-girl to get my horse, which was behind a hillock, and keep it ready for me. Then I took my spear and left by the back door of my house, dragging

the lower end of the spear on the ground and keeping it low. Then I reached my horse, mounted it and made it gallop. When I approached them (Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Abu Bakr), my horse stumbled and I fell off. I stood up, got hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them (the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Abu Bakr) or not, and the lot which I disliked came out. But, I remounted my horse and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Qur'an by Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), who did not look hither and thither, while Abu Bakr was doing it often, suddenly the forelegs of my horse sank into the ground up to the knees, and I fell from it. I rebuked it. It got up but, could hardly take out its forelegs from the ground, and when it stood up straight again, its forelegs caused dust to rise up in the sky like smoke. Again I drew lots with the divining arrows, and the lot which I disliked, showed. So, I called upon them to feel secure. They stopped, and I remounted my horse and went to them. When I saw how I had been hampered from harming them, it came to my mind that the cause of Allah's Apostle (Islam) will become victorious. I said to him, 'Your people have assigned a reward equal to the blood-money for your head.' Then I told them all the plans the people of Makkah had made concerning them. Then I offered them some food for the journey and some goods, but they refused to take anything and did not ask for anything. But, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'Do not tell others about us.' Then, I requested him to write for me a statement of security and peace. He ordered 'Amr ibn Fuhairah write it for me on parchment, and then Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) proceeded on his way.'"

Narrated 'Urwah ibn az-Zubair, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) met az-Zubair in a caravan of Muslim merchants who were returning from *ash-Sham*. Az-Zubair provided white clothes for Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and

Abu Bakr to wear. When the Muslims of al-Madinah heard the news of the departure of Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) from Makkah (towards Madinah), they started going to the *Harrah* (a stony tract) every morning. They would wait for him, until the heat of the noon forced them to return.

One day, after waiting for a long while, they returned home. When they went into their houses, a Jew climbed to the roof of one of the forts of his people to look for something. He saw Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companion dressed in white clothes, emerging from the desert mirage. The Jew could not help shouting at the top of his voice, 'O, you `Arabs! Here is your great man whom you have been waiting for!' So, all the Muslims rushed to hold their weapons and received Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) on the summit of *Harrah*. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) turned with them to the right and alighted at the quarters of *Bani `Amr ibn `Auf*. This was on Monday, in the month of *Rabi`-ul-Awwal*. Abu Bakr stood, receiving the people, while Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sat and kept silent. Some of the *Ansar* who came and had not seen Allah's Apostle before, began greeting Abu Bakr, but when sunshine fell on Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Abu Bakr came forward and shaded him with his sheet, only then the people came to know Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Allah's Apostle stayed with *Bani `Amr ibn `Auf* for ten nights and established the *Masjid* (of *Qubaa*) which was founded on piety. Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed in it, then mounted his she-camel and proceeded on, accompanied by the people, until his she-camel knelt down at (the place of) the *Masjid* of Allah's Apostle at Madinah. Some Muslims used to pray there in those days. That place was a *Mirbad*, a yard for drying dates, belonging to *Suhail* and *Sahl*, the orphan boys who were under the guardianship of *As`ad ibn Zurarah*. When his she-camel knelt down, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'This place, Allah willing, will be our abiding place.' Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then called the

two boys and told them to suggest a price for their yard, so that he might take it for a *Masjid*. The two boys said, ‘No, but we will give it as a gift, O, Allah’s Apostle!’ Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then built a *Masjid* there.

The Prophet, peace be on him, himself started carrying un-kilned bricks for its building and while doing so, he was saying (the poem), ‘*This load is better than the load of Khaibar, for it is more pious in the Sight of Allah and purer and better in reward.*’ He was also saying, ‘O, Allah! The actual reward is the reward in the Hereafter, so bestow Your Mercy on the Ansar and the Emigrants.’ Thus the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited (by way of proverb) the poem of some Muslim poet whose name is unknown to me.”

(Ibn Shihab said, “In the *Hadiths*, it does not occur that Allah’s Apostle recited a complete poetic verse other than this one.”)]

Next, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) built his house (room) and the houses of his wives, the nearest of which to his house was Aishah’s house. Seven months later, he left Abu Ayyub’s house for his houses. Meanwhile, the companions who were in Ethiopia heard that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) migrated to Madinah and thirty-three among them departed headed towards Madinah. However, seven of them were kept as prisoners in Makkah, while the rest of them arrived at Madinah, where the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had migrated. The rest of the migrants in Ethiopia migrated to Madinah in a ship during the seventh year of *Hijrah*, during the year of the battle of Khaibar<sup>1</sup>.

[<sup>1</sup>] [Al-Bukhari (2903) and Muslim (4558) narrated that Abu Musa al-Ash`ari said, “We received the news of the migration of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) while we were in Yemen, so we set out migrating to him. We were, I and my two brothers, I being the youngest; one of my brothers was Abu Burdah and the other=

## The Prophet's Offspring

Al-Qasim was the Prophet's firstborn; the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was called, 'father of al-Qasim', or, 'Abul-Qasim'. Al-Qasim died while still a child. It was also said that he lived until he was able to ride animals and the *Najeebah* (select or expensive type of) camel.

It was said that the Prophet's daughter, Zainab, may Allah be pleased with her, was born before, al-Qasim. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then had Ruqayyah, then, Um Kulthum, then, Fatimah (رَضِيَ اللهُ عَنْهُنَّ). There are conflicting reports about whom among these three was born before her two sisters. It was reported that Abdullah ibn Abbas (رَضِيَ اللهُ عَنْهُ) said that Ruqayyah was the eldest of these three and Um Kulthum was the youngest.

As for Abdullah, who was born afterwards, there is a difference of opinion whether he was born after the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was sent or before. Also, there is a difference of opinion as whether Abdullah was also called at-Tayyib and at-Tahir, or if they were two other sons of

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=was Abu Ruhm. There were over fifty (fifty-three or fifty-two) men from our people. We boarded a ship that took us to an-Najashi in Ethiopia, where we found Ja'far ibn Abu Talib and his companions with an-Najashi. Ja'far said to us, 'Allah's Apostle has sent us here and ordered us to stay here, so you too, stay with us.' We stayed with him until we all left (Ethiopia) and met the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) at the time when he had conquered *Khaibar*. He gave us a share from its booty (or gave us from its booty). He gave only to those who had taken part in the *Ghazwah* (battle) with him. But, he did not give any share to any person who had not participated in *Khaibar's* conquest, except the people of our ship, besides Ja'far and his companions, whom he gave a share as he did them (the people of the ship)."]

the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). It appears that these two names were Abdullah's too, and Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had all of these children with Khadeejah; he did not have any other child with any other wife.

Then in Madinah, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had Ibrahim with his slave-girl Mariyyah al-Qibtiyyah, in the eighth year after the *Hijrah*. When Abu Rafi`, the freed slave of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), brought the good news of Ibrahim being born, the Prophet gave him a slave as a gift. Ibrahim died before he was weaned. There is a difference of opinion regarding if the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had the funeral prayer held for the benefit of Ibrahim.

All of the Prophet's children died during his lifetime, except for Fatimah, who died six months after the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) died. Allah (سُبْحَانَهُ وَتَعَالَى) raised her grade, because of her patience and for awaiting the reward with Him [for her tremendous loss in witnessing her father's death], more than the grade of any among the women of the world. Fatimah was the Prophet's best daughter and it is said that she was the best woman of all times. However, it was also said that her mother, Khadeejah, was the best woman of all times, or Aishah. Some scholars said that it is better not to make a decisive decision in this case<sup>1</sup>. May Allah be pleased with all of them.

<sup>[1]</sup>[Al-Bukhari (3158) and Muslim (4459) narrated,

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "كَمَلْ مِنَ الرِّجَالِ كَثِيرٌ وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا أَسِيَةُ امْرَأَةٍ"

## The Prophet's Paternal Uncles and Aunts

Among the Prophet's uncles was, 'the Lion of Allah and the Lion of His Messenger', the chief of the martyrs, 'Hamzah ibn Abdul Muttalib (رَضِيَ اللهُ عَنْهُ). Also, among them were al-'Abbas (رَضِيَ اللهُ عَنْهُ), Abu Talib, named Abdu Manaf, Abu Lahab, named Abdul 'Uzza, az-Zubair, [al-'Harith,] 'Abdul Ka'bah, al-Muqawwim, Dhirar, Qutham and al-Mughirah, whose nickname was, 'Hajl. Also, among them was al-Ghaidaq, whose name was either Mus'ab or Naufal. It was said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also had an uncle called al-'Awwam. Only 'Hamzah (رَضِيَ اللهُ عَنْهُ) and al-'Abbas (رَضِيَ اللهُ عَنْهُ) embraced Islam.

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فَرَعُونَ وَمَرِيْمُ بِنْتُ عِمْرَانَ وَإِنْ فَضَّلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضَّلِ  
الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ."

Abu Musa al-Ash`ari (رَضِيَ اللهُ عَنْهُ) reported, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'Many amongst men reached (the level of) perfection but none amongst the women reached this level except Asia, Pharaoh's wife, and Mary, the daughter of 'Imran. And no doubt, the superiority of 'Aishah to other women is like the superiority of Tharid (a meat and bread dish) to other meals.'" Also, al-Bukhari (3354) and Muslim (4486) narrated that Aishah (رَضِيَ اللهُ عَنْهَا), the Prophet's wife said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), in his fatal illness, called his daughter Fatimah (رَضِيَ اللهُ عَنْهَا) and told her a secret because of which she started weeping. Then he called her and told her another secret, and she started laughing. When I asked her about that, she replied, 'The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) told me that he would die in his fatal illness, and so I wept, but then he secretly told me that from amongst his family, I would be the first to join him, and so I laughed.'" ]

The Prophet's paternal aunts included Safiyyah (رَضِيَ اللهُ عَنْهَا), mother of az-Zubair ibn al-'Awwam (رَضِيَ اللهُ عَنْهُ), 'Atikah, Barrah, Arwa, Umaimah and 'Um Hakeem al-Baidhaa. Only Safiyyah (رَضِيَ اللهُ عَنْهَا) embraced Islam. It was also said that 'Atikah and Arwa embraced Islam.

Al-'Harith was the oldest among the Prophet's uncles while al-'Abbas was the youngest. Allah gave many offspring to al-'Abbas (رَضِيَ اللهُ عَنْهُ) and his offspring filled the face of the earth. It was said that the offspring of al-'Abbas were counted later on during the Caliphate of al-Ma'mun and they numbered six hundred thousand. However, I discount this number. Abu Talib had many offspring, as did al-'Harith and Abu Lahab. Some historians said that al-'Harith and Muqawwim were the same person, while al-Ghaidaq and 'Hajl were the same person.

### The Prophet's Wives

The first among the Prophet's wives was Khadeejah Bint Khuwailid al-Asadiyyah (رَضِيَ اللهُ عَنْهَا), from the tribe of Quraish. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married Khadeejah before he was sent as a Prophet, when she was forty years old. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not marry any other woman, until after Khadeejah died. He had all his children with her, except Ibrahim. Khadeejah supported the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), performed *Jihad* by his side and comforted him with her self and wealth. Allah sent her His *Salam* with Jibril<sup>1</sup>; this virtue has not been granted to any other woman. Khadeejah (رَضِيَ اللهُ عَنْهَا) died three years before the *Hijrah*.

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<sup>[1]</sup>[Al-Bukhari and Muslim narrated that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said, =

Days after Khadeejah (رَضِيَ اللهُ عَنْهَا) died, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married Saudah Bint Zam`ah (رَضِيَ اللهُ عَنْهَا), also from Quraish. Later on, Saudah gave up her day with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in favor of `Aishah (رَضِيَ اللهُ عَنْهَا).

Next, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married Um Abdullah, `Aishah, *as-Siddiqah* (the truthful one), daughter of *as-Siddiq* (the truthful one) Abu Bakr ibn Abi Qu`hafah, whom Allah has exonerated from above the seven heavens. `Aishah Bint Abu Bakr was the beloved wife of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The angel showed `Aishah (رَضِيَ اللهُ عَنْهَا) to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) while she was wrapped in a piece of silk cloth, before he married her, and said to him, "This is your wife."<sup>1</sup> The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married

== أَنَّى جِبْرِيلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "يَا رَسُولَ اللَّهِ هَذِهِ خَدِيجَةٌ قَدْ أَتَتْ مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ أَوْ طَعَامٌ أَوْ شَرَابٌ فَإِذَا هِيَ أَتَتْكَ فَاقْرَأْ عَلَيْهَا السَّلَامَ مِنْ رَبِّهَا وَمَنِّي وَبَشِّرْهَا بَبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ لَا صَخَبَ فِيهِ وَلَا نَصَبَ."

*"Jibril (Gabriel) came to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and said, 'O, Allah's Apostle! This is Khadeejah coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (Allah) and on my behalf, and give her the glad tidings of having a Qasab (pipes of precious stones and pearls) palace in Paradise wherein there will be neither any noise, nor any fatigue.'"*

<sup>[1]</sup>[Al-Bukhari (3606) and Muslim (4468) narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) reported that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to her, =

`Aishah (رَضِيَ اللهُ عَنْهَا) during the lunar month of *Shawwal*, when she was six, and consummated the marriage in the first year after the *Hijrah*, in the month of *Shawwal*, when she was nine<sup>1</sup>. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not marry any virgin, except `Aishah (رَضِيَ اللهُ عَنْهَا), and the revelation never came to him while he was under the blanket with any of his wives, except `Aishah<sup>2</sup>.

"أُرِيْتُكَ فِي الْمَنَامِ مَرَّتَيْنِ أَرَى أَنَّكَ فِي سَرَقَةٍ مِنْ حَرِيرٍ وَيَقُولُ هَذِهِ  
امْرَأَتُكَ فَكَشِفْتُ عَنْهَا فَإِذَا هِيَ أَنْتِ فَأَقُولُ إِنَّ يَكُ هَذَا مِنْ عِنْدِ اللَّهِ  
يُمُضِهِ."

"I saw you in a dream for two nights when an angel brought you to me in a silk cloth and said, 'Here is your wife.' When I removed (the cloth) from your face, it was yourself, so I said, 'If this is from Allah, He will carry it out.'"]

<sup>[1]</sup>[Al-Bukhari (4738) and Muslim (2548) narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married me when I was six years old, and I was admitted to his house when I was nine years old.]

<sup>[2]</sup>[Al-Bukhari (3491) narrated that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

" يَا أُمَّ سَلَمَةَ لَا تُؤْذِينِي فِي عَائِشَةَ فَإِنَّهُ وَاللَّهِ مَا نَزَلَ عَلَيَّ الْوَحْيُ وَأَنَا  
فِي لِحَافٍ امْرَأَةٍ مِنْكُمْ غَيْرِهَا."

"O, Um Salamah! Don't trouble me by harming `Aishah, for by Allah, the Divine Inspiration never came to me while I was under the blanket of any woman amongst you except her."]

`Aishah (رَضِيَ اللهُ عَنْهَا) was the dearest person to Allah's Apostle<sup>1</sup>; Allah declared her innocence from above heavens. This is why the *Ummah* of Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) agreed that those who still accuse `Aishah (رَضِيَ اللهُ عَنْهَا) of an unlawful sexual act, are *Kuffar*. `Aishah was the most knowledgeable among the wives of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). In fact, she was the most knowledgeable Muslim woman of all times. This is why the greatest companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to ask her for religious verdict and would usually accept her opinion. It was reported that she was pregnant, but the fetus died before it was born. Still, there is no evidence to support this report.

[Al-Bukhari and Muslim<sup>2</sup> narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) said, "Whenever Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

<sup>[1]</sup>[Al-Bukhari (3389) and Muslim (4396) narrated that `Amr ibn al-`Aas (رَضِيَ اللهُ عَنْهُ) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) deputed me to lead the Army of *Dhat-as-Salasil*. I came to him and said, 'Who is the most beloved person to you?' He said, 'Aishah.' I asked, 'Among the men?' He said, 'Her father.' I said, 'Who then?' He said, 'Then `Umar ibn Al-Khattab.' He then named other men."]

<sup>[2]</sup>[The incident of *al-Iffk* (the Slander) against `Aishah (رَضِيَ اللهُ عَنْهَا) was one of the important incidents in the early history of Islam. The hypocrites, started a false accusation against one of the most pious, righteous, honorable and knowledgeable women of all times, the Mother of the Faithful Believers, `Aishah, the righteous woman, daughter of the best man after the Prophets and Messengers of Allah (صَلَّى اللهُ عَلَيْهِمُ وَسَلَّمَ), Abu Bakr. Sadly, some believing men and women spread this news and fell into the trap of the hypocrites, whose main goal was, and still is, to seek the total destruction of Islam. This is why it is important to mention here the entire *Hadith* about this incident, so that Muslims are aware of their history and of the status and honor of `Aishah (رَضِيَ اللهُ عَنْهَا), whom Allah, the Exalted, Himself defended from above the seven heavens. I will only mention the English transliteration of this *Hadith*, because of its length.]

intended to go on a journey, he used to draw lots amongst his wives, and would take with him the one on whom lot fell. He drew lots amongst us during one of the *Ghazwat* (battles) which he fought. The lot fell on me, so I proceeded with Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), after Allah's order of veiling (the women) had been revealed. I was carried (on the back of a camel) in my *Haudaj* (howdah) and carried down (to the ground) while still in it (when we came to a halt). We went on until Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had finished from that *Ghazwah* and returned. When we approached the city of Madinah, he announced at night that it was time for departure. So, when they announced the news of departure, I got up and went away from the army camps, and after finishing from the call of nature, I came back to my riding animal. I touched my chest to find that my necklace, which was made of *Dhifar* beads (Yemenite beads partly black and partly white) was missing.

I returned to look for my necklace and my search for it detained me. Meanwhile, the people who used to place me on my camel, came and took my *Haudaj* and put it on the back of my camel on which I used to ride, since they considered that I was in it. In those days women were light in weight for they did not get fat, and flesh did not cover their bodies in abundance, because they used to eat only a little food. Those people therefore, disregarded the lightness of the *Haudaj* while lifting and carrying it; and at that time I was still a young girl. They made the camel rise and all of them left (along with it). I found my necklace after the army departed. Then, I returned to their camp and found no sound maker of them, nor anyone who would respond to my call. I intended to go to the place where I used to stay, thinking that they would miss me and come back for me (in my search).

While I was sitting in my resting place, I was overwhelmed by sleep and slept. Safwan ibn al-Mu'attal as-Sulami adh-Dhakwani was behind the army. When he

reached my place in the morning, he saw the figure of a sleeping person, and he recognized me, since he had seen me before the order of compulsory veiling (was prescribed). I woke up when he recited *Istirja'* (by saying, "Inna lillahi wa-inna ilaihi raji'un (we all belong to Allah and to Him shall be our return)"), as soon as he recognized me. I veiled my face with my head cover at once, and by Allah, we did not speak a single word, and I did not hear him saying any word besides his *Istirja'*. He dismounted from his camel and made it kneel down, putting his leg on its front legs and then I got up and rode on it. Then, he set out leading the camel that was carrying me, until we overtook the army in the extreme heat of midday, while they were at a halt (taking a rest). (Because of the event) some people brought destruction upon themselves and the one who spread the *Ifk* (slander) more, was 'Abdullah ibn Ubai Ibn Salul (chief of the hypocrites)."

'Urwah said, "Some people propagated *Ifk* (slander) and talked about it in 'Abdullah's presence. Abdullah listened, asked about the slander and confirmed it, to allow falsehood to spread." 'Urwah added, "None was mentioned among the slanderous group besides ('Abdullah), except 'Hassan ibn Thabit, Mista'h ibn Uthathah and 'Hamnah Bint Ja'hsh, along with others whom I have no knowledge of. But, they were a group as Allah said. It is said that the one who carried most of the slander was, 'Abdullah ibn Ubai ibn Salul."

'Urwah added, "'Aishah disliked to have 'Hassan ibn Thabit abused in her presence. She used to say, 'It was Hassan who said (in a poem), 'My father and his (my father's) father and my honor are all for the protection of Muhammad's honor from you (O, pagans)'".

'Aishah added, "After we returned to Madinah, I became ill for a month. The people were propagating the forged slanderous statements, while I was unaware of anything. However, I felt that in my present ailment, I was

not receiving the same kindness from Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as I used to receive when I got sick. Now, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would only come, greet me and say, 'How is that (lady)?' and leave. That roused my suspicions. However, I did not discover the evil (slander), until I went out after my convalescence. I went with Um Mista'h to al-Manasi where we used to answer the call of nature; and we used not to go out (to answer the call of nature) except at night. That was before we had latrines near our houses. This habit of ours, evacuating the bowels, was similar to the habits of the old Arabs living in the deserts, for it would be troublesome for us to make latrines near our houses. I and Um Mista'h, who was the daughter of Abu Ruhm ibn Al-Muttalib ibn `Abd Manaf, whose mother was the daughter of Sakhr ibn `Amir and the aunt of Abu Bakr As-Siddiq and whose son was, Mistah ibn Uthathah ibn `Abbas ibn Al-Muttalib, went out. Um Mista'h and I returned to my house after we finished answering the call of nature. Um Mista'h stumbled by getting her foot entangled in her covering sheet and because of it she said, 'Let Mista'h be ruined!' I said, 'What a hard word you have said. Do you abuse a man who took part in the battle of *Badr*?' On that she said, 'O, you `Hantah (naive one)! Didn't you hear what Mista'h said? 'I said, 'What did he say?' Then she told me the slander of the people of *Ifk*. So my ailment was aggravated, and when I reached my home, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came to me, and after greeting me, said, 'How is that (lady)?' I said, 'Will you allow me to go to my parents', as I wanted to be sure about the news through them. Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) allowed me (and I went to my parents) and asked my mother, 'O, Mother! What are the people talking about?' She said, 'O, My daughter! Don't worry, for scarcely is there a charming woman who is loved by her husband and whose husband has other wives besides herself, without women trying to find faults

with her.' I said, 'Subhan-Allah (all praise is due to Allah)! Are the people really talking about this?'

I kept on weeping that night until dawn; I could neither stop weeping nor sleep. In the morning, I kept on weeping. Further, the Divine Inspiration was delayed. Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) called `Ali ibn Abi Talib and Usamah ibn Zaid to ask and consult them about divorcing me. Usamah ibn Zaid said what he knew of my innocence and the respect he had for me. Usamah said, 'O, Allah's Apostle! She is your wife, and we do not know anything except good about her.' `Ali ibn Abi Talib said, 'O, Allah's Apostle! Allah does not put you in difficulty and there are plenty of women other than she, yet, ask the maid-servant who will tell you the truth.'

On that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) called Barirah (the maid-servant) and said, 'O, Barirah! Did you ever see anything that aroused your suspicion?' Barirah said to him, 'By Him Who has sent you with the Truth! I have never witnessed anything from her (Aishah) which I would conceal, except that she is a young girl who sleeps, leaving the dough of her family exposed, and meanwhile, the domestic goats come and eat it.'

That day, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) got up on the pulpit and complained about `Abdullah ibn Ubai (ibn Salul) before his companions, saying, 'O, you Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family? By Allah, I know nothing except good about my family. They (slanderers) have blamed a man about whom I know nothing except good, and he never entered my home except with me.' Sa'd ibn Mu'adh, the brother of Banu `Abd al-Ashhal, got up and said, 'O, Allah's Apostle! I will relieve you of him; if he is from the tribe of al-Aus, then I will chop his head off, and if he is from our brothers, al-Khazraj, then order us, and we will fulfill your order.' On that, Sa'd ibn `Ubadah, chief of al-Khazraj, who before this incident was a pious

man, rose. His love for his tribe goaded him into saying to Sa'd (ibn Mu'adh), 'By Allah, you have told a lie; you shall not and cannot kill him. If he belonged to your people, you would not wish him to be killed.' On that, Usaid ibn 'Hudhair who was the cousin of Sa'd (ibn Mu'adh), got up and said to Sa'd ibn 'Ubadah, 'By Allah! You are a liar! We will surely kill him, and you are a hypocrite arguing on the behalf of hypocrites.' On this, the two tribes of al-Aus and al-Khazraj got so excited that they were about to fight, while Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was standing on the pulpit. Allah's Apostle kept on quieting them until they became silent, and so did he. All that day I kept on weeping with my tears never ceasing. I could never sleep. In the morning my parents were with me, and I wept for two nights and a day with my tears never ceasing. I could not sleep until I thought that my liver would burst from weeping. So, while my parents were sitting with me and I was weeping, an Ansari woman asked me to grant her admittance. I allowed her to come in and when she came in, she sat down and started weeping with me (sharing 'Aishah's grief with her). While we were in this state, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came, greeted us and sat down. He had never sat with me since the day of the slander. A month had elapsed and no Divine Inspiration came to him about my case. Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then recited *Tashah-hud* (affirmed Allah's Oneness and his being His Messenger) and then said, '*Amma Ba`du, O, 'Aishah! I have been informed so-and-so about you; if you are innocent, then soon Allah will reveal your innocence. If you have committed a sin, then repent to Allah and ask Him for forgiveness, for when a slave confesses his sins and asks Allah for forgiveness, Allah accepts his repentance.*' When Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) finished his speech, my tears ceased flowing completely. I no longer felt a single drop of tear flowing. I said to my father, 'Reply to Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) on my behalf concerning what he has

said.' My father said, 'By Allah, I do not know what to say to Allah's Apostle.' Then I said to my mother, 'Reply to Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) on my behalf concerning what he has said.' She said, 'By Allah, I do not know what to say to Allah's Apostle.' In spite of the fact that I was a young girl and had a little knowledge of Qur'an, I said, 'By Allah! No doubt, I know that you heard this (slanderous) speech, so that it has been planted in your hearts (minds) and you have taken it as a truth. Now if I tell you that I am innocent, you will not believe me, and if I confess to you about it, and Allah knows that I am innocent, you will surely believe me. By Allah, I find no similitude for me and you except that of Joseph's father when he said [12:18],

﴿ فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴾

([For me] *patience is the most fitting against that which you assert; it is Allah [Alone] Whose Help can be sought.*) Then I turned to the other side and laid on my bed; and Allah knew then that I was innocent and I hoped that Allah would reveal my innocence. But, by Allah! I never thought that Allah would reveal Divine Inspiration about my case that would be recited (forever). I considered myself too unworthy to be talked of by Allah regarding my case, but I hoped that Allah's Messenger, *salla allahu `alaihi wa-sallam*, might have a dream in which Allah would prove my innocence.

But, by Allah, before Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) left his seat and before any of the household left, the Divine inspiration came to Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). He was overtaken by the same hard condition that used to overtake him (while being Divinely inspired). The sweat was dripping from his body like pear, even though it was a wintry day, because of the weighty statement that was being revealed to him. When that state of Allah's Prophet

(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was over, he got up smiling, and the first word he said was, ‘O `Aishah! Allah has declared your innocence!’ Then my Mother said to me, ‘Get up and go to him (Allah’s Apostle صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). I replied, ‘By Allah, I will not go to him, and I praise none but Allah.’ So Allah revealed the ten Verses,

﴿ إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ ﴾

(*Verily! They who spread the Ifk [slander] are a gang, among you...*) [24:11-20]. Allah revealed those Qur’anic Verses to declare my innocence. Abu Bakr As-Siddiq who used to give money to Mista`h ibn Uthathah, because of his relationship to him and his poverty, said, ‘By Allah, I will never give to Mista`h ibn Uthathah anything, after what he has said about `Aishah.’ Then, Allah revealed,

﴿ وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ  
وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا  
تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾

(*And let not those among you who are good and wealthy swear not to give [any sort of help] to their kinsmen, those in need, and those who have left their homes for Allah’s cause, let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is oft-Forgiving Most Merciful*) [24:22]. Abu Bakr As-Siddiq said, ‘Yes, by Allah, I would like that Allah forgive me’, and went on giving Mista`h the money he used to give him before. He also added, ‘By Allah, I will never deprive him of it at all.’” `Aishah further said, “Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

also asked Zainab Bint Ja`hsh (his wife) about my case. He said to Zainab, 'What do you know and what did you see?' She replied, 'O, Allah's Prophet! I refrain from falsely claiming that I have heard or seen anything [evil]. By Allah, I know nothing except that which is good (about `Aishah).' From amongst the wives of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), Zainab was my peer (in beauty and in the love she received from the Prophet). But, Allah saved her from that evil because of her piety. Her sister, `Hamnah, started struggling on her behalf and she was destroyed along with those who were destroyed (by engaging in the *Ifk*). The man who was accused (Safwan ibn al-Mu`attal) said, 'Sub`han-Allah! By Him in Whose Hand my soul is! I have never uncovered the cover (veil) of any female.' Later on, he was martyred in Allah's Cause.""]

Next, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married `Hafsah (رَضِيَ اللهُ عَنْهَا), daughter of `Umar ibn al-Khattab (رَضِيَ اللهُ عَنْهُ). Abu Dawood narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) divorced `Hafsah and then took her back<sup>1</sup>.

Next, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married Zainab Bint Khuzaimah ibn al-`Harith al-Qaisiyyah (رَضِيَ اللهُ عَنْهَا), from the tribe of *Bani Hilal ibn `Amir*. Two months later, she died.

Next, he married Um Salamah Hind Bint Abu Umayyah al-Makhzumiyyah (رَضِيَ اللهُ عَنْهَا), from Quraish. Abu Umayyah's name was, `Hudhaifah ibn al-Mughirah. Um Salamah was the last among the Prophet's wives to die. It was also said that Safiyyah (رَضِيَ اللهُ عَنْهَا) was the last among the Prophet's wives to die.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also married Zainab Bint Ja`hsh from *Bani Asad ibn Khuzaimah*. She (رَضِيَ اللهُ عَنْهَا) was

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<sup>[1]</sup>[Shaikh Wahby said that al-Albani included this authentic `Hadith in his book, Sahih Sunan Abi Dawood, `Hadith no. 1998].

the Prophet's cousin; her mother was the Prophet's paternal aunt Umaimah. Allah said about Zainab,

﴿ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَا كَهَا ﴾

(So when Zaid had accomplished his desire from her (divorced her), We gave her to you in marriage.)<sup>1</sup>

Zainab used to boast with the Prophet's wives, saying, "Your family gave you in marriage, while Allah gave me in marriage from above the seven heavens."<sup>2</sup>

Among the virtues of Zainab (رَضِيَ اللهُ عَنْهَا), is that Allah the Exalted and Most Honored gave her in marriage to His Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) from above His heavens<sup>3</sup>. She died in the beginning of the reign of Caliph `Umar ibn al-Khattab (رَضِيَ اللهُ عَنْهُ). Zainab was first married to Zaid ibn `Harithah (رَضِيَ اللهُ عَنْهُ), whom the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had adopted before Islam [and called him Zaid ibn Muhammad, until Allah outlawed adoption in Islam]. When Zaid divorced Zainab, Allah the Exalted gave her in marriage to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), so that his *Ummah* would imitate him regarding marrying the divorced wives of their adopted sons<sup>4</sup>.

[1][33:37]

[2][Al-Bukhari (6870) collected this `Hadith].

[3][Allah said in Surat *Taha*,

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

(The Most Gracious [Allâh] rose over [Istawâ] the [Mighty] Throne [in a manner that suits His Majesty].) [20:5]

[4][Allah said in the Qur'an,=

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also married Juwairiyah Bint al-`Harith ibn Abi Dhirar (رَضِيَ اللهُ عَنْهَا), from *Bani al-Mustaliqh*. She was among those captured with her people and came to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) asking him to help her pay her ransom. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) paid her ransom and married her<sup>1</sup>.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also married Um `Habibah (رَضِيَ اللهُ عَنْهَا), daughter of Abu Sufyan Sakhr ibn `Harb from Quraish, from the sub-tribe of *Bani Umayyah*

﴿ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى  
الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ  
اللَّهِ مَفْعُولًا ﴾

(So when Zaid had accomplished his desire from her [divorced he]), We gave her to you in marriage, so that [in future] there may be no difficulty to the believers in respect of [the marriage of] the wives of their adopted sons when the latter have no desire to keep them [they have divorced them]. And Allâh's Command must be fulfilled) [22:37].]

<sup>[1]</sup>[This prompted the companions to free the captured prisoners of her people, a hundred households, because she became the Prophet's wife; Shaikh `Irfan said, "Refer to, *at-Tabaqat*, by ibn Sa'd 8:118, and, *Siyaru A`lami an-Nubalaa*, by adh-Dhahabi 2:65." Moreover, Al-Albani said in his evaluation of the `Hadiths included in, *Fiqh as-Seerah*, by Muhammad al-Ghazali, that the `Hadith about the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) paying to manumit Juwairiyah and marrying her is authentic. He said that Muhammad ibn Is`haq collected this `Hadith from `Aishah (رَضِيَ اللهُ عَنْهَا), using an authentic chain of narration leading to her. He also said that Imam Ahmad 6:277 and ibn Hisham 2:218-219 & 367, both collected this `Hadith using a chain of narration that includes Muhammad ibn Is`haq.]

[the Prophet's cousins, as well as, in-laws]; Um `Habibah's name was Hind or Ramlah. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married her when she was in Abyssinia, where she migrated. An-Najashi King of Ethiopia, gave her a dowry of four hundred *Dinars* on behalf of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). She was sent from Ethiopia to Madinah; she died during the reign of her brother, Caliph Mu`awiyah.

There is a *Hadith* that Muslim collected from `Ikrimah ibn `Ammar who said that, Abu Zmail said that, `Abdullah ibn `Abbas said that, Abu Sufyan said to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), who agreed to Abu Sufyan's request, "[O, Allah's Apostle,] grant me three things. I have with me the most beautiful woman among the Arabs, Um `Habibah. So, marry her..."

This *Hadith* is surely wrong. Abu Muhammad ibn `Hazm [an Imam of *Fiqh* and *Hadith*] said, "This *Hadith* is no doubt a fake, fabricated by `Ikrimah ibn `Ammar." Also, ibn al-Jauzi said about this *Hadith* that it is a mistake, and this mistake occurred by the hand of some of its narrators, no doubt. `Ikrimah ibn `Ammar was accused of making this mistake. Historians agree that Um `Habibah was married to Abdullah ibn Ja`hsh, with whom she had children; they both migrated to *Ethiopia* while Muslim, but he reverted to Christianity, while Um Habibah remained a Muslim. The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent a messenger to an-Najashi conveying to him his desire to marry Um `Habibah, and an-Najashi gave her in marriage to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). An-Najashi also paid her dowry on behalf of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). This occurred during the seventh year of *Hijrah*. Abu Sufyan (رَضِيَ اللهُ عَنْهُ) came to Madinah during the time when there was a peace treaty [between the Quraish and its allies and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his allies]. Abu Sufyan went to visit his

daughter, who folded up the Prophet's bed, so that Abu Sufyan would not sit on it. There is no disagreement that Abu Sufyan and Mu`awiyah (رَضِيَ اللهُ عَنْهُمَا) became Muslim in the eighth year of *Hijrah*, after Makkah was conquered<sup>1</sup>. This *Hadith* also claims that Abu Sufyan said to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and the Prophet agreed, "Make me a commander (of a Muslim army), so that I fight the *Kuffar*, just as I fought the Muslims." It is known that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never made Abu Sufyan a commander of an army<sup>2</sup>.

Some people issued various statements about this *Hadith*, such as those who said, relying on this *Hadith*, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married Um `Habibah (رَضِيَ اللهُ عَنْهَا), after he conquered Makkah. They said that this *Hadith* should not be rejected on account of what historians say. However, this opinion is not accepted to those who have the least knowledge in the *Seerah* and the history of what occurred.

Another group said that Abu Sufyan merely asked the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to renew the marriage contract, so that Abu Sufyan's heart would be comforted. They said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had married Um Habibah without Abu Sufyan's consent. However, this opinion is also false

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<sup>[1]</sup>[Therefore, according to ibn al-Qayyim, how can `Ikrimah ibn `Ammar claim that Abu Sufyan, who apparently was a Muslim at the time, offer to give his daughter, Um `Habibah, to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), when she already married him a year earlier? Allah has the best knowledge.]

<sup>[2]</sup>[Abu Sufyan participated in battle against the disbelievers, as a soldier].

and unbecoming of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Abu Sufyan. None of this occurred.

Another group, such as al-Baihaqi and al-Mundhiri said, "It is possible that this meeting occurred with Abu Sufyan when he visited Madinah, when he was still a *Kafir*, after he heard that Um Habibah's husband died in Ethiopia." This group was reminded of a part of this *'Hadith* for which they could not explain, meaning the part where Abu Sufyan asks that he be made a commander to fight the *Kuffar* and that his son [Mu'awiyah] be appointed as one of the scribes who make a written record of the Qur'an. When they were reminded of this, they said, "These later requests could have come during the *Fat'h* (conquering of Makkah). The narrator of this *'Hadith* might have collected these statements in one narration [even though they occurred at different occasions]." However, this opinion appears farfetched and requires no further criticism of it on our part.

Another group said that the *'Hadith* carries a correct meaning, that being, "I (Abu Sufyan) now accept that Um Habibah becomes your (meaning, the Prophet's) wife. Before, I was not pleased, but now I am. Therefore, I request that you take her as your wife." Had this, and similar opinions, not been written on paper and included in books that were authored and had people transmit it, it would have been better for us to ignore them. Time is short and should not be spent in writing, hearing or busying ourselves by these opinions.

Another opinion was that when Abu Sufyan heard that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had divorced his wives, he went to Madinah and said this to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), thinking that he had divorced Um 'Habibah. This opinion is similar to the opinions we mentioned before.

Another group said that this *Hadith* is authentic, but the narrator mentioned Um `Habibah by mistake instead of her sister Ramlah, whom Abu Sufyan wanted to offer to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in marriage. They said that it is not farfetched that Abu Sufyan would not know it is not allowed for a Muslim to be married to a woman and her sister at the same time. They said that Um `Habibah did not know of this ruling, even though she had more knowledge than her father, because she said to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

هَلْ لَكَ فِي أُخْتِي بِنْتِ أَبِي سُفْيَانَ فَقَالَ: "أَفْعَلُ مَاذَا؟" قَالَتْ:  
تَنْكَحُهَا. قَالَ: "أَوْ تُحِبُّينَ ذَلِكَ؟" قَالَتْ: لَسْتُ لَكَ بِمُخْلِيةٍ  
وَأَحَبُّ مَنْ شَرَكَنِي فِي الْخَيْرِ أُخْتِي. فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ  
وَسَلَّمَ: "فَإِنَّهَا لَا تَحِلُّ لِي."

"O, Allah's Apostle! About my sister, the daughter of Abu Sufyan." The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "What about her?" She said, "Marry her." He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "Do you like that?" She replied, "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "But that is not lawful for me"[Al-Bukhari and Muslim]. They said, this is the daughter that Abu Sufyan offered to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the narrator made a mistake by saying, "Um `Habibah (instead of Ramlah)." It was said that Um `Habibah's sister was also called, 'Um `Habibah'. This opinion is more sound than the previous ones, had it not been for the part of the *Hadith* that states that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) agreed! One might say that this is also a mistake by the narrator, because he should have said that

the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) agreed to some of Abu Sufyan's requests. Or, the narrator might have said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) agreed to all, but meant to issue a general statement that means, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave Abu Sufyan what he was allowed to grant him. Allah has the best knowledge.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also married Safiyyah (رَضِيَ اللهُ عَنْهَا) Bint (daughter of) `Huyay ibn Akhtab, who was the chief of the [Jewish] tribe of *Bani an-Nadhir*. Safiyyah was a direct descendant of Prophet Harun (Aaron), son of `Imran (Imram) and brother of Prophet Musa (Moses). Therefore, she was the daughter of a prophet and the wife of a prophet.

Safiyyah (رَضِيَ اللهُ عَنْهَا) was among the most beautiful women. She became the slave-girl of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), after she was captured [during the battle of *Khaibar*]. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) emancipated her and made her emancipation her dowry [Al-Bukhari (4771) and Muslim (2562)]. Therefore, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made this among his practiced *Sunnah* until the Day of Resurrection, whereas one can free his slave-girl and make that her dowry for marriage.

Some people said that this was a prerogative of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) only, regarding marriage, not for the rest of his *Ummah*. This is the opinion of the three imams (Abu Hanifah, Malik and ash-Shafii) and those who agreed with them.

However, the first opinion is the correct one, because the original ruling is that no aspect is considered a prerogative of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), without specific evidence.

For instance, when Allah, the Exalted, the Most Honored, allowed the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to take the woman who offered herself in marriage to him, He said,

﴿ خَالِصَةً لَّكَ مِنْ دُونِ الْمُؤْمِنِينَ ﴾

(*A privilege for you only, not for the [rest of] the believers*) [33:50]. Allah did not state the same about freed slave-girls, nor did the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mention it, so that his *Ummah* avoids imitating him in this specific practice.

Moreover, Allah, the Exalted, the Most Honored, allowed His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to marry the divorced wife of his adopted son, so that his *Ummah* would not fall into difficulties with regards to marrying the divorced [or widowed] spouses of their adopted children<sup>1</sup>. Consequently, as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) conducted a marriage, his *Ummah* is allowed to imitate him, unless and until there is a text taken from Allah and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) indicating that a certain type of marriage was exclusively for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)<sup>2</sup>.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also married Maimunah Bint al-`Harith al-Hilaliyyah (رَضِيَ اللهُ عَنْهَا); she was the last wife he married. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married Maimunah in Makkah during *Umratu al-Qhadhaa*<sup>3</sup>, after

[<sup>1</sup>] [meaning, their step-children; Islam does not allow anyone to be called as belonging to anyone other than his father].

[<sup>2</sup>] [For more details about this aspect, refer to, *Fat'h al-Bari, Shar'h Sahih al-Bukhari*, by ibn `Hajar al-`Asqalani 9:129-131]

[<sup>3</sup>] [*Umrat al-Qhadhaa*], is in reference to the visit that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) conducted to Allah's House, *al-Ka`bah* at *Makkah*, in the seventh year after the *Hijrah*. A year earlier, the pagans of Quraish prevented him and his companions from visiting=

he ended the state of *I'hram*<sup>1</sup>. `Abdullah ibn `Abbas said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married Maimunah while still in the state of *I'hram*. But this is a mistake that occurred from ibn `Abbas, may Allah be pleased with him. The emissary between the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Maimunah, Abu Rafi`, had the most knowledge of the story, and he said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married her when he ended the state of *I'hram*. Abdullah was only ten years old at that time and was not present when the marriage occurred. Meanwhile, Abu Rafi` was a grown man then and participated in the marriage proceedings. Therefore, Abu Rafi` had more knowledge about what took place. Maimunah (رَضِيَ اللهُ عَنْهَا) died during the reign of Caliph Mu`awiyah [ibn Abi Sufyan] and was buried in the area of *Sarif* [close to Makkah]<sup>2</sup>.

It was said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married Rai`hanah Bint Zaid (رَضِيَ اللهُ عَنْهَا), from the [Jewish] tribe of

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=Allah's House. But, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the pagans conducted a peace treaty at *al-Hudaibiyah* area, stipulating that he could visit the House the next year. Hence *`Umrat al-Qhdhaa* occurring the seventh year AH.]

[<sup>1</sup>*I'hram* is a ritual of *`Hajj* and *`Umrah* and includes replacing the ordinary clothes with the two piece cloth of *I'hram*, for men only, and pronouncing the *Talbiyah* aloud. There are three types of *I'hram*: *Tamattu`*, *Qiran* and *Ifrad*. For more details about the rituals of *`Hajj* and *`Umrah*, refer to, Pillars of Islam, compiled by several students of knowledge, which Allah blessed me to translate for *Darussalam Publishers and Distributors*, in *Riyadh*.]

[<sup>2</sup>Maimunah (رَضِيَ اللهُ عَنْهَا) was the maternal aunt of Khalid ibn al-Walid and `Abdullah ibn `Abbas; she was the sister of Um al-Fadhl, wife of al-`Abbas, the Prophet's paternal uncle, whom the Prophet, peace be upon him, loved and respected.]

*Bani an-Nadhir* or *Bani Quraidhah*. Rai`hanah was among those captured during the battle against *Bani Quraidhah* and became the possession of Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) freed her and then married her. Later on he divorced her once and took her back, as was reported.

Some people said that Rai`hanah remained as the Prophet's slave-girl until he died. Therefore, she is counted among the Prophet's slave-girls, not among his wives. The latter opinion is more established; Allah, the Exalted, the Most Honored, has the best knowledge.

These are the wives that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is known to have married and consummated the marriage. As for those whom the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) engaged but did not marry, including those who offered themselves to him, but did not marry, are said to number four or five.

Some people claimed that the number was actually thirty, but those who have knowledge in the Prophet's *Seerah* discount this number. It is well known that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) married the daughter of al-Jaun, and when he entered on her [to consummate the marriage], she sought refuge with Allah from him. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) divorced her<sup>1</sup>.

A similar incident happened when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw a physical defect on a woman, and he did not consummate his marriage to her<sup>2</sup>. Also, in the case of the

[<sup>1</sup>] [Al-Bukhari (4852) narrated that, `Aishah (رَضِيَ اللهُ عَنْهَا) said that, when the daughter of al-Jaun sought refuge with Allah from the Prophet, he said to her, "You have sought refuge with The Great; return to your family."]

[<sup>2</sup>] [Shaikh `Irfan said that there is a *Hadith* in this meaning, graded weak by adh-Dhahabi, collected by al-`Hakim in his book, Ma`rifatu as-Sa`habah 4:6808].

woman who offered herself to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), he gave her in marriage to another man. That man's dowry was some parts of the Qur'an that he had memorized<sup>1</sup>. These are the known incidents, and Allah has the best knowledge.

There is no disagreement that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) died, he had nine wives. He used to spend a night each with eight of them, `Aishah, `Hafsah, Zainab Bint Ja`hsh, Um Salamah, Safiyyah, Um `Habibah, Maimunah, Saudah and Juwairiyah. The first among his wives to die after him was Zainab Bint Ja`hsh<sup>2</sup>, while the last was Um Salamah who died during the reign of Yazid [ibn Mu`awiyah]. Allah has the best knowledge.

[Historians do not rely on the tremendously scientific precision of scholars of `Hadith, who analyze the `Hadith, its chain of narration and its text and context. Scholars of `Hadith render a decision of authenticity with regards to a `Hadith, after establishing that the chain of narration is continuous, until it reaches the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) or the companion. Also, the narrators of a `Hadith must all be known to be good, truthful Muslims (or `Adl), known to have good

<sup>[1]</sup>[Al-Bukhari, from Sahl ibn Sa`d, may Allah be pleased with him].

<sup>[2]</sup>[Al-Bukhari (1331) and Muslim (4490) narrated that `Aishah (رَضِيَ اللهُ عَنْهَا), the Mother of the Faithful said, "Some of the wives of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) asked him, 'Who amongst us will be the first to follow you (die after you)?' He said, 'Whoever has the longest hand.' So they started measuring their hands with a stick and Saudah's hand turned out to be the longest. (When Zainab Bint Ja`hsh died first of all in the caliphate of `Umar), we came to know that the long hand was a symbol of practicing charity, so she was the first to follow the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and she used to love to practice charity. (Saudah died during the reign of Caliph Mu`awiyah)."]

memory (*Dhabit*). The *'Hadith* must be free from, *Shudhudh*, or a reliable narrator contradicting a more established *'Hadith* narrated by more reliable narrators, and free from apparent and hidden defects (*'Illah*). This way, the *'Hadith* will not be missing the name of the companion in the chain of narrators, meaning, not *Mursal*, not missing one or more of the narrators, *Munqati'*, and not having *Shudhudh*. Refer to the important introduction al-Albani wrote in his book, Tamamu al-Minnah fi at-Ta'liqi 'Ala Fihi as-Sunnah, Pg. 15-16. This is only a short summary of what a scholar of *'Hadith* would do when analyzing a *'Hadith*. There is no other religion except Islam where this vigorous method is practiced with such firmness and seriousness. This is why we now know a large part of the Prophet's life, including thousands of details about his *Sunnah* and statements, even though they happened more than 14 centuries ago. Had this religion not had this method of keeping record of the *Isnad* (chains of narration), the religion would have been lost, just as was the case with Christianity and Judaism. Is there any other religion that can present to the world, with all certainty, the original Divine Book revealed to them and the authentic, records of the practices and statements of their Prophet? Allah said in the Qur'an,

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

(*Verily, We, it is We Who have sent down the Dhikr [the Qur'ân] and surely, We will guard it [from corruption]*) [15:9]. Allah stated in another *Ayah*, that the *Dhikr* includes the Prophet's *Sunnah*, when He said to the Prophet's wives,

﴿ وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴾

(*And remember [O you the members of the Prophet's family, the Graces of your Lord], that which is recited in your houses of the Verses of Allâh and Al-Hikmah [i.e. Prophet's Sunnah — legal ways, so give your thanks to Allâh and glorify His Praises for this Qur'ân and the Sunnah]. Verily, Allâh is Ever Most Courteous, Well-Acquainted with*

*all things*) [33:34]. In this *Ayah*, Allah used the word ‘*Wadhkurna*’, which is a variation of the word ‘*Dhikr*’, which means, ‘remembrance’. Allah saved and persevered for us this religion, the Qur’an and the *Sunnah* of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), through the efforts of the companions and the successive generations that followed their righteous lead. If this were the only service that the *Salaf* offered us, and it certainly is not the only service, we would be in their debt for all times. May Allah reward the companions with Paradise and with His pleasure, and He indeed did,

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ﴾

(*Allâh has forgiven the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the Muhâjirûn [Muslim emigrants who left their homes and came to Al-Madinah] and the Ansâr [Muslims of Al-Madinâh] who followed him [Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] in the time of distress [Tabûk expedition], after the hearts of a party of them had nearly deviated [from the Right Path], but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful*) [9:117]. May Allah reward and grant His Mercy to the successive generations who loved and imitated the way *as-Salaf as-Sali’h* understood and practiced the Qur’an and the *Sunnah*.]

### **The Prophet’s Slave-Girls**

Abu ‘Ubaidah said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had four slave-girls, Mariyyah, who gave birth to Ibrahim, the Prophet’s last son, Rai’hanah, another slave-girl he got during one of his battles and another slave-girl whom Zainab Bint Ja’hsh gave to him as a gift.

### **The Prophet’s Freed Slaves**

Among them was Zaid ibn ‘Harithah ibn Shura’hil, the beloved [stepson] of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The

Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) freed Zaid and gave Um Ayman, his freed female slave, to him in marriage. She gave birth to Usamah ibn Zaid<sup>1</sup>.

Among the Prophet's freed slaves were Aslam, Abu Rafi`, Thauban, Abu Kabshah Sulaim, Shuqran or Sali`h, and Raba`h and Yasar, who were from the area of *Nubia* (Southern Egypt). Yasar was killed by the tribe of `Urainah<sup>2</sup>. There were also Mid`am and Kirkirah, who was from the area of *Nubia* and used to take care of the Prophet's family and hold the bridle of his camel during the battle of Khaibar. Al-Bukhari narrated in the, Sahih, that it was Kirkirah who stole a sheet of cloth (*Shamlah*) from the

<sup>[1]</sup>[Al-Bukhari (3451) and Muslim (4452) narrated that `Abdullah ibn `Umar said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent an army under the command of Usamah ibn Zaid. When some people criticized his leadership, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"أَنْ تَطْعُنُوا فِي إِمَارَتِهِ فَقَدْ كُنْتُمْ تَطْعُنُونَ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلُ وَأَيُّمُ  
اللَّهِ إِنْ كَانَ لَخَلِيقًا لِلْإِمَارَةِ وَإِنْ كَانَ لَمَنْ أَحَبَّ النَّاسِ إِلَيَّ وَإِنْ هَذَا  
لَمَنْ أَحَبَّ النَّاسِ إِلَيَّ بَعْدَهُ."

*'If you are criticizing Usamah's leadership, you used to criticize his father's leadership before. By Allah! He was worthy of leadership and was one of the dearest persons to me, and (now) this (i.e. Usamah) is one of the dearest to me after him (Zaid).'*"

<sup>[2]</sup>[Al-Bukhari (226) and Muslim (3162) narrated from Anas ibn Malik, may Allah be pleased with him, the story of the treacherous acts of the tribe of `Urainah, who killed the shepherd of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and drove away all the camels. They did this, even though the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was generous to them; their punishment was justly harsh.]

war booty that day, and he was killed. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"إِنَّهَا لَتَلْتَهُبُ عَلَيْهِ نَارًا."

"It is ablaze with fire on him now." In, al-Muwattaa (869), it is reported that it was Mid'am who stole the cloak; both Mid'am and Kirkirah died in the battle of Khaibar<sup>1</sup>; Allah knows best.

Among them was Anjashah, who used to sing the songs of the camel drivers<sup>2</sup>. Among them was Safinah ibn Farrukh, whose name was, Mihran. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) called him, 'Safinah', because he used to carry

[<sup>1</sup>]Both Shaikh Wahby and 'Irfan said that Imam ibn al-Qayyim confused the story of Mid'am and Kirkirah. It was Mid'am who stole the cloak during Khaibar, according to the *Hadith* that al-Bukhari (3908) collected, and also Muslim (166) without mentioning Mid'am's name. As for Kirkirah, al-Bukhari (2845) narrated that Abdullah ibn Amr said, "There was a man who looked after the family and the belongings of the Prophet and he was called Karkara. The man died and Allah's Apostle, peace be on him, said, "He is in the Hellfire." The people then went to look at him and found in his place, a cloak he had stolen from the war booty."]

[<sup>2</sup>][Al-Bukhari (5683) and Muslim (4287) narrated that Anas ibn Malik, said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came to some of his wives, among them Um Sulaim, and then said, 'May Allah be merciful to you, O, Anjashah! Drive the camels slowly, as they are carrying glass vessels (women, who are soft and fragile)!'" Abu Qilabah added, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said a sentence (this wonderful metaphor) which, had anyone of you said it, you would have admonished him for it."]

people's luggage while traveling. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to him,

"أَنْتَ سَفِينَةٌ."

"*You are Safinah (a ship).*"<sup>1</sup> Abu `Hatim said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) freed Safinah, while others said that it was Um Salamah who manumitted him<sup>2</sup>.

Among them were Anasah, whose nickname was, Abu Mishra`h, Afla`h, `Ubaid, Tuhman or Kaisan, Dhikwan, Mihran and Marwan. It was said that Marwan and Mihran were the same person.

Also, among them were `Hunain, Sundur, Fudhalah from Yemen, Mabur, Waqid, Abu Waqid, Qassam, Abu `Usaib and Abu Muwaihbihah.

Also, among them were the freed female slaves: Sulma -Um Rafi`-, Maimunah Bint Sa`d, Khadhrah, Radhwa, Ruzainah, Um Dhumairah, Maimunah Bint Abu `Usaib, Mariyyah and Rai`hanah.

<sup>[1]</sup>[Shaikh `Irfan said that Ahmad (20915), Abu Na`im (1:369) and al-Hakim (3:606) collected this `Hadith. Shaikh Wahby said that al-Albani included this authentic `Hadith in, As-Silsilah as-Sahihah (2959)]

<sup>[2]</sup>[Ahmad (20917), Abu Dawood (3430; this is Abu Dawood's narration) and ibn Majah (2517) narrated that Safinah said, "Um Salamah manumitted me on the condition that I serve the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as long as he lived. I said to her, 'Even if you did not make it a condition, I will not stop serving him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) for as long as I lived.'" ]

## The Prophet's Servants

Among them were Anas ibn Malik (رَضِيَ اللهُ عَنْهُ), who used to offer domestic help to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)<sup>1</sup>, Abdullah ibn Mas'ud (رَضِيَ اللهُ عَنْهُ), who used to carry the Prophet's shoes and *Siwak*<sup>2</sup>, and 'Uqbah ibn 'Amir al-Juhani (رَضِيَ اللهُ عَنْهُ), who used to take care of the Prophet's mule while traveling. Also included were Asla' ibn Shuraik (رَضِيَ اللهُ عَنْهُ), who tended to the Prophet's camel, Bilal ibn Raba'h (رَضِيَ اللهُ عَنْهُ), who used to recite the *Adhan* call for prayer for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Sa'd. Bilal and Sa'd were the freed slaves of Abu Bakr as-Siddiq. Also, there were Abu Dharr al-Ghifari, and Ayman ibn 'Ubaid and his mother Um Ayman; they were both freed slaves of Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Ayman used to tend the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

<sup>[1]</sup>[Al-Bukhari (1846) narrated that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) paid a visit to Um-Sulaim and she placed before him dates and ghee. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'Replace the ghee and dates in their respective containers for I am fasting.' He stood in her house and offered an optional prayer and then he invoked good on Um-Sulaim and her family. Then Um-Sulaim said, 'O Allah's Apostle! I have a special request (today).' He said, 'What is it?' She replied, "(Please invoke Allah for) your servant Anas.' So Allah's Apostle did not leave anything good in the world or the Hereafter but invoked (Allah to bestow) on me. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'O Allah! Give him (Anas) property and children and bless him.' Thus I am one of the richest among the *Ansar* and my daughter Umaimah told me that when al-'Hajjaj came to Basra (in Iraq), more than 120 of my offspring had been buried.'"]

<sup>[2]</sup>[Al-Bukhari (3460) narrated a *Hadith* in this meaning from 'Alqamah. The *Siwak* is a sweet scented eastern tree branch used to clean the teeth.]

(اللَّهُ عَلَيْهِ وَسَلَّمَ) when he needed to take *Wudhu* (Ablution) and wash up after relieving the call of nature.

### The Prophet's Scribes

The scribes included Abu Bakr, `Umar, `Uthman, `Ali, az-Zubair, `Amir ibn Fuhairah, `Amr ibn al-`Aas, Ubai ibn Ka`b and `Abdullah ibn al-Arqam. Also included were Thabit ibn Qais ibn Shammas, `Handhalah ibn ar-Rabi` al-Usaidi, al-Mughirah ibn Shu`bah, `Abdullah ibn Rawa`hah, Khalid ibn al-Walid and Khalid ibn Sa`id ibn al-`Aas. It was said that Khalid ibn Sa`id was the first scribe for the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). They also included Mu`awiyah ibn Abi Sufyan and Zaid ibn Thabit. Zaid was the most proficient of the Prophet's scribes, may Allah be pleased with them.

### The Prophet's Papers That Included Some Rulings of Islam

Among the papers is the Prophet's document pertaining to charity that he had written for Abu Bakr (رَضِيَ اللَّهُ عَنْهُ). Abu Bakr later copied this document and sent it with Anas ibn Malik (رَضِيَ اللَّهُ عَنْهُ) when he sent him to the area of Bahrain. The majority of scholars attest to this document and implement its rulings<sup>1</sup>.

<sup>[1]</sup>[Al-Bukhari collected a *Hadith* in this meaning in various parts of his, *Sahih*. For instance, he narrated that Anas ibn Malik (رَضِيَ اللَّهُ عَنْهُ) said, "When Abu Bakr (رَضِيَ اللَّهُ عَنْهُ) sent me to (collect the *Zakat* from) Bahrain, he wrote to me the following, 'In the name of Allah, the Beneficent, the Merciful. These are the orders for compulsory charity (*Zakat*) which Allah's Apostle=

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also sent a letter to the people of Yemen, as Abu Bakr ibn `Amr ibn `Hazm narrated from his father, from his grandfather. Al-`Hakim collected this `Hadith in his book, al-Mustadrak (1:397), as did an-Nasaii (4853<sup>1</sup>) and several other collectors of `Hadith using a continuous chain of narration. Abu Dawood collected this `Hadith using a *Mursal* chain of narration. This is a great document that includes various types of rulings pertaining to *Fiqh* (Islamic Jurisprudence), *Zakat* (charity), blood money and practical aspects of the *Sunnah*. The document also mentions major sins, divorce rulings, the ruling about freeing slaves, praying while wearing only one garment (a *Thoub*), touching the Qur'an, and so forth.

Imam Ahmad said, "There is no doubt that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had this letter written." Also, the scholars of *Fiqh* relied on it to derive various rulings, such as the amounts of blood money to be paid. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

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=(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made obligatory for every Muslim, and which Allah ordered His Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to observe..."

[<sup>1</sup>][Shaikh Wahby said that al-Albani graded this `Hadith weak and included it in the weak narrations of Sunan an-Nasaii, Dha'eef Sunan an-Nasaii (339). Imam Malik and other scholars of `Hadith collected this `Hadith using a *Mursal*, yet authentic chain of narration. Al-Albani stated in his book, Irwa' al-Ghalil (2212) that the *Mursal* narration for this specific `Hadith is authentic. We should state that several scholars of `Hadith, including al-Albani, stated that a `Hadith only collected through authentic *Mursal* narrations should not be accepted as a `Hadith that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, unless it is collected using another authentic *Mursal* narration, relying on different narrators than in the first narration. In this case, it is thought that the `Hadith has an authentic basis in the *Sunnah*].

(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also had documents written for *Bani Zuhair*, and also for `Umar ibn al-Khattab about the portions of wealth that require the *Zakat* and so forth<sup>1</sup>.

### The Prophet's Letters to the Kings

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went back [to Madinah], after conducting the treaty of *al-Hudaibiyyah* [with the Quraish pagans], he sent letters to the kings of earth. He sent emissaries carrying his letters to them and had a silver seal made for himself, when he was told that kings only read sealed letters. On the Prophet's seal were these word engraved, 'Muhammad', on the first line, 'Rasul (Messenger)', on the second line, and, 'Allah', on the third line<sup>2</sup>. Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sealed his letters to the kings and sent six messengers in one day, during the lunar month of *Mu`harram*, the seventh year AH<sup>3</sup>.

The first emissary was `Amr ibn Umayyah adh-Dhamri, who, according to al-Waqidi, and others, was sent to An-Najashi (King of Abyssinia). Al-Waqidi (who was an unreliable narrator) and ibn Sa`d claimed that this Najashi's

[<sup>1</sup>] [Abu Dawood (1568), at-Tirmidhi (621) and ibn Majah (1798) collected this *Hadith*; Shaikh Wahby said that al-Albani included it in his book, Sahih Sunan Abu Dawood (1386), i.e. rendering it authentic].

[<sup>2</sup>] [Al-Bukhari (2875) narrated that Anas (رَضِيَ اللهُ عَنْهُ) said that, when Abu Bakr (رَضِيَ اللهُ عَنْهُ) became the Caliph, he sent him to Bahrain and wrote a letter for him, and stamped it with the Ring of the Prophet, peace be on him. Three lines were engraved on the Ring, (the word) 'Muhammad' was in a line, 'Apostle' was in another line and 'Allah' was in a third.]

[<sup>3</sup>] [AH: after the *Hijrah*, Migration to *Madinah*, which occurred in 623 CE].

name was As`hamah, son of Abjar. They said that he treated the Prophet's letter with respect and embraced Islam by reciting the *Testimonial of Truth*<sup>1</sup>. They said that he was amongst the most knowledgeable people in the bible. They also said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) led the funeral prayer on him in Madinah, after he died in Abyssinia.

However, this statement is not true, because As`hamah the Najashi (Negus), for the benefit of whom the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) led the funeral prayer, is not the same Najashi to whom the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent this message. The latter is not known to have embraced Islam, unlike the former who died a Muslim<sup>2</sup>. Muslim narrated in his, Sahih, that Qatadah said that Anas said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent messages to Kisra (Khosrau), Qaisar (Czar), an-Najashi (Negus) and every tyrant, calling them to Allah the Exalted. That Najashi was not the Najashi for the benefit of whom the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) led the *Janazah* (Funeral) Prayer." Abu Muhammad ibn `Hazm said, "The Najashi to whom Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent `Amr ibn Umayyah adh-Dhamri did not embrace Islam."

<sup>[1]</sup>[By saying, "*Ash-hadu an la ilaha illa-Allah wa-anna Muhammadan Rasulu Allah*. (I bear witness that none has the right to be worshipped except Allah and that Muhammad is His Apostle)." When one repeats these words outwardly, he becomes a Muslim, earning all the rights of Muslims and having to abide by all of Islam's obligations, inwardly and outwardly.]

<sup>[2]</sup>[Al-Bukhari (1236) and Muslim (1585) narrated that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) informed (the people) about the death of An-Najashi on the very day he died. He went towards the *Musalla* (praying place) and the people stood behind him in rows. He said four *Takbirs* (offered the Funeral prayer).]

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent Di`hyah ibn Khalifah al-Kalbi to Qaisar, Czar of the Roman Empire, whose name was Heraql (Hercules). Hercules almost embraced Islam, but he did not. Abu Hatim ibn `Hibban (4504) narrated in his, Sahih<sup>1</sup>, that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said, "Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ يَنْطَلِقُ بِصَحِيفَتِي هَذِهِ إِلَى قَيْصَرَ وَلَهُ الْجَنَّةُ؟"

'Who will take this letter of mine to Qaisar and earn Paradise?' A man in the audience said, 'Even if he did not agree?' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) answered in the affirmative. That man arrived while Hercules was visiting Jerusalem. There was a carpet placed on the floor and only Hercules would walk on it. The Prophet's companion, may Allah be pleased with him, threw the letter on the carpet and stepped back. Hercules reached for the letter and took it, saying, 'Who threw this letter; he will be granted safety.' The companion said, 'I did.' Hercules said that the man should come to his palace later on, and he did.

Hercules ordered that the gates of his palace be closed and ordered a man to herald, 'Qaisar has followed Muhammad's religion and abandoned Christianity.' His soldiers came, carrying their arms and surrounded the palace. Hercules said to the messenger of Allah's Apostle, 'See, I am afraid for my kingdom.' He then ordered a man to herald, 'Qaisar is pleased with you. He only wanted to

<sup>[1]</sup>[Shaikh Wahby correctly stated that al-Albani graded this *Hadith* authentic in his *Ta`hqiq* (criticism) of the *Hadiths* contained in, Fiqhu as-Seerah, authored by Muhammad al-Ghazali].

test your firmness on your religion. So go back and disperse.’

He then wrote to Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), ‘I embraced Islam’, and sent some *Dinars* (a gold currency) as a gift to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"كَذَبَ عَدُوُّ اللَّهِ لَيْسَ بِمُسْلِمٍ وَهُوَ عَلَى النَّصْرَانِيَّةِ."

‘Allah’s enemy lied. He is not a Muslim while remaining a Christian.’” The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) divided the money among Muslims.

Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also sent `Abdullah ibn `Hudhafah as-Sahmi to Kisra (Khosrau), whose name was Abarweez, son of Hurmuz, son of Anu Shirwan. Kisra tore the Prophet’s letter. Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"اللَّهُمَّ مَزِّقْ مُلْكَهُ."

“O Allah! Tear up his kingdom.”<sup>1</sup> Indeed, Allah tore up Kisra’s kingdom and the kingdom of his people<sup>2</sup>.

[1][Al-Bukhari (2722) narrated that `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُ) said, “Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent a letter to Khosrau with `Abdullah ibn `Hudhafah as-Sahmi and told him to hand it over to the governor of Bahrain. The governor of Bahrain handed it over to Khosrau, who, when he read the latter, tore it into pieces. (The sub-narrator added, “I think that Sa`id ibn al-Musayyib said, “Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) invoked (Allah) to tear them all totally (Khosrau and his companions) into pieces.”)]

[2][In a span of thirty wonderful years during the reign of Abu Bakr, `Umar and `Uthman (رَضِيَ اللهُ عَنْهُمْ), the armies of the=

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent `Hatib ibn Abi Balta`ah to al-Muqauqis, whose name was Juraij, son of Mainaa, King of Alexandria and leader of the Coptics. Al-Muqauqis said good words, but did not embrace Islam. He sent Mariyyah al-Qibtiyyah to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as a gift, and also sent her sisters Sirin and Qaisara with her. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) chose Mariyyah for himself and gave Sirin as a gift to `Hassan ibn Thabit. Al-Muqauqis sent gold weighing a thousand measures (ounces), twenty

=companions of Allah's Messenger, *salla allahu `alaihi wa-sallam*, destroyed the Roman Empire and the Persian Empire, the two superpowers of the world at that time. It was an amazing and swift victory; the Roman Empire that controlled Syria and Egypt collapsed. Also, the Persian Empire collapsed, never to rise again! This was a miracle, because the Arabs were considered, until then, an obscure nation, divided into hundreds of autonomous tribes and living in one of the harshest areas in the known world, the Arabian Peninsula. Kisra, Qaisar and other kings of the time could not imagine that this nation would rise to destroy them through some of the major battles in the history the world. But, when Allah promises, He never breaks a promise. Al-Bukhari and Muslim narrated that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"هَلَكَ كِسْرَى ثُمَّ لَا يَكُونُ كِسْرَى بَعْدَهُ وَقَيْصَرٌ لِيَهْلِكَ ثُمَّ لَا يَكُونُ قَيْصَرٌ بَعْدَهُ وَلَتُقْسَمَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ."

*"Khosrau will be ruined, and there will be no Khosrau after him, and Caesar will surely be ruined and there will be no Caesar after him, and you will spend their treasures in Allah's Cause."* During that time, the Arabs used to call the kings who controlled Syria, 'Qaisar'.]

Egyptian cloaks known as, 'Egyptian Qibtiyyah', a mule called, 'Duldul', an ass called, 'Ufair', a horse called, 'al-Lazzaz', a cup made of glass, some honey and a male slave, Mabur. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was reported to have said that the evil one, al-Muqauqis, preferred to keep his kingdom, rather than risk following him, but Allah will destroy his kingdom soon after<sup>1</sup>.

Muhammad ibn Is`haq and al-Waqidi<sup>2</sup> said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent Shuja` ibn Wahb al-Asadi to al-`Harith ibn Abi Shammar al-Ghassani, King of al-Balqaa. It was also said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent Shuja` to Jabalah ibn al-Ayham, or both Jabalah and al-`Harith<sup>3</sup>. It was also said that Shuja went to Hercules with Di`hyah ibn Khalifah. Allah has the best knowledge.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent Saleet ibn `Amr to Haudhah ibn Ali, from the tribes of *Bani Hanifah*, in the area of Yamamah (upper middle Arabia). Haudhah was generous with the Prophet's messenger. It was said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent Saleet to both Haudhah and Thumamah ibn Athal, also from *Bani Hanifah*. Haudhah did not embrace Islam, while Thumamah became a Muslim later. These were the six emissaries whom Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent in one day.

In the month of *Dhul-Qi`dah*, the eighth year AH, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent `Amr ibn al-`Aas to Jaifar and `Abdullah, sons of al-Julanda, the two kings of *Oman*. They embraced Islam and gave Amr authority over collecting the *Zakat*, while keeping their kingship [but subservient to the

[<sup>1</sup>] [Shaikh `Irfan said that there is a *Hadith* in this meaning that ibn Sa`d collected in his book, *at-Tabaqat* 1:260-261]

[<sup>2</sup>] [Whom the scholars of *Hadith* did not accept his narrations].

[<sup>3</sup>] [Both of whom were leaders of the *Ghassan* Arab tribes in Syria on behalf of the Roman Empire].

Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)]. `Amr remained with Jaifar and Abdullah until news of the Prophet's death reached him.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also sent al-`Alaa ibn al-`Hadhrami to al-Mundhir ibn Sawa al-`Abdi, King of Bahrain. This occurred before the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) left the area of Ji`ranah, (between Makkah and Taif) or just before Makkah was conquered. Al-Mundhir embraced Islam and paid the due *Zakat* (obligatory tax on one's wealth).

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent al-Muhajir ibn Abi Umayyah al-Makhzumi to al-`Harith ibn `Abd Kulal al-`Himyari in Yemen<sup>1</sup>. Al-`Harith said that he would think about the matter.

Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent Abu Musa al-Ash`ari and Mu`adh ibn Jabal to Yemen, after he returned from the battle of Tabuk [in the 9<sup>th</sup> year AH], or according to another opinion, in the tenth year AH, during the lunar month of *Rabi` al-Awwal*. They called to Islam and most of the people of Yemen became Muslim willingly, without a fight. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) next sent Ali ibn Abi Talib to Abu Musa and Mu`adh in Yemen, then Ali returned to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) during the *Farewell-Hajj*<sup>2</sup>, in Makkah.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent Jarir ibn `Abdullah al-Bajali to Dhul-Kala` al-`Himyari and also to Dhu-`Amr, calling them to Islam, and they embraced Islam. When Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) died, Jarir was still [in Yemen] with them.

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<sup>[1]</sup>[Yemen used to be separated to provinces at that time, or *Makhaleef*, each ruled by a local ruler].

<sup>[2]</sup>[in the tenth year AH, only eight months before the Prophet died].

He also sent `Amr ibn Umayyah adh-Dhamri to Musailimah *al-Kadh-dhab* (the Liar). He sent another letter with as-Sa-ib ibn al-`Awwam, az-Zubair's brother, to Musailimah, who did not accept Islam.

Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also sent a letter to Farwah ibn `Amr al-Judhami, calling him to Islam. It was reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not send anyone to Farwah, who was the governor of Ma`an [in Jordan], by the order of Qaisar. Farwah embraced Islam and sent a letter to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) announcing his Islam. He also sent several gifts with Mas`ud ibn Sa`d to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), such as a mule called, 'Fidh-dhah', a horse called, 'adh-Dharb', and a donkey called, 'Ya`fur', or, 'Afir', according to another narration. Farwah also sent *Thoub*s (garments) made of silk embroidered with gold. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) accepted Farwah's gifts and gave Mas`ud ibn Sa`d twelve *Uqhiyah* (a weight [an ounce]) of gold.

Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also sent `Ayyash ibn Abi Rabi`ah al-Makhzumi with a letter to al-`Harith, Masru`h and Na`im the sons of `Abd Kulal, from [the Yemeni tribe of] *Himyar*<sup>1</sup>. [May Allah be pleased with all of the Prophet's companions.]

### **The Mu-adh-dhinun, or Those Who Recited the Adhan (Call to the Prayer) for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)**

There were four *Mu-adh-dhin* for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), two in Madinah, Bilal ibn Raba`h the first to call the Adhan for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and `Amr ibn Um

<sup>[1]</sup>[Shaikh `Irfan said that ibn `Hibban collected a *Hadith* in this meaning in his, *Sahih* 14:6559].

Maktum from *Bani `Amir* a sub-tribe of Quraish. Amr was blind. In Qubaa (close to Madinah), Sa`d al-Quradhi, the freed slave of `Ammar ibn Yasir, was the Prophet's *Mu-adh-dhin*, while Abu Ma`h-dhurah Aus ibn Mughirah al-Juma`hi was the Prophet's *Mu-adh-dhin* in Makkah.

Abu Ma`h-dhurah used to recite the *Adhan* with *Tarji`* and the *Iqamah* twice<sup>1</sup>.

[<sup>1</sup>]Muslim (572) narrated that Abu Ma`hdhurah said that, the Apostle of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) taught him the *Adhan* like this,

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
 أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ ثُمَّ يَعُودُ  
 فَيَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ مُحَمَّدًا  
 رَسُولُ اللَّهِ أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ حَيَّ عَلَى الصَّلَاةِ مَرَّتَيْنِ حَيَّ  
 عَلَى الْفَلَاحِ مَرَّتَيْنِ زَادَ إِسْحَاقُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ.

“*Allahu akbar, allahu akbar* (Allah is the Great [said it twice]). *Ash-hadu an la ilaha illa Allah, ash-hadu an la ilaha illa Allah* (I testify that there is no deity worthy of worship except Allah [said it twice]). *Ash-hadu anna muhammadan rasulu-llah, ash-hadu anna muhammadan rasulu-llah* (I testify that Muhammad is the Messenger of Allah [said it twice]).” And it should be again repeated [and this is called the ‘*Tarji`*’, which Bilal did not recite in his *Adhan*], “*Ash-hadu an la ilaha ill Allah, ash-hadu an la ilaha illa Allah. Ash-hadu anna muhammadan rasulu Allah, ash-hadu anna muhammadan rasulu Allah.*” The *Adhan* continues, “*Hayya `ala as-salah, `hayya `ala as-salah* (Come to the prayer [twice]). *Hayya `ala al-fala`h, `hayya `ala al-fala`h* (Come to success [twice]).” Is`haq added, that the *Adhan* continues, “*Allahu akbar, allahu akbar* (Allah is the Great, Allah is the=

Bilal used to recite the *Adhan* without *Tarji`* and the *Iqamah* once<sup>1</sup>.

### Commanders the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Appointed

Among the commanders was Badhan, may Allah be pleased with him, son of Sasan, from the children of Behram Jur. After Kisra (Khosrau) died, Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) appointed Badhan to be the commander of all of Yemen. Therefore, Badhan was the first *Amir* (commander or governor) appointed on Yemen, after Islam came, and the first non-Arab king to embrace Islam (not counting an-Najashi).

After Badhan died, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) appointed his son, Shahr, to be the governor of *San'a*

=Great). *La ilaha illa Allah* (There is no deity worthy of worship, except Allah).”]

<sup>[1]</sup>[Imams al-Bukhari (568) and Muslim (570) narrated that Anas ibn Malik, may Allah be pleased with him, said, “The people mentioned the fire and the bell (as means proposed for announcing the time of prayer) and by such a suggestion they referred to the [the practices of the] Jews and the Christians. But Bilal was ordered, ‘Pronounce the words of the *Adhan* (call for the prayer) twice and the *Iqamah* only once.’”

The *Adhan* is as we described, while the *Iqamah*, which announces the start of the acts of the prayer, is like this, “*Allahu akbar, allahu akbar. Ash-hadu an la ilaha illa Allah. Ashhadu anna muhammadan rasulu Allah. `hayya `ala as-salah, `hayya `ala al-fala`h. Qad qamat as-salah, qad qamat as-salah\*. Allahu akbar allahu akbar. La ilaha illa Allah.*”

\* Bilal used to say this part of the *Iqamah* twice, according to the *Hadith* collected by al-Bukhari and Muslim. Abu Ma`hdhurah used to repeat the statements in the *Iqamah* twice].

(capital of Yemen today) and its surrounding provinces. Shahr was later killed, and the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) appointed Khalid ibn Sa'id ibn al-'Aas (رَضِيَ اللهُ عَنْهُ) governor of *San'a*.

Further, The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) appointed al-Muhajir ibn Abi Umayyah al-Makhzumi (رَضِيَ اللهُ عَنْهُ) governor of *Kindah* and *As-Sadif*, but he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) died before al-Muhajir was able to go to his province. Abu Bakr (رَضِيَ اللهُ عَنْهُ) sent al-Muhajir with an army to fight against some reverters from Islam.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) appointed Ziyad ibn Umayyah al-Ansari (رَضِيَ اللهُ عَنْهُ) governor of *Hadhramaut*, Abu Musa al-Ash'ari (رَضِيَ اللهُ عَنْهُ) governor of Zabaid, Aden and the coastal area, Mu'adh ibn Jabal (رَضِيَ اللهُ عَنْهُ) governor of al-Janad and Abu Sufyan Sakhr ibn 'Harb (رَضِيَ اللهُ عَنْهُ) governor of Najran (all in Yemen).

Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) appointed Yazid (رَضِيَ اللهُ عَنْهُ), Abu Sufyan's son, governor of Taima, 'Attab ibn Aseed (رَضِيَ اللهُ عَنْهُ) governor of Makkah and organizer of the *Hajj* season for Muslims during the eighth year AH. 'Attab was only twenty-six years old at that time.

Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) appointed Ali ibn Abi Talib (رَضِيَ اللهُ عَنْهُ) collector of the obligatory charity and to be the judge in Yemen. He also appointed 'Amr ibn al-'Aas governor of Oman and its provinces. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) appointed many men to collect the obligatory charity, since every tribe had a tax collector.

Abu Bakr (رَضِيَ اللهُ عَنْهُ) was appointed the organizer and leader of the *Hajj* season in the ninth year after *Hijrah*. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent Ali ibn Abi Talib behind him to recite *Surat Bara'ah* (chapter 9 in the Qur'an) for the people. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did this, it was said,

because the beginning of this *Surah* was revealed after Abu Bakr departed.

It was also said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did so, because it was the tradition of Arabs that only a leader or one of his household members could conduct treaties or annul them<sup>1</sup>.

<sup>[1]</sup> [Allah said in *Surat Bara-ah* (9:1-5),

﴿ بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ﴿١﴾  
 فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ  
 اللَّهَ مُخْزِي الْكَافِرِينَ ﴿٢﴾ وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ  
 الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ  
 وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابِ  
 أَلِيمٍ ﴿٣﴾ إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ  
 يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَى مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ  
 الْمُتَّقِينَ ﴿٤﴾ فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ  
 وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا  
 وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾

*(Freedom from [all] obligations [is declared] from Allâh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to those of the Mushrikûn [polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh], with whom you made a treaty. So travel freely [O Mushrikûn] for four months [as you will] throughout the land, but know that you cannot escape (from the punishment of) Allâh; and Allâh will disgrace the disbelievers. And a declaration from Allâh and His Messenger to mankind on the greatest day [the 10th of Dhul-Hijjah — the 12th month of Islâmîc calendar] that Allâh=*

It was also said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent Ali to help and support Abu Bakr. This is why when Abu Bakr asked Ali (رَضِيَ اللهُ عَنْهُمَا), “Were you sent as an *Amir* (commander) or *Ma`-mur* (aide)?” Ali answered, “Rather, *Ma`-mur*.”<sup>1</sup>

Allah’s enemies, the *Rafidhah*, claim that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) replaced Abu Bakr with Ali. This is one of their false claims and lies.

### The Prophet’s Guards

Sa’d ibn Mu’adh (رَضِيَ اللهُ عَنْهُ) was among the Prophet’s guards; he guarded him during the battle of *Badr*, when he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) slept in an arbor (shed or bower). Muhammad ibn Maslamah (رَضِيَ اللهُ عَنْهُ) guarded the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), during the battle of *U’hud* and az-Zubair ibn al-’Awwam

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*=is free from [all] obligations to the Mushrikûn and so is His Messenger. So if you [Mushrikûn] repent, it is better for you, but if you turn away, then know that you cannot escape [from the punishment of] Allâh. And give tidings [O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] of a painful torment to those who disbelieve. Except those of the Mushrikûn with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfil their treaty to them for the end of their term. Surely, Allâh loves Al-Muttaqûn [the pious]. Then when the Sacred Months [the 1st, 7th, 11th, and 12th months of the Islâmic Calendar] have passed, then kill the Mushrikûn wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent [by rejecting Shirk (polytheism) and accept Islamic Monotheism] and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful.].*

<sup>[1]</sup>[A weak *Hadith* collected by an-Nasaii (3993) and ad-Darimi (1915); Shaikh Wahby said, “Refer to, Dha’eef Sunan an-Nasaii (195)”].

(رَضِيَ اللهُ عَنْهُ) did so, during the battle of *al-Khandaqh*. `Abbad ibn Bishr (رَضِيَ اللهُ عَنْهُ) used to be the chief of the Prophet's guards. Several other people guarded the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) until Allah's statement was revealed,

﴿ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ﴾

(*Allâh will protect you from mankind*)<sup>1</sup>, and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went out to the people and recited this *Ayah* to them and told the guards to disperse<sup>2</sup>.

### Those Who Beheaded for the Prophet

Those responsible for beheading included `Ali ibn Abi Talib, az-Zubair ibn al-`Awwam, al-Miqhdad ibn `Amr, Muhammad ibn Maslamah, `Asim ibn Thabit ibn Abi al-Aqla`h and adh-Dha`hhak ibn Sufyan al-Kilabi (رَضِيَ اللهُ عَنْهُ). Qais ibn Sa`d ibn `Ubadah al-Ansari (رَضِيَ اللهُ عَنْهُمَا) was the Prophet's police chief<sup>3</sup>.

While at *al-Hudaibiyah* area<sup>4</sup>, al-Mughirah ibn Shu`bah (رَضِيَ اللهُ عَنْهُ) stood, while holding his sword, by the Prophet, who was sitting down.

[1][5:67]

[2][Shaikh Wahby said that at-Tirmidhi (3046) collected this authentic *Hadith*, which al-Albani included in his book, Sahih Sunan at-Tirmidhi, *Hadith* no. 2440.]

[3][Al-Bukhari (6622) narrated that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said, "Qais ibn Sa`d ibn `Ubadah was to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), like the chief of police to the *Amir* (chief, or commander)."]

[4][Al-Bukhari (2529) narrated that al-Miswar ibn Makhramah and Marwan said that al-Mughirah ibn Shu`bah (رَضِيَ اللهُ عَنْهُ) was standing near the head of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), holding a sword and wearing a helmet. This occurred during the=

## The Prophet's Treasurer, Seal Holder, Shoes and *Siwak* Keeper and Doormen

Bilal (رَضِيَ اللهُ عَنْهُ) used to be the Prophet's treasurer, while Mu`aiqib ibn Abi Fatimah ad-Dausi (رَضِيَ اللهُ عَنْهُ) was his seal keeper. Abdullah ibn Mas`ud (رَضِيَ اللهُ عَنْهُ) was entrusted with the Prophet's sandals and *Siwak*, while Raba`h and Anasah, the freed slaves of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) were his doormen<sup>1</sup>, as well as, Anas ibn Malik and Abu Musa al-Ash`ari (رَضِيَ اللهُ عَنْهُم).

## The Prophet's Speakers and Poets

Ka`b ibn Malik, Abdullah ibn Rawa`hah and `Hassan ibn Thabit (رَضِيَ اللهُ عَنْهُم) were the Prophet's poets, who defended Islam. `Hassan ibn Thabit<sup>2</sup> and Ka`b ibn

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=negotiations for a peace treaty between the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the pagans of Quraish.]

<sup>[1]</sup>[Who allowed people into the Prophet's room with his permission].

<sup>[2]</sup>[A-Bukhari (2973) and Muslim (4539) narrated,

عَنْ سَعِيدِ بْنِ الْمُسَيْبِ قَالَ: مَرَّ عُمَرُ فِي الْمَسْجِدِ وَحَسَّانٌ يُنْشِدُ فَقَالَ كُنْتُ أَنْشِدُ فِيهِ وَفِيهِ مَنْ هُوَ خَيْرٌ مِنْكَ ثُمَّ التَفَّتْ إِلَى أَبِي هُرَيْرَةَ فَقَالَ أَنْشِدْكَ بِاللَّهِ أَسْمَعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "أَجِبْ عَنِّي اللَّهُمَّ أَيَّدَهُ بِرُوحِ الْقَلْبِ" قَالَ نَعَمْ.

Sa`eed bin Al-Musaiyab said, "Umar (رَضِيَ اللهُ عَنْهُ) came to the *Masjid* while `Hassan (رَضِيَ اللهُ عَنْهُ) was reciting a poem; `Umar disapproved of that. Hassan said, 'I used to recite poetry in this very *Masjid* in the presence of one (the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) who was better than you.' He next turned towards Abu Hurairah (رَضِيَ اللهُ عَنْهُ) and said, 'I ask you by Allah, did you hear Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say (to me), 'Answer (the pagans)'=

Malik had the most effect against the *Kuffar* (disbelievers). The Prophet's poets used to shame the *Kuffar* for their *Kufr* (atheism) and *Shirk* (polytheism). Thabit ibn Qais ibn Shammas was the Prophet's speaker<sup>1</sup>.

### The Prophet's 'Hudat<sup>2</sup> While Traveling

The 'Hudat included Abdullah ibn Rawa'hah, Anjashah, 'Amir ibn al-Akwa' and his uncle Salamah ibn al-Akwa' (رَضِيَ اللهُ عَنْهُمْ). Muslim<sup>3</sup> narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a 'Hadi whose voice was beautiful and he once said to him,

"رُوَيْدًا يَا أَنْجَشَةَ، لَا تَكْسِرِ الْقَوَارِيرَ."

"Be kind, O, Anjashah! Do not break the glass vessels," in reference to weak women.

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=criticism of me) on my behalf. O Allah! Support him (Hassan) with the Holy Spirit.' Abu Hurairah said, 'Yes.'"]

[<sup>1</sup>] [Al-Bukhari (3344) and Muslim (170) narrated that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) noticed the absence of Thabit bin Qais (رَضِيَ اللهُ عَنْهُ). A man said, "O Allah's Apostle! I shall bring you his news." So he went to him and saw him sitting in his house dropping his head (sadly). He asked Thabit, "What's the matter?" Thabit replied, "An evil situation: A man used to raise his voice over the voice of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and therefore, all his good deeds have been annulled and he is from the people of Hell." The man went back and told the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) what Thabit had said. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to him, "Go and say to Thabit, 'You are not from the people of Fire, but from the people of Paradise.'" ]

[<sup>2</sup>] [The 'Hadi sings songs for the camels, so that they walk calmly and follow the voice of their driver].

[<sup>3</sup>] [And also al-Bukhari, as we stated].

## The Prophet's *Ghazwat* (Battles), Armies and Expeditions

All of the Prophets' *Ghazwat*, *Bu`uth* and *Saraya*<sup>1</sup> occurred after the *Hijrah*, within a span of ten years. There were either twenty-seven *Ghazwat*, or twenty-five, or twenty-nine. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had to fight in nine battles, *Badr*, *U`hud*, *al-Khandaqh*, *Quraidhah*, *al-Mustaliqh*, *Khaibar*, *al-Fat`h* (Conquering of Makkah), *Hunain* and *Taif*. It was said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also fought against *Bani an-Nadhir* (a Jewish tribe) and at *al-Ghabah* and *Wadi al-Qura*, which was a suburb of *Khaibar*.

As for the *Saraya* of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the armies he sent, they numbered close to sixty. There were seven major battles: *Badr*, *U`hud*, *al-Khandaqh*, *Khaibar*, *al-Fat`h*, *Hunain* and *Tabuk*<sup>2</sup>. Several parts of the Qur'an mentioned these major *Ghazwat*. For instance, *Surat al-Anfal* (chapter 8) was revealed about *Ghazwat Badr*, while the last part of *Surat Al `Imran* (chapter 3) was about *Ghazwat U`hud*, from Allah's statement,

﴿ وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ ﴾

(And [remember] when you [Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] left your household in the morning to post the believers at their stations for the battle} [3:121], until just before the end of the

<sup>[1]</sup>['Ghazwat', pl. For, 'Ghazwah', means battles. The battles that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) led himself were called, 'Ghazwat', whereas the armies and expeditions he sent while remaining behind are called, 'Bu`uth', pl. for, 'Ba`th', and, 'Saraya', pl. for, 'Sariyyah'.]

<sup>[2]</sup>[all of which are mentioned in detail later on in, Zad al-Ma`ad].

*Surah*. The beginning of *Surat al-A`hzab* (chapter 33) was revealed about the battles of *al-Khandaqh*, *Qhuraidhah* and *Khaibar*. *Surat al-`Hashr* (59) was revealed about *Bani an-Nadhir*, *al-Fat`h* (48) about *al-`Hudaibiyah* and the battle of *Khaibar*. The conquering of *Makkah* was mentioned indirectly in, *Surat al-Fat`h* and directly in, *Surat an-Nasr* (110). He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was wounded during the battle of *U`hud*<sup>1</sup>. The angels fought alongside the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) during the battles of *Badr*<sup>2</sup> and *Hunain*. They also descended during the battle of *al-Khandaqh*<sup>3</sup>, where they shook the *Mushriks* [surrounding *Madinah*] and defeated them. During that battle, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) threw a

<sup>[1]</sup>[Al-Bukhari (3767) narrated that Sahl bin Sa`d As-Sa`idi was asked about how the wound of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was treated, and he replied, “Ali used to bring water in his shield and Fatimah (the Prophet’s daughter and `Ali’s wife) used to wash the blood off his face. Then straw mat was burnt and the wound was filled with it.”]

<sup>[2]</sup>[Al-Bukhari (3694) narrated that `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُمَا) said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said on the day of *Badr*, “Here is *Jibril*, holding the head of his horse and wearing war armors.” Allah sent the angels to strengthen the hearts of the believers and to aid them.]

<sup>[3]</sup>[Shaikh `Irfan said, “Allah said in *Surat al-A`hzab* (33:9),

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ  
فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴾

(O you who believe! Remember Allâh’s Favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [angels during the battle of *Al-Ahzâb* (the Confederates, *Ghazwat al-Khandaq* [in 5 AH]). And Allâh is Ever All-Seer of what you do.]”]

handful of sand at the faces of the *Mushriks* (Polytheists) and they fled [without a fight]<sup>1</sup>.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) won decisively in two battles, *Badr* and *Hunain*. He used *al-Manjaniq* (mangonel, or catapult) during one battle, at-Taif, and took cover behind a trench during, *Ghazwat al-Khandaqh*, also known as, *Ghazwat al-A`hzab*. Salman al-Farisi (رَضِيَ اللهُ عَنْهُ) suggested that the trench be dug in that battle.

### The Prophet's Weapons and Furniture

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had nine swords. He inherited *Ma`thur* from his father, and it was the first sword he ever owned. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had *al-`Idhb* and *Dhul-Fiqhar* or *Dhul-Faqhar*, which did not leave his sight. *Dhul-Fiqhar* had a hilt, circular hand guard, tuft, buckles and a base made of silver. He also had *al-Qhal`ii*, *al-Battar*, *al-`Hatf*, *ar-Rasub*, *al-Mukh-dham* and *al-Qhadheeb*, which had a base made of silver and silver circular hand guards. The Prophet acquired *dhul-Fiqhar* during the battle of *Badr* and saw a dream about it<sup>2</sup>; when

[1][Al-Bukhari (2716) and Muslim (3277) narrated that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) asked for Allah's wrath upon the *A`hzab*, saying,,

"اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ اللَّهُمَّ اهْزِمِ الْأَحْزَابَ  
اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ."

"O, Allah, Revealer of the Holy Book, and the One swift at reckoning! O, Allah, Defeat the confederates. O, Allah, Defeat them and shake them."]

[2][Allah said in *Surat al-Fat`h* (48:27), =

he entered Makkah during *al-Fat`h*, his sword was beautified with gold and silver.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had seven pieces of armor: *Dhatul-Fudhul*, which he later on pawned with Abu ash-Sha`hm, a Jew, in return for some barley, thirty *Sa`* (weights pertaining to foodstuff) for his family<sup>1</sup>. The debt was for a year. *Dhatul-Fudhul* was made of iron. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also had *Dhatul-Wisha`h*, *Dhatul-Hawashi*, *as-Sa`diyyah*, *Fidh-dhah*, *al-Batraa* and *al-Khirniqh*.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) owned six bows, *az-Zauraa*, *ar-Rau`haa*, *as-Safraa*, *al-Baidhaa*, *as-Saddad* and *al-Katum*, which was broken during the battle of *U`hud*. Qatadah ibn an-Nu`man (رَضِيَ اللهُ عَنْهُ) took *al-Katum*.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a quiver called, *al-Kaafur*, and a strap (belt quiver) for it made from tanned

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﴿ لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴾

(Indeed Allâh shall fulfil the true vision\* which He showed to His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in very truth. Certainly, you shall enter Al-Masjid Al-Harâm, if Allâh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory [conquering Makkah or Khaibar].)

\* The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw a dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short]

<sup>[1]</sup>[Al-Bukhari narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) bought some foodstuff from a Jew and mortgaged his armor to him."]

skin, as well as, three silver circular rings, a buckle and an edge made of silver. We should state that ibn Taimiyyah, Shaikh al-Islam, said that there are no authentic narrations that indicate that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ever wore a strap around his waist.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had several shields, *az-Zaluqh*, *al-Futaqh* and another one that he was given as a gift that had a painting of a statue on. It was said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) placed his hand on the statute and Allah (سُبْحَانَهُ وَتَعَالَى) made it fade away.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) owned five spears, such as *al-Muthwi* and *al-Muthni*. He had a lance called, *an-Nab`ah* and a bigger lance called, *al-Baidhaa*. He had a short lance like a staff called, *`Anazah*, which he held while attending the *`Eed* festivals and used to place in front of him when he led the prayer, using it for *Sutrah*<sup>1</sup>. Sometimes, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) walked while holding the *`Anazah*.

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<sup>[1]</sup>[It is necessary (a *Wajib*) for those who lead the prayers for Muslims, as well as, those praying alone, to place a *Sutrah* in front of them.

Al-Bukhari and Muslim, with some variations in their narrations, narrated that Abu Ju`haifah said, "I saw Bilal carrying a short spear (or stick) which he stuck in the ground. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came out tucking up his red cloak, and led the people in prayer and offered two *Rak`at* (facing the *Ka`bah*) taking a short spear (or stick) as a *Sutrah* for his prayer. I saw the people and animals passing in front of him beyond the stick." Further, al-Bukhari narrated that Nafi` said, "I saw Ibn `Umar praying, while having his camel as a *Sutrah* in front of him and he said, "I saw the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) doing the same." Moreover, al-Bukhari and Muslim narrated that Abu Sa`id al-Khudri (رَضِيَ اللهُ عَنْهُ) reported that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,=

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a helmet made of iron called, *al-Muwash-sha`h*, which was adorned with copper, and another helmet, called, *as-Sabugh* or *Dhus-Sabugh*.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had three *Jubbah* (*Thoubs*, or garments or long shirts) that he wore during battle, one of them was said to be made of fine green silk brocade, or sarcenet. It is well known that `Urwah ibn az-Zubair had a *Yalmaqah*, meaning, *Qaba* (outer garment) made of *Dibaj* (silk brocade) with embroidery made of fine green silk. `Urwah used to wear it during war. Imam Ahmad stated that it is allowed to wear silk during war.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a black banner or flag called, *al-`Uqhab*. Abu Dawood<sup>1</sup> collected a *Hadith* in the,

"إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ  
بَيْنَ يَدَيْهِ فَلْيُدْفَعْهُ فَإِنَّ أَبِي فُلَيْقَاتِلُهُ فَإِنَّمَا هُوَ شَيْطَانٌ."

"When one of you prays behind something as a *Sutrah* from people and someone wanted to pass in front of him, he should try and prevent him as far as possible. But, if he insists on passing one should force him to stop, for he is a devil." Also, al-Bukhari narrated that Nafi` said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to make his she-camel sit across and he would pray facing it (as a *Sutrah*).' I asked, 'What would the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) do if the she-camel was provoked and moved?' I was told, 'He would take its camel-saddle and put it in front of him and pray facing its back part (as a *Sutrah*).' Ibn `Umar used to do the same.'" This Hadith indicates that one should not pray, except behind a *Sutrah*. Further, Muslim narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) reported, "The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was asked about *Sutrah* of a worshipper and he said, 'Equal to the back of the saddle.'" ]

[<sup>1</sup>] [Shaikh `Irfan said that Abu Dawood (2226) collected this *Hadith*, which has two unknown narrators, making the *Hadith* weak].

Sunan from one of the companions who said, “I saw the Prophet’s banner, it was yellow.” The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also had white banners that were sometimes mixed with black<sup>1</sup>.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a pavilion called, *al-Kann* and a *Mi`hjan* (crosier or crook) one cubit long, or longer, that he would carry while walking or riding. When riding his camel, he would hang the crosier before him. The Prophet had a *Mikhsarah* (baton or wand) called, *al-`Arjun* and a staff called *al-Mamshuqh*. It was said that this is the same staff that the Caliphs, succeeding the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to hold in their hands.

Moreover, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a cup called, *ar-Rayyan* and also *al-Mughni*, and another cup with a silver chain around it<sup>2</sup>. He had a glass cup and

[<sup>1</sup>]Ahmad (17884), Abu Dawood (2224), at-Tirmidhi (1603) and an-Nasaii in, *al-Kubra* (5:8606), according to Shaikh `Irfan, collected this *Hadith* from al-Baraa ibn `Azib (رَضِيَ اللهُ عَنْهُ)].

[<sup>2</sup>]Al-Bukhari (5207) narrated that `Asim al-A`hwal said, “I saw the drinking bowl of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) with Anas ibn Malik (رَضِيَ اللهُ عَنْهُ), and it had been broken, and he had mended it with silver plates. That drinking bowl was quite wide and made of *Nadhar* wood. Anas said, ‘I gave water to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in that bowl more than so-and-so (for a long period).’” Ibn Sirin said, “Around that bowl there was an iron ring, and Anas wanted to replace it with a silver or gold ring, but Abu Tal`hah said to him, ‘Do not change a thing that Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has made.’ So Anas left it as it was.” We should mention here that al-Bukhari narrated that Abdul Ra`hman ibn Abi Laila said, “While we were with `Hudhaifah [at *al-Mada-in* (which was the seat of the Persian emperors)], he asked for water. A *Majoosi* (fire worshipper) brought him water in a silver cup and placed it in his hand. `Hudhaifah threw it at him and said, ‘I have thrown it only because I have forbidden him to=

another made of wood, which he placed under his bed to urinate in it at night. He had a pot called, *as-Sadir* and an earthenware pot made of stone [in which he poured water] to use for *Wudhu* (Ablution)<sup>1</sup>. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a copper *Mikhdhab* (painted stove pot)<sup>2</sup>, a vessel called, *as-Sa`ah*, a basin or washtub made of brass and a perfume vessel. He had a container in which he placed his mirror and comb,

=use it, but he does not stop using it. Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لَا تَشْرَبُوا فِي إِنَاءِ الذَّهَبِ وَالْفِضَّةِ وَلَا تَلْبَسُوا الدِّيَابِجَ وَالْحَرِيرَ فَإِنَّهُ  
لَهُمْ فِي الدُّنْيَا وَهُوَ لَكُمْ فِي الْآخِرَةِ يَوْمَ الْقِيَامَةِ."

*'Do not drink in cups or eat in plates made of gold and silver, nor wear Dibaj (a kind of silk) or silk. Surely, they are for them (unbelievers) in this world and for you (Muslims) in the Hereafter, on the Day of Resurrection.'*"]

<sup>[1]</sup>[Al-Bukhari narrated that `Abdullah ibn Zaid (رَضِيَ اللهُ عَنْهُ) reported, "Once, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came to us and we brought out water for him in a brass pot. He performed Ablution, by washing his face thrice, and his forearms to the elbows twice, then passing his wet hands lightly over the head from front to rear and bringing them to the front again and washing his feet (up to the ankles)."]

<sup>[2]</sup>[Al-Bukhari narrated that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said, "It was the time for prayer, and those whose houses were near got up and went to their people (to perform Ablution). Some people remained (sitting). Then a painted stove pot (*Mikhdhab*) containing water was brought to Allah's Apostles (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The pot was small, not broad enough for one to spread one's hand in. Yet, all the people performed ablution." The sub-narrator said, "We asked Anas, 'How many persons were you?' Anas replied 'We were eighty or more.'" It was one of the miracles of Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).]

which was made of ivory, otherwise called, *`Aaj* or *adh-Dhabl*. He had a *kohl* (eastern eyeliner) dispenser, which he used thrice in each eye, before he went to sleep, using *kohl* called, *Ithmid* (antimony)'. In the same container [along with the comb and mirror], he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also kept the scissors and his *Siwak* (a tree branch used as a tooth cleanser).

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a bowl called, *al-Gharraa*, which had four rings that four men would hold to carry it. He had a *Sa`* (measure, or weight), *Mudd* (half bushel, a dry measure) and a *Qatifah* (velvet). He had a bed with a frame made of *Saj* (teak), a gift from As`ad ibn Zurarah (رَضِيَ اللهُ عَنْهُ). He had a mattress of *Adam* (dyed skin or dermis), filled with fibers.

These are the types of weapons and furniture the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had that were mentioned in various *`Hadiths*.

### **Animals the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Owned**

The first horse the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) owned was called, *as-Sakb*, which was *Agharr* (having a blaze in its forehead), *Mu`hajjal* (white-footed), fast and reddish brown or black in color. *As-Sakb* belonged to a Bedouin who used to call it, *adh-Dhars*. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) paid him ten *Uqhiyah* (ounce) for the horse.

He also had, *al-Murtajaz*, which was gray in color. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) rode it to attend [the funeral prayer for the benefit] of Khuzaimah ibn Thabit (رَضِيَ اللهُ عَنْهُ).

He also had *al-Lu`haif*, *al-Lazzaz*, *adh-Dharib*, *Sab`hah* and *al-Ward*. There is agreement on these seven horses [that the Prophet owned them]. It was said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had fifteen horses, but there is a

difference of opinion on this. The saddle the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used was made of fibers.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a gray mule called, *Duldul*, a gift from al-Muquauqis King of Alexandria. He also owned a mule called *Fidh-dhah*, a gift from Farwah al-Judhami, and a gray mule that was a gift from the governor of *Ayilah (Jerusalem)*. The governor of *Doomat al-Jandal* (North Western Arabia) gave the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) a mule, and also an-Najashi sent a mule to him as a gift, according to one account.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) received a gray donkey as a gift from al-Muquauqis, it was called, *Ufair*. He had another donkey that Farwah al-Judhami gave to him as a gift, and another that Sa'd ibn 'Ubadah gave him, and he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to ride it.

*Al-Qaswaa* was among the female camels the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) owned; it is the same camel he used during the *Hijrah*<sup>1</sup>. He also had *al-`Adhbaa* and *al-Jad`aa*<sup>2</sup>. These two camels did not have a *`Adhb* or *Jad`* to warrant calling them by these names, but these were the names given to them.

There is a difference of opinion regarding whether *al-`Adhbaa* and *al-Jad`aa* were one and the same camel. *Al-`Adhbaa* was the fastest camel, until a Bedouin brought his camel, which was below six years in age, and it came in first, ahead of *al-`Adhbaa*. This was hard on the Muslims, so the Messenger of Allah said,

"إِنَّ حَقًّا عَلَى اللَّهِ أَلَّا يَرْفَعَ مِنَ الدُّنْيَا شَيْئًا إِلَّا وَضَعَهُ."

[1][Migration from Makkah to Madinah].

[2][Two terms that pertain to physical defects and amputation].

“It is Allah’s way that He brings down whatever He raises high in the life of the world.”<sup>[1]</sup> The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) acquired a young male camel that belonged to Abu Jahl (Allah’s enemy), which had a *Burrah* (nose-ring) made of silver in its nose. On the Day of *‘Hudaibiyyah* [peace treaty with Quraish pagans], the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) slaughtered this camel for *Hady*<sup>2</sup> to enrage the *Mushriks*<sup>3</sup>.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) owned forty-five female camels, including a young camel that Sa’d ibn ‘Ubadah gave to him as a gift from the estate of *Bani ‘Aqeel*.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a hundred sheep that he kept at that number. Whenever a lamb was born over

[1][Al-Bukhari (6020), from Anas (رَضِيَ اللهُ عَنْهُ) reported].

[2][Allah said in the Qur’an 2:196,

﴿ وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ﴾

(And perform properly [all the ceremonies according to the ways of Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ], the *‘Hajj and ‘Umrah* [the pilgrimage to Makkah] for Allāh. But if you are prevented [from completing them], sacrifice a *Hady* [animal, a sheep, a cow, or a camel] such as you can afford, and do not shave your heads until the *Hady* reaches the place of sacrifice.) The pagans of Quraish prevented the Prophet and his companions from visiting the *Ka’bah* on the year of *al-‘Hudaibiyyah*, and the Prophet slaughtered Abu Jahl’s camel as *Hady*.]

[3][Ahmad (2244), at-Tirmidhi (743), Abu Dawood (1487) and others collected this *‘Hadith* from ‘Abdullah ibn ‘Abbas (رَضِيَ اللهُ عَنْهُ). Also, ibn Majah (3076) and at-Tirmidhi (815) collected this *‘Hadith* from Jabir ibn Abdullah; Shaikh Wahby said that al-Albani included the latter narration in his book, Sahih Sunan ibn Majah, no. 2496].

the hundred, he would slaughter a sheep. He had seven milk goats, which Um Ayman used to tend.

### The Prophet's Guidance With Regards to Clothes

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore an *`Emamah* (turban) called, *As-Sa`hab*, which he later gave to `Ali as a gift. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to wear a *Qhalansuah* (cap or *Kufi*) under his *`Emamah*, the *Qhalansuah* without an *`Emamah* and sometime the *`Emamah* without a *Qhalansuah*. When he wore his *`Emamah*, he let its two ends (or *Dhuabah* [braids]) hanging between his shoulders. Muslim narrated in the, Sahih, that `Amr ibn `Hareeth said, "I saw Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) on the pulpit with a black turban on his head and its two ends hanging between his shoulders." Also, Muslim narrated that Jabir ibn Abdullah said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) entered Makkah, while wearing a black turban. Jabir did not mention the *Dhu-abah*<sup>1</sup> (braid), indicating that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not do that all the time. It could be said that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) entered Makkah, he was also wearing his armors and helmet on his head<sup>2</sup>. Therefore, he wore what was suitable in various situations.

My Shaikh, Abu al-`Abbas, ibn Taimiyyah, may Allah (سُبْحَانَهُ وَتَعَالَى) bless his soul in Paradise, used to mention a beautiful secret behind the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wearing the *Dhu-abah*. He said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) started

[1][Letting the two sides of the turban hanging between the shoulders].

[2][This is why Jabir (رَضِيَ اللهُ عَنْهُ) did not mention the *Dhu-abah*. Al-Bukhari narrated that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) entered Makkah in the year of its Conquest wearing an Arabian helmet on his head."]

wearing a *Dhu-Abah* in the morning following his seeing the vision he saw in Madinah. He saw the Lord of Might, the Blessed the Most Honored, and He said, in a *Hadith* collected by at-Tirmidhi (3223)<sup>1</sup> and graded authentic by al-Bukhari,

" يَا مُحَمَّدُ هَلْ تَدْرِي فِيْمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى قَالَ قُلْتُ لَا  
 قَالَ فَوَضَعَ يَدَهُ بَيْنَ كَتِفَيَّ حَتَّى وَجَدْتُ بَرْدَهَا بَيْنَ نَدْيِيَّ أَوْ  
 قَالَ فِي نَحْرِي فَعَلِمْتُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ."

*“O, Muhammad! What is it that al-Mala-ul-A`la (angels in heaven) are disputing about?”* The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, *“I said, ‘I do not know.’ So Allah (in that dream) placed His Hand between my shoulders and I learned the knowledge about whatever is between the heavens and the earth.”*<sup>2</sup>

<sup>[1]</sup>[Refer to, Sahih Sunan at-Tirmidhi (2580), by al-Albani].

<sup>[2]</sup>[This does not mean that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had knowledge in everything just as Allah does, as the ignorant claim. Rather, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) only learned the major incidents and news that were between the heavens and the earth. To totally dissipate the *Sufi* creed about this subject, we offer two *Ayat* and a *Hadith*. Allah said,

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ  
 أَيَّانَ يُبْعَثُونَ﴾

(Say: *“None in the heavens and the earth knows the Ghaib [Unseen] except Allâh, nor can they perceive when they shall be resurrected”*) [27:65], and,=

Ibn Taimiyyah said, “So from that time, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) let the *Dhu-abah* hang between his shoulders.” This (ibn Taimiyyah’s wonderful statement) is a type of knowledge that the tongues and hearts of the ignorant ones

﴿ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ  
الْغَيْبَ لَأَسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ  
لِقَوْمٍ يُؤْمِنُونَ ﴾

(Say [O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ]: “I possess no power over benefit or hurt to myself except as Allâh wills. If I had the knowledge of the Ghaib [Unseen], I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe”) [7:188]. Further, al-Bukhari and Muslim narrated that `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُمَا) said that Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, about the Day of Judgment,

"وَإِنَّ أَوَّلَ الْخَلَائِقِ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ وَإِنَّهُ سَيُجَاءُ بِرِجَالٍ مِنْ  
أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ فَأَقُولُ يَا رَبِّ أَصْحَابِي فَيَقُولُ إِنَّكَ لَا  
تَدْرِي مَا أَحَدْتُوا بَعْدَكَ."

“The first human being to be dressed on the Day of Resurrection, will be Abraham. Lo! Some men from my followers will be brought and then (angels) will drive them to the left side (Hellfire). I will say. ‘O my Lord! (They are) my companions!’ Then a reply will come (from Allah), ‘You do not know what they did (A`hdathu) after you.’” If the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had knowledge about all matters of the Unseen, then why would the angels tell him *on the Day of Judgment*, “You do not know what they invented (in Arabic, A`hdathu [another word for Bid`ah] after you”?)

deny. I never saw anyone, except ibn Taimiyyah, mention this statement about the *Dhu-abah*.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore *Qhamees* (shirts), and they were among the most beloved clothes to him. The sleeves of his shirts were to his wrist. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore the *Jubbah* (long shirts) and the *Faruj*, which is similar to the *Qabaa* (outer garment). He also wore the *Qabaa*, and while traveling, he once wore a *Jubbah* (cloak) that had tight sleeves<sup>1</sup>.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also wore the *Izar* (waistcloth) and the *Ridaa* (robe).

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore a red '*Hullah*'<sup>2</sup>, which, to be called '*Hullah*', consists of an *Izar* and a *Ridaa* (robe). Those who thought that the Prophet's '*Hullah*' was plain red have made a mistake. The red '*Hullah*' that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore consisted of two Yemeni garments with red and black stripes on them. They were striped like all Yemeni garments, and they were called, 'red garments', because of the red stripes on them. Surely, wearing plain red is firmly prohibited. In a '*Hadith*' collected in, Sahih al-

[1][Al-Bukhari narrated that al-Mughirah ibn Shu`bah (رَضِيَ اللهُ عَنْهُ) said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went out to answer the call of nature and on his return I brought some water to him. He performed Ablution, while wearing a *Shami* cloak. He rinsed his mouth and washed his nose by putting water in it and then blowing it out, and washed his face. Then he tried to take out his hands through his sleeves but they were tight, so he took them out from underneath, washed them and passed wet hands over his head and over his leather socks."]

[2][Al-Bukhari narrated that al-Baraa ibn `Azib (رَضِيَ اللهُ عَنْهُ) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was of moderate height having broad shoulders (long) hair reaching his ear-lobes. Once I saw him in a red cloak and I had never seen a more handsome [man] than him."]

Bukhari, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade using red *Mayathir* (silken carpets placed on saddles)<sup>1</sup>. In the, Sunan, by Abu Dawood<sup>2</sup>, `Abdullah ibn `Amr (رَضِيَ اللهُ عَنْهُمَا) said,

هَبَطْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ ثَنِيَّةٍ فَالْتَفَتَ إِلَيَّ  
وَعَلَيَّ رِيْطَةٌ مُضْرَجَةٌ بِالْعُصْفَرِ فَقَالَ: "مَا هَذِهِ الرِّيْطَةُ عَلَيْكَ"  
فَعَرَفْتُ مَا كَرِهَ فَأَتَيْتُ أَهْلِي وَهُمْ يَسْجُرُونَ تَنُورًا لَهُمْ فَقَذَفْتُهَا  
فِيهِ ثُمَّ أَتَيْتُهُ مِنَ الْغَدِ فَقَالَ: "يَا عَبْدَ اللَّهِ مَا فَعَلْتَ الرِّيْطَةَ"  
فَأَخْبَرْتُهُ فَقَالَ: "أَلَا كَسَوْتَهَا بَعْضَ أَهْلِكَ فَإِنَّهُ لَا بَأْسَ بِهِ  
لِلنِّسَاءِ."

“We climbed down a hilly side with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), when he looked at me and saw that I was wearing a *Raitah* (sheet) dyed in safflower (red) on me. He said, ‘*What is this Raitah you are wearing?*’ I knew what he

[<sup>1</sup>] [Al-Bukhari and Muslim narrated that al-Baraa ibn `Azib (رَضِيَ اللهُ عَنْهُ) said, “Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered us to do seven things and forbade us from seven. He ordered us to visit the sick, follow funeral processions, reply to the sneezer (by saying, “*Yar`hamuka-llah* (may Allah be merciful on you)”), provided the sneezer says, “*Al-`Hamdu-lillah* (all praises are for Allah),” accept invitations, greet (everybody), help the oppressed and help others fulfill their oaths. He forbade us to wear gold rings, to drink in silver (utensils), to use *Mayathir* (silken carpets placed on saddles), to wear *al-Qissi* (a kind of silken cloth), to wear silk, *Dibaj* or *Istabraq* (two kinds of silk).”]

[<sup>2</sup>] [Shaikh `Irfan said that Ahmad (2:6867), Abu Dawood (4066) and ibn Majah (3603) collected this authentic `Hadith; Shaikh Wahby said that al-Albani included it in his book, Sahih Sunan Abu Dawood (3431).]

disliked. I returned to my family, who were kindling their oven, and threw the sheet in it. The next day, I went to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), who said, ‘*What have you done with the Raitah, O, Abdullah?*’ I told him what I did with it, and he said, ‘*Why did you not given it to your wife, because it is permissible for women to wear.*’”

Further, Muslim narrated that `Abdullah ibn `Amr (رَضِيَ اللهُ عَنْهُمَا) said,

رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيَّ ثَوْبَيْنِ مُعَصْفَرَيْنِ  
فَقَالَ: "إِنَّ هَذِهِ مِنْ ثِيَابِ الْكُفَّارِ فَلَا تَلْبَسُهَا."

“Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw me wearing two garments dyed from saffron and he said, ‘*These are the clothes worn by the non-believers, so do not wear them.*’” Muslim also narrated that Ali ibn Abi Talib said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade wearing clothes dyed with saffron.

Clothes died with saffron are known to turn red. Abu Dawood narrated in his, Sunan, collection that once, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions were on a trip, when he saw garments with red stripes covering the animals that the companions rode. He was reported to have said, “Why do I see redness covering you?” The companion who was reported to have narrated the *Hadith* said, “Because of the statement of Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), we rushed in such a haste to remove those [red]

saddlecloths that some of our camels became restless. We removed the red saddlecloths from over our animals.”<sup>1</sup>

Therefore, wearing clothes dyed solid red is extremely disliked. How could anyone think that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would wear outfits dyed plain red? To the contrary, Allah (سُبْحَانَهُ وَتَعَالَى) has saved him from this. As we stated, this mistake came when people thought that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore a red ‘*Hullah* [when in fact it only had red stripes in it].

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also wore striped and plain *Khameesah* (a square silk or marked garment), a black *Thoub* and fur with silk embroidery. Imam Ahmad (4:13627) and Abu Dawood (4047) narrated that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said, “The King of Rome sent silk fur to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as a gift. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore it. It is as if I am now looking at his hands swinging (within the fur’s sleeves).”<sup>2</sup> Al-Khattabi said that the fur (*Mustaqah*, in Arabic) mentioned here was not silken, because fur cannot be made from silk. Rather, it had silk embroidery on it.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) bought pants or trousers, apparently for the purpose of wearing them<sup>3</sup>. It was reported in several ‘*Hadiths* that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

[1][Abu Dawood (3548) and Ahmad (15246) collected this ‘*Hadith*; Shaikh Wahby said that al-Albani graded it weak, by including it in, Dha’eef Sunan Abu Dawood, no. 879].

[2]Shaikh Wahby said that Ahmad (12921) and Abu Dawood (3526) collected this weak ‘*Hadith*; Dha’eef Sunan Abu Dawood, no. 874].

[3][Abu Dawood (2898) collected this ‘*Hadith*, which, al-Albani graded authentic, in his book, Sahih Sunan Abu Dawood, no. 2854].

wore trousers and that the companions also wore them by the Prophet's permission<sup>1</sup>.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also wore the *Khuff* (socks made from thick fabric or leather) and the *Ni'l* (strapless or

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<sup>[1]</sup>[We should assert that the tradition of only wearing tight pants and a short shirt is not Islamic. Rather, it was imported from the Christians, who invaded and occupied much of the Muslim world in the last few centuries and brought with them their traditions and culture. We, Muslims, should be proud of our own culture and tradition, both of which are superior to any tradition or practice devised by non-Muslims. We should imitate the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions in their attire and outer appearance. When they wore pants, especially during prayer, they had a long garment covering their body. Also, the pants they wore were wide, not tight. Here is a *Hadith* that specifies what one should wear. Muslim narrated,

عَنْ ابْنِ عُمَرَ قَالَ مَرَرْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي إِزَارِي اسْتِرْحَاءً فَقَالَ: "يَا عَبْدَ اللَّهِ ارْفَعْ إِزَارَكَ" فَرَفَعْتُهُ ثُمَّ قَالَ: "زِدْ" فَزِدْتُ فَمَا زِلْتُ أَتَحَرَّاهَا بَعْدُ فَقَالَ بَعْضُ الْقَوْمِ: إِلَى أَيْنَ فَقَالَ: أَنْصَافِ السَّاقَيْنِ."

"Ibn `Umar (رَضِيَ اللهُ عَنْهُ) reported, 'I passed before Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) with my lower garment trailing (upon the ground). He said, '*Abdullah, tug up your lower garment.*' I tugged it up, and he again said, '*Tug it still further.*' I tugged it still further and went on tugging it afterward.'" Some people asked him, "To what extent?" He said, "To the middle of the shanks." Further, the Prophet of Allah, peace be on him, forbade one wearing pants while praying, unless one is wearing a *Ridaa*; Abu Dawood and al-`Hakim collected this authentic *Hadith* of the *Hasan* grade. Refer to, Sahih al-Jami` (6830), by al-Albani].

backless sandals). He also wore rings on his right and left hand, as authentic *'Hadiths* stated<sup>1</sup>.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also wore helmets, called, *Baidhah* and *Khudhah*, and a type of armor or shield known by, *az-Zardiyyah*. During the battle of *U'hud*, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore two piece armor [covering his back and chest].

Muslim collected a *'Hadith* from Asma Bint Abu Bakr, who brought out a *Jubbah* (long cloak or *Thoub*) made of Persian cloth with a hem and cuffs bordered with silken brocade. She said, "This cloak was Allah's Messenger's. It was with 'Aishah, until she died. When she died, I gained possession of it. The Apostle of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to wear this *Jubbah*. We now wash it, for the sick and seek cure with it (by Allah's will)<sup>2</sup>."

[<sup>1</sup>] [For instance, al-Bukhari and Muslim narrated that 'Abdullah ibn 'Umar (رَضِيَ اللهُ عَنْهُمَا) said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore a ring on his right hand. Also, Abu Dawood (4229) narrated that, 'Abdullah ibn 'Abbas (رَضِيَ اللهُ عَنْهُمَا) said that, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore a ring on his right hand. Shaikh Wahby said that al-Albani rendered this *'Hadith* authentic and included it in his book, *Sahih Sunan Abu Dawood*, no. 3559. Muslim also narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore a ring on his left hand.

We should mention here that Muslim narrated that Ali ibn Abi Talib said, "Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade me that I should wear a ring on this and that finger of mine, and he pointed to the middle finger and the next one."]

[<sup>2</sup>] [We must strongly emphasize that Allah Alone brings sickness and heals the illnesses and diseases. None else has this power, not even the nearest of Allah's creations to Him. Allah has blessed some elements and substances He created with special healing effect. This is what we call medicine. He also blessed some of His creation, Jesus for instance, with the power to heal the lepers and bring back the sight to the blind. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), who was and will always be the best worshipper of=

=Allah, was also blessed, and he performed many miracles. For instance, he once placed his finger in the dirt and water gushed forth in abundance to suffice for his entire army. The companions used to compete with each other to acquire the remainder of the water that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to take *Wudhu*. After he died, some of the companions kept some artifacts from the Prophet, peace be on him, and used them, as in this case, to bless the sick and seek Allah's help in healing their diseases. This is not true for anyone else after the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). No piece of clothes, furniture or artifacts that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) left behind can be identified today or known for certainty that it was truly what the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used. Therefore, no one should use this `Hadith to seek blessings from people's clothes, or artifacts. Also, no one should think that the objects that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) left behind have any power of their own. Only Allah has such power and He grants it to whom He will. The doors to *Shirk* were closed in Islam, by prohibiting all means and ways to commit *Shirk*. Therefore, what you see in this `Hadith is merely seeking Allah's help by using some clothes that were blessed by the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wearing them. This practice must not be widened to include the artifacts left by the companions or righteous people. Allah said in several Ayat that only He controls everything, such as bringing disease and healing. Allah said that Prophet Ibrahim, peace be on him, said to his people,

﴿ فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ ﴾ الَّذِي خَلَقَنِي فَهُوَ  
يَهْدِينِي ﴿ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِي ﴿ وَإِذَا مَرِضْتُ  
فَهُوَ يَشْفِينِي ﴿ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِي ﴿ وَالَّذِي أَطْمَعُ أَنْ  
يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿

(“Verily, they (idols) are enemies to me, save the Lord of the `Ālamîn [mankind, jinn and all that exists]. Who has created=

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had two green *Burd* (a square narrow dress or cloak), a black *Kisaa* (a square piece of woolen cloth, garment or robe), a reddish felted or pressed *Kisaa* and a *Kisaa* made of animal hair.

The Prophet's shirt was not long, made of cotton and had short sleeves. As for those wide, long sleeves that look like saddlebags, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions never wore them. Further, they defy the Prophet's *Sunnah* and there is doubt if they are permissible to be worn, because they demonstrate boasting and arrogance.

The best clothes the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) liked to wear, were shirts and *Hibrah*, which is a *Burd* (a square narrow cloak or wrap) slightly reddish in color.

The best color to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was white, about which he said,

"هِيَ مِنْ خَيْرِ ثِيَابِكُمْ فَالْبَسُوهَا وَكَفَنُوا فِيهَا مَوْتَاكُمْ."

"White clothes are the best of your clothes, so wear them and use them as shrouds for your dead."<sup>1</sup> In the, Sahih, collection of *Hadith*, *Aishah* (رَضِيَ اللهُ عَنْهَا) showed a *Kisaa*

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=me and it is He Who guides me. And it is He Who feeds me and gives me to drink. And when I am ill, it is He Who cures me. And Who will cause me to die, and then will bring me to life [again]. And Who, I hope, will forgive me my faults on the Day of Recompense [the Day of Resurrection]) [26:77-82].]

<sup>[1]</sup>[Shaikh `Irfan said that Ahmad (4:2219), Abdul Razzaq (6200), Abu Dawood (3878), ibn Majah (1472) and several other scholars of *Hadith* collected this *Hadith*.

Also, at-Tirmidhi collected this *Hadith* in his, Sunan (994); Shaikh Wahby said that al-Albani collected this authentic *Hadith* in his book, Sahih Sunan at-Tirmidhi no. 792].

made of *Mulabbadah* (felted or pressed) cloth and a coarse *Izar* and said, “The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) died while wearing these two.”<sup>1</sup>

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore a gold ring and then discarded it, disallowing wearing gold. He then wore a silver ring and did not forbid wearing silver rings<sup>2</sup>.

As for the *Hadith* that Abu Dawood collected stating that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade some things, such as wearing a ring, except for people of authority, I do not know the authenticity of this *Hadith* or its meaning. Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge<sup>3</sup>.

<sup>[1]</sup>[Al-Bukhari and Muslim collected this *Hadith*.

The *Kisa* is a square piece of woolen cloth, while the *Izar* is a sheet cloth or loincloth that covers the lower half of the body.]

<sup>[2]</sup>[Al-Bukhari and Muslim narrated that `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمَا) said, “Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore a gold ring and placed its stone towards the palm of his hand. The people also started wearing gold rings like it, but when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw them wearing such rings, he threw away that golden ring and then wore a silver ring.” Also, al-Bukhari narrated that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade wearing golden rings.]

<sup>[3]</sup>[A part of a *Hadith* collected by Abu Dawood (4049), an-Nasai (1506) and ibn Majah (3655) in the, Sunan. Al-Albani collected this *Hadith* in his book that contained the weak *Hadiths* included in, Sunan Abu Dawood, no. 875; refer to, Zad-ul Ma`ad, Ta`hqiq by Shaikh Wahby, Pg. 97].

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) placed the stone of his ring towards the palm of his hand. At-Tirmidhi (1746) narrated that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) entered the area where he wanted to relieve the call of nature, he would remove his ring. At-Tirmidhi rendered this *Hadith* authentic, but Abu Dawood (19) rendered it weak<sup>1</sup>.

As for *at-Tailasan* (shawl), the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was not reported to have worn it, nor did his companions. Rather, Muslim narrated in his, *Sahih*, collection of *Hadiths* that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioned *ad-Dajjal* (the False Messiah) and said,

"يَتَّبِعُ الدَّجَّالَ مِنْ يَهُودٍ أَصْبَهَانَ سَبْعُونَ أَلْفًا عَلَيْهِمُ الطِّيَالِسَةُ."

"*The Dajjal will be followed by seventy thousand Jews of Isfahan (in Iran) wearing Persian shawls.*" Anas once saw a group of men wearing shawls and said, "How close in appearance do they look to the Jews of Khaibar!" This is why several scholars among the *Salaf*<sup>2</sup> and the *Khalaf*<sup>3</sup> disliked wearing the *Tailasan*, because of the *Hadith* that

[<sup>1</sup>]Shaikh Wahby said that al-Albani included this weak *Hadith* in his book, *Dha'eef Sunan at-Tirmidhi*, no. 292. An-Nasaii (5228), ibn Majah (303) and several other collectors of *Hadith* collected this *Hadith*.]

[<sup>2</sup>]*As-Salaf*: The companions and the second and third generations of Islam, the best people as the Prophet, peace be on him, described them in an authentic *Hadith*.]

[<sup>3</sup>]*Al-Khalaf*: the successive generations who came after the generation of the *Salaf*. When this word is used in a good context, it is in reference to the righteous people from the successive generations that followed the lead and the guidance of the *Salaf*.]

Abu Dawood and al-Hakim collected from `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمَا), who said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ."

"Whoever imitates a people, is one of them!"<sup>1</sup> At-Tirmidhi (2695)<sup>2</sup> also collected a `Hadith, in which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لَيْسَ مِنَّا مَنْ تَشَبَّهَ بِقَوْمٍ غَيْرِنَا."

"He who imitates another people instead of us, is not one of us!" As for the `Hadith that describes the Prophet's migration in which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came to Abu Bakr, while masking his face, he did that to hide his identity and, therefore, it was necessary. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not mask his face in normal times. Anas reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to often veil his face. However, it appears that he did so when it was hot and for a need. Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge. We should also state that covering one's face to mask it, is not similar to wearing a shawl.

Most of the clothes that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions used to wear were made of cotton.

<sup>[1]</sup>[Shaikh Wahby said that Ahmad (2:5115) and Abu Dawood (4031) collected this `Hadith, which al-Albani included in the authentic `Hadiths found in, Sunan, by Abu Dawood, Sahih Sunan Abu Dawood, no. 3401].

<sup>[2]</sup>[Shaikh Wahby said that al-Albani included this authentic `Hadith in the authentic `Hadiths found in, Sunan at-Tirmidhi, Sahih Sunan at-Tirmidhi, no. 2168].

They sometimes wore *Suf* (wool) and *Kattan* (flax, linen). Ash-Shaikh Abu Is`haq al-Isbahani narrated, using an authentic chain of narration, that Jabir ibn Ayyub said, “As-Sult ibn Rashid came to Muhammad ibn Sirin wearing a wool cloak, a wool *Izar* and a wool turban. Muhammad ibn Sirin felt disgust at seeing him and said, ‘Some people say that they wear wool because -they claim- Jesus son of Mary wore it. Those whom I consider truthful narrated to me that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore *Kattan*, wool and cotton. The *Sunnah* of our Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is more worthy of being followed.” Ibn Sirin meant that some people [such as the *Sufis*] think that wearing wool is better than wearing other types of materials. They strive to wear wool and prevent themselves from wearing clothes made from other materials. They strive to wear one type of attire, that they never change, as well as, observe certain rituals, uniforms and appearance, thinking that they are not allowed to change them. Certainly, what is not allowed is observing these uniforms and rituals and refraining from changing them or defying them.

The best way, is the way of the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that he established, recommended, commanded and implemented. His guidance with regards to clothes is that he would wear clothes from whatever was available, whether made of wool, cotton or *Kattan*. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore *Burds* made in Yemen, green *Burds*, *Jubbah*, *Qabaa*, shirts, trousers, *Izar*, *Rida`*, *Khuff* and sandals; when wearing the turban he let loose its end from his back and did otherwise some other times. He used to wear the turban’s end under his jawbone, *at-Tala`h-`hi*. When he bought a new garment to wear, he would name it in his invocation of Allah,

"اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا  
صُنِعَ لَهُ وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ."

"[*Allahumma laka-l-`hamdu*] anta kasautani hadha al-Qamis (or, ar-Rida, or, Al-`Emamah). As-aluka khairahu wakhaira ma suni`a lah wa-a`udhu bika min sharrihi wa-sharri ma suni`a lah. (O, Allah, all thanks are to You! You granted me this shirt (or, cloak, or, turban, and so forth). I ask You of its goodness and the good purposes it was made, and seek refuge with You from its evil and the evil purposes it was made for)."<sup>1</sup>

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore his shirt, he would start with the right side<sup>2</sup>. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also wore black garments made of animal hair. Muslim narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went out wearing a striped *Mirt*<sup>3</sup> of black hair." Al-Bukhari and Muslim narrated that Qatadah said, "We asked Anas, 'What type of clothes was the dearest to Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)?' He said, 'The *Hibrah*.'" The, 'Hibrah', is a kind of garments or wraps made in Yemen, which was the source of most of the clothes the Muslims wore at that time. Yemen was close to Muslims, but they also bought clothes made in *ash-Sham* area and *Egypt*, such

<sup>[1]</sup>[Ahmad (10818), Abu Dawood (3504), at-Tirmidhi (1689), and others, collected this authentic *Hadith*; refer to, Sahih Sunan Abu Dawood, no. 3393].

<sup>[2]</sup>[Al-Bukhari and Muslim narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to like to start from the right side on wearing shoes, combing his hair and cleaning or washing himself and on doing anything else."]

<sup>[3]</sup>[*Mirt*, according to an-Nawawi, is a garment made of wool, animal hair, or linen. It is used as loincloth.]

as the cloaks called, *Qabati*, which were made with the *Kattan* (linen), popular in *Egypt*. An-Nasaii narrated that, `Aishah (رَضِيَ اللهُ عَنْهَا) said that she once made a *Burdah* (cloak) made of wool for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and he wore it. When he sweated and found the smell of wool, he discarded the *Burdah*. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) always liked good scents<sup>1</sup>. `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُ) narrated, in a `Hadith that Abu Dawood collected (4037), "I saw the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sometimes wear among the best kinds of `Hullah<sup>2</sup>."<sup>3</sup> In the, *Sunan*, by an-Nasaii, Abu Rimthah said, "I saw the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) give a speech, while wearing two green garments."<sup>4</sup> Similar to, 'red garments', 'green garments', indicates having green stripes in them. Those who erroneously understood that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore plain red garments should also say that he wore plain green garments. However, no one issued the last statement, that he wore plain green clothes. Also, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used pillows made of animal hides, stuffed with palm fibers.

There are those who refrain from using what Allah (سُبْحَانَهُ وَتَعَالَى) has allowed for them regarding clothes, foods and in marriage, for the claimed purpose of being humble and worshippers of Allah. Also, there are those who only wear

<sup>[1]</sup>[Shaikh `Irfan said that Ahmad (9:25057), Abu Dawood (7074), an-Nasaii in, *al-Kubra* (2:328), and others, collected this `Hadith. Shaikh Wahby referred it to, *Silsilat al-A`hadith as-Sahihah*, by al-Albani (2136)].

<sup>[2]</sup>[We stated that the `Hullah consists of an *Izar* and a *Rida`* ]

<sup>[3]</sup>[Shaikh Wahby said that Abu Dawood (3519) collected this `Hadith, which al-Albani included in his book, *Sahih Sunan Abu Dawood* (3406)].

<sup>[4]</sup>[An-Nasaii (1554), Abu Dawood (3674), at-Tirmidhi (2737) and Ahmad (6817); Shaikh Wahby said that al-Albani included this authentic `Hadith in, *Sahih Sunan Abu Dawood* (3430)].

the best and most extravagant clothes and eat the most exotic foods. They do not wear rough (not soft) clothes or eat inexpensive foods, out of insolence and arrogance. Both groups contradict the Prophet's guidance. The *Salaf* scholars used to say that two type of clothes are not recommended: the extravagant and the very modest. `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمَا) narrated, in a `Hadith collected in the, Sunan, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ لَبَسَ ثَوْبَ شُهْرَةٍ أَلْبَسَهُ اللهُ يَوْمَ الْقِيَامَةِ ثَوْبَ مَذَلَّةٍ ثُمَّ  
تَلَهَّبُ فِيهِ النَّارُ."

"He who wears a garment that draws attention, Allah will make him wear a garment of humiliation on the Day of Resurrection and it will then be set ablaze on him."<sup>1</sup> This is because, by wearing this type of clothing, one seeks fame and draws attention. Allah (سُبْحَانَهُ وَتَعَالَى) punishes one who does this with the opposite, by disgracing him. This is the same punishment Allah (سُبْحَانَهُ وَتَعَالَى) sent to a man, who committed *Isbal* (wearing long clothes, reaching below the ankles<sup>2</sup>). Allah (سُبْحَانَهُ وَتَعَالَى) made the earth swallow him; he will continue to sink in it until the Day of Resurrection<sup>3</sup>.

[<sup>1</sup>] [Shaikh Wahby said that Abu Dawood (4029) and ibn Majah (3606) collected this `Hadith; refer to, Jilbab al-Mar`ah al-Muslimah, by al-Albani, Pg. 213-215, wherein al-Albani stated that this `Hadith is authentic, from the *Hasan* type.]

[<sup>2</sup>] [*Isbal*, pertains to wearing long clothes, such as robes, waistcloths, pants, garments that reach below the ankles for men, as well as, lengthening the ends of the turban].

[<sup>3</sup>] [Al-Bukhari narrated that `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمَا) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, =

Also, al-Bukhari and Muslim narrated that, `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمَا) said that, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ) said, (وَسَلَّمَ) said,

"مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ."

"Whoever drags his clothes (on the ground) out of pride and arrogance, Allah will not look at him on the Day of Resurrection." In the, Sunan, collection of `Hadith, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"الإِسْبَالُ فِي الإِزَارِ وَالْقَمِيصِ وَالْعِمَامَةِ مَنْ جَرَّ مِنْهَا شَيْئًا خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ."

"Isbal occurs with the Izar, the Qhamis and the `Emamah. He who drags (lengthens) any of them in arrogance, Allah will not look at him on the Day of Resurrection."<sup>1</sup> In

"=بَيْنَمَا رَجُلٌ يَجْرُ إِزَارَهُ مِنَ الْخِيَلَاءِ خُسِفَ بِهِ فَهُوَ يَتَجَلَجَلُ فِي الأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ."

"While a man was walking, dragging his dress with pride, he was swallowed by the earth, and he will go on sinking in it, until the Day of Resurrection."

<sup>[1]</sup>[Abu Dawood (4094), an-Nasaii (5349) and ibn Majah (3576) collected this authentic `Hadith; Shaikh Wahby said that it is found in, Sahih Sunan Abu Dawood (3450), by al-Albani. *Isbal* pertains to men lengthening their garments, pants, long shirts, *Thoubs*, or loincloths below the ankles. This is a major sin, as evident from the punishment of this sinful act. If one lengthens his clothes and claims that he does not do it in pride, he will=

another *Hadith* collected from `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمَا) in the, Sunan, `Abdullah said, “Whatever the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said about the *Izar* (loincloth), is also true for the *Qamis* (long shirt).”<sup>1</sup>

Wearing inexpensive clothes is also criticized on some occasions, when they are worn to gain fame and glory, and praised in some other occasions, when worn for modesty and humbleness. Likewise, wearing the best types of clothes is criticized at times, when one wears them in arrogance, insolence and pride, and praised at times, when one wears them to beautify himself and to declare Allah’s Favours on him. Muslim narrated in the, Sahih, that `Abdullah ibn Mas`ud (رَضِيَ اللهُ عَنْهُ) said that, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ خَرَدَلٍ مِنْ كِبَرٍ  
وَلَا يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ خَرَدَلٍ مِنْ إِيمَانٍ."

=still be committing a sin. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to one of his companions, in an authentic *Hadith* that Abu Dawood collected (3562),

"وَارْفَعْ إِزَارَكَ إِلَى نِصْفِ السَّاقِ فَإِنَّ أَيْتَ فِإِلَى الْكَعْبَيْنِ وَإِيَّاكَ وَإِسْبَالَ  
الإِزَارِ فَإِنَّهَا مِنَ الْمَخِيلَةِ وَإِنَّ اللَّهَ لَا يُحِبُّ الْمَخِيلَةَ."

“Raise your *Izar* to the middle of your leg, otherwise, above the ankles. Stay away from *Isbal* regarding your *Izar*, because *Isbal* is a type of insolence. Verily, Allah does not like insolence.”]

[<sup>1</sup>] [According to Shaikh Wahby, Abu Dawood (4095) collected this *Hadith*; refer to, Sahih Sunan Abu Dawood (3451), by al-Albani].

فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنِّي أُحِبُّ أَنْ يَكُونَ ثَوْبِي حَسَنًا  
وَتَعْلِي حَسَنَةً أَفَمِنَ الْكِبْرِ ذَاكَ فَقَالَ: "لَا إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ  
الْجَمَالَ الْكِبْرُ بَطْرُ الْحَقِّ وَغَمَطُ النَّاسِ."

*"He who has in his heart the weight of a mustard seed of pride shall not enter Paradise. He who has in his heart the weight of a mustard seed of Faith shall not enter Hellfire."*  
A person (amongst his hearers) said, "O, Allah's Apostle! I love that my dress should be fine and my shoes should be fine. Is this a type of insolence." The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) remarked, *"Verily, Allah is Jameel (Most Beautiful) and He loves beauty. Pride pertains to disdaining the truth (out of self-conceit) and having contempt for the people."*

### **The Prophet's Guidance Regarding Foods**

The Prophet's guidance regarding foods was that he would neither refuse what is available, nor exaggerate in looking for what is not available. Whenever the *Tayyibat* (good, pure food) was offered to him, he did not refuse to eat it, unless he did not have the appetite for it. In this case, he would not eat, but would not disallow it. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never criticized a dish; if he had the appetite for it, he would eat it. Otherwise, he would not eat from it<sup>1</sup>. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not eat the *Dhabb* (a desert lizard), because he was not used to eating it. He did not disallow it for the *Ummah*. Rather, it was eaten in his presence and he

<sup>1</sup>[Al-Bukhari (3299) and Muslim (3844) narrated that Abu Hurairah said, "Allah's Apostle, peace be on him, never criticized a type of food, when he felt appetite for it, he would eat from it. Otherwise, he would not eat from it."]

did not forbid eating it<sup>1</sup>. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ate sweets and honey, and liked these foods. He ate camel meat, mutton, chicken, quail, zebra, rabbit and seafood. He ate roasted foods, ripe and dried dates, plain milk and milk mixed with other drinks. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ate the *Saweeqh*, [which is made from fine flour,] honey mixed with water, dates soaked in water and the *Khazeerah*, which is a dish made of milk and flour. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also ate wild cucumbers with dates, *Aqhitt* (cheese), dates with bread, bread with vinegar<sup>2</sup> and *Tharid*, which is a dish made of bread and meat. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also ate bread with melted fat, roasted liver, *Qhadid* (dried and jerked meat) and liked to eat cooked and boiled *Dubbaa* (gourd). The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ate the *Tharid* with butter, ate cheeses, bread with olive oil, watermelon with ripe dates, dates with butter and he liked it. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never rejected a type of good and pure food, and would not go out of his way to find a type of food he had appetite for. His guidance was that he ate what was available, otherwise, he would be patient. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would sometimes tie a rope over a stone around his waist out of hunger. Sometimes, the new moon, then, the new moon, then, another new moon would rise, while no fire [to cook food] would be kindled in his houses<sup>3</sup>. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ate most of his food on the

[<sup>1</sup>Al-Bukhari (2387) and Muslim (3604), from `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُمَا)].

[<sup>2</sup>Muslim (3823) narrated that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) asked his family for condiment and they said, 'We have nothing with us but vinegar.' He asked for it, began to eat it and said, '*Vinegar is a good condiment, vinegar is a good condiment.*'"]

[<sup>3</sup>Al-Bukhari (2379) and Muslim (5282) narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) said, "We used to see the crescent, and then the crescent and then the crescent; three crescents in two months="

ground, using three fingers and licking them when he finished eating<sup>1</sup>. This is the best way of eating; the arrogant people eat with one finger, while the greedy eat with all five, using the palm to push more food [into his fingers]!

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not eat while reclining<sup>2</sup>. There are three types of reclining, on one's side, in the *Tarabbu`* (cross-legged) position and while reclining on one hand and eating with the other hand. These three types, are despised<sup>3</sup>.

### Manners of Eating

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to mention Allah's Name upon eating and appreciate and thank Him upon finishing, saying,

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=and no fire (for cooking) used to be made in the houses of Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)."]

[<sup>1</sup>Muslim (3790) narrated that Ka'b (رَضِيَ اللهُ عَنْهُ) said that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to eat with three fingers and when he had finished (eating), he licked them.

Al-Bukhari (5035) and Muslim (3787) reported the Prophet's command to lick the fingers before wiping them.]

[<sup>2</sup>Al-Bukhari (4979) narrated that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لَا أَكُلُ مَتَكِّئًا."

"I do not eat while reclining."] ]

[<sup>3</sup>The *Hadith* about disallowing the *Tarabbu`* position is weak. Therefore, it is not disallowed.]

"الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ  
وَلَا مُسْتَعْنَى عَنْهُ رَبَّنَا."

"*Al-`hamdu lillahi `hamdan kathiran tayyiban mubarakan fihī, ghaira makfiyyin wa-la muwadda`in wa-la mustaghnan `anhu rabbana.* (All thanks and praises are due to Allah, many pure and blessed thanks, Who does not need food; we will never cease to thank Him nor ever feel we can do without Him, our Lord.)"<sup>1</sup> He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would also say,

"الْحَمْدُ لِلَّهِ الَّذِي يُطْعِمُ وَلَا يُطْعَمُ مَنْ عَلَيْنَا فَهَدَانَا وَأَطْعَمَنَا  
وَسَقَانَا وَكُلَّ بَلَاءٍ حَسَنٍ أَبْلَانَا الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَ مِنْ  
الطَّعَامِ وَسَقَى مِنَ الشَّرَابِ وَكَسَا مِنَ الْعُرْيِ وَهَدَى مِنَ  
الضَّلَالَةِ وَبَصَّرَ مِنَ الْعَمَى وَفَضَّلَ عَلَيَّ كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ."

"*Al-`hamdu lillahi al-ladhi yut`imu wa-la yut`am. Manna `alaina fahadana, wa-at`amana wa-saqhana wa-kulla bala-in `hasanin ablana. Al-`hamdulillahi al-ladhi at`ama minat-ta`am wa-saqha minash-sharab wa-kasa mina-l-`uryi wa-hada minadh-dhalalati wa-bassara mina-l-`ama wa-fadh-dhala `ala kathirin mimman khalaqha tafdhila. Al-`hamdulillahi rabbi al-`alamin.* (All thanks and praises are due to Allah, Who feeds but never needs to be fed, Who favored us by guiding us, fed us and gave us something to

<sup>[1]</sup>[Al-Bukhari]

drink, Who granted us every good bounty and favor. All thanks are due to Allah, Who fed from the food, gave drink from the drinks, covered our nakedness, guided after misguidance, brought sight after blindness and favored us above many of His creation. All thanks and praises are due to Allah, Lord of all that exists.)”<sup>1</sup> Sometimes, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would supplicate with these words,

"الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَ وَسَقَى وَسَوَّغَهُ وَجَعَلَ لَهُ مَخْرَجًا."

"*Al-`hamdulillahi al-ladhi at`ama wa-saqha wa-sawwaghahu [waja`ala lahu makhraja].* (All thanks and praises are due to Allah, Who provided food and drinks and made them easy to swallow [and get rid of].)"<sup>2</sup> When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) finished eating he would lick his fingers<sup>3</sup>; they

<sup>[1]</sup>[An-Nasaii (301) and several other scholars collected this `Hadith].

<sup>[2]</sup>[Shaikh `Irfan said that Abu Dawood (3851), An-Nasaii, in his books, `Amalu al-Yaumi wa-l-lailah (285), and, as-Sunan al-Kubra (4:6894), collected this authentic `Hadith. Shaikh Wahby said that al-Albani included it, Sahih Sunan Abu Dawood (3261)].

<sup>[3]</sup>[Al-Bukhari and Muslim narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"إِذَا أَكَلَ أَحَدُكُمْ فَلَا يَمْسَحْ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعَقَهَا."

"*When any one of you eats food he should not wipe his hand until he has licked it himself or has given it to someone else to lick.*"

did not have napkins to clean their hands with. Also, it was not their habit to wash their hands every time they ate<sup>1</sup>.

Most of the time, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would drink while sitting down. He disallowed drinking while standing<sup>2</sup>, even though he once drank while standing<sup>3</sup>. Some scholars said that this later practice was abrogated after the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) disallowed drinking while standing, while others said that he drank while standing, so to indicate that it is allowed to do both. It appears, and Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) drank while standing for a certain need, as the text of the *Hadith* indicates. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went to the well of *Zamzam* while [a crowd of] people were drawing water from it, so he took the container of water and drank while standing<sup>4</sup>. Therefore, the correct decision about this matter, is that one is not allowed to drink while standing, unless there is an excuse that prevents one from

[<sup>1</sup>] [Al-Bukhari narrated that Jabir ibn Abdullah (رَضِيَ اللهُ عَنْهُمَا) was asked about performing *Wudhu* (Ablution) after taking a cooked meal, and he replied, "It is not essential." He added, "We never used to get such kind of food during the lifetime of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) except rarely; and if at all we had such a dish, we did not have any handkerchiefs to wipe our hands with, except the palms of our hands, our forearms and our feet. We would perform the prayer thereafter without performing new Ablution."]

[<sup>2</sup>] [Muslim (3774) narrated that Anas (رَضِيَ اللهُ عَنْهُ) reported that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) disapproved drinking water while standing."]

[<sup>3</sup>] [Al-Bukhari (5184) narrated that `Ali ibn Abi Talib (رَضِيَ اللهُ عَنْهُ) came to the gate of the [*Masjid's*] courtyard and drank (water) while standing, saying, "Some people dislike drinking while standing; I saw the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) doing (drinking water) what you have seen me do now."]

[<sup>4</sup>] [Al-Bukhari collected this *Hadith* from `Abdullah ibn Abbas.]

sitting down. This is how we use all `Hadiths about this subject, and Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge. When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) drank, he would give the cup to the person sitting to his right, even if whoever is sitting to his left was older or mightier<sup>1</sup>.

### The Prophet's Guidance Regarding Marriage and Conduct with His Family

There is an authentic `Hadith collected from Anas ibn Malik (رَضِيَ اللهُ عَنْهُ), who said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"حُبِّبَ إِلَيَّ مِنْ دُنْيَاكُمْ النِّسَاءُ وَالطِّيبُ وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ."

*"From your (this) life, I was made to like women (in marriage) and Teeb (perfume); the comfort of my eye was made in Prayer."*<sup>2</sup> Those who narrated the `Hadith to mean,

[<sup>1</sup>] [Al-Bukhari (2881) and Muslim (3783) narrated that Anas ibn Malik said that, once, a domestic sheep was milked for Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), while he was in the house of Anas ibn Malik. The milk was mixed with water drawn from a well in Anas's house, and a tumbler of it was presented to Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), who drank from it. Abu Bakr was sitting on his left side and a Bedouin on his right side. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) removed the tumbler from his mouth, `Umar said, "O, Allah's Apostle! Give it to Abu Bakr who is sitting by your side." But the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave it to the Bedouin, and said, "You should start with the one on your right side."]

[<sup>2</sup>] [Ahmad (11845) and an-Nasaii (3878) collected this authentic `Hadith, which, as Shaikh Wahby stated, al-Albani included in his book, Sahih al-Jami` (3124)].

“I was made to like three things from this life”, made a mistake, because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not say, ‘three’. Certainly, Prayer is not among matters of life.

Women [in marriage] and *Teeb* were among the dearest things to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to sleep with his wives, all in one night. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was endowed with the strength of thirty men with regards to sexual ability and otherwise. Allah (سُبْحَانَهُ وَتَعَالَى) allowed him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) more than He allowed anyone from among his *Ummah* (Muslim Nation).

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to treat his wives fairly regarding spending the night at each one’s house, maintenance and accommodation. As for love felt in the heart, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say,

"اللَّهُمَّ هَذَا قَسْمِي فِيمَا أَمْلِكُ فَلَا تَلْمِنِي فِيمَا تَمْلِكُ وَلَا  
أَمْلِكُ."

“O, Allah! This is my division in what I have control of, so do not blame me for what [You control and] I do not control.”<sup>1</sup> This *Hadith* was said to pertain to love and sexual intimacy, fairness regarding what is not obligatory, because one has no control over such matters.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had the most wives among all Muslims. `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُمَا) said [in a *Hadith* al-Bukhari collected], “Get married, because the best member of this *Ummah* (Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had the largest number of wives.”

<sup>[1]</sup>[Collected by Ahmad (9:25165), Abu Dawood (2134), an-Nasaii (3953), at-Tirmidhi (1140) and ibn Majah (1971), according to Shaikh `Irfan].

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) divorced, and then took back some of his wives, as well as, abandoned [in *Ilaa*] his wives for a full month<sup>1</sup>. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never said *Dhihar*<sup>2</sup>. Those who said that he did so, committed a

[1][Al-Bukhari narrated from Anas ibn Malik, and Muslim from Jabir, and this is Muslim's narration, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) separated himself from his wives for a month. His wives said, "He came to us on the twenty-ninth day. We said, 'It is the twenty-ninth today.' He said, 'So far as the month is concerned,' (and he, with a view to explaining it) flapped his hands thrice, but held back one finger at the last turn." Al-Bukhari and Muslim collected several other *Hadiths* about this incident.]

[2][Allah said in the Qur'an,

﴿الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا  
الْأَلْيَاءُ وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ  
غَفُورٌ ﴿ وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ  
رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا ذَلِكَ تَوْعَظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿  
فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا فَمَنْ لَمْ  
يَسْتَطِعْ فإِطْعَامُ سِتِّينَ مَسْكِينًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ  
اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴾

*(Those among you who make their wives unlawful to them by Dhihâr [by saying to them "You are like my mother's back,"] they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allâh is Oft-Pardoning, Oft-Forgiving. And those who make unlawful to them [their wives] by Dhihâr and wish to free themselves from what they uttered, [the penalty] in that case is the freeing of a slave before they touch each other. That is an admonition to you [so that you may not repeat such=*

profound mistake. I only mentioned this to assert the enormity of this mistake, which claims the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did what Allah (سُبْحَانَهُ وَتَعَالَى) protected him from doing.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had the best conduct and behavior towards his wives. He used to send some young *Ansar* girls to play with `Aishah<sup>1</sup>. When `Aishah (رَضِيَ اللهُ عَنْهَا) wished something that was permissible, he would satisfy her wish. When she drank from a cup, he would hold it and place his lips where she had placed her lips. When she ate an *`Arq*, a meaty bone, he would take it and place his mouth where she ate from. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to lay on her lap and recite the Qur'an while his head was on her lap. While on her menses, he would ask her to wear an *Izar*, then would embrace [or fondle] her. He used to kiss her when he was fasting<sup>2</sup>. He used to be so kind and lenient

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=an ill thing]. *And Allâh is All-Aware of what you do. And he who finds not [the money for freeing a slave] must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty Masâkin [poor]. That is in order that you may have perfect faith in Allâh and His Messenger. These are the limits set by Allâh. And for disbelievers, there is a painful torment) [58:2-4].*

<sup>[1]</sup>[Al-Bukhari and Muslim reported that `Aishah (رَضِيَ اللهُ عَنْهَا) said, "I used to play with dolls in the presence of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and my girl friends also used to play with me. When Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to enter (my dwelling place) they used to hide themselves, but the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would call them to join and play with me." In their transliteration on, Sahih al-Bukhari, Shaikhs Hilali and Muhsin Khan said that playing with dolls and similar images is forbidden, but was allowed for `Aishah, because at that time, she was a little girl, not yet reached the age of puberty (Fat'h-ul-Bari page 143, Vol.13).]

<sup>[2]</sup>[Al-Bukhari (1889) and Muslim (448) narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) reported that she used to comb the hair of Allah's=

that he would let her play and watch the Ethiopians play war games in his *Masjid*, while she was reclining on his shoulders and watching them<sup>1</sup>. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) raced her twice while traveling, and once they raced each other to get out of the door<sup>2</sup>.

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=Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) while she was in her menses, and he was in *I'tikaf* (in the *Masjid*). He would bring his head near her in her room and she would comb his hair, while she used to be in her menses.

Also, al-Bukhari (1792) and Muslim (1853) narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to kiss and embrace (his wives) while he was fasting; he had more control over his desires than any of you?"

Al-Bukhari (290) and Muslim (447, using a shorter form) also narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and I used to take a bath from a single pot while we were *Junub*\*. During the menses, he used to order me to wear an *Izar* (dress worn below the waist) and would fondle me. While in *I'tikaf*\*\* , he used to bring his head near me and I would wash it while I used to be in my periods (menses)."

\* *Janabah* occurs after having sexual intercourse or a wet dream.

\*\* remaining in the *Masjid* to worship Allah].

[<sup>1</sup>] [Al-Bukhari (435) and Muslim (1480) narrated that `Aishah reported, "Once, I saw Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) at the door of my house while some Ethiopians were playing in the *Masjid* (displaying their skill with spears). Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was screening me with his *Rida`*, so as to enable me to see their display."]

[<sup>2</sup>] [Ahmad (22989) and Abu Dawood (2214) narrated that `Aishah said,

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّهَا كَانَتْ مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ قَالَتْ فَسَابَقْتُهُ فَسَبَقْتُهُ عَلَى رِجْلِي فَلَمَّا حَمَلْتُ اللَّحْمَ سَابَقْتُهُ فَسَبَقَنِي فَقَالَ: "هَذِهِ بِتِلْكَ السَّبَقَةِ."

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) intended to travel, he would draw a lottery between his wives and whichever won would accompany him in his trip<sup>1</sup>. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would not give another day instead for each of the wives whom he left behind, according to the statement of the majority of the scholars.

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say,

"خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي."

*"The best among you are those who are best to their family, and I am the best to my family."*<sup>2</sup>

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to touch one of his wives in the presence of other wives<sup>3</sup>. When he would pray

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=“Once, while traveling with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), I raced him on foot and won the race. When I became heavier, I again raced him on foot and he won the race. He said, ‘*This win is for your win before.*’”]

<sup>[1]</sup>[Al-Bukhari (2404) and Muslim (4477) narrated that `Aishah, may Allah be pleased with her, reported, “Whenever Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wanted to go on a journey, he would draw lots as to which of his wives would accompany him. He would take her whose name came out.”]

<sup>[2]</sup>[At-Tirmidhi (3895) collected this authentic *Hadith* in his, Sunan; al-Albani included it in his book, Silsilat al-Ahadith as-Sahihah (285)].

<sup>[3]</sup>[Muslim narrated that Anas reported that Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had nine wives. So when he divided (his stay) with them, the turn of the first wife did not come but on the ninth (day). They (all the wives) used to gather every night in the house of one where he had to come (and stay that night). It was (the night when he had to stay) in the house of `Aishah, when Zainab came there. He stretched his hand towards Zainab and=

`Asr, he would go to his wives, get close to them and ask them about their needs. When night fell, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would go to the wife that had that night with him and spend the night in her house. `Aishah (رَضِيَ اللهُ عَنْهَا) said, “He used to be fair with us regarding spending time with each of us. Rarely a night would pass, without him visiting all of us. He would get close to each of us, without having sexual relations, until he went to the wife who had that night with him. He would then spend the night with her.”<sup>1</sup> Later, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to spend a night each with eight of his nine wives. Muslim narrated a statement in the, Sahih, from `Ata that, it was Safiyyah Bint `Huyay ibn Akhtab (رَضِيَ اللهُ عَنْهَا) who did not have a night of her own with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). This is a mistake made by `Ata, may Allah grant him His Mercy. In fact, it was Saudah (رَضِيَ اللهُ عَنْهَا) who gave up her night for the benefit of `Aishah (رَضِيَ اللهُ عَنْهَا), when Saudah became old [as Imam Muslim narrated (1465)]. Thereafter, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to spend Saudah’s night with `Aishah. The reason behind this mistake, and Allah (سُبْحَانَهُ وَتَعَالَى) knows best, is that once the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) got angry with Safiyyah; she said to `Aishah, “If you try to make the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) be pleased with me, I will give you my [next] night.” `Aishah agreed. `Aishah drew close to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) during Safiyyah’s day and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to her, “*Away from me, O, `Aishah! It is not your day.*” She said, “This is the favor of Allah, which He gives to whomever He will,” and she told him the story and his

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=(`Aishah) said, ‘It is Zainab.’ Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) withdrew his hand.’”]

[<sup>1</sup>][Abu Dawood, in his, Sunan (2135); Shaikh Wahby said that al-Albani included this authentic `Hadith in, Sahih Sunan Abu Dawood (1868)].

anger with Safiyyah subsided<sup>1</sup>. Safiyyah granted that particular night to `Aishah (رَضِيَ اللهُ عَنْهَا). Otherwise, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would be giving nights to only seven of his wives. This would contradict the authentic `Hadith wherein he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave eight of them a night each; Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to be intimate with his wives in the last part of the night, and sometimes, in the beginning of the night. When he would do so in the beginning of the night, he would sometimes take a bath (*Ghusl*) and go to sleep, or perform Ablution (*Wudhu*) and go to sleep. Abu Is`haq as-Subai`ii narrated that, al-Aswad stated that, `Aishah said that, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would sometimes sleep without touching water<sup>2</sup>. This is not authentic, according to the scholars of `Hadith. I discussed the authenticity, or lack of it, regarding this `Hadith in detail in my book, Tahdheeb Sunan Abu Dawood, and analyzed its hidden defects and drawbacks.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to sometimes be intimate with all of his wives and take one *Ghusl* in the end<sup>3</sup> or would take it with each of his wives. When he

<sup>[1]</sup>[A weak `Hadith collected by ibn Majah (1973); according to Shaikh Wahby al-Albani included it in his book, Dha'eef Sunan ibn Majah (428)].

<sup>[2]</sup>[Shaikh `Irfan said that Abu Dawood (228), at-Tirmidhi (118), ibn Majah (583), Ahmad (9:24216) and at-Tayalisi (1397) collected this `Hadith. Shaikh Wahby stated that al-Albani graded it authentic and included it, Sahih Sunan Abu Dawood (210)].

<sup>[3]</sup>[Al-Bukhari (275) narrated that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to go round (have sexual relations with) all his wives in one night, and he had nine wives."]

traveled and came back at night, he would not go to his wives; he disliked this action<sup>1</sup>.

### The Prophet's Guidance in His Sleep and Awareness

Sometimes, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) slept in a bed<sup>2</sup>, sometimes on a *Nit*' (a leather rug) and sometimes on a *Haseer* (a straw mat). He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also slept on the ground and on a bare-bedstead or on a black *Kisaa* (square garment). `Abbad ibn Tamim narrated that his uncle said, "I saw the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) laying down in the *Masjid* placing one leg over the other."<sup>3</sup>

The Prophet's bed was made of hides and stuffed with palm leaves<sup>4</sup>. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a *Mis'h* (woolen sackcloth) which he used to fold twice. One night, it was reported, it was folded four times and he disallowed them from doing so, saying, "Fold it as usual, because it prevented me from praying last night."<sup>5</sup> The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) slept in a bed and covered with a blanket, and once said to his wives,

[<sup>1</sup>] [Al-Bukhari (1674) narrated that Jabir ibn `Abdullah (رَضِيَ اللهُ عَنْهُمَا) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) disliked that one should go to one's family at night (on returning from a journey)."]

[<sup>2</sup>] [Al-Bukhari and Muslim narrated that `Aishah, may Allah be pleased with her, said, "The bed mattress of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was made of a leather case stuffed with palm fibers."]

[<sup>3</sup>] [Al-Bukhari and Muslim collected this *Hadith*].

[<sup>4</sup>] [Al-Bukhari and Muslim, from `Aishah].

[<sup>5</sup>] [At-Tirmidhi collected this weak *Hadith* (323), and this is why al-Albani included it in his book, Silsilat al-A`hadith adh-Dha'eefah wa-l-Maudhu'ah (4877)].

"مَا أَتَانِي جِبْرِيلُ وَأَنَا فِي لِحَافٍ امْرَأَةٍ مِنْكُنَّ غَيْرَ عَائِشَةَ."

"*Jibril never came to me while I was under the blanket with any of you, except `Aishah.*"<sup>1</sup> His pillow was made of skin (hides) and stuffed with palm fibers, as we stated<sup>2</sup>.

When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would go to bed, he would invoke Allah (سُبْحَانَهُ وَتَعَالَى) by saying,

"بِاسْمِكَ اللَّهُمَّ أَحْيَا وَأَمُوتُ."

"*Bismika allahumma a`hya wa-amoot.* (In Your Name, O, Allah, I live and I die)."<sup>3</sup> He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite [*Surat-al-Ikhlâs* (chapter 112)],

﴿ قُلْ هُوَ اللهُ أَحَدٌ ﴿۱﴾ اللهُ الصَّمَدُ ﴿۲﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿۳﴾  
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿۴﴾

([Say (O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): "*He is Allâh, [the] One. Allâh-us-Samad [Allâh — the Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks]. He begets not, nor was He begotten. And there is none co-equal or comparable unto Him*"), and [*Surat-al-Falaq* (chapter 113)],

<sup>[1]</sup>[Al-Bukhari collected this `Hadith].

<sup>[2]</sup>[Muslim collected this `Hadith].

<sup>[3]</sup>[Al-Bukhari collected this `Hadith].

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ  
 غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ  
 حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾ ﴾

([Say: "I seek refuge with [Allâh], the Lord of the daybreak. From the evil of what He has created. And from the evil of the darkening [night] as it comes with its darkness; [or the moon as it sets or goes away]. And from the evil of those who practice witchcraft when they blow in the knots. And from the evil of the envier when he envies"), and [Surat-an-Nas (chapter 114)],

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ  
 شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾  
 مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾ ﴾

(Say: "I seek refuge with [Allâh] the Lord of mankind. The King of mankind. The Ilâh [God] of mankind. From the evil of the whisperer [devil who whispers evil in the hearts of men] who withdraws [from his whispering in one's heart after one remembers Allâh]. Who whispers in the breasts of mankind. Of jinn and men"), and then blow on his palms and pass them over his face and those parts of his body that his hands could reach, starting with his head and face, then the front parts of his body. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to repeat this practice thrice<sup>1</sup>.

<sup>[1]</sup>[Al-Bukhari collected this 'Hadith].

He used to lie on his right side and place his right hand under his right cheek. He would then supplicate to Allah,

"اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ."

"*Allahumma qhini `adhabak yauma tab`athu `ibadak.* (O, Allah! Save me from Your Torment the Day when You resurrect Your slaves)."<sup>1</sup> When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would go to bed, he also used to supplicate to Allah, by saying,

"الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَأَوَانَا فَكَمْ مِمَّنْ لَا  
كَافِيَ لَهُ وَلَا مُؤْوِي."

"*Al-`hamdulillahi al-ladhi at`amana wa-saqana wa-kafana wa-awana, fakam mimman la kafiya lah wa-la mu`wi.* (All Praise is due to Allah, Who fed us, provided us drink, sufficed us and provided us with shelter, while for many a people, there is none to suffice and none to provide shelter)." Muslim collected this *Hadith*. Moreover, Muslim narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say when he went to bed,

<sup>[1]</sup>[Shaikh `Irfan said that Ahmad, in his book, al-Musnad (6:18694), at-Tirmidhi, in his, Sunan (3399), ibn Majah, in his, Sunan (3877), an-Nasaii, in his book, `Amalu al-Yaumi wa-l-Lailah (752 & 755), Abu Dawood in his, Sunan (5045), and others, narrated this authentic *Hadith* from different companions. Al-Albani included it in his book, Silsilat al-Ahadith as-Sahihah (2754)].

"اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَالْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ رَبَّنَا  
 وَرَبَّ كُلِّ شَيْءٍ فَالِقَ الْحَبِّ وَالنَّوَى مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ  
 وَالْفُرْقَانِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ  
 أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ  
 وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ  
 شَيْءٌ اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ."

*"Allahumma rabba as-samawati wa-l-ardhi warabba al-`arshi al-adheem. Rabbana wa-rabba kulli shai. Faliqha al-`habbi wa-nawa. Munazzila at-taurati wa-l-injili wa-l-furqan. A`udhu bika min sharri kulli dhi sharrin anta akhidhun binasiyatih. Anta al-awwalu falaisa qablaka shai, wa-anta al-akhiru falaisa ba`daka shai, wa-anta adh-dhahiru falaisa fauqhaka shai wa-anta al-batinu falaisa doonaka shai. Iqhdhi `anna ad-dain wa-aghmina mina-l-faqr. (O, Allah! Lord of the Heavens, Lord of the Earth and Lord of the Magnificent Throne! Our Lord, and the Lord of everything. The Splitter of the grain of corn and the date-stone (or fruit kernel), the Revealer of Torah, Injil (Gospel) and Criterion (the Qur'an), I seek refuge with You from the evil of every thing You seize by the forelock (that You have perfect control over; that's every thing). O, Allah, You are the First, none before You, and You are the Last, none after You. You are the Evident (Most High), none is above You, and You are the Innermost, none is beyond You. Remove the burden of debt from us and relieve us from want)."*

When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) woke up during the night, he would say,

"لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ اللَّهُمَّ أَسْتَغْفِرُكَ لِذَنْبِي وَأَسْأَلُكَ  
رَحْمَتَكَ اللَّهُمَّ زِدْنِي عِلْمًا وَلَا تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي وَهَبْ  
لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ."

"*La ilaha illa anta sub`hanak. Allahumma inni astaghfiruka li-dhanbi wa-as-aluka ra`hmatak. Allahumma zidni `ilma, wa-la tuzigh qalbi ba`da idh hadaitani. Wa-hab li min ladunka ra`hmah, innaka anta-l-wahhab.* (There is no deity worthy of worship except You, all praise is due to You. O, Allah, I seek Your forgiveness for my sins and invoke You for Your mercy. O, Allah! Increase me in knowledge and do not cause my heart to deviate after You guided me. Grant me Mercy from You. Verily, You are the Bestower)."<sup>1</sup>

When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would wake up, he used to say,

"الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ."

"*Al-`hamdu lillahi al-ladhi a`hyana ba`dama amatana wa-ilaihi an-nushur.* (All thanks and praises are due to Allah, Who has brought us back to life after He made us die, and

[<sup>1</sup>][Abu Dawood in his, Sunan (5061), and an-Nasai in, Amalu al-Yaumi wa-l-Lailah (865) collected this *Hadith*. This is a weak *Hadith*, and this is why al-Albani included it in his book, Dha`eef Sunan Abu Dawood (1074)].

to Him will be the Resurrection).”<sup>1</sup> The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would use *Siwak* next. Further, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would sometimes recite the last ten Ayat in *Surat Al Imran* (chapter 3:190-200)<sup>2</sup>,

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ  
لآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا  
وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا  
خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾ رَبَّنَا إِنَّكَ مَنْ  
تُدْخِلُ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٢﴾ رَبَّنَا إِنَّا  
سَمِعْنَا مُنَادِيًا يُنَادِي لِلإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا  
ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَآتِنَا مَا  
وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ  
الْمِيعَادَ ﴿١٩٤﴾ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ  
مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَى بَعْضُكُمْ مِنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا  
وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ  
عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾ لَا يَغْرَنَكَ  
تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾ مَتَاعٌ قَلِيلٌ ثُمَّ مَاؤَاهُمْ جَهَنَّمَ

[1] [Al-Bukhari and Muslim]

[2] [Al-Bukhari and Muslim]

وَبِئْسَ الْمِهَادُ ﴿١٠٠﴾ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي  
 مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ  
 خَيْرٌ لِلْأَبْرَارِ ﴿١٠١﴾ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا  
 أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتُرُونَ بِآيَاتِ اللَّهِ  
 ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ  
 ﴿١٠٢﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ

لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٣﴾

*(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. Those who remember Allâh [always, and in prayers] standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, [saying]: "Our Lord! You have not created (all) this without purpose, glory to You! [Exalted are You above all that they associate with You as partners] Give us salvation from the torment of the Fire. Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the Dhâlimûn [polytheists and wrongdoers] find any helpers. Our Lord! Verily, we have heard the call of one [Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die [while righteous] along with Al-Abrâr [believers of Islamic Monotheism, the pious and righteous]. Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break [Your] Promise. So*

*their Lord accepted of them [their supplication and replied], "Never will I allow to be lost the work of any of you, be he male or female. You are [members] one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed [in My Cause], verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow [in Paradise]; a reward from Allâh, and with Allâh is the best of rewards. Let not the free disposal [and affluence] of the disbelievers throughout the land deceive you. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest. But, for those who fear their Lord, are Gardens under which rivers flow [in Paradise]; therein are they to dwell [forever], an entertainment from Allâh; and that which is with Allâh is the Best for Al-Abrâr. And there are, certainly, among the people of the Scripture [Jews and Christians], those who believe in Allâh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allâh. They do not sell the Verses of Allâh for a little price, for them is a reward with their Lord. Surely, Allâh is Swift in account. O you who believe! Endure and be more patient [than your enemy], and guard your territory, by stationing army units permanently at the places from where the enemy can attack you, so that you may be successful.)*

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would also say [as al-Bukhari and Muslim narrated],

"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 وَالْجَنَّةُ حَقٌّ  
 وَالنَّارُ حَقٌّ وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ حَقٌّ وَالسَّاعَةُ حَقٌّ اللَّهُمَّ لَكَ  
 أَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أَنْبَتُ 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).”

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to sleep early at night and stay up in its later parts [worshipping Allah and praying]. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would sometimes stay up late to take care of Muslims’ affairs. His eyes would sleep, but his heart would remain alert<sup>1</sup>. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) slept, no one would wake him up; he would wake up by himself.

At-Tirmidhi narrated that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) slept at night, he would lay on his right side. When he slept close to dawn, he would stretch his forearms and place his head on his palms<sup>2</sup>. His sleep was the best and most beneficial sleep, attested to by the doctors, a third of the day and night, equaling eight hours.

### **The Prophet’s Guidance Regarding Riding Animals**

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to ride horses, camels, mules and donkeys. He used to ride horses with a saddle sometimes and without a saddle at other times. He would make the horse run fast sometimes, and at most times, would ride alone. Sometimes, he used to let someone ride behind him on his camel, or in front of him and behind him; in this case, three would be riding one camel. He

<sup>[1]</sup>[According to *Hadiths* collected by al-Bukhari and Muslim from different companions. This was the case with all Prophets, peace be on them; their eyes would sleep but their hearts would remain awake.]

<sup>[2]</sup>[Muslim (1101) narrated that Abu Qatadah (رَضِيَ اللهُ عَنْهُ) reported that when the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was in a journey, he dismounted for rest at night. He used to lie down on his right side, and when he lay down for rest before dawn, he used to stretch his forearm(s) and place his head over his palm(s).]

would allow some men to ride behind him and, sometimes, one of his wives. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) usually rode horses and camels. As for mules, it is a fact that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a mule, which was given to him as a gift by some kings [as we stated]. Mules were not popular in Arabia. When a mule was given as a gift to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), he was asked, "Should we allow horses to reproduce with donkeys (to produce mules)?" He said,

"إِنَّمَا يَفْعَلُ ذَلِكَ الَّذِينَ لَا يَعْلَمُونَ."

"Only those who have no knowledge do this!"<sup>1</sup>

Moreover, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) owned a hundred sheep. He did not like the number to exceed a hundred, so whenever a lamb was born [beyond the hundred], he would slaughter a sheep in its place. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had male and female slaves, and freed more male than female slaves. At-Tirmidhi narrated in his, Jami`, that Abu Umamah, and other companions, stated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"أَيُّمَا امْرَأَةٍ مُسْلِمٍ أَعْتَقَ امْرَأً مُسْلِمًا كَانَ فَكَاكُهُ مِنَ النَّارِ  
يُجْزِي كُلَّ عَضْوٍ مِنْهُ عَضْوًا مِنْهُ وَأَيُّمَا امْرَأَةٍ مُسْلِمَةٍ أَعْتَقَ  
امْرَأَتَيْنِ مُسْلِمَتَيْنِ كَانَتَا فَكَاكُهُ مِنَ النَّارِ يُجْزِي كُلَّ عَضْوٍ"

<sup>[1]</sup>[According to Shaikh `Irfan, Ahmad, in, al-Musnad (1:582), Abu Dawood, in his, Sunan (2565), an-Nasaii, in his, Sunan (3582), etc, collected this `Hadith.

Shaikh Wahby said that al-Albani included this authentic `Hadith in his book, Sahih Sunan Abu Dawood (2236)].

مِنْهُمَا عُضْوًا مِنْهُ وَأَيُّمَا امْرَأَةً مُسْلِمَةً أَعْتَقَتْ امْرَأَةً مُسْلِمَةً  
كَانَتْ فَكَأَكْهَا مِنَ النَّارِ يُجْزَى كُلُّ عُضْوٍ مِنْهَا عُضْوًا مِنْهَا."

"If any Muslim man frees a male Muslim slave, it will be his expiation from the Hellfire, each of the slave's limbs freeing a limb. If any Muslim man frees two Muslim female slaves, it will be his expiation from the Hellfire, each two of their limbs freeing one of his limbs. [If any Muslim woman frees a female Muslim slave, it will be her expiation from the Hellfire, each of the slave's limbs freeing a limb.]"<sup>1</sup> At-Tirmidhi graded this *'Hadith* authentic.

This *'Hadith* indicates that freeing male slaves carries more reward than freeing female slaves, because it stated that freeing one Muslim male slave equals freeing two Muslim female slaves. This is why he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) freed more male than female slaves. There are five areas in which females receive a half of what males receive; this is one of them.

There are several authentic *'Hadiths* from the grades of *'Hasan*<sup>2</sup> and *Sahih*<sup>3</sup> regarding the *'Aqiqah*,

[<sup>1</sup>]At-Tirmidhi (1547) collected this *'Hadith*, which al-Albani included in his collection of authentic *'Hadiths* contained in at-Tirmidhi's book. Shaikh Wahby said, "Refer to, Sahih Sunan at-Tirmidhi (1252)."

[<sup>2</sup>]The least grade of authentic *'Hadiths*. The least grade of *'Hasan 'Hadiths* are those that have several narrations, each of which is not *'Hasan* by itself, but weak (*Dha'eef*), due to the bad memory of its narrators. The *'Hadith* we last mentioned by at-Tirmidhi, is one example to this type, called, '*Hasanu li-Ghairih*'.]

[<sup>3</sup>]'Sahih', means, 'authentic'. There are *'Hadiths* that are authentic on their own merit (*Sahihun li-Nafsih*), or on account=

wherein one sheep is slaughtered for the [newborn] female and two for the [newborn] male, according to the majority of scholars.

The third instance, the testimony of a male equals the testimony of two females<sup>1</sup>. Fourth, the inheritance<sup>2</sup> and fifth, blood money<sup>3 & 4</sup>.

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=of several *Hadiths*, each of which is not *Sahih* itself, but slightly weak or *Hasan*. This type of *Hadith* is called, '*Sahihun li-Ghairih*'.]

<sup>[1]</sup>[Allah said in the Qur'an (2:282),

﴿ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ  
وَأَمْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا  
الْأُخْرَى ﴾

(*And get two witnesses out of your own men. And if there are not two men [available], then a man and two women, such as you agree for witnesses, so that if one of them [two women] errs, the other can remind her.*)]

<sup>[2]</sup>[Allah said in the Qur'an (4:11),

﴿ يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ ﴾

(*Allâh commands you as regards your children's [inheritance]: to the male, a portion equal to that of two females.*)]

<sup>[3]</sup>[Refer to, *al-Muwatta*, by Imam Malik, Hadith no. 1343]

<sup>[4]</sup>[Otherwise, females and males have comparable rights and responsibilities in Islam, each according to his or her capability. This is the case, except when there are special rulings that pertain to either men or women, such as the Muslim woman code of dress, obedience to the husband, etc., and the husband carrying the responsibility of spending from his money on his family, etc.]

## The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Indulged in Business Transactions

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) bought and sold; he bought more than he sold, after Allah the Exalted honored him with His Message. After he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) migrated, only in few instances, did he sell, such as his selling a tumbler and a saddlecloth to the highest bidder. He also sold Ya`qub, the slave of Abu Madhkur<sup>1</sup>, and exchanged a Negro slave for two slaves.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) bought things and hired people, as well as, offering himself as a hired hand. However, he hired people more than working for others. It is known that before he became a Prophet, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) worked for some people as a shepherd. Also, Khadeejah (رَضِيَ اللهُ عَنْهَا) hired him to travel to the Sham (Syria) area to conduct commercial transactions with her money.

If a contract is of a speculative nature, the hired person, or speculator becomes a trustee, a hired hand, an agent and a partner. He is a trustee, when he receives the amount to be speculated. He is an agent, when he decides how to invest it, and a hired hand, when he oversees its expenditures [or executes the terms of the investment]. He is also a partner when profit flows in.

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<sup>[1]</sup>[Al-Bukhari narrated that Jabir ibn Abdullah (رَضِيَ اللهُ عَنْهُ) said, "An *Ansari* man made his slave a *Mudabbar* (when the master dies, the slave goes free) and he had no other property than him. When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) heard of that, he said (to his companions), 'Who wants to buy him (the slave; he said it on behalf of his owner who had no other money) for me?' Nu`aim ibn an-Nahham bought him for eight hundred Dirhams.'" Jabir (رَضِيَ اللهُ عَنْهُ) said, "That was a Coptic slave who died in the same year."]

Al-'Hakim narrated in his book, al-Mustadrak (3:4834), that ar-Rabi` ibn Badr said that, Abu az-Zubair said that, Jabir (رَضِيَ اللهُ عَنْهُ) said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was hired by Khadeejah Bint Khuwailid during two trips to *Jarash*." Al-Hakim then stated that this *'Hadith* is authentic. According to, an-Nihayah, *Jurash* is one of the provinces of Yemen, while *Jarash* is a city in Ash-Sham (present day Jordan).

I say that if the *'Hadith* is truly authentic, and it is not, it is in reference to the city that is in ash-Sham. The *'Hadith* is not authentic, because ar-Rabi` ibn Anas was rendered weak by the scholars of *'Hadith*. For instance, an-Nasaii, ad-Daraqutni and al-Azdi stated that ar-Rabi` ibn Anas is *Matruk*<sup>1</sup>. It appears that al-'Hakim thought that he was ar-Rabi` ibn Badr, the freed slave of Tal'hah ibn 'Ubaidillah<sup>2</sup>.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also engaged in business partnerships. Once, the Prophet's old partner came to him [to Madinah, after the *Hijrah*] and said, "Do you not recognize me? I was your partner. Verily, you were a good partner; you were neither given to cajolery, nor were you argumentative."<sup>3</sup>

<sup>[1]</sup>[Very weak].

<sup>[2]</sup>[Al-'Hakim collected this *'Hadith* through ar-Rabi` ibn Badr, who was very weak in *'Hadith*, and also through another chain of narration that includes 'Hammad ibn Mas'adah, who was reliable in *'Hadith*. Refer to, Zadul-Ma`ad, *Ta`hqiq* by, 'Irfan Abdul Qadir 'Hassunah, Pg. 104.]

<sup>[3]</sup>[Shaikh 'Irfan said that Abu Dawood (4836), Ahmad (5:15505) and ibn Majah (2287) collected this authentic *'Hadith*; refer to, Sahih Sunan Abu Dawood (4049), and Shaikh Wahby's *Ta`hqiq* on, Zad-ul Ma`ad].

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also appointed agents and offered himself as an agent. But he did the former more often than the latter.

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also gave gifts and accepted gifts and awarded those who gave gifts to him. He granted and asked people to grant him, such as when he asked Salamah ibn al-Akwa`, may Allah be pleased with him, to grant him a female slave, whom Salamah acquired through war. Salamah agreed. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) freed her in return for freeing some Muslims who were captured by the pagans of Makkah<sup>1</sup>. Further, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) borrowed money, with and without collateral, and borrowed things. He also bought items and paid cash, or deferred payments to a later date.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave promises, on behalf of his Lord, to those who would do certain things. The prize was Paradise. He also took responsibility for paying off the debts of the Muslims who died during his lifetime<sup>2</sup>. It was said that this ruling applies to all of those in authority after the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Therefore, the

[<sup>1</sup>] [Muslim narrated this 'Hadith from Salamah ibn al-Akwa` (رَضِيَ اللهُ عَنْهُ)].

[<sup>2</sup>] [Al-Bukhari and Muslim narrated that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَمَنْ تُوْفِيَ مِنْ الْمُؤْمِنِينَ فَتَرَكَ دَيْنًا  
فَعَلَيَّْ قَضَاؤُهُ وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ."

*"I am closer to the Believers than themselves. Therefore, if one of the Believers dies in debt, I will repay it, but if he leaves wealth, it will be for his heirs."* May Allah's peace and blessings be on His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the gift of mercy that He sent to us.]

Muslim Ruler is required to payoff the debts of Muslims who died and did not have enough in estates to payoff the debts. In this case, the payment is rendered from the Muslim Treasury. The scholars said that the Muslim Ruler takes possession [for the benefit of the Muslim Treasury] of the inheritance of those who died and left no lawful inheritors, to inherit from them. Likewise, if a Muslim dies, and did not leave behind any wealth to cover his debts, the Muslim Ruler pays off his debts. Also, during one's lifetime, the Muslim Ruler is supposed to look after Muslims' welfare, especially if one cannot earn a living.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) owned land which he later designated as *Waqf* (endowment), for charity purposes in Allah's Sake. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) interceded on behalf of others, and people interceded with him on behalf of others. Once, Barirah did not accept his intercession regarding remaining married to Mughith<sup>1</sup>, and he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not get angry with her. He did not even blame her. He was the good example and the excellent teacher.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) swore by Allah (سُبْحَانَهُ وَتَعَالَى) in about eighty instances, while Allah (سُبْحَانَهُ وَتَعَالَى) ordered him to swear in three more instances,

﴿ وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلُّ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ  
بِمُعْجِزِينَ ﴾

[<sup>1</sup>Al-Bukhari narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) said that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered her manumitted slave Barirah the option to remain with her slave husband (Mughith). Barirah said, "Even if he gives me such and such amounts, I will not remain with him."]

(And they ask you [O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] to inform them [saying]: “Is it true [the torment and the establishment of the Hour — the Day of Resurrection]?” Say: “Yes! By my Lord! It is the very truth!”)<sup>1</sup>,

﴿ وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ ﴾

(Those who disbelieve say: “The Hour will not come to us.” Say: “Yes, by my Lord, it will come to you”)<sup>2</sup>,

﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

(The disbelievers pretend that they will never be resurrected [for the Account]. Say [O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ]: “Yes! By my Lord, you will certainly be resurrected, then you will be informed of [and recompensed for] what you did; and that is easy for Allâh”) [64:7].

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to make *Istithnaa* sometimes when he swore<sup>3</sup>, sometimes cancelled his vow and paid the prescribed expiation and sometimes fulfilled his vow. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) invoked Allah’s will in his oath, it became obligatory on him to fulfill, only when Allah (سُبْحَانَهُ وَتَعَالَى) willed that the subject of the vow became true. Paying expiation, on the other hand, relieves one from fulfilling his oath<sup>4</sup>.

[1][10:53]

[2][34:3]

[3][By saying, “*Inshaallah* (if Allah wills)”].

[4][Allah said in the Qur’an (5:89),=

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to joke and sometimes conceal his true intention, but would only say the truth in his jokes and when he concealed his intention. For instance, he would ask about a certain destination, the route that leads to it, its water resources, and so forth, while in fact intending another destination<sup>1</sup>.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to ask people for advice and would advise them. He used to visit the sick, attend funerals, accept invitations and walk with the widow, the poor and the weak to fulfill their needs. He used to hear praise of himself in the form of poems and would reward those who said these poems. However, all praising of him that was mentioned in poems, was but a very minor part of his good qualities. Therefore, when he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave gifts to those who praised him in their poem, it was for saying the truth. When other people are praised in poems, much of what they are being described by, contains

﴿ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ ﴾ =

(...for its expiation [a deliberate oath] feed ten Masâkîn [poor persons], on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford [that], then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths [do not swear much].)

<sup>[1]</sup>[Al-Bukhari and Muslim narrated that Ka'b ibn Malik, may Allah be pleased with him, said, "Whenever Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) intended to lead a Ghazwa (battle), he would use an equivocation from which one would understand that he was going to a different destination."]

lies [and exaggerations]. This is why the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) commanded that sand be thrown into the faces of those who praise others face to face<sup>1</sup>.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) participated in foot races, wrestled<sup>2</sup> and sew his shoes and *Thoub* with his own hands. He also mended his bucket of water, milked his sheep, patched his *Thoub*, served himself and his family and carried mud bricks when the *Masjid* was being built. Sometimes, he tied a stone on his stomach when he was hungry. Sometimes, he had his fill. He was a guest to others and entertained guests, as well. He had *Hijamah* (cupping) done in the middle of his head and on the top of his foot. He also had *Hijamah* done on his jugular veins and the upper part of the back, *al-Kahil*. He took medicines and performed cautery to others, but never had it done on himself. He also recited divine healers, *Ruqyah*, on others, but never asked anyone to do so to him. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) advised the sick to observe a healthy diet and refrain from what harms their health.

There are three foundations for medicinal knowledge: diet, preserving health and discarding harmful substances. Allah (سُبْحَانَهُ وَتَعَالَى) mentioned all three foundations, for the benefit of Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his *Ummah*, in three instances in His Book, this Qur'an.

<sup>[1]</sup> [Al-Bukhari narrated that a person lauded a ruler amongst the rulers and al-Miqdad (رَضِيَ اللهُ عَنْهُ) began to throw dust on him and saying, "Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) commanded us that we should throw dust upon the faces of those who shower too much praise."]

<sup>[2]</sup> [The *Hadith* that mentions this is not authentic, according to at-Tirmidhi, who collected this *Hadith* (1784) along with Abu Dawood (4078).]

For example, Allah (سُبْحَانَهُ وَتَعَالَى) saved the ill from using water when it is harmful to their health, when He said,

﴿وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾

(And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women [by sexual relations] and you find no water, perform *Tayammum*<sup>1</sup> with clean earth.)<sup>2</sup> Therefore, Allah allowed an ill person to perform *Tayammum*, as a preventive measure for him. Allah allowed those who do not have water to use *Tayammum*, as well. Further, Allah (سُبْحَانَهُ وَتَعَالَى) said with regards to preserving health,

﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾

(But if any of you is ill or on a journey, the same number [should be made up] from other days) [2:184]. Therefore, Allah allowed the sick to break the Fast, during *Ramadhan* to preserve his health from the multiple difficulties of fasting and traveling, which weaken one's strength and health. Allah (سُبْحَانَهُ وَتَعَالَى) said about discarding a harmful

[<sup>1</sup>] [Strike your hands on the earth and then pass the palm of each on the back of the other and then blow off the dust from them and then pass (rub) them on your face, this is called, *Tayammum*.]

[<sup>2</sup>] [4:43 & 5:6]

substance, as in the case of shaving, when one is in the state of *I'hram*<sup>1</sup>,

﴿ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ  
أَوْ صَدَقَةٍ أَوْ نُسُكٍ ﴾

(And whosoever of you is ill or has an ailment in his scalp [necessitating shaving], he must pay a *Fidyah* [ransom] of either observing *Saum* [fasts three days] or giving *Sadaqah* (charity — feeding six poor persons) or offering sacrifice [one sheep]).<sup>2</sup> Therefore, those who are in the state of *I'hram*, but are ill or complain of scalp ailment, they are allowed to shave the head [before ending the state of *I'hram*]. In this case, one discards his hair and the lice that it might carry, thereby preventing illness or a bad odor from bothering him, as what happened to Ka`b ibn `Ujrah <sup>3</sup> (رَضِيَ اللَّهُ عَنْهُ).

[<sup>1</sup>]*I'hram* is a ritual of `Hajj and `Umrah and includes replacing the ordinary clothes with the two piece cloth of *I'hram*, for men only, and pronouncing the *Talbiyah* aloud. For more details about the rituals of `Hajj and `Umrah, refer to, Pillars of Islam, which Allah blessed me to translate for, *Darussalam, Riyadh, Saudi Arabia*.]

[<sup>2</sup>][2:196]

[<sup>3</sup>][Al-Bukhari reported that Ka`b bin `Ujrah (رَضِيَ اللَّهُ عَنْهُ) narrated, "I came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and he said to me, 'Come near.' So I went near to him and he said, 'Are your lice troubling you?' I replied, 'Yes.' He said, '(Shave your head and) make expiation in the form of fasting, *Sadaqah* (giving in charity), or offering a sacrifice (*Nusuk*).'" Ayyub, the sub-narrator, said, "Fasting should be for three days, and the *Nusuk* (sacrifice) is to be a sheep, and the *Sadaqah* is to be given to six poor persons."]

These three are the foundation of medicine. Allah (سُبْحَانَهُ وَتَعَالَى) mentioned a specific example for each of these pillars of health and medicine, to remind His slaves of other examples that pertain to diet, preserving their health and discarding harmful substances. This is Allah's mercy, compassion and care towards His slaves. Verily, He is the Most Compassionate, Most Merciful.

### **The Prophet's Guidance in Conduct and Dealings**

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was the best among all people regarding the way he dealt with people<sup>1</sup>. When he would borrow something, his payment would be better, more than what he borrowed<sup>2</sup>. When he borrowed, he

[1] [Al-Bukhari and Muslim narrated that Anas ibn Malik (رَضِيَ) (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was *the best and the bravest* amongst the people. Once the people of *Madinah* got terrified at night, so they went in the direction of the noise (that terrified them). The Prophet met them (on his way back) after he had found out the truth. He was riding an unsaddled horse belonging to Abu Tal'hah and a sword was hanging by his neck, and he was saying, '*Don't be afraid! Don't be afraid!*' He further said, '*I found it (the horse) very fast,*" or said, "*This horse is very fast.*" ]

[2] [Al-Bukhari and Muslim narrated that a man came to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and demanded a camel (the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) owed him). Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) told his companions to give him (a camel). They said, 'We do not find except an older camel (more expensive than what he demands).' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered them to give him that camel. The man said, 'You have paid me in full and may Allah also pay you in full.' Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, '*Give him, for the best amongst the people is he who repays his debts in the most handsome manner.*'"]

would pay it back and invoke Allah (سُبْحَانَهُ وَتَعَالَى) for the benefit of the person who loaned it to him, saying,

"بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ إِنَّمَا جَزَاءُ السَّلْفِ الْحَمْدُ  
وَالْأَدَاءُ."

"May Allah bless your family and wealth for you. Verily, the payment of a loan entails thanking and promptness in payment."<sup>1</sup> When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) borrowed forty Sa` (a measure, approx. 3 Kilograms) of food from an Ansari man and the Ansari became in need of it, he came to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). He said to him, "Nothing came to us yet." The Ansari man was about to speak, when Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to him, "Only say that which is righteous, because I am the best among those who borrow (anything)." [When the Prophet was able to repay the loan,] he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave the man his forty Sa` and another forty as a loan. Therefore, he gave him eighty Sa'. Al-Bazzar (1307) collected this *Hadith*<sup>2</sup>. Once, when he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) borrowed a camel, and its owner came asking for his payment and used harsh words, the Prophet's companions

<sup>[1]</sup>[Shaikh `Irfan said that Ahmad (5:16410), an-Nasaii (4697) and ibn Majah (2424) collected this authentic *Hadith*; Shaikh Wahby said that al-Albani included it in his book, Sahih Sunan an-Nasaii (4366)].

<sup>[2]</sup>[Shaikh Wahby commented, "...about which al-Haithami stated in his book, Majma` az-Zawa'id (4:6690), that its chain of narration includes those whom al-Bukhari and Muslim narrated *Hadith* from, except for the teacher of al-Bazzar from whom al-Bazzar collected this *Hadith*. He also said that al-Bazzar's teacher was reliable in *Hadith*."]

were about to punish the man. Instead, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to them,

"دَعُوهُ فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا."

"Leave him, because he who has a right has a statement to make."<sup>1</sup> Further, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) once bought something and did not have the money to pay for it at the time. He was offered a better price than what he took it for, and he sold it for profit. However, he gave the profit to the widows of the sub-tribe of *Bani Abdul Muttalib*, saying, "I will not buy anything after this, unless I have the amount of the price on me." Abu Dawood collected this *Hadith*<sup>2</sup>. This *Hadith* does not invalidate deferring payment for things people buy.

Once, a man who extended a loan to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) became harsh with him, and `Umar ibn al-Khattab (رَضِيَ اللهُ عَنْهُ) almost punished him [for his rudeness to the Prophet]. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was reported to have said, "Behold, O, Umar! I needed you to recommend me to pay the debt and to recommend him to observe patience."<sup>3</sup> Once, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) bought something from a Jew and deferred the payment. The Jew came to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) asking for his money before the term of the loan came, and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) reminded

<sup>[1]</sup>[Al-Bukhari and Muslim collected this *Hadith*].

<sup>[2]</sup>[Abu Dawood (3344) collected this weak *Hadith*; refer to, Dha'eef Sunan Abu Dawood (726), by al-Albani].

<sup>[3]</sup>[Al-'Hakim (2:2237) collected this *Hadith* in, al-Mustadrak. This *Hadith* is weak because it is of the *Mursal* type, according to Imam adh-Dhahabi, as Shaikh Wahby reported. In this case, *Mursal* lacks the name of the companion who narrated it from the Prophet, peace be upon him.]

him of this fact. However, the Jew said, “This is your way, O, Children of Abdul Muttalib, you do not pay promptly!” The companions were about to punish the Jew, but the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not permit them. This behavior from the Jew only increased the Prophet’s forbearance. The Jew commented, “I came to witness all of the qualities a Prophet should have, in him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), except for one, that being, when he is treated foolishly, he increases in forbearance. I wanted to test if this last quality exists in him.” The Jew embraced Islam<sup>1</sup>.

### **The Prophet’s Guidance When He Walked, Sat and Reclined**

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) walked, he was fast, the fastest among people. Yet, his walk was the most beautiful and graceful. Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said, “I never saw anything more becoming than the Apostle of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ); it was as if the sun rotated on his forehead. I never saw anyone walk faster than the Apostle of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ); it was as if the earth was being folded in front of him. We would be struggling to keep pace with him, while he was at ease.”<sup>2</sup> `Ali ibn Abi Talib said, “When Allah’s Apostle walked, he used to walk with all of his body, as if descending down a slope.”<sup>3</sup> He used to move all of his body with each step, as if descending down

<sup>[1]</sup>[Shaikh Wahby said, “Ibn `Hibban (2105) collected this `Hadith”, in his, Sahih].

<sup>[2]</sup>[Shaikh `Irfan said that Ahmad (3:8952), at-Tirmidhi (3648) and ibn `Hibban (6309) collected this `Hadith, ibn `Hibban rendered it authentic].

<sup>[3]</sup>[Shaikh `Irfan stated that Imam Ahmad and several other Collectors of `Hadith collected this authentic `Hadith].

a lope, as Ali described. This is the way mighty, serious and courageous people walk. It is the best method of walking, the most comfortable for the limbs and the farthest from the walk of the foolish, disgraced and feeble. Some of those who walk either move their entire body at a slow pace that resembles a piece of wood being carried. This is a chastised way of walking. Some others walk like a rash camel, restless and feeling uneasy, testifying to the state of mind of those who walk this way. This type is also chastised, especially if one keeps looking to the right and left. There are those who walk with grace and subtleness; they are the slaves of ar-Ra'hman, the Most Beneficent, whom Allah (سُبْحَانَهُ وَتَعَالَى) described in His Book,

﴿ وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا ﴾

*(And the [faithful] slaves of the Most Gracious [Allâh] are those who walk on the earth in humility and sedateness.)*<sup>1</sup> Several scholars among the *Salaf* said that [the ayah indicates that the slaves of Ar-Ra'hman] walk with grace and tranquility, without arrogance or feebleness. This is the way the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) walked. He used to move his entire body, as if walking downward, and fast, as if the earth was being folded up in front of him. This is why those who walked beside him would feel fatigued, while he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) showed no signs of fatigue. This indicates two things, that his walk was not that of disgrace or feebleness, as if dying. Rather, it was the best, mightiest way of walking.

<sup>[1]</sup>[25:63]

There are ten types of walking, the three we mentioned and the fourth is *Sa`i`*<sup>1</sup>. When one walks in a fast pace with small steps, it is called, *Ramal*, which is the fifth type; it is also called, *Khabab*. In the Sahih collections of `Hadith, `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمَا) reported that while performing *Tawaf*<sup>2</sup>, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) walked in the *Khabab* way thrice and walked in a normal pace four times<sup>3</sup>. The sixth type is *an-Nasalan*, where one jogs with ease; this type of walk does not bother the jogger nor bring fatigue to him. In one of the, *Masanid* (pl. for *Musnad*<sup>4</sup>) collections of `Hadith, those who were walking during the *Farewell `Hajj* complained to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) [that walking bothered them] and he said to them,

"اسْتَعِينُوا بِالنَّسَلَانِ."

“Get help through *Nasalan* walk.”<sup>5</sup>

The seventh type is called, *al-Khauzala*, which entails moving the body in a feminine, queer way. The eighth type is, walking backwards, *al-Qahqara*. The ninth

[<sup>1</sup>Walking in a fast pace, such as when going around the *Sacred House* in *Tawaf*, or going the distance between *Safa* and *Marwah*].

[<sup>2</sup>Circumambulating Allah’s Sacred House, the *Ka`bah* at *Makkah*].

[<sup>3</sup>Al-Bukhari and Muslim collected this `Hadith. *Ramal* entails fast walking with moving of the shoulders.]

[<sup>4</sup>Wherein the collector of `Hadith collects various narrations from each companion, rather than dividing his book to various subjects and collecting `Hadiths pertaining to each subject].

[<sup>5</sup>An authentic `Hadith that al-`Hakim collected in, *al-Mustadrak* (1:1619). Al-Albani graded it authentic and included it in his book, *Silsilat al-A`hadith as-Sahihah* (466)].

is, *al-Jamaza*, where one walks by consecutive jumps. The tenth, walking with arrogance and insolence, *at-Tabakhtur*, because of which Allah (سُبْحَانَهُ وَتَعَالَى) caused the earth to open up beneath a man. He will keep sinking in the earth, until the Day of Resurrection.

The best type of walking, as we stated, is when one walks with grace, while moving his entire body. When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) walked with his companions, they used to walk in front of him, while he walked behind them, saying,

"دَعُوا ظَهْرِي لِلْمَلَائِكَةِ."

"Leave my back for the angels."<sup>1</sup> This is why it is mentioned in some *Hadiths* that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to 'drive' his companions.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) walked while wearing shoes and with his feet bare, and would walk along with individuals and groups from among his companions. In one of his battles, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) walked and his toe sustained an injury [because a stone hit his foot and he stumbled], causing it to bleed. He said [as al-Bukhari and Muslim narrated],

"هَلْ أَنْتِ إِلَّا إِصْبَعٌ دَمِيتِ وَفِي سَبِيلِ اللَّهِ مَا لَقِيتِ."

[<sup>1</sup>] [Shaikh Wahby stated that Imams Ahmad and ibn Majah collected this *Hadith*, which al-Albani graded authentic, thus, including it in his book, Silsilat al-A`hadith as-Sahihah (437,1557 & 2087)].

“You are not more than a toe which has been bathed in blood in Allah’s Cause.”

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to be in the back lines behind his companions when they traveled, to help the weak and let them ride behind him, while invoking Allah (سُبْحَانَهُ وَتَعَالَى) for them. Abu Dawood (2639) collected this *Hadith*<sup>1</sup>.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to sit on the ground, on straw mats and on rugs. Qailah Bint Makhramah (رَضِيَ اللهُ عَنْهَا) said, “I came to Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and found him sitting in the *Qurfusaa* (squat) position. She said, “When I saw Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sitting in humbleness, my body shivered out of respect.”<sup>2</sup> And when `Adi ibn `Hatim came [to Madinah], the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) invited him to his house. The Prophet’s female servant threw a pillow to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to sit on it, and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) placed it between him and `Adi and sat on the floor. `Adi said, “I knew then that he was not a king.”<sup>3</sup>

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to lay on his back sometimes, placing one leg over the other. He used to recline on a cushion<sup>4</sup>, on his left side<sup>5</sup> or right side. When

[1][Al-Albani included this authentic *Hadith* in, Silsilat al-Ahadith as-Sahihah (2298); refer to Shaikh Wahby’s *Ta’hqiq on, Zad-ul Ma`ad*].

[2][Abu Dawood collected this *Hadith* in his, Sunan]

[3][But Allah’s Apostle and the most humble among mankind].

[4][At-Tirmidhi (*Hadith* no. 2771) collected a *Hadith* in this meaning from Jabir (رَضِيَ اللهُ عَنْهُ); at-Tirmidhi graded the *Hadith* authentic].

[5][Shaikh Irfan said that Abu Dawood (4143), at-Tirmidhi (2770), Ahmad (7:21030) and ibn `Hibban (589) collected a *Hadith* in this meaning].

he was ill, he used to depend on some of his companions to walk.

### **The Prophet's Guidance Regarding Relieving the Call of Nature**

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) entered the, *Khalaa*, where one relieves the call of nature, he used to say,

"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ."

"*Allahumma inni a`udhu bika mina-l-khubuthi wa-l-khabaith.* (O, Allah! I seek refuge with You from male and female devils.)"<sup>1</sup> And when he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went out of the *Khalaa*, he used to say,

"غُفْرَانَكَ."

"*Ghufranak.* (I beg You for Your Forgiveness.)"<sup>2</sup> The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to clean himself [after relieving the call of nature] with water sometimes, with stones sometimes and with both some other times. And when he was traveling and wanted to relieve nature, he would walk far out of sight from his companions, sometimes two miles away. He would also shield himself behind something, a group of date trees or valley trees. Also, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

<sup>[1]</sup>[Al-Bukhari and Muslim collected this *Hadith*].

<sup>[2]</sup>[According to Shaikh `Irfan, Ahmad (9:25275), Abu Dawood (30), at-Tirmidhi (7), an-Nasaii (79), in his book, Amalu al-Yaumi wa-l-Lailah, ibn Majah (300) and others, collected this authentic *Hadith*. Shaikh Wahby stated that al-Albani collected it in, Sahih Sunan Abu Dawood (23)].

used to use a stick to scratch up the hard area which he wanted to urinate in, to make it softer and loosen it. He used to go to a soft area to urinate, which he mostly did while sitting. `Aishah (رَضِيَ اللهُ عَنْهَا) said, “Whoever told you that the Prophet ( ) used to urinate while standing, do not believe him, because he only urinated while sitting.”<sup>1</sup> However, Muslim [and al-Bukhari] narrated in the, Sahih, that `Hudhaifah (رَضِيَ اللهُ عَنْهُ) stated that, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) urinated while standing. It was said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did so, to demonstrate that it was allowed to urinate while standing. It was also said that he was suffering at the time from pain in the hollow of his knees. It was also said that he did so for healing purposes. Ash-Shafii said that the Arabs used to heal backache (or loins pain) by standing to urinate.

However, the correct statement is that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood and urinated to protect the rest of his body and clothes from urine that might bounce off the ground. He urinated in a garbage dump once, which was high above the ground [because of the garbage being piled in it]. If a man sat and urinated in such an area, his urine would bounce off and splash him. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood facing the garbage dump to shield himself from being seen, and this is why he had to urinate while standing. Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge.

At-Tirmidhi (12) narrated [without a chain of narration] that `Umar ibn al-Khattab (رَضِيَ اللهُ عَنْهُ) said, “The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw me stand while urinating and

<sup>[1]</sup>[Ahmad (9:25099), at-Tirmidhi (12), an-Nasaii (29) and ibn Majah (307) collected this *Hadith* from `Aishah (رَضِيَ اللهُ عَنْهَا); Shaikh Wahby stated that al-Albani included it in his book, Sahih Sunan at-Tirmidhi (11), thus indicating that it is authentic].

ordered me not to, and I never did that again.”<sup>1</sup> At-Tirmidhi stated that this `Hadith's chain of narration contained Abdul Karim ibn Abi al-Mukhariq, who is weak in `Hadith, according to the scholars of `Hadith.

Al-Bazzar in his, Musnad, and other collectors of `Hadith, narrated that, `Abdullah ibn Buraidah said that, his father said that, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was reported to have said, “*Three are a part of being harsh: a man urinating while standing, wiping off dirt from the forehead before finishing the prayer and blowing while performing Sujud.*”<sup>2</sup> At-Tirmidhi also collected this `Hadith and stated that it is not widely narrated. Al-Bazzar said that only Sa`id ibn `Ubaidillah collected this `Hadith from `Abdullah ibn Buraidah. Al-Bazzar did not criticize the reliability of Sa`id, about whom ibn Abi `Hatim said, “He was a well-known, truthful person who resided in *Basrah* (a city in Iraq).”

After the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) departed the *Khalaa* area, he used to recite the Qur'an [but not while in the *Khalaa*]. He used to use his left hand to clean himself. He never practiced what some people who have obsessions do, like massage one's penis, clear one's throat, jump, hold one's testicles, go up stairs, stuff one's penis with cotton or pour water down its tip and check if it leaked urine every few minutes! These are innovations in the religion invented by those who have obsession. A weak `Hadith reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to massage (or firmly grasp) his penis thrice when he finished urinating, and that he

<sup>[1]</sup>[Ibn Majah collected it in his, Sunan (308); Shaikh Wahby said, “Refer to, Dha'eef (weak `Hadith in) Sunan at-Tirmidhi (2)”, by al-Albani].

<sup>[2]</sup>[Shaikh Wahby stated that al-Albani graded this `Hadith weak, in his book, Irwa' al-Ghalil (1:97-98)].

ordered people to do so<sup>1</sup>. There is no authentic narration that indicates that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did, or ordered, such a thing, as Abu Ja`far al-`Uqaili stated.

Muslim narrated in the, Sahih, that `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمَا) said that when someone would greet the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) with the *Salam* (as-salamu alaikum) while he was using the bathroom, he would not greet him back. Also Al-Bazzar collected this `Hadith in his, Musnad. In his narration, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) answered the man who said, '*Salam*', to him and commented afterwards, "I greeted you back so that you do not say, 'I said *Salam* to him and he did not greet me back.' When you see me like this, do not say *Salam*, because then, I will not greet you back with the *Salam*." It was said that this story occurred twice. It was also said that the `Hadith that Muslim collected is more authentic, because Adh-Dha`hhak ibn `Uthman collected it from Nafi`, from `Abdullah ibn `Umar. The `Hadith that al-Bazzar collected is from Abu Bakr, one of the offspring of `Abdullah ibn `Umar, from Nafi` from `Abdullah ibn `Umar. Abu Bakr, is the son of `Umar, son of Abdul Ra`hman, son of `Abdullah son of `Umar. Malik and other scholars of `Hadith narrated `Hadith collected from Abu Bakr. However, Adh-Dha`hhak is more reliable than Abu Bakr in `Hadith.

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) cleaned himself with water after using the bathroom, he used to strike [and move] his hand on the sand. Also, when he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sat to relieve the call of nature, he would not raise his *Thoub*,

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[<sup>1</sup>][Shaikh `Irfan said that Ahmad (7:19075) and ibn Majah (326) collected this `Hadith; Shaikh Wahby said that al-Albani graded it weak in, Silsilat al-Ahadith adh-Dha`eefah wa-l-Maudhu`ah (1621)].

until he got close to the earth [so that no one saw his private parts].

### **The Prophet's Guidance Pertaining to Acts of *Fitrah* (the Tradition of Prophets)**

We mentioned before that there is a disagreement regarding if the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was born circumcised, or was circumcised by the angels when they slit open his chest for the first time<sup>1</sup>, or if his grandfather Abdul Muttalib circumcised him.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to like to start from the right side while wearing his shoes, combing, washing up for purity, giving something to someone and taking<sup>2</sup>. His right hand was reserved for eating, drinking and washing for purity. His left hand was used for washing up after using the bathroom and removing filth and dirt.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to either shave his entire head or leave his hair. He would not shave a part of it

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<sup>[1]</sup>[Muslim narrated that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) reported that Jibril came to the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), while he was playing with his playmates, took him and lay him prostrate on the ground. He next tore open his breast and took out the heart from it and then extracted a blood clot out of it and said, "That was the part Satan had inside you." He then washed it with the water of *Zamzam* in a golden basin, closed the wound and restored the heart to its place. The boys came running to his suckling mother and said, "Muhammad has been murdered." They all rushed toward him (and found him all right). His color was changed. Anas (رَضِيَ اللهُ عَنْهُ) said, "I myself saw the marks of needle on his breast."]

<sup>[2]</sup>[Al-Bukhari and Muslim narrated that 'Aishah (رَضِيَ اللهُ عَنْهَا) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to like to start from the right side on wearing shoes, combing his hair, cleaning or washing himself and on doing anything else."]

and leave the other part. Also, he only shaved when it was a ritual to do so [during `Hajj and `Umrah]<sup>1</sup>.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) liked to use the *Siwak* while fasting and otherwise. He used to use the *Siwak* when he would wake up at night, before taking *Wudhu*, before praying and upon entering his house, using the *Arak* dry tree branch<sup>2</sup>.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) liked to use *Teeb* (eastern perfume), because he liked its scent. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to comb his hair back, *Sadl*, at first then made a part between his hair in the middle of his head, leaving a part of his hair to right and left. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never entered a public bathhouse (*`Hammam*, in Arabic) and might never had seen one with his eyes. There is not an authentic *`Hadith* that permits entering public bathhouses<sup>3</sup>.

[<sup>1</sup>] [Al-Bukhari and Muslim narrated that `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمَا) said that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade *Qaza`*, meaning, having a part of a boy's head shaved and leaving a part unshaven.]

[<sup>2</sup>] [This practice was widely established in the Sunnah. For instance, there is a *`Hadith* in, Sahih al-Bukhari, that indicates the authenticity of every statement in this paragraph. Refer to, Sahih al-Bukhari for these *`Hadiths*.]

[<sup>3</sup>] [Shaikh Wahby said, "Al-Albani said in his book, Adabu az-Zafaf, that Jabir ibn Abdullah (رَضِيَ اللهُ عَنْهُ), Um ad-Dardaa (رَضِيَ اللهُ عَنْهَا) and Aishah (رَضِيَ اللهُ عَنْهَا) narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioned entering public bathhouses. For instance, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُدْخِلُ حَلِيلَتَهُ الْحَمَّامَ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُدْخِلُ الْحَمَّامَ بِغَيْرِ إِزَارٍ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَجْلِسُ عَلَى مَائِدَةٍ يُدَارُ عَلَيْهَا بِالْحَمْرِ." =

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a kohl container, which he used every night, putting it thrice in each eye, before he went to sleep<sup>1</sup>. The companions had different opinions about the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) using *Khidhab* (dye), some of them, like Anas ibn Malik<sup>2</sup>, saying that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not use *Khidhab*, while others, like Abu Hurairah said that he did.

`Hammad ibn Salamah narrated that, `Humaid said that, Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said, "I saw the Prophet's hair; it had *Khidhab* on it." `Hammad also said that Abdullah ibn Muhammad ibn `Aqil saw some of the Prophet's hairs that Anas ibn Malik kept, and they were dyed. However, other scholars said that since the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to like using *Teeb* so much, his hair turned red, leaving the impression that he used *Khidhab*.

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=*'Whoever believes in Allah and the Last Day, should not allow his wife to enter a `Hammam (public bathhouse). Whoever believes in Allah and the Last Day should not enter the `Hammam himself, except while wearing an Izar (loincloth). Whoever believes in Allah and the Last Day should not sit at a table where intoxicants are being served.'*"

Refer to, *Adabu az-Zafaf*, for more details about the authentic `Hadiths regarding the `Hammam.]

[<sup>1</sup>According to Shaikh `Irfan, Ahmad, in, *al-Musnad* (3:3318), at-Tirmidhi (2048), ibn Majah (3499), and several others collected `Hadiths in this meaning using various chains of narration].

[<sup>2</sup>Al-Bukhari reported that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) was asked whether the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used a hair dye or not. Anas replied, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not have enough grey hair to dye." This is the authentic narration collected from Anas; Allah has the best knowledge.]

They said that he did not intentionally change his hair color<sup>1</sup>.

Abu Rimthah narrated that he came to Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and saw his white hairs, the color red<sup>2</sup>. At-Tirmidhi commented that this *'Hadith* is the best *'Hadith* mentioned about this subject and the clearest, since the authentic narrations indicate that the Prophet's head had few white hairs. Also, 'Hammad ibn Salamah narrated that, Simak ibn 'Harb said, "Jabir ibn Samurah (رَضِيَ اللهُ عَنْهُ) was asked, 'Were there white hairs on the Prophet's head?' He said, 'He only had a few white hairs, where his hair parted, visible when he anointed his head with oil and applied *Teeb* to them.'"

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) liked to have his hair combed, sometimes combing it himself and sometimes having 'Aishah (رَضِيَ اللهُ عَنْهَا) do it. The Prophet's hair reached below the ears and above the shoulders<sup>3</sup>; the end of his hair

<sup>[1]</sup>[Al-Bukhari narrated that Rabi'ah ibn Abi 'Abdur-Ra'hman said, "I heard Anas bin Malik describing the Prophet, peace be on him, saying, 'He was of medium height amongst the people, neither tall nor short. He had a rosy color, neither absolutely white nor deep brown. His hair was neither completely curly nor quite lank. Divine Inspiration was revealed to him when he was forty years old. He stayed ten years in *Makkah* receiving the Divine Inspiration, and stayed in *Madinah* for ten more years. When he expired, he had scarcely twenty white hairs in his head and beard.'" Rabi'a said, "I saw some of his hairs and it was red. When I asked about that, I was told that it turned red because of scent."]

<sup>[2]</sup>[Shaikh Wahby said that at-Tirmidhi collected this authentic *'Hadith* in his book, *ash-Shama-il* (44); al-Albani graded it authentic in his summary on, *ash-Shama-il* (37)].

<sup>[3]</sup>[Shaikh Wahby said that at-Tirmidhi (1755) collected this *'Hadith*; al-Albani graded it authentic in his book, *Sahih Sunan at-Tirmidhi* (1436)].

would reach below the lobes of his ears<sup>1</sup>. When the Prophet's hair got long, he divided it into four braids –or parts-. Um Hani` (رَضِيَ اللهُ عَنْهَا) said, "Once, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came to Makkah and he had four braids." This is an authentic `Hadith<sup>2</sup>.

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to accept *Teeb* (perfume, scent) when it was offered to him, and stated in a `Hadith, that imam Muslim collected,

"مَنْ عَرَضَ عَلَيْهِ رَيْحَانٌ فَلَا يَرُدُّهُ فَإِنَّهُ خَفِيفُ الْمَحْمَلِ طَيِّبُ  
الرَّيْحِ."

"Whoever was offered Rai`han (basil), should not refuse to take it, because its scent is good and it is easy to wear." This is the narration that Muslim collected. There is another narration that reads,

"مَنْ عَرَضَ عَلَيْهِ طَيْبٌ فَلَا يَرُدُّهُ."

"Whoever is offered *Teeb* should not refuse it."<sup>3</sup> These two `Hadiths are not the same. Rai`han is a usual gift and is not

[<sup>1</sup>]Muslim narrated that al-Bara` (رَضِيَ اللهُ عَنْهُ) reported that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was of medium height, having broad shoulders, with his hair hanging down on the lobes of his ears. He put on a red (striped) mantle over him, and never have I seen anyone more handsome than Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).]

[<sup>2</sup>]An authentic `Hadith collected by Ahmad, Abu Dawood, at-Tirmidhi and ibn Majah; Shaikh Wahby said, "Refer to, Sahih Sunan Abu Dawood (3531)".]

[<sup>3</sup>]Abu Dawood (4172) and An-Nasaii (5274) collected this authentic `Hadith. Shaikh Wahby said that al-Albani included=

as rare a gift as *Misk* (Musk), *`Anbar* (amber) and other valuable perfumes. There is a *`Hadith* that *`Azrah* ibn Thabit collected from Thumamah wherein, Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said that, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to accept *Teeb* when it was offered to him<sup>1</sup>. As for the *`Hadith* that is attributed to *`Abdullah* ibn *`Umar*, who was reported to have said, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"ثَلَاثٌ لَا تُرَدُّ الْوَسَائِدُ وَالذُّهْنُ وَاللَّبَنُ. " الذُّهْنُ يَعْنِي بِهِ  
الطِّيبَ.

"Three should not be refused, pillows (cushions), *Duhn* (oils) and *Teeb*,"<sup>2</sup> it has a defect. At-Tirmidhi collected this *`Hadith* and mentioned its defect, which I cannot recall now. I remember, though, that *`Abdullah* ibn Muslim ibn Jundub collected this *`Hadith* from his father, from *`Abdullah* ibn *`Umar*. Among the *Mursal* narrations collected from Abu *`Uthman* an-Nahdi, is a *`Hadith* that states that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "When one of you is offered *Rai`han*, he should not refuse to wear it, because it came from Paradise."<sup>3</sup> The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a *Teeb* container, and he used it to wear the perfume

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=this *`Hadith* in the authentic collection of *`Hadiths* contained in, Sunan Abu Dawood; refer to Sahih Sunan Abu Dawood (3515)]

<sup>[1]</sup>[Al-Bukhari collected this *`Hadith*].

<sup>[2]</sup>[At-Tirmidhi (2790) collected this *`Hadith*, which al-Albani graded authentic and included in his book, Sahih Sunan at-Tirmidhi (2241)].

<sup>[3]</sup>[At-Tirmidhi collected this *`Hadith* (2791), and because it is weak, according to al-Albani, al-Albani included it in his book Dha`eef Sunan at-Tirmidhi (526)].

contained in it<sup>1</sup>, especially Musk, which he loved most. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also liked, *Faghiyah*, the blossoms of henna.

### Trimming the Mustache

Abu `Umar ibn `Abdul Barr said that, al-`Hasan ibn Sali`h said that, Simak said that, `Ikrimah said that, `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُمَا) said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to trim his mustache, saying that Prophet Ibrahim also used to trim his mustache<sup>2</sup>. Some scholars said that this `Hadith is from the *Mauquf* type, meaning, collected from `Abdullah ibn `Abbas [where the chain of narration ends].

Further, at-Tirmidhi narrated that Zaid ibn Arqam said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ لَمْ يَأْخُذْ مِنْ شَارِبِهِ فَلَيْسَ مِنَّا."

"He who does not trim his mustache, is not one of us."<sup>3</sup> At-Tirmidhi rendered this `Hadith authentic. Also, in the, Sahih, that Muslim collected, Abu Hurairah (رَضِيَ اللهُ عَنْهُ) narrated that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

[<sup>1</sup>]Abu Dawood (4162) collected this `Hadith, and also at-Tirmidhi, in his book about the qualities of the Prophet, ash-Shama-il (218).

[<sup>2</sup>]At-Tirmidhi collected this `Hadith (2760). Al-Albani rendered it weak; Dha`eef Sunan at-Tirmidhi (524)].

[<sup>3</sup>]Shaikh `Irfan said that at-Tirmidhi (2761), Ahmad (7:19283), an-Nasaii (5062), and others, collected this `Hadith. Refer to, Sahih Sunan at-Tirmidhi (2217), wherein al-Albani graded this `Hadith authentic].

"جُزُوا الشَّوَارِبَ وَأَرْخُوا اللَّحَى خَالِفُوا الْمَجُوسَ."

"Trim the mustache, grow the beard, defy the Majoos (fire-worshippers)." The, Two Sahihs [al-Bukhari and Muslim], narrated that `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمَا) said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"خَالِفُوا الْمُشْرِكِينَ وَفَرُّوا اللَّحَى وَأَحْفُوا الشَّوَارِبَ."

"Defy the Mushriks (polytheists), grow the beard and trim the mustache." Also, Muslim narrated in the, Sahih, that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said, "A time limit has been prescribed for us for clipping the mustache and cutting the nails, that is, it should not be neglected for more than forty days and nights."

There is a difference of opinion between the *Salaf* scholars regarding if the mustache should be trimmed or shaved. For instance, Imam Malik said in his book, Al-Muwattaa, "The mustache should be trimmed until the border of the upper lip appears. One should not shave the entire mustache and mutilate himself." Ibn `Abdul `Hakam also narrated that Malik said, "One trims the mustache and grows the beard. This does not mean that one shaves the mustache. In my opinion, those who shave the mustache should be disciplined." Ibn al-Qasim also said that, imam Malik said that one should trim the mustache, but shaving it is an act of self-mutilation. Malik also said that the meaning of the Prophet's *Hadith* about trimming the mustache (*I'hfaa*, in Arabic), is that one cuts its lower end [above the lip]. Malik also stated that one should not trim the upper part of the mustache [near the nose]. He once

said, "I bear witness that it is a *Bid'ah*<sup>1</sup> to shave the mustache and believe that those who do so, should be punished with a painful beating."

Malik mentioned that when `Umar ibn al-Khattab (رَضِيَ اللهُ عَنْهُ) was concerned about a matter, he used to blow and twist his mustache.

`Umar ibn `Abdul `Aziz also said that the *Sunnah* regarding the mustache calls for trimming its lower part [off of the upper lip]. At-Ta`hawi said, "I did not find a specific text from Imam ash-Shafii about this matter, but the companions of Ash-Shafii whom we met, Al-Muzani and Ar-Rabi`, used to trim their mustaches. This indicates that they learned this from ash-Shafii, may Allah (سُبْحَانَهُ وَتَعَالَى) grant him His Mercy." He also said, "As for Abu `Hanifah, Zufar, Abu Yusuf and Muhammad, their statement is that it is better to trim the hair on the head and the mustache than clip it short." Ibn Khuwaiz Mindad, who was a follower of the *Maliki Madh-hab*<sup>2</sup>, said that ash-Shafii's way regarding trimming the mustache, is similar to Abu `Hanifah's. This is also the opinion of Abu `Umar [ibn `Abdul Barr].

Al-Athram narrated that he saw Imam Ahmad ibn `Hanbal trim his mustache so short [above the upper lip]. When Ahmad was asked about it in light of the *Sunnah*, he said, "One trims the mustache, just as the Prophet (صَلَّى اللهُ عَلَيْهِ) (وَسَلَّمَ) said,

"أَحْفُوا الشَّوَارِبَ."

'*A`hfu Ash-Shawarib*'" `Hanbal also narrated that Abu `Abdullah, Imam Ahmad ibn `Hanbal, was asked, "Should

[<sup>1</sup>] [Innovation in the religion, which is an awful act].

[<sup>2</sup>] [school of thought].

one clip his mustache short or trim it?" Imam Ahmad said, "If one trims it, there is no harm in this case, and if one cuts it, there is no harm in this case." Abu Muhammad ibn Qudamah al-Maqdisi said in his book, Al-Mughni, that one has the choice to trim the mustache or have it cut short." At-Ta`hawi narrated that al-Mughirah ibn Shu`bah (رَضِيَ اللهُ عَنْهُ) said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) cut short his mustache after placing a *Siwak* under it (under its lower part)<sup>1</sup>. This way, at-Ta`hawi asserted, trimming would not be involved<sup>2</sup>. Those who stated that cutting the mustache short takes precedence above [careful] trimming, relied on the *Hadith* that `Aishah and Abu Hurairah (رَضِيَ اللهُ عَنْهُمَا) narrated for evidence, wherein the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"عَشْرٌ مِنَ الْفِطْرَةِ."

"Ten are among the acts of *Fitrah* (tradition of the Prophets)", and mentioned clipping or cutting the mustache as being among them<sup>3</sup>.

<sup>[1]</sup>[At-Ta`hawi, a scholar of the *Hanafi Madhhab*, collected this *Hadith* in his book, Shar`h Ma`ani al-Athaar (4:230). Also, Ahmad and Abu Dawood collected this *Hadith*, which al-Albani included in his book, Sahih Sunan Abu Dawood (173), thus rendering it authentic.]

<sup>[2]</sup>[The difference here, is that one either trims the mustache carefully from all around the borders of his upper lip, or cuts short its lower end above the upper lip, with a scissors, like the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did, using the *Siwak*. Shaving the mustache completely, is an innovation in the religion, just as Imam Malik stated.]

<sup>[3]</sup>[Muslim narrated that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,=

There is also the *'Hadith* that is *Muttafaqun 'Alaih*<sup>1</sup>, wherein Abu Hurairah said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"الْفِطْرَةُ خَمْسٌ."

"Acts according to Fitrah are five", and mentioned clipping the mustache among them<sup>2</sup>.

"عَشْرٌ مِنَ الْفِطْرَةِ قَصُّ الشَّارِبِ وَإِعْفَاءُ اللَّحْيَةِ وَالسَّوَاكُ وَاسْتِنْشَاقُ الْمَاءِ وَقَصُّ الْأَظْفَارِ وَغَسْلُ الْبُرَاجِمِ وَتَنْفُ الْإِبْطِ وَحَلْقُ الْعَانَةِ وَانْتِقَاصُ الْمَاءِ قَالَ زَكَرِيَّا قَالَ مُصْعَبٌ وَنَسِيتُ الْعَاشِرَةَ إِلَّا أَنْ تَكُونَ الْمَضْمُضَةَ زَادَ قُتَيْبَةُ قَالَ وَكَيْفَ انْتِقَاصُ الْمَاءِ يَعْنِي الْاسْتِنْجَاءَ."

"Ten are the acts according to Fitrah: clipping (cutting) the moustache, letting the beard grow, using the tooth-stick (Siwak), snuffing water in the nose (while performing Ablution), cutting the nails, washing the finger joints (during Ablution), plucking the hair under the armpits, shaving the pubes and cleaning one's private parts with water." The narrator said, "I forgot the tenth, but it may have been rinsing the mouth (during Ablution)."

<sup>[1]</sup>[A *'Hadith* terminology that refers to a *'Hadith* collected in the authentic collections of Imams al-Bukhari and Muslim, the most authentic books after the Qur'an.]

<sup>[2]</sup>[Al-Bukhari and Muslim narrated that, Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"خَمْسٌ مِنَ الْفِطْرَةِ الْخِتَانُ وَالْاسْتِحْدَادُ وَتَنْفُ الْإِبْطِ وَتَقْلِيمُ الْأَظْفَارِ وَقَصُّ الشَّارِبِ."

Those who said that the mustache should be trimmed used the *Hadiths* that contain the word *I`hfaa*, which are authentic, such as the *Hadith* collected from ibn `Abbas stating that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to cut his mustache short (“Yajuzzu Sharibah”)<sup>1</sup>. At-Ta`hawi stated that this is similar in meaning to *I`hfaa*, which entails both meanings [clipping and trimming]. Al-`Alaa ibn `Abdul Ra`hman narrated that, his father said that, Abu Hurairah said (رَضِيَ اللهُ عَنْهُ), and attributed the *Hadith* to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),

"جَزُّوا الشُّوَارِبَ وَأَرْخُوا اللَّحَى."

=“Five practices are characteristics of the *Fitrah*: circumcision, shaving the pubic region, plucking the hair under the armpits, clipping the nails and cutting the moustaches short.”]

<sup>[1]</sup>[Shaikh Wahby said that al-Albani said, in, Adabu Az-Zafaf, Pg. 120, “[Yajuzzu] indicates that they made sure to cut the mustache short from above the upper lip not shaving the whole mustache. The latter contradicts the established practical *Sunnah* of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). This is why when Imam Malik was asked about those who shave the mustache. He said that they should be punished with a painful beating. He also stated that shaving the mustache is a *Bid`ah* that appeared among people. Al-Baihaqi collected this statement (1:151). Refer to, Fat`h-ul Bari, Shar`h Sahih al-Bukhari (10:285-286). This is why Malik had a full mustache and when he was asked about it, he said, ‘Zaid ibn Aslam narrated that `Amir ibn `Abdullah ibn Az-Zubair said that when `Umar got angry, he used to twist his mustache. At-Tabarani collected this *Hadith* in his book, al-Mu`jam al-Kabir (1\4\1), using an authentic chain of narration. At-Tabarani (1\329\2), Abu Zur`ah, in his book, at-Tarikh (1:46), and Al-Baihaqi narrated that five companions used to clip their mustache all around the upper lip. This *Hadith* has an authentic chain of narration, of the *Hasan* type. There is a similar *Hadith* that ibn `Asakir collected (8:520:2).]

“*Juzzu (clip) the mustache and grow the beard.*”<sup>1</sup> This also indicates *I'hfaa*, according to At-Ta'hawi. At-Ta'hawi then stated that Abu Sa'id, Abu Usaid, Rafi' ibn Khadij, Sahl ibn Sa'd, 'Abdullah ibn 'Umar, Jabir and Abu Hurairah used to trim their mustache. Ibrahim ibn Muhammad ibn 'Hatib said, “'Abdullah ibn 'Umar used to cut his mustache so short, as if plucking it.” Some added that this should be done until the fair skin [under the mustache and above the upper lip] appears.

### **The Prophet's Guidance in His Speech, Silence, Laughing and Crying**

Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was the most eloquent speaker of all of Allah's creation. His speech was sweet, comprehensive, and he had the most beautiful way with words. His words (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) captured the hearts and souls. Even his enemies had to admit to this quality.

When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) spoke, his speech was comprehensive, yet clear; if the listener chose to count its words, he could easily do so. His way of speaking was not long or uttered quickly, because in this case one would not comprehend or memorize it, nor was very slow, filled with pauses between his sentences. His guidance with regards to speech was the best guidance.

'Aishah (رَضِيَ اللهُ عَنْهَا) said, “The way of Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) talking was not continuous like the way you talk, but was clear and comprehensive. It was easy for those who heard it to memorize it.”<sup>2</sup> He used to repeat

<sup>[1]</sup>[Muslim collected this *'Hadith*].

<sup>[2]</sup>[Al-Bukhari collected this *'Hadith*, without a chain of narration. Also Muslim, Ahmad (9:24919), at-Tirmidhi (3639)=

his statements thrice, so that his words could be memorized. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) greeted someone with the *Salam*<sup>1</sup>, he repeated it thrice.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to be silent for a period of time, only speaking when it was necessary to speak. He used both corners of his mouth (used all of his mouth, not just one corner of it) to start his speech, until he ended it. He also uttered the most comprehensive, plain and clear statements<sup>2</sup>, without shortcomings, in regards to length or shortness. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not speak about matters that did not concern him. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) only spoke about things for which he hoped to gain a reward [with Allah], and when he disliked something, displeasure appeared on his face. He was neither abusive, nor loud, nor did he use foul speech. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) laughed, it was in the form of smiling. In fact, he did not laugh, but only smiled. The most he laughed was when his molars would appear. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) laughed, or smiled, at things that are met with laughter, and wondered at things that cause wonder.

There are many reasons for laughter, what we mentioned here, is one of them. The second reason, when

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=and ibn Hibban (7153) collected this *Hadith*. The narration we mentioned is that collected by at-Tirmidhi.]

<sup>[1]</sup>[saying, “As-Salamu `Alaikum wa-Ra`hmatullah”, which means, “May Allah bestow peace and mercy on you.”]

<sup>[2]</sup>[Al-Bukhari (2755) and Muslim (813) narrated that Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

”بُعِثْتُ بِجَوَامِعِ الْكَلِمِ.”

“I have been given words which are concise but comprehensive in meaning.”]

one is happy, one laughs, upon seeing or hearing what brings joy. The third type, is when one is angry, sometimes one laughs, especially when one is very angry. The reason behind laughter in this case, is that one feels amazed at what made him angry or that his stance is obviously above the stance of his adversary, and thus, his adversary is under his control. Also, one laughs while angry, so as to control one's anger and as a way of ignoring the person who angered him showing indifference to him.

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) cried, it was similar to his laughing, without exaggeration or audible sound. Likewise, he did not weep out loud. His eyes would get tearful, until they became wet and the sound of grief could be heard from his chest. He used to cry when feeling mercy for the dead or dying, for fear and compassion for his *Ummah* and for fright from Allah. He cried on hearing the Qur'an being recited for eagerness, love and respect for the Qur'an, while feeling fear and fright [from Allah]. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) cried when his son Ibrahim died. His eyes became tearful, and he felt sadness for losing Ibrahim. He said,

"تَدْمَعُ الْعَيْنُ وَيَحْزَنُ الْقَلْبُ وَلَا نَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا وَإِنَّا  
بِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ."

*"The eye gets tearful and the heart grieves, but we only say what pleases our Lord. Verily, we are sad for losing you, O, Ibrahim!"*<sup>1</sup> He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) cried for one of his daughters, when she was dying. He also cried when 'Abdullah ibn Mas'ud recited *Surat an-Nisaa*, until he reached this *Ayah* (4:41),

<sup>[1]</sup>[Al-Bukhari and Muslim collected this *'Hadith*].

﴿ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَيَّ هَؤُلَاءِ  
شَهِيدًا ﴾

(How [will it be] then, when We bring from each nation a witness and We bring you [O Muhammad ﷺ] as a witness against these people?} <sup>1</sup> He cried when `Uthman ibn Madh`un (رضي الله عنه) died. He (صلى الله عليه وسلم) cried when the sun eclipsed, performed the eclipse prayer, *Salatu al-Kusuf*, and cried while praying and invoking Allah,

"رَبِّ أَلَمْ تَعِدْنِي أَنْ لَا تُعَذِّبُهُمْ وَأَنَا فِيهِمْ أَلَمْ تَعِدْنِي أَنْ لَا  
تُعَذِّبُهُمْ وَهُمْ يَسْتَغْفِرُونَ وَنَحْنُ نَسْتَغْفِرُكَ."

"O, my Lord! Have You not promised me that You shall not punish them, while I am still among them? [Have You not promised me that You shall not punish them,] while they still invoke You for forgiveness? Here we are, invoking You for forgiveness."<sup>2</sup> The Prophet (صلى الله عليه وسلم) cried, when he sat at the grave of one of his daughters<sup>3</sup>. He also cried during his night prayers.

<sup>[1]</sup>[Al-Bukhari and Muslim collected this `Hadith].

<sup>[2]</sup>[Ahmad and Abu Dawood collected this `Hadith; al-Albani rendered it authentic in, *Sahih Sunan Abu Dawood* (1055)].

<sup>[3]</sup>[Al-Bukhari collected a `Hadith in this meaning from Anas ibn Malik, who said, "We were (in the funeral procession) of one of the daughters of the Prophet (صلى الله عليه وسلم) and he was sitting by the side of the grave. I saw his eyes shedding tears. He said, 'Is there anyone among you who did not have sexual relations with his wife last night?' Abu Tal`hah replied in the affirmative. The Prophet (صلى الله عليه وسلم) told him to get down in the grave, and Abu Tal`hah got down in her grave (to place the body inside)."]

There are several types of crying, one of them is for feeling pity and mercy. The second type is for fear and fright. The third type is for love and eagerness. The fourth is for rejoicing and happiness. The fifth is for grief, when one receives news of an affliction that he could not bear.

The sixth is for sadness. The difference between crying for sadness and crying for fear is that the former occurs because of what has transpired, such as an affliction that touched one or losing a loved person or item. Crying for fear comes on account of an affliction that might happen in the future. The difference between crying for happiness and elation and crying for grief is that the tear of happiness is cool, coming from a heart full of joy. In contrast, the tear of grief is hot and comes out of a sad heart.

The seventh type of crying is crying for cowardice and feebleness. The eighth type is crying to show off, when the eye is tearful, but the heart feels hardness. In this case, one is showing grief and concealing a hard heart.

The ninth type of crying is when people are hired to, such as hiring a woman, *Na-i`hah* or wailer, to weep for money. `Umar ibn al-Khattab (رضي الله عنه) described a woman who does this, saying, “She sells her tears and pretends to grieve for someone else’s loss.” The tenth, crying for a matter that other people are crying for, so that one shares in their loss. In this case, one cries for seeing other people grieve for an affliction and tries to cry with them, even if he did not know what made them cry; he merely cries for their crying.

In Arabic, crying with tears, without weeping, is called, ‘*Buka`*’, while crying accompanied by weeping, is called, ‘*Bukaa* (a long ‘a’ at the end)’. Fake crying, is called, ‘*Tabaki*’. There are two types of *Tabaki*, one that

brings softness to the heart and fear from Allah, not to show off or gain fame (for being humble). This is the good type of *Tabaki*. The second and chastised type of *Tabaki* is what is done for the sake of creation. `Umar ibn al-Khattab said to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), when he saw him and Abu Bakr crying about the matter of the pagan prisoners during the Battle of *Badr*, “Tell me, what made you cry, O, Allah’s Messenger? If I find crying easy for me, I will cry. Otherwise, I will pretend to cry to share your grief.”<sup>1</sup> The

<sup>[1]</sup>[Muslim narrated in the, Sahih, that the Muslims killed seventy pagans from Quraish and captured seventy during the battle of *Badr*. The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to Abu Bakr and `Umar, “*What is your opinion about these captives?*” Abu Bakr said, “They are our kith and kin. I think you should release them after getting a ransom from them. This will be a source of strength for us against the infidels. Also, it is quite possible that Allah may guide them to Islam.” The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “*What is your opinion, O, ibn Al-Khattab?*” `Umar said, “O, Messenger of Allah! I do not hold the same opinion as Abu Bakr. I am of the opinion that you should hand them over to us so that we may cut off their heads. Hand over `Aqil to `Ali that he may cut off his head, and hand over such and such relative to me that I may cut off his head. They are leaders of the disbelievers and veterans among them.”

`Umar said, “The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) approved the opinion of Abu Bakr and did not approve what I said. The next day when I came to the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), I found that both he and Abu Bakr were sitting shedding tears. I said, ‘O, Messenger of Allah, why are you and your Companion shedding tears? Tell me the reason, for I will weep, if not, I will at least pretend to weep in sympathy with you.’ The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘*I weep for what could have happened to your companions for taking ransom (from the prisoners). I was shown the torture to which they would have been subjected. It was brought to me as close as this tree* [He pointed to a tree close to him].” Then Allah revealed the verse,=

Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not disagree with `Umar. This prompted some of the *Salaf* scholars to say, "Cry for fear of Allah. If you do not find the ability to cry in you, then pretend to cry."

### The Guidance of the Prophet in the Way He Gave Speeches

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave speeches while standing on the ground, on the *Minbar* (pulpit) and while riding his camel, whether or not the camel was male or female. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave speeches, his eyes would turn red, his voice would become loud and he would become angry, as if he was a Warner, announcing an invading army and saying to his people, "The invaders will attack in the morning or the evening." He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say,

"بِعَثُّ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ."

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﴿ مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الْأَرْضِ ﴾ =

(It is not befitting for a prophet that he should take prisoners until the force of the disbelievers has been crushed...), to the end of the verse,

﴿ فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا ﴾

(So eat you the spoils of war, [it is] lawful and pure)[8:67-69].  
So, Allah made booty lawful for them.]

“As for the Last Hour, I was sent like these two”, and he pointed with his index and middle fingers [Al-Bukhari]. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say,

“أَمَّا بَعْدُ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرَ الْهُدَى هُدَى  
مُحَمَّدٍ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ بَدْعَةٍ ضَلَالَةٌ.”

“*Amma ba`du* (afterwards, here is what I want to say). Surely, the best speech is Allah’s Book and the best guidance is the guidance of Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Verily, the worst matters are matters of innovations (in the religion, the *Bid`ah*), and every *Bid`ah* is a *Dhalalah* (sin, or heresy).”<sup>1</sup>

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave a speech, he started it by praising and thanking Allah. As for the statement some scholars of *Fiqh*<sup>2</sup> utter, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to start the *Istisqa*<sup>3</sup> Prayer by invoking Allah (سُبْحَانَهُ وَتَعَالَى) for forgiveness and the speeches of the two `Eeds<sup>4</sup> by reciting *Takbir*<sup>5</sup>, they have no established *Sunnah* collected from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that supports their statement. To the contrary, the Prophet’s practical *Sunnah* does not support their statements, because he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to start his speeches by thanking and praising Allah.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to stand up while

[1][Muslim collected this `Hadith].

[2][Islamic Jurisprudence].

[3][Invoking Allah for rain].

[4][Islamic days of festival].

[5][By saying, “*Allahu Akbar* (Allah is the Great)”].

giving *Khutbah* (speech). There is a *Mursal*<sup>1</sup> statement collected from `Ata that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ascended the pulpit, he faced the people and said,

"السَّلَامُ عَلَيْكُمْ."

"*As-Salamu `Alaikum* (peace be to you)."<sup>2</sup> Ash-Shi`bi added that Abu Bakr and Umar used to do the same<sup>3</sup>. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to end his *Khutbah*, by invoking Allah (سُبْحَانَهُ وَتَعَالَى) for forgiveness. He would often recite parts of the Qur'an within his speech. For instance, Muslim narrated in his, Sahih, that Um Hisham Bint `Harithah said, "I only learned *Surat*,

﴿ ق وَالْقُرْآنِ الْمَجِيدِ ﴾

(*Qâf*. By the Glorious Qur'ân<sup>4</sup>), from the Prophet's tongue; he used to recite it every *Jumu`ah* (Friday), while standing on the pulpit and addressing the people."

[<sup>1</sup>] `Ata was not among the companions, so the name of the companion who narrated this `Hadith from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is missing].

[<sup>2</sup>] [Abdul Razzaq (5281) collected this `Hadith in, al-Musannaf; Shaikh Wahby said that al-Albani included it in his book, Silsilat al-A`hadith as-Sahihah (5:107). Also, ibn Majah (1109) collected a `Hadith in this meaning from Jabir ibn Abdullah (رَضِيَ اللهُ عَنْهُ); Shaikh Wahby said that al-Albani included it in his book, Silsilat al-A`hadith as-Sahihah (2076)].

[<sup>3</sup>] [Shaikh Wahby said, "Refer to, al-Musannaf, by ibn Abi Shaibah (2:114), and, al-Ajwibah an-Nafi`ah, by al-Albani (Pg. 58)"]].

[<sup>4</sup>] [[*Surah* 50]. These letters (*Qâf*, etc.) are one of the miracles of the Qur'an, and none but Allâh (Alone) knows their meanings].

The Prophet's speeches contained Allah's praise and glorification, by mentioning His Favors and the Attributes of His Perfect Being, Worthy of all praise. He used to teach the fundamentals of Islam, mention Paradise, Hellfire and Resurrection, enjoin fear of Allah (سُبْحَانَهُ وَتَعَالَى) and mention the paths that earn one His Anger or Pleasure. These were the subjects entailed in the Prophet's speeches. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say, in his speeches,

"أَيُّهَا النَّاسُ إِنَّكُمْ لَنْ تُطِيقُوا أَوْ لَنْ تَفْعَلُوا كُلَّ مَا أُمِرْتُمْ بِهِ  
وَلَكِنْ سَدِّدُوا وَأَبْشُرُوا."

"O, people! You cannot implement all of what you were commanded. Therefore, strive hard (do correct actions) and receive the glad tidings."<sup>1</sup> He used to address issues that suited the needs and that would benefit those listening to his speeches. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) always started his *Khutbah* by praising Allah (سُبْحَانَهُ وَتَعَالَى) and reciting the *Two Testimonials*, mentioning his own name while reciting them<sup>2</sup>. He used to say,

"كُلُّ خُطْبَةٍ لَيْسَ فِيهَا تَشْهَدُ فَهِيَ كَالْيَدِ الْجَذْمَاءِ."

<sup>[1]</sup>[Ahmad ibn `Hanbal collected this authentic `Hadith in his book, al-Musnad. Also, Abu Dawood collected this `Hadith, in his, Sunan; refer to Sahih Sunan Abu Dawood (971)].

<sup>[2]</sup>[*The Two Testimonials*, or *ash-Shahadatan*, is in reference to the statement of *Tau`hid*, announcing that there is no deity worthy of worship, except Allah, and that Muhammad is Allah's slave and Messenger. When one declares the *Shahadatan*, he becomes a Muslim, earning all the rights of Muslims and having to abide by the implications of these *Testimonials* and the laws of Islam.]

“Every *Khutbah* that does not start with the *Tashahhud* (Two Testimonials), is like the leprous hand.”<sup>1</sup>

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not have a police sergeant who would march before him, when he went out of his house [to give the *Khutbah*], nor would wear special attire, with a shawl and a special collar, like the speakers in the present times. His pulpit (*Minbar*) had three steps and when he ascended it, he faced the people [greeted them with the *Salam*, sat down] and then the *Mu-adh-dhin*<sup>2</sup> called the *Adhan*, only, without adding anything to the *Adhan*, either before or after. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) started the *Khutbah*, neither the *Mu-adh-dhin*, nor any other person, would speak.

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up to give his *Khutbah*, he would lean on his staff, while standing on the *Minbar*, according to Abu Dawood who collected this statement from ibn Shihab<sup>3</sup>. The three Caliphs after the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)<sup>4</sup> used to imitate this practice. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not hold a sword, while giving the *Khutbah*, but sometimes supported himself with a spear. Many ignorant people think that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) held the sword, while giving speeches, to indicate that Islam rose by the sword. This is utter ignorance refuted on two accounts. First, the practice established through authentic narrations indicates that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to lean on a staff or a spear. Second, the religion

<sup>[1]</sup>[Ahmad, Abu Dawood and at-Tirmidhi collected this authentic *Hadith*; refer to, *Sahih Sunan Abu Dawood* (971)].

<sup>[2]</sup>[Who calls the, *Adhan*, meaning, ‘call to prayer’].

<sup>[3]</sup>[*Sahih Sunan Abu Dawood* (971), by al-Albani].

<sup>[4]</sup>[Abu Bakr ibn Abi Qu`hafah, `Umar ibn al-Khattab and `Uthman ibn `Affan (رَضِيَ اللهُ عَنْهُمْ).]

started and spread through the revelation, but the sword was used to crush the people of *Shirk* (Polytheism) and misguidance [who stood in the face of spreading Allah's Islamic Monotheism]. The Prophet's city, Madinah, where he used to deliver the *Khutbah*, was conquered with the Qur'an, not with the sword.

While giving the *Khutbah*, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to attend to any emergencies that may have arose, and then continue the speech. Once, when he was delivering the *Khutbah*, al-'Hasan and al-'Husain<sup>1</sup> came, while wearing red shirts and tripping, as they walked. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stopped his speech, went down from the pulpit, held them and then went up onto the pulpit. He then said,

"صَدَقَ اللهُ الْعَظِيمُ ﴿ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ﴾ رَأَيْتُ  
هَذَيْنِ يَعْثُرَانِ فِي قَمِيصَيْهِمَا، فَلَمْ أَصْبِرْ حَتَّى قَطَعْتُ كَلَامِي  
فَحَمَلْتُهُمَا."

"Allah said the truth, (And know that your possessions and your children are but a trial)<sup>2</sup> I saw these two wearing shirts and tripping and could not wait, so I stopped my speech and held them."<sup>3</sup> Once, Sulaik al-Ghatafani came,

<sup>[1]</sup>[The two sons of Ali ibn Abi Talib, the Prophet's paternal cousin and Fatimah, the Prophet's youngest and beloved daughter].

<sup>[2]</sup>[64:15]

<sup>[3]</sup>[Ahmad, Abu Dawood, at-Tirmidhi, an-Nasai and ibn Majah collected this *Hadith*. Shaikh Wahby said that al-Albani included this authentic *Hadith* in, Sahih Sunan an-Nasai (1340 & 1494)].

while the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was delivering the *Khutbah*, and sat down. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"يَا سُلَيْكُ قُمْ فَارْكَعْ رَكَعَتَيْنِ وَتَجَوَّزْ فِيهِمَا."

"O, Sulaik! Stand up, perform two *Rak`ah*<sup>1</sup> and make them brief." He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then said, while standing on the *Minbar*,

"إِذَا جَاءَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ فَلْيَرْكَعْ رَكَعَتَيْنِ  
وَلْيَتَجَوَّزْ فِيهِمَا."

"When one of you comes for *Jumu`ah* while the Imam is delivering the *Khutbah*, let him perform a two *Rak`ah* prayer and make them brief."<sup>2</sup>

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sometimes made his *Khutbah* short, and sometimes long, according to need. His *Khutbah* that pertained to certain incidents or emergencies used to be longer than his regular *Khutbah*. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to give women a separate sermon speech (*Khutbah*) during `Eeds (Islamic festivals), encouraging them to give away charity<sup>3</sup>. Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge.

[<sup>1</sup>] [For *Ta`hiyyat al-Masjid*; this indicates that it is necessary to perform a two *Rak`ah* prayer, when one enters the *Masjid* and before he sits down].

[<sup>2</sup>] [Imam al-Bukhari and Imam Muslim collected this authentic *Hadith*].

[<sup>3</sup>] [Al-Bukhari and Muslim narrated that Jabir ibn `Abdullah (رَضِيَ اللهُ عَنْهُ) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up to offer the prayer of *Eed al-Fitr* (which is offered after fasting ends, after=

## The Prophet's Guidance in the Acts of Worship

### *Wudhu* (Ablution الْوُضُوءُ)

Usually, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to perform *Wudhu* (washing up for prayer) for every prayer, and sometimes performed several prayers with one *Wudhu*<sup>1</sup>. For *Wudhu*, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sometimes used a *Mudd*<sup>2</sup> of water, or two thirds of a *Mudd* or a little more. He used to pour water slowly and warned his *Ummah* against the excessive use of water. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stated that there will be those among his *Ummah* who will transgress the limits with regards to *Tuhur*<sup>3</sup>. He used to repeat washing

=the end of the lunar month of *Ramadhan*). He first offered the prayer and then delivered the *Khutbah*. After finishing it, he went down towards the women and advised them, while he was leaning on Bilal's hand. Bilal was spreading out his garment where the women were placing their alms.”]

<sup>[1]</sup>[Muslim reported that Buraidah ibn al-`Haseeb (رَضِيَ اللهُ عَنْهُ) said that the Prophet, peace be upon him, offered prayers with one Ablution on the day of [Makkah's] Conquest and wiped over the socks. `Umar (رَضِيَ اللهُ عَنْهُ) remarked, “Today, you did a thing that you have not been accustomed to before.” The Prophet, peace be upon him, said, “O, `Umar, I have done that on purpose.”]

<sup>[2]</sup>[‘Mudd’, means, two (or three) handfuls, with both hands joined together and filled with water; it is equal to two-thirds of a cup. Al-Bukhari and Muslim narrated that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to take a bath with one *Sa`* up to five *Mudds* (1 *Sa`* = 3 *Mudds*) of water and used to perform Ablution with one *Mudd* of water.]

<sup>[3]</sup>[Ahmad and Abu Dawood collected a *Hadith* in this meaning from `Abdullah ibn al-Mughaffal (رَضِيَ اللهُ عَنْهُ) who reported it from Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Refer to, Sahih Sunan Abu Dawood (87). ‘Tuhur’, pertains to one's purifying himself by taking Ablution (*Wudhu*) or a bath (*Ghusl*).]

the limbs, washed in *Wudhu*, once each<sup>1</sup>, or twice each<sup>2</sup>, or thrice each<sup>3</sup>. He sometimes washed some limbs twice and the other limbs thrice each, in the same *Wudhu*<sup>4</sup>. He used to rinse his mouth and sniff water up his nostrils all in one or two or three handfuls of water. He used to rinse his mouth and nose by using half a handful for his mouth and the other half for his nose. This is obviously the only thing to do when one uses only a handful of water to wash the mouth and the nose, unlike when one uses two or three handfuls. The Two Sahihs, Al-Bukhari and Muslim, narrated that `Abdullah ibn Zaid said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) rinsed his mouth and cleaned his nose [by putting water in it and then blowing it out] with one handful; he repeated it thrice. This is the most authentic narration regarding rinsing the mouth and cleaning the nose [while performing *Wudhu*]. There is no authentic *Hadith* that states that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) rinsed his mouth and nose with separate handfuls. There is a *Hadith* that states otherwise, collected from Tal'hah ibn Musarrif who said, that his father said that, his grandfather saw the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) separating between the handfuls he used to clean the mouth and the nose. This *Hadith* was only collected through a chain of narration containing

[1][As al-Bukhari narrated from `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُمَا), about the description of the Prophet's Ablution].

[2][As al-Bukhari narrated from `Abdullah ibn Zaid (رَضِيَ اللهُ عَنْهُ), about the description of the Prophet's Ablution].

[3][As al-Bukhari and Muslim narrated from `Uthman ibn `Affan (رَضِيَ اللهُ عَنْهُ), about the description of the Prophet's Ablution].

[4][As al-Bukhari and Muslim narrated from Abdullah ibn Zaid (رَضِيَ اللهُ عَنْهُ), about the description of the Prophet's Ablution].

Tal`hah, his father and his grandfather, who was not among the companions<sup>1</sup>.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used his right hand to hold the water to inhale and his left hand to discard it. He used to wipe over *his entire head*, sometimes starting at the front all the way until the end, and back to front<sup>2</sup>. This is how we should understand the `Hadith that states that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wiped over his head twice, because he did not wipe over his head more than once. And even when he repeated washing other *Wudhu* parts, he would wipe over his head only once. This is the clear *Sunnah* that he practiced, and there is no evidence to indicate otherwise<sup>3</sup>. The texts that indicate otherwise are either vague, even though authentic, such as when a companion says that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) washed thrice in *Wudhu*, or that he wiped over his head twice<sup>4</sup>. Or, the `Hadiths about this matter are clear and direct, but not authentic. For instance,

[<sup>1</sup>] [Abu Dawood (1039) collected this weak Hadith; Shaikh Wahby said, "Refer to, Da'eef Sunan Abu Dawood (24)," by al-Albani].

[<sup>2</sup>] [As al-Bukhari and Muslim narrated from Abdullah ibn Zaid (رَضِيَ اللهُ عَنْهُ), about the description of the Prophet's Ablution].

[<sup>3</sup>] [Al-Albani said that, contrary to what ibn al-Qayyim said here, Abu Dawood narrated, using two acceptable chains of narration, from the `Hasan grade, from `Uthman ibn `Affan, and a third `Hasan narration, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wiped thrice over his head. Refer to, Sahih Sunan Abu Dawood (95 & 98), and, Tamamu al-Minnah fi-t-Ta`liqi `Ala Fiqhi as-Sunnah, by al-Albani, Pg. 91. Also, refer to the statement of Imam ibn `Hajar al-`Asqalani in his book, Fat`h al-Bari, Shar`h Sahih al-Bukhari.]

[<sup>4</sup>] [Ibn al-Qayyim means that, when the companion says that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) washed his *Wudhu* parts thrice, he means most of them, excluding the head. Ibn al-Qayyim mistakenly contented that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) only wiped once over his head.]

there is the *Hadith* that ibn (son of) al-Bailamani collected from his father, from `Umar, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “He who performs *Wudhu* and washes his hands thrice...”, until he said, “and wiped over his head thrice.”<sup>1</sup> This *Hadith* is not authentic, because ibn al-Bailamani and his father were weak regarding narrating *Hadith*, even though the father was better than the son in this regard. Also, there is the *Hadith* from `Uthman that Abu Dawood collected, which states that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wiped over his head thrice. Abu Dawood commented that the authentic *Hadiths* collected from `Uthman ibn `Affan indicate that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wiped over his head only once.

Furthermore, there is no authentic narration indicating that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) only wiped over a part of his head. When he wore his *Emamah*, turban, and would start wiping over [the end of] his forehead, he would continue over the *Emamah*<sup>2</sup>. There is a *Hadith* that Abu Dawood collected from Anas, who said, “I saw Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performing *Wudhu* while wearing a *Qitri Emamah* (from *Qatar*, a province of *Bahrain* at that time). He inserted his hand beneath the *Emamah* and wiped the front side of his head and did not unwrap the *Emamah*.”<sup>3</sup> Anas meant that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not unwrap his turban so as to wipe his entire head, not that the Prophet did not continue wiping over the *Emamah* [which covered the rest of his head]; this was confirmed by

<sup>[1]</sup>[Ad-Daraqutni collected this Hadith in his, Sunan (1:92-93)].

<sup>[2]</sup>[Muslim narrated that, al-Mughirah ibn Shu`bah (رَضِيَ اللهُ عَنْهُ) reported that, Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wiped over his socks and over his forehead and over his turban.]

<sup>[3]</sup>[Abu Dawood (147) collected this Hadith, which is weak; refer to Da’eef Sunan Abu Dawood (25), by al-Albani].

al-Mughirah ibn Shu`bah and other companions. Therefore, the fact that Anas did not state [that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)] continued wiping over his turban] does not mean that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not do so.

Every time the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed *Wudhu*, he rinsed his mouth and nose, and not once did he refrain from rinsing them. Also, not even once did he contradict the order of the *Wudhu*, or not continue *Wudhu*, stopping between one limb and the next<sup>1</sup>. Sometimes, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to wipe over his head, sometimes over his turban, when he was wearing it, and sometimes over the turban and the forehead. He did not just wipe over his forehead [when he was wearing a turban or otherwise], as we stated.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) washed his feet, if he was not wearing a *Khuff* (leather socks) or socks, and wiped over them if his feet were in the *Khuff* or the socks<sup>2</sup>. He

<sup>[1]</sup>[Shaikh Wahby said that al-Albani said in, Tamamu al-Minnah fi-t-Ta`liqi `Ala Fiqhi as-Sunnah, Pg. 88, "Ahmad and Abu Dawood, through a chain of narration containing Ahmad, narrated that al-Miqdam ibn Ma`di Karib said, 'Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was brought water for *Wudhu*. He washed his palms thrice, then his face thrice, then his arms thrice. He then rinsed his mouth and nose thrice. He next wiped over his head and ears, inside out and outside in. He next washed his feet thrice.' This *Hadith* has an authentic chain of narration. Ash-Shaukani stated that this *Hadith* has an acceptable (*Sali'h*) chain of narration. Adh-Dhiyaa, in his book, al-Mukhtarah, also collected this *Hadith*, which indicates that following the order in *Wudhu* is not obligatory. Also, I might add, an-Nawawi and al-`Hafidh ibn `Hajar al-`Asqalani stated that this *Hadith* has an authentic chain of narration, of the '*Hasan* grade.'"]

<sup>[2]</sup>[As we stated concerning the *Khuff*, relying on the '*Hadith* that Muslim collected from al-Mughirah ibn Shu`bah (رَضِيَ اللهُ عَنْهُ). Also, Abu Dawood narrated a '*Hadith* (no. 159) from al=

used to wipe his ears after his head, the inside and the outside of the ear<sup>1</sup>. There is no authentic *Hadith* that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used new water to clean his ears [rather than using whatever remained on his hands from wiping over the head]. There is an authentic narration that `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمَا) did so<sup>2</sup>. Also, there is no authentic *Hadith* that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ever wiped over his neck [while performing *Wudhu*], or that he recited any words, other than reciting *Tasmiyah*<sup>3</sup>. All narrations of *Hadith* that mention types of invocation the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said while taking *Wudhu* are fake; the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not say any of them or taught it to any among his *Ummah*. Only mentioning Allah's Name on

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=Mughirah ibn Shu`bah, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wiped over his socks. Refer to, Nasbu ar-Rayah, by Imam az-Zaila`ii, (1:183-186)].

[<sup>1</sup>Abu Dawood (105), at-Tirmidhi (34) and ibn Majah (433) collected an authentic *Hadith* in this meaning; refer to, Sahih Sunan Abu Dawood (123), by al-Albani and the *Ta`hqiq* Shaikh Wahby did on, Zad-ul Ma`ad].

[<sup>2</sup>Shaikh `Irfan said that Imam Malik ibn Anas collected a *Hadith* in this meaning in his book, al-Muwattaa (69)].

[<sup>3</sup>Reciting the *Tasmiyah*, invoking Allah's Name by saying, 'Bismillah', on taking *Wudhu*, is necessary. Abu Dawood (Sahih Sunan Abu Dawood (90)) narrated that, Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لا صلاة لمن لا وضوء له ولا وضوء لمن لم يذكر اسم الله تعالى  
عليه."

"There is no prayer for one who does not have *Wudhu*, nor *Wudhu* for one who did not invoke Allah's Name on taking it." Refer to, Tamamu al-Minnah fi-t-Ta`liqi `Ala Fiqhi as-Sunnah, by al-Albani, Pg., 89.]

taking *Wudhu* was legislated, and also saying these words after finishing the *Wudhu*,

"أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ."

"*Ash-hadu an la ilaha illallahu wahdahu la sharika lah, wa-ash-hadu anna muhammadan `abduhu warasuluh. Allahumma ij`alni mina-t-tawwabina wa-j`alni mina-l-mutataahirin.* (I bear witness that none has the right to be worshipped, except Allah Alone, without partners, and that Muhammad is His slave and Apostle. O, Allah, make me among those who often repent [to You] and those who often perform *Tuhur* (purify themselves).)"<sup>1</sup> In another *Hadith* that an-Nasaii collected in his, *Sunan*<sup>2</sup>, one could invoke Allah (سُبْحَانَهُ وَتَعَالَى) after finishing *Wudhu*, by the following words,

"سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ."

<sup>[1]</sup>[Refer to, *Sahih Sunan at-Tirmidhi* (48), by al-Albani, and also to, *Sahih Muslim*, for a similar *Hadith*].

<sup>[2]</sup>[Shaikh Wahby said that an-Nasaii did not collect this *Hadith* in his, *Sunan*, but rather, in his book, *Amalu al-Yaumi wa-l-Lailah* (81); refer to, *Silsilat al-Ahadith as-Sahihah* (2333), by al-Albani].

“*Sub`hanaka allahumma wa-bi`hamdika, ash-hadu an la ilaha illa ant, astaghfiruka wa-atubu ilaik.* (All praise is due to You, O, Allah, and all thanks. I bear witness that none has the right to be worshipped, except You; I beg You for Your forgiveness and repent to You.)”

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not say in the beginning of *Wudhu* that he intended to remove the *Hadath*<sup>1</sup> or that he intends to make himself eligible for prayer. Neither he, nor any of his companions uttered such words, not a single sound. There is neither authentic nor weak *Hadith* that support such practice, nor did the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) exceed washing three times [while taking *Wudhu*]. Also, he never washed above the elbows or the ankles [*washing the elbows and the ankles is required in Wudhu*]. Abu Hurairah (رَضِيَ اللهُ عَنْهُ) used to do so, but it was his way of explaining the *Hadith* about lengthening the *Ghurrah*<sup>2</sup>.

[1][When one needs to perform *Wudhu*, so that he is permitted to pray].

[2][Al-Bukhari narrated that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ."

“*On the Day of Resurrection, my followers will be called, ‘Al-Ghurr-ul-Mu`hajjalun’, from the trace of Ablution.*” Further, Muslim narrated these *Hadiths* from Abu Hurairah. Nu`aim ibn `Abdullah reported that he saw Abu Hurairah perform Ablution, by washing his face and then his hands up to the arms. He next washed his feet and reached up to the shanks, and then said, “I heard Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say,

"إِنَّ أُمَّتِي يَأْتُونَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ."

As for the *Hadith* where Abu Hurairah described the Prophet's *Wudhu*, by washing his hands up to the upper arms and his feet up to the shanks, it means that the elbow and the ankles are parts washed during *Wudhu*. It does not

=*'My people will come with bright faces, hands and feet, on account of the marks of Ablution.'* (The next words are not a part of the *Hadith*, but the words of one of the narrators:) Therefore, he who can increase the luster of his forehead (and that of his hands and legs) should do so." Also, Abu Hurairah reported, "Verily Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"إِنَّ حَوْضِي أَبْعَدُ مِنْ أَيْلَةَ مِنْ عَدَنٍ لَهُوَ أَشَدُّ بَيَاضًا مِنَ الثَّلْجِ وَأَحْلَى  
مِنَ الْعَسَلِ بِاللَّبَنِ وَلَا نَيْتَهُ أَكْثَرُ مِنْ عَدَدِ النُّجُومِ وَإِنِّي لِأَصُدُّ النَّاسَ عَنْهُ  
كَمَا يَصُدُّ الرَّجُلُ إِبِلَ النَّاسِ عَنْ حَوْضِهِ" قَالُوا: يَا رَسُولَ اللَّهِ أَتَعْرِفُنَا  
يَوْمَئِذٍ قَالَ: "نَعَمْ لَكُمْ سِيمًا لَيْسَتْ لِأَحَدٍ مِنَ الْأُمَّمِ تَرِدُونَ عَلَيَّ غُرًّا  
مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ."

*'My Haudh (pool of Paradise water) has its dimensions wider than the distance between Ailah (Jerusalem) and Aden. Its water is whiter than ice and sweeter than the honey diluted with milk, and its cups are more numerous than the numbers of the stars. Verily I shall prevent the (faithless) people therefrom, just as a man prevents the camels of the people from his fountain.'* They said, 'O, Messenger of Allah, will you recognize us on that Day?' He said, 'Yes, you will have distinctive marks which nobody among the peoples (except you) will have; you would come to me with blazing forehead and bright hands and feet on account of the traces of Ablution.'"]

mean that it is legislated to include the upper part of the arms and legs in *Wudhu*<sup>1</sup>.

It was not the Prophet's practice to dry his limbs after performing *Wudhu*; there is no authentic *Hadith* indicating he did so. Rather, the authentic *Hadiths* indicate otherwise<sup>2</sup>.

There are two *Hadiths*, one from `Aishah (رَضِيَ اللهُ عَنْهَا), by which she stated the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a cloth which he used to dry himself off with after taking *Wudhu*<sup>3</sup>. The second *Hadith* was collected from Mu`adh

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[1][Or, it reflects Abu Hurairah's explanation of the *Hadiths* about *al-Gurr al-Mu`hajjalun*. Muslim narrated that Abu `Hazim said, "I was standing behind Abu Hurairah, while he was performing *Wudhu* for prayer. He extended washing his hand up to his armpit. I said to him, 'O, Abu Hurairah! What is this *Wudhu*?' He said, 'O, the tribe of Farrukh, you are here! If I knew that you were here, I would have never performed *Wudhu* like this. I heard my Friend (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say,

"تَبْلُغُ حَلِيَّةُ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوُضُوءُ."

'The believer's adornment will reach the places where *Wudhu* reaches.'"]

[2][Al-Bukhari narrated that Maimunah Bint al-`Hairth (رَضِيَ اللهُ عَنْهَا), the Prophet's wife, said, "I placed water for the bath of the Prophet and he poured water with his right hand on his left and washed them. Then he washed his private parts and rubbed his hands on the ground, washed them with water, rinsed his mouth and washed his nose by putting water in it and blowing it out. He next washed his face and poured water on his head. He withdrew from that place and washed his feet. A piece of cloth (towel) was given to him but he did not use it."]

[3][At-Tirmidhi (48) collected this *Hadith*. Shaikh Wahby said that al-Albani rendered this *Hadith* of the *Hasan* grade, in his=

ibn Jabal (رَضِيَ اللهُ عَنْهُ) stating that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to dry his face with his garment, after he finished *Wudhu*<sup>1</sup>. These two *Hadiths* are weak, and thus cannot be used as evidence. The first *Hadith* contains Sulaiman ibn Arqam in its chain of narration, and he is a *Matruk*<sup>2</sup>. The second contains `Abdul Ra`hman ibn Ziad ibn An`am al-Afriqi, who was weak in *Hadith*. At-Tirmidhi stated that there is no authentic *Hadith* from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) about this practice.

It was not the Prophet's guidance that someone would pour water for him every time he took *Wudhu*. He would sometimes do that himself and sometimes others would pour water for him, for a reason. The, Two Sahihs, narrated that al-Mughirah ibn Shu`bah (رَضِيَ اللهُ عَنْهُ) stated that he poured water for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), when he performed *Wudhu* during a trip.

Sometimes, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to run his wet hand through his beard during *Wudhu*, in what is called, '*Takhliil*'. There is a difference of opinion among the scholars regarding this subject. For example, at-Tirmidhi and other scholars stated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to do *Takhliil* to his beard<sup>3</sup>, while Imams

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=books, Sahih al-Jami` (4830), and, Silsilat al-Ahadith as-Sahihah (2099)].

<sup>[1]</sup>[At-Tirmidhi (49) collected this weak *Hadith* ; refer to, Dha`eef Sunan at-Tirmidhi (8), by al-Albani].

<sup>[2]</sup>[The scholars of *Hadith* did not accept his narrations of *Hadith*, because he was very weak].

<sup>[3]</sup>[At-Tirmidhi (31) and ibn Majah (430) collected a *Hadith* in this meaning; refer to Sahih Sunan at-Tirmidhi (28). Abu Dawood (Sahih Sunan Abu Dawood (132)), collected a *Hadith* from Anas, in which he reported that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made *Wudhu*, he used to take a handful of water and insert his hand under his jawbone and inside his beard, for *Takhliil*. =

Ahmad and Abu Zur`ah stated that there is no authentic *Hadith* affirming this practice.

Likewise, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not often wash between his toes, for *Takhlil*. The, Sunan, collection of *Hadith* state that al-Mustaurid ibn Shaddad said, "I saw the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) washing between his toes, when he took *Wudhu*, using his little finger (*Khunsur*)."<sup>1</sup> If this *Hadith* is rendered authentic, it only indicates that sometimes, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to wash between his toes. This is why the companions, like `Uthman, `Ali,

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=The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then said, "*This is what my Lord, the Exalted and Most Honored, ordered me to do.*" This *Hadith* prompted several scholars of *Hadith* and *Sunnah*, such as Is`haq, Abu Thaur, ash-Shaukani and al-Albani, to state that it is necessary to do *Takhlil*. Refer to, Tamamu al-Minnah fit-Ta`liqi `ala Fiqhi as-Sunnah, by al-Albani, Pg. 93.]

<sup>[1]</sup>[Shaikh `Irfan said that Ahmad (6:18038), Abu Dawood (148), at-Tirmidhi (40) and ibn Majah (446) collected this *Hadith*, which al-Albani rendered authentic. This is why al-Albani included this *Hadith* in his book, Sahih Sunan at-Tirmidhi (37), which contains the authentic *Hadiths* included in, Sunan at-Tirmidhi. Shaikh Wahby said that Abu Dawood (Sahih Sunan Abu Dawood (129)) reported that Laqit ibn Sabrah (رَضِيَ اللهُ عَنْهُ) narrated a *Hadith* in which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"أَسْبِغِ الْوُضُوءَ وَخَلِّلْ بَيْنَ الْأَصَابِعِ وَبَالَغْ فِي الْأَسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا."

"Perform *Wudhu* properly, do *Takhlil* between the toes and exaggerate in rinsing your nose, unless you are fasting." This *Hadith* indicates that it is necessary, *Wajib*, for Muslims to do *Takhlil* between the toes, while taking *Wudhu*; refer to, as-Sail al-Jarrar (1:81), by Imam ash-Shaukani, and, Tamamu al-Minnah fit-Ta`liqi `ala Fiqhi as-Sunnah, by al-Albani, Pg. 93.]

'Abdullah ibn Zaid, ar-Rubayyi' (رَضِيَ اللهُ عَنْهُمْ), who were dedicated to watching how the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) took *Wudhu*, did not mention this practice. However, the *'Hadith* that we mentioned contains Abdullah ibn Lahee`ah<sup>1</sup>.

There is a weak *'Hadith* that states the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to move his ring while taking *Wudhu*<sup>2</sup>. Ma`mar ibn Muhammad ibn `Ubaidillah ibn Abi Rafi` narrated from his father, from his grandfather that, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to move his ring when he took *Wudhu*<sup>3</sup>. Both Ma`mar and his father were weak in *'Hadith*, as ad-Daraqutni stated.

### **The Prophet's Guidance Regarding Wiping Over the *Khuffs* (Leather Socks) and *Tayammum***

Authentic *'Hadiths* indicate that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wiped [over shoes and *Khuffs*] while traveling or not<sup>4</sup>. This practice was never abrogated<sup>5</sup>. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

[1][Abdullah ibn Lahee`ah was an unreliable narrator of *Hadith*, due to his weak memory of *Hadith*, and thus, many mistakes in this regard.]

[2][So as to wash underneath it].

[3][Ibn Majah (448) and ad-Daraqutni (1:83) collected this weak *Hadith* in their, *Sunan*; refer to, *Dha'eef Sunan ibn Majah* (100)].

[4][Shaikh Wahby said that ibn Khuzaimah (185) narrated in his, *Sahih*, that Usamah ibn Zaid (رَضِيَ اللهُ عَنْهُمَا) said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Bilal went to the marketplace; next, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went to relieve the call of nature. They then came out of the marketplace. So I asked Bilal what the Prophet did, and he said, 'The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went to relieve the call of nature, then performed *Wudhu*, by washing his face and hands and wiping over his head and over his *Khuffs*.'" ]

[5][Muslim narrated that Hammam said, "Jarir urinated, then performed Ablution and wiped over the socks. It was said to=

(عَلَيْهِ وَسَلَّمَ) stated that [regarding wiping] the limit of permission to do so for those who are residing in their homes is one day and one night and three days and three nights for travelers. There are several *'Hadiths* that affirm these rulings from the grade of *'Hasan* and *Sahih*<sup>1</sup>. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to wipe over the *Khuff's* top; there are no authentic narrations that he wiped the bottom of his *Khuffs*, only a *'Hadith* from the *Munqati*<sup>2</sup> grade, while authentic *'Hadiths* state otherwise. He also wiped over his shoes and socks<sup>3</sup>, as well as, over the turban alone

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=him, 'Do you do like this?' He said, 'Yes, I saw that the Messenger of Allah, peace be on him, urinated, then performed Ablution (*Wudhu*) and then wiped over his shoes.'" al-A'mash said, "Ibrahim observed that this *Hadith* was a delightful surprise for them (the people), because Jarir embraced Islam after the revelation of *Surat al-Ma-idah*." I –the translator– should mention that *Surat al-Ma-idah* was revealed in the seventh year AH; for more information about when *Surat al-Ma-idah* was revealed, refer to, Tafsir ibn Kathir (Vol. 3, Pg. 71), which Allah blessed me to translate for, *Darussalam, Riyadh, Saudi Arabia*. I should mention that Allah blessed me to translate these parts (*Juzu*) of *Tafsir ibn Kathir*: 1-9, 12-14, 45 & 48-66; the remaining *Juzu's* were translated by other brothers and sisters.]

<sup>[1]</sup>[Shaikh Wahby said, "Refer to, Sahih ibn Khuzaimah (1:97-99), Majma' az-Zawa'id (1:258-260), by al-Haithami, and, Sunan al-Baihaqi (1:275)"].

<sup>[2]</sup>[Wherein a missing link in the chain of narration breaks its continuity].

<sup>[3]</sup>[Shaikh 'Irfan Abdul Qadir said that at-Tirmidhi (99), Abu Dawood (159), ibn Majah (559), an-Nasaii, in his book, al-Kubra (130), ibn 'Hibban (1338) and ibn Khuzaimah (198) collected a *Hadith* from al-Mughirah ibn Shu'bah, who said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed *Wudhu* and then wiped over his socks and shoes.

Also, refer to, Sahih Sunan Abu Dawood (147-148), by al-Albani. Al-Albani said in his commentary on, Fiqh as-Sunnah=

and the turban and the forehead. This practice was established in many `Hadiths that contain the Prophet's command to do so. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not concern himself whether his feet were in *Khuffs* or not; if he was wearing *Khuffs*, he would wipe over them without taking them off<sup>1</sup>. Otherwise, if his feet were bare, he would wash them and would not wear the *Khuffs*, to be able to wipe over them. This is the best statement concerning whether wiping is better than washing; it is the opinion of my Shaikh [ibn Taimiyyah]. Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge.

### The Prophet's Guidance Regarding *Tayammum*

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to perform *Tayammum* by striking the ground once for the face and

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=(Pg. 113), "There are authentic *Hadiths*, collected from `Ali ibn Abi Talib, Aus ibn Aus ath-Thaqafi and `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمْ), affirming that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wiped over his shoes (sandals, backless sandals) without wearing socks underneath them. I talked about the chains of narration for these *Hadiths* in, Sahih Sunan Abu Dawood (150 & 156)."

<sup>[1]</sup> [Al-Bukhari (199) and Muslim (408) narrated that al-Mughirah ibn Shu`bah (رَضِيَ اللهُ عَنْهُ) said,

كُنْتُ مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فِي مَسِيرٍ ثُمَّ أَهْوَيْتُ  
لَأَنْزِعَ خُفِّيهِ فَقَالَ: "دَعُهُمَا فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ" وَمَسَحَ عَلَيْهِمَا.

"Once, I was in the company of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) on a journey and I dashed to take off his *Khuffs* (the Prophet was performing *Wudhu*). He ordered me to leave them as he had put them after performing *Wudhu*. So he passed his wet hands over them."]

palms<sup>1</sup>. There is no authentic narrations that indicate that he struck the ground twice or wiped his hands to the elbows. Imam Ahmad ibn `Hanbal said, “Those who claim that *Tayammum* includes [wiping the hands until] the elbows have added this on their own!”

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed *Tayammum* with the clean earth he would pray on, whether dusty, marshy or sandy. An authentic *Hadith* states that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

“فَأَيْنَمَا أُدْرِكَتْ رَجُلًا مِنْ أُمَّتِي الصَّلَاةُ فَعِنْدَهُ مَسْجِدُهُ وَعِنْدَهُ طَهُورُهُ.”

“Wherever a man of my Ummah is and the prayer becomes due, he will have his place of worship and his means of *Tahur* (water or clean earth).”<sup>2</sup> This *Hadith* clearly indicates that when the prayer time comes while one is in a

[<sup>1</sup>]Allah said in the Qur’an 4:43,

﴿ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ ﴾

(And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women [by sexual relations] and you find no water, perform *Tayammum* with clean earth and rub therewith your faces and hands.)]

[<sup>2</sup>]Ahmad collected this *Hadith* in, al-Musnad, from Abu Umamah (رَضِيَ اللهُ عَنْهُ). Shaikh Wahby said, “Refer to, Irwa’ al-Ghalil (1:315-317)”].

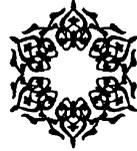
sandy area, then that sand is *Tahir* for him<sup>1</sup>. When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went to the area of *Tabuk* (Northern Arabia) with his companions, he passed areas of sand on the way during a time when water was very scarce. He neither transported dust with him [for the purpose of taking *Tayammum*], nor commanded that it be transported, nor did any of his companions do so. Surely, the areas they passed contained more sand than dust; this is the topography of the area of *Hijaz* (Western Arabia). Those who carefully consider this would agree that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to perform *Tayammum* with sand. Allah (سُبْحَانَهُ وَتَعَالَى) has the best knowledge.

Some people claim that to perform *Tayammum*, one places the inside of his left fingers over the top of his right fingers then passes them over [the right arm to] the elbow. Then, one transfers his left palm over the inside of his forearm while raising his index finger [and pass his fingers to the right palm]. Then, when he reaches the right index finger, he places the left index finger on the right index finger [then does the same with the left arm, using the right palm]. Indeed, it is a well-known fact that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never did this, nor taught it to any of his companions, nor commanded or even recommended it. His guidance (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the judge in these and all issues. Further, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not repeat *Tayammum* for every prayer, nor ordered it be done. Rather, *Tayammum* takes the place of *Wudhu*<sup>2</sup>, indicating that both

<sup>[1]</sup>[Meaning, he can use it for *Tayammum*, when he cannot find water or is ill and cannot use water to perform *Wudhu*].

<sup>[2]</sup>[One has to repeat *Wudhu* after one relieves the call of nature, sleeps, passes gas, ejaculates, has sexual intercourse with one's wife, washes the dead, etc.]

have the same validity, unless where a specific proof indicating otherwise.



*This is the end of Volume One of, Zadul-Ma`ad, fi Hadyi Khairi al-`Ibad, by Imam Ibn Qayyim al-Jauziyyah. The Second Volume of this encyclopedia of Sunnah and Seerah starts with the Prophet's guidance in the Salat (Prayer). I ask Allah the Blessed, Most High, to bless this book and to help us continue its translation in a timely fashion blessed by accuracy and sincerity to Him. The end of our speech is,  
"All thanks and praises be to Allah, Lord of all that exists."*

*Jalal Abualrub*

Ibn Qayyim al-Jauziyyah

Provisions *for the* Hereafter

2

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

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Allah's Best Worshipper

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Ibn Qayyim al-Jauziyyah

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## **Second Edition**

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ISBN: 0-9703766-3-4

This edition published in January 2020 by;  
Shiraz Mohamedali  
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# Table of Contents

**Translator's Introduction .....v**

**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 Allâh<sup>1</sup> as He should be feared and die not except in a state of Islâm<sup>2</sup>) [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*

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<sup>[1]</sup>[By doing all that He ordered and abstaining from all that He forbade].

<sup>[2]</sup>[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* (Speech<sup>1</sup>), 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*<sup>3</sup> (sin, heresy) and every *Dhalalah*<sup>3</sup> is in Hellfire.

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

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

[<sup>2</sup>][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.]

[<sup>3</sup>][Meaning, those who invent the *Bid`ah*].

[<sup>4</sup>][*Seerah*, is in reference to the Prophet's life-story].

Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), as well as, the *Fiqh*<sup>1</sup> learned from it. This is a book that is unique in that it explains the *Sunnah*<sup>2</sup> 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<sup>3</sup>, *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*<sup>4</sup> 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

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

[<sup>2</sup>['*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].

[<sup>3</sup>['*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].

[<sup>4</sup>['*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*<sup>1</sup>. 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*<sup>2</sup> and ills of the heart.

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

<sup>[1]</sup> [*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."]

<sup>[2]</sup> [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](mailto: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'iyat 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 Abu<sup>1</sup> Abdullah Shams ad-Din<sup>2</sup> Muhammad<sup>3</sup>, ibn<sup>4</sup> Abu Bakr, son of Ayyub, son of Sa`d, son of ‘Huraiz, son of Makki, az-Zur`ii<sup>5</sup> and then the resident of Damascus.

He was born in the lunar month of *Safar* the year 691 AH (after the Hijrah<sup>6</sup>). 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

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[<sup>1</sup>‘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.]

[<sup>2</sup>Which was ibn al-Qayyim’s nickname].

[<sup>3</sup>Muhammad was ibn al-Qayyim’s given name].

[<sup>4</sup>‘Ibn’, means, ‘son of’, while, ‘Bint’, means, ‘daughter of’.]

[<sup>5</sup>From the town of Zur’, a village near Damascus; in the present time, it is called Azru’].

[<sup>6</sup>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 AH<sup>1</sup>. 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*<sup>2</sup> 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

<sup>[1]</sup>[After the *Hijrah*].

<sup>[2]</sup>[*‘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 (سُبْحَانَهُ 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*<sup>1</sup>, 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'*<sup>2</sup>, 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*<sup>3</sup>.

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<sup>[1]</sup>[Innovation in the religion].

<sup>[2]</sup>['*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.]

<sup>[3]</sup>['*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.)*<sup>1</sup>

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 castle<sup>2</sup>.”

### **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*<sup>3</sup>, ‘*Hadith, Fiqh, Usul*<sup>4</sup>, inheritance<sup>5</sup> 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.

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<sup>[1]</sup>{59:10}

<sup>[2]</sup>{Which was a jail during that time}.

<sup>[3]</sup>{Meanings of the Qur’an}.

<sup>[4]</sup>{Major resources of Islamic Knowledge, or rulings of the Islamic Jurisprudence}.

<sup>[5]</sup>{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:

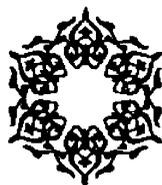
1. *Ijtima' al-Juyush al-Islamiyyah 'Ala Ghazw al-Mu'attilah wal-Jahmiyyah.*
2. *A`hkamu Ahli adh-Dhimmah.*
3. *I'lamu al-Muwaqqi`in `an Rabbi al-`Alamin.*
4. *Ighathatu al-Lahfan min Masa-id ash-Shaitan.*
5. *Al-Fawa-id.*
6. *Tahdheebu Sunani Abi Dawood.*
7. *Madariju as-Salikin.*
8. *Ad-Da-o-wad-Dawa.*
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 willing<sup>1</sup>.




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<sup>1)</sup>[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 المحار

في

أخبار خير العباد

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

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up for prayer<sup>1</sup>, he said, “*Allahu Akbar* (Allah is the Great; this is *Takbiratul-I'hram*).<sup>2</sup>” The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not recite anything before the *Takbir*, nor did he announce his intention aloud<sup>3</sup>. He never said, “I intend to perform *this* prayer for Allah, while facing the *Qiblah*<sup>4</sup>, praying four *Rak'ah*, as the *Imam*, or as the *Ma-mum*<sup>5</sup>, 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*<sup>6</sup> narration from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) or from any of his companions. Also, none from among the

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[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*<sup>1</sup> recommended this practice, nor did any one from among the Four Imams<sup>2</sup>. 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never legislated, even in one prayer, nor any of his successors or companions ever practiced? This is their guidance<sup>3</sup> 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*<sup>4</sup> (Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to raise his hands<sup>5</sup>

<sup>[1]</sup>[The second generation of Islam and the second best generation after the Prophet’s companions].

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

<sup>[3]</sup>[The guidance of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions].

<sup>[4]</sup>['*Shari`ah*', pertains to the Islamic Religion and Legislation].

<sup>[5]</sup>[Al-Bukhari and an-Nasai reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 straight<sup>1</sup> to the level of the bottom of his ears<sup>2</sup>, or to the level of his shoulders<sup>3</sup>. 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 hand<sup>4</sup> [on his chest]. He would then precede the recitation [of the Qur'an], by invoking Allah, sometimes saying<sup>5</sup>,

<sup>[1]</sup>[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].

<sup>[2]</sup>[Muslim (589)].

<sup>[3]</sup>[Al-Bukhari (693) and Muslim (587)].

<sup>[4]</sup>[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)].

<sup>[5]</sup>[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 تَقْنِي 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 night<sup>1</sup>.

Sometimes, he would recite this *Du'aa*, or supplication<sup>2</sup>,

[<sup>1</sup>] [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]

[<sup>2</sup>] [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 رَسْمٌ) 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 أُنَبْتُ 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).*<sup>1</sup>” In some of

<sup>[1]</sup>[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 supplication<sup>1</sup>.

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.)<sup>2</sup>"

<sup>[1]</sup>[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*].

<sup>[2]</sup>[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 supplication<sup>1</sup>,

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.]

<sup>[1]</sup>[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 times<sup>1</sup>. 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 supplication<sup>2</sup>,

"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).<sup>3</sup>” The Collectors of the, Sunan,

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

<sup>[2]</sup>[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].

<sup>[3]</sup>[Ahmad (11047), Abu Dawood (658), at-Tirmidhi (225), an-Nasaii (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* type<sup>1</sup>. A similar *Hadith* was collected from `Aishah (رَضِيَ اللهُ عَنْهَا)<sup>2</sup>. 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 people<sup>3</sup>. 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).<sup>4</sup>' This supplication contains these words, that are recited after *Takbirat al-I`hram*.

<sup>[1]</sup>[Missing the name of one of the narrators].

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

<sup>[3]</sup>[Muslim (606) collected this *Hadith*].

<sup>[4]</sup>[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'an<sup>1</sup>, 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 وَتَفْتِهِ.”

“*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

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

arrogance and poetry).<sup>1</sup>” 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 Merciful<sup>2</sup>)”, aloud and sometimes in secret, more so in the latter case<sup>3</sup>.

<sup>[1]</sup>[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].

<sup>[2]</sup>[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)”].

<sup>[3]</sup>[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*<sup>1</sup> 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 successors<sup>2</sup> 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)<sup>3</sup>; he would stop at the end of every *Ayah*<sup>4</sup>, with a measured (and lengthened) voice while reading it<sup>5</sup>. When he finished reciting *Fati`hah*, he said "Ameen. (O, Allah, accept our supplication to You)", aloud<sup>6</sup>, if it was a prayer when one is required to recite the Qur'an aloud<sup>7</sup>. In this case, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited *Ameen* aloud and those behind him recited it aloud<sup>8</sup>.

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

<sup>[1]</sup>[Saying, "Bismillahi ar-Ra`hman ar-Ra`him"].

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

<sup>[3]</sup>[Al-Bukhari (4657), from Anas ibn Malik (رَضِيَ اللهُ عَنْهُ)].

<sup>[4]</sup>[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)].

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

<sup>[6]</sup>[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].

<sup>[7]</sup>[*Fajr, Maghrib, `Isha, Jumu'ah, the two `Eeds, Kusuful*].

<sup>[8]</sup>[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) about<sup>1</sup>. 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*<sup>2</sup>. 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 third<sup>3</sup>, 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

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"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)].

<sup>1</sup>[Al-Bukhari (702) and Muslim (940)].

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

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

*Fati`hah*<sup>1</sup>. 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].)<sup>2</sup>”

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.

<sup>[1]</sup>[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].

<sup>[2]</sup>[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*<sup>1</sup>. For instance, he recited *Surat Qaf* (chapter 50<sup>2</sup>), *ar-Rum* (chapter 30<sup>3</sup>) and *at-Takwir* (chapter 81<sup>4</sup>); he also recited *az-Zalzalah* (chapter 99<sup>5</sup>) within both of the two *Rak'ah* of *Fajr*. He also recited the *Mu'awwidhatain*<sup>6</sup>, while traveling<sup>7</sup>. Once, [while in Makkah] he started reciting *Surat al-Mu-minun*<sup>8</sup>, and when he reached the part that narrates the tale of Prophets Musa (Moses) and Harun (Aaron<sup>9</sup>) [or, 'Eesa (Jesus)<sup>10</sup>], he coughed and went to *Ruku*<sup>11</sup>.

On Friday, the Prophet (صلى الله عليه وسلم) recited *Surat as-Sajdah*<sup>12</sup> and *Surat al-Insan*<sup>13</sup> in their entirety during the Dawn Prayer<sup>14</sup>. He did not recite a part of this *Surah* in the first *Rak'ah* and a part of the second *Surah* in the second

[<sup>1</sup>]Muslim (702) and ibn Khuzaimah (529)].

[<sup>2</sup>]Muslim (697) and ibn Khuzaimah (526)].

[<sup>3</sup>]An-Nasaii (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].

[<sup>4</sup>]Muslim and Abu Dawood].

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

[<sup>6</sup>]The last two chapters in the Qur'an].

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

[<sup>8</sup>]Surah (chapter) 23].

[<sup>9</sup>]23:45]

[<sup>10</sup>]23:50]

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

[<sup>12</sup>]Surah 32]

[<sup>13</sup>]Surah 76]

[<sup>14</sup>]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*<sup>1</sup>. 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited what describes some of what happened and what will happen on Friday, to remind the *Ummah* (Muslim Nation) of these incidents<sup>2</sup>.

Likewise, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite *Surahs Qaf*<sup>3</sup>, *al-Inshiqaq*<sup>4</sup>, *al-A`la*<sup>5</sup> and *al-Ghashiyah*<sup>6</sup> during great gatherings, such as the two *`Eeds* (festivals<sup>7</sup>) and *Jumu`ah* (Friday) Prayer.

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<sup>[1]</sup>[Prostration].

<sup>[2]</sup>[We mentioned before some of the *Hadiths* about the merits of Friday]

<sup>[3]</sup>[*Surah* 50]

<sup>[4]</sup>[*Surah* 84]

<sup>[5]</sup>[*Surah* 87]

<sup>[6]</sup>[*Surah* 88]

<sup>[7]</sup>[*`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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) lengthened the Qur'anic recitation during *Dhuhr* Prayer.<sup>1</sup> Abu Sa'eed al-Khudri (رَضِيَ اللهُ عَنْهُ) said, "The noon prayer would start and one would go to *al-Baqi*<sup>2</sup>, and after having relieved himself, would perform *Wudhu* and come [to the Prophet's *Masjid*], while the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited a *Sura* as long as *Surat as-Sajdah*<sup>3</sup>; sometimes he would recite *Surat al-A'la*<sup>4</sup> and *al-Lail*<sup>5</sup> and sometimes, *al-Buruj*<sup>6</sup> and *at-Tariq* (86)<sup>7</sup>.

[<sup>1</sup>Prayed right after noon or midday].

[<sup>2</sup>A vast area near Madinah that contained Madinah's graveyard, during the Prophet's time].

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

[<sup>4</sup>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].

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

[<sup>6</sup>*Surah* 85]

[<sup>7</sup>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 اللَّهُ عَلَيْهِ وَسَلَّمَ) performed `Asr Prayer, it was half as long as *Dhuhr*, when *Dhuhr* was long<sup>1</sup>, and as long as *Dhuhr* when it was short.

The Prophet's guidance regarding *Maghrib* Prayer<sup>2</sup>, was different than the practice of people in the present time. Once, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) recited Surat *al-A`raf*<sup>3</sup> and divided it between the first two *Rak`ah*<sup>4</sup>. Also, he recited Surat *at-Tur*<sup>5</sup> (52) and Surat *al-Mursalat* (77)<sup>6</sup> during *Maghrib*. Imam Abu `Umar ibn Abdul Barr said, "It was reported<sup>7</sup> 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)<sup>8</sup>, *Al-Mu`awwidhatain* (113-114), *al-Mursalat* (77), and the short *Mufasssal*

<sup>[1]</sup>[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."]

<sup>[2]</sup>[Offered right after sunset].

<sup>[3]</sup>[Chapter 7, which comprises of 206 *Ayat*].

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

<sup>[5]</sup>[Al-Bukhari (4476) and Muslim (705)].

<sup>[6]</sup>[Al-Bukhari (4076) and Muslim (704) collected this *Hadith*].

<sup>[7]</sup>[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*].

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

*Surahs*<sup>1</sup>.” 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*.<sup>2</sup>” This is an authentic `Hadith collected by the Collectors of the, Sunan<sup>3</sup>. 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*<sup>4</sup>.

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)<sup>5</sup>

[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*<sup>1</sup>. 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*<sup>2</sup> 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*<sup>3?4</sup>" The *Naqqaraun*<sup>5</sup> 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*<sup>6</sup>. 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)<sup>1</sup>. He did not just read the last *Ayat* in these *Surahs*, such as from,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا ﴾

(*O, you who believe...<sup>2</sup>*), 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 entirety<sup>3</sup>, and also recited *Surahs al-A'la* (87) and *al-Ghashiyah* (88)<sup>4</sup>. 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 practice<sup>5</sup>. 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*

<sup>[1]</sup>[Muslim (1452)].

<sup>[2]</sup>[(62:9-11), and, (63:9-11)]

<sup>[3]</sup>[Muslim (1477) in his, *Sahih*].

<sup>[4]</sup>[Muslim (1452) in his, *Sahih*].

<sup>[5]</sup>[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-Fadhl (رَضِيَ اللهُ عَنْهَا), when she heard 'Abdullah ibn 'Abbas (رَضِيَ اللهُ عَنْهُمَا) recite *Surat al-Mursalat* (77)<sup>1</sup>. 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*.<sup>2</sup>" 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 shorter<sup>3</sup>, 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,

<sup>[1]</sup>[Which is comprised of 50 *Ayat*].

<sup>[2]</sup>[Al-Bukhari (721) and Muslim (704)].

<sup>[3]</sup>[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 brief<sup>1</sup>", and the statement collected from Anas (رضي الله عنه), "The Prophet's prayer was the shortest, but still perfect."<sup>2</sup> 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

<sup>[1]</sup>[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 خَلَفَهُ  
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).'"

<sup>[2]</sup>[Al-Bukhari (667) and Muslim (720)].

the people, was brief compared to his other prayers<sup>1</sup>. 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*.<sup>2</sup>" 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."<sup>3</sup>

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

<sup>[1]</sup>[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)].

<sup>[2]</sup>[According to Shaikh Wahby, refer to, Sahih Sunan an-Nasaii (796)].

<sup>[3]</sup>[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*<sup>1</sup> 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 night<sup>2</sup>. It was not reported that he did so during

<sup>[1]</sup>[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 وَأَشْهَدُ  
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*.]

<sup>[2]</sup>[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*.<sup>1]</sup> 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*

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=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].

<sup>[1]</sup>[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.<sup>1</sup>”

### **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 footsteps<sup>2</sup>. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to lengthen *Fajr* more than any other prayer, because *Fajr Prayer* is witnessed by Allah the

<sup>[1]</sup>[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”].

<sup>[2]</sup>[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*<sup>1</sup>.

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 meanings<sup>2</sup>.

<sup>[1]</sup>[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 صَلَاةٍ 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,

﴿ إِنِ قرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴾

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

<sup>[2]</sup>[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 prayers<sup>1</sup>, 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].

<sup>[1]</sup>[*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 breath<sup>1</sup>. He then raised his hands<sup>2</sup>, as we described [for *Takbirat al-I'hram*], said *Takbir*<sup>3</sup> and went for *Ruku`* (bowing, by bending the back)<sup>4</sup>. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then placed his palms on his

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<sup>[1]</sup>[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].

<sup>[2]</sup>[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].

<sup>[3]</sup>[Al-Bukhari (693) and Muslim (578)].

<sup>[4]</sup>[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].

knees<sup>1</sup>, as if holding them<sup>2</sup>, bent his hands (elbows) away from his side<sup>3</sup> and straightened and stretched his back<sup>4</sup>. He placed his head level with his back<sup>5</sup>, without raising his head or lowering it<sup>6</sup>. Rather, his back was level with his head.

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

"سُبْحَانَ رَبِّيَ الْعَظِيمِ."

<sup>[1]</sup>[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).]

<sup>[2]</sup> [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.”]

<sup>[3]</sup>[Abu Dawood (627) and at-Tirmidhi (241)].

<sup>[4]</sup>[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*].

<sup>[5]</sup>[Muslim (768) and Abu `Uwanah].

<sup>[6]</sup>[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.)<sup>1</sup>” 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.)<sup>2</sup>” The Prophet’s usual *Ruku`* and *Sujud* lasted about the time it takes to recite the *Tasbi`h* -mentioned above- ten times<sup>3</sup>.

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.<sup>4</sup>” Some people understood from this *Hadith* that the Prophet’s *Ruku`*, *Qiyam*, *Sujud* and sitting

[<sup>1</sup>]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].

[<sup>2</sup>]Al-Bukhari (4586) and Muslim (746)].

[<sup>3</sup>]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)].

[<sup>4</sup>]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 `Aziz<sup>1</sup>. They counted and found that `Umar's *Ruku`* and *Sujud* were as long as saying ten *Tasbi`h*<sup>2</sup>. 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*<sup>3</sup>. Therefore, al-Baraa (رضي الله عنه) meant that the

<sup>[1]</sup>[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.]

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

<sup>[3]</sup>[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 night<sup>1</sup>. He also did the same when he performed the *Kusuf* (Eclipse) Prayer<sup>2</sup>. Therefore, his usual practice was that he made his prayer's acts comparable to each other in duration<sup>3</sup>.

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]."<sup>4</sup>) Sometimes, he

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

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

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

<sup>[3]</sup>[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].

<sup>[4]</sup>[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 night<sup>1</sup>,

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).<sup>2</sup>" 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).<sup>3</sup>"

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

<sup>[2]</sup>[Muslim (1290)].

<sup>[3]</sup>[Al-Bukhari (693) from `Abdullah ibn `Umar and Muslim (589) from Malik ibn al-Huwairith. 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 قَالَ: "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 hands<sup>1</sup>. Around thirty companions reported the Prophet's raising his hands in these three instances.<sup>2</sup> The ten collectors of *'Hadith*<sup>3</sup> 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 repeat<sup>4</sup> 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 hands<sup>5</sup>, 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,

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

<sup>[2]</sup>[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].

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

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

<sup>[5]</sup>[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*."<sup>1</sup> Ibn Khuzaimah (591-592) collected this *Hadith* in his, Sahih.

After the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up<sup>2</sup> he used to say,

"رَبَّنَا وَلَكَ الْحَمْدُ."

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

"رَبَّنَا لَكَ الْحَمْدُ."

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

"اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ."

[<sup>1</sup>] [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].

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

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

[<sup>4</sup>] [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).<sup>1</sup>” 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*’<sup>2</sup>.

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*<sup>3</sup>,

”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*

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

[<sup>2</sup>][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].

[<sup>3</sup>][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.)<sup>1</sup>”

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).<sup>2</sup>”

<sup>[1]</sup>[Muslim (736) and Abu `Uwanah].

<sup>[2]</sup>[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).<sup>1</sup>" 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 forgotten<sup>2</sup>.' He would then make *Sujud* and then sit up between the two prostrations for so long that someone would say, 'He has forgotten<sup>3</sup>.'" 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

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=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`*].

<sup>[1]</sup>[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*].

<sup>[2]</sup>[To bow down in prostration].

<sup>[3]</sup>[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]<sup>1</sup>. 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*<sup>2</sup>. The Prophet's guidance was that he

<sup>[1]</sup>[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].

<sup>[2]</sup>[*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 وَتَعَالَى) willed to be uninformed of it. My Shaikh [ibn Taimiyyah] said, "Shortening the length of these two pillars<sup>1</sup> 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*<sup>2</sup>, without raising his hands<sup>3</sup>. 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 raising<sup>4</sup>, but said instead that he raised his hands upon every lowering and raising. Ibn 'Hazm did not

<sup>[1]</sup>[Standing after *Ruku`* and sitting between the two *Sujud*].

<sup>[2]</sup>[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].

<sup>[3]</sup>[Al-Bukhari (696), from 'Abdullah ibn 'Umar (رَضِيَ اللهُ عَنْهُ)].

<sup>[4]</sup>[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 authentic<sup>1</sup>.

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 otherwise<sup>2</sup>.

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  
رُكْبَتَيْهِ."

<sup>[1]</sup>[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].

<sup>[2]</sup>[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 knees<sup>1</sup>”, 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

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<sup>[1]</sup>[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) picks<sup>1</sup>, lying down like the beast, sitting like the camel sits<sup>2</sup>, looking to the right and left like the fox and squatting like the dog<sup>3</sup>. He forbade raising the hands while ending the prayer with the *Salam* like the tails of headstrong horses<sup>4</sup>. Therefore, the

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

[<sup>2</sup>]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].

[<sup>3</sup>]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)].

[<sup>4</sup>]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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 (رَضِيَ اللهُ عَنْهُ) narrated is the true narration that pertains to this matter. Allah has the best knowledge.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 (رَضِيَ اللهُ عَنْهُ), who said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to perform *Sujud* on the wraps of his turban. Abdullah ibn Mu'harras 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) once saw a man pray in the *Masjid*, performing *Sujud* with his face, while his forehead was covered by his turban, and he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was reported to have uncovered the man's forehead.

The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to often perform *Sujud* on the ground<sup>1</sup>. He also performed *Sujud* on water (wet land) and mud<sup>2</sup>, on *Khumrah*<sup>3</sup> and mats made of date tree fibers<sup>4</sup>, and on tanned fur<sup>5</sup>.

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prostrated in *Sujud*, he firmly placed his forehead and nose on the ground<sup>6</sup>, while bending his forearms away from his sides [and away from the ground,] that the whiteness of his underarm became visible [from behind]<sup>7</sup>. If a lamb, called, 'Bahmah',

<sup>[1]</sup>[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."]

<sup>[2]</sup>[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."]

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

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

<sup>[5]</sup>[Ahmad (17517) and Abu Dawood (563)].

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

<sup>[7]</sup>[Al-Bukhari (377) and Muslim (767)].

in Arabic, wanted to pass under his arm, she would easily pass<sup>1</sup>. Further, his palms would be placed [on the ground<sup>2</sup>, sometimes] level with his shoulders<sup>3</sup> and [sometimes next to his] ears<sup>4</sup>. 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.<sup>5</sup>"

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to stretch his back completely while in *Sujud*<sup>6</sup>, 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); Irwaa 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 يَبْزُقُ  
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*<sup>1</sup> with [the front part of the bottom of his feet and] his toes<sup>2</sup>.

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to stretch out or open his palms<sup>3</sup> and [join his] fingers<sup>4</sup>, 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.<sup>5</sup>”

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

<sup>[1]</sup>[Direction of the prayer, the *Ka`bah* at Makkah].

<sup>[2]</sup>[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].

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

<sup>[4]</sup>[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.]

<sup>[5]</sup>[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*<sup>1</sup>],

"سُبْحَانَ رَبِّيَ الْأَعْلَى."

"*Sub`hana rabbiya al-a`la.* (All praise is due to my Lord, the Most High.)<sup>2</sup>" 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."

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

"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."

<sup>[1]</sup>[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*."]

<sup>[2]</sup>[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).<sup>1</sup>” 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]).<sup>2</sup>” 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)<sup>3</sup>”, 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."

[<sup>1</sup>][Al-Bukhari (752) and Muslim (746)].

[<sup>2</sup>][Muslim (752) and Abu `Uwanah].

[<sup>3</sup>][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).<sup>1</sup>”

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say,

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

“*Allahumma laka sajadtu, wa-bika amantu, wa-laka aslamt. 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.)”<sup>2</sup> He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sometimes recited this *Du`aa* [during *Sujud*],

<sup>[1]</sup>[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*.]

<sup>[2]</sup>[Muslim (1290), Abu `Uwanah, at-Ta`hawai and ad-Daraqutni]

"اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً وَجَلَّةً 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.)<sup>1</sup>" Sometimes, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited this *Du'aa*<sup>2</sup>,

"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,

[<sup>1</sup>] [Muslim (745) and Abu `Uwanah].

[<sup>2</sup>] [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.)<sup>1</sup>"

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

<sup>[1]</sup>[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.<sup>1</sup>"

### Is *Qiyam* Better, or *Sujud*

There is a difference of opinion on which posture in prayer is better, *Qiyam*<sup>2</sup> or *Sujud*<sup>3</sup>. 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*<sup>4</sup>, 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*<sup>5</sup>) [2:238].

The third reason pertains to the Prophet's statement,

"أَفْضَلُ الصَّلَاةِ طُولُ الْقُنُوتِ."

[<sup>1</sup>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*.]

[<sup>2</sup>Standing while in prayer and reciting the Qur'an].

[<sup>3</sup>Prostrating].

[<sup>4</sup>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].

[<sup>5</sup>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*.<sup>2</sup>” 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.<sup>3</sup>” 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,

<sup>[1]</sup>[*Qunut*, pertains to invoking Allah while standing in prayer].

<sup>[2]</sup>[Muslim (744)].

<sup>[3]</sup>[Muslim (753)].

"فَاعْنِي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ."

"Help me regarding yourself<sup>1</sup> by performing Sujud frequently.<sup>2</sup>"

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!*)<sup>3</sup> Further, it is a fact that *Sujud* to Allah (سُبْحَانَهُ وَتَعَالَى) occurs by all creations, the higher and lower creations<sup>4</sup>. 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

[<sup>1</sup>] [So that Allah, the Exalted, accepts your request].

[<sup>2</sup>] [Muslim (754)].

[<sup>3</sup>] [96:19].

[<sup>4</sup>] [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 `Ubdiyyah<sup>1</sup>, 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 (سُبْحَانَ وَتَعَالَى), 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 (سُبْحَانَ وَتَعَالَى) said,

﴿ قُمْ اللَّيْلَ ﴾

(*Qumi-l-laila* [Stand to pray all night])<sup>2</sup>, 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*<sup>3</sup> during *Ramadhan*<sup>4</sup> in *Eman* (Faith) and *Ihtisab*<sup>5</sup> [then his previous sins will be forgiven].<sup>6</sup>" 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 night<sup>1</sup>. 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.

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<sup>[1]</sup>[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*<sup>1</sup>, without raising his hands<sup>2</sup>. He first raised his head before his hands, lay his left foot on the ground and sat on it<sup>3</sup> and propped up his right foot<sup>4</sup>.

[<sup>1</sup>]*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 تَطْمَئِنَّ 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."*

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

[<sup>3</sup>][Muslim (768), Abu 'Uwanah, Abu Dawood (824), ibn Majah (1051) and al-Bukhari's chapter on raising the hand; [al-Albani's *Irwa' 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 فاقْعُدْ عَلَى فَخْذِكَ الْيُسْرَى."

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

[<sup>4</sup>][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.<sup>1</sup>" This was the only posture reported from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), while sitting between the two *Sujud*<sup>2</sup>.

[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 وَارْزُقْنِي."

"*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

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

<sup>2</sup>[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.)<sup>1</sup>” 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.)<sup>2</sup>” 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*<sup>3</sup>. 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

<sup>[1]</sup>[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)].

<sup>[2]</sup>[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*.”]

<sup>[3]</sup>[Al-Bukhari and Muslim].

between the two *Sajdah* at length, that people would think that he has forgotten [to prostrate for the second *Sajdah*]<sup>1</sup>. 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.”<sup>2</sup> 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]<sup>3</sup>.

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

<sup>[1]</sup>[Muslim (727)].

<sup>[2]</sup>[Al-Bukhari (778) and Muslim (726)].

<sup>[3]</sup>[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*'<sup>1</sup>.

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 while<sup>2</sup>, as he did when he started the prayer. There is a difference of opinion between the scholars of *Fiqh*<sup>3</sup> as to whether one should recite the *al-Isti`adhah*<sup>4</sup> 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],

<sup>[1]</sup>[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].

<sup>[2]</sup>[Muslim (941) and Abu `Uwanah].

<sup>[3]</sup>[Islamic Law].

<sup>[4]</sup>[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 pause<sup>1</sup>. 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*<sup>2</sup>, and thus, are considered one recitation wherein one says *`Hamd*<sup>3</sup>, *Tasbi`h*<sup>4</sup>, *Tahlil*<sup>5</sup> and saying the *Salat* on the Prophet<sup>6</sup>.

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: pausing<sup>7</sup>, *Istifta`h*, *Takbiratu-l-*

<sup>[1]</sup>[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.]

<sup>[2]</sup>[Remembrance and invocation of Allah].

<sup>[3]</sup>[Thanking Allah, by saying, 'Al`hamdulillah'].

<sup>[4]</sup>[Glorifying and praising Allah, by saying, 'Sub`hanallah'].

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

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

<sup>[7]</sup>[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*<sup>1</sup> 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 stated<sup>2</sup>.

### *Tashahhud*<sup>3</sup>

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

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

<sup>[2]</sup>[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)].]

<sup>[3]</sup>[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*]

<sup>[4]</sup>[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)].]

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

thigh<sup>1</sup>, and his [left] palm on his [left] knee [or thigh]<sup>2</sup>. He bent together [the fingers of his right palm<sup>3</sup>, joining the] two [little] fingers, and [sometimes] made a circle [with two fingers<sup>4</sup> of his right palm, the thumb and the middle finger, and sometimes, placed the thumb on the middle finger, (without making a circle)<sup>5</sup>]. He raised his index finger [and pointed towards the *Qiblah* with it]<sup>6</sup> and invoked Allah while moving it<sup>7</sup> [and looking at it<sup>8</sup>]. This is the description of the Prophet's practice during this posture

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=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).

<sup>[1]</sup>[Abu Dawood (624) and an-Nasaii (879)].

<sup>[2]</sup>[Muslim (911)].

<sup>[3]</sup>[Muslim (913)].

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

<sup>[5]</sup>[Muslim (910)].

<sup>[6]</sup>[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].

<sup>[7]</sup>[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*].

<sup>[8]</sup>[An-Nasaii (1148)].

as narrated by Wa-il ibn `Hujr<sup>1</sup>. 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 finger<sup>2</sup>. 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

<sup>[1]</sup>[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].

<sup>[2]</sup>[Muslim (909)].

posture in prayer, it negates, while the *Hadith* collected from Wa-il ibn `Hujr affirms. Affirming takes precedence above negating<sup>1</sup>. The *Hadith* from Wa-il is authentic; Imam Abu `Hatim ibn `Hibban collected it in his, Sahih<sup>2</sup>.

### **Description of the Prophet's *Tashahhud* Continues**

When he sat for *Tashahhud*, the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) 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 slightly<sup>3</sup> and moved it<sup>4</sup>, according to the *Hadith* collected from Wa-il ibn `Hujr (رَضِيَ اللهُ عَنْهُ) that we previously mentioned. He (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) 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

<sup>[1]</sup>[Because it brings forth more and specific knowledge than negating].

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

<sup>[3]</sup>[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]

<sup>[4]</sup>[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 posture<sup>1</sup>.

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 foot<sup>2</sup>. This *Hadith* describes the second *Tashahhud*; it is one of two ways he sat [for the second *Tashahhud*].

The, Two Sahih<sup>3</sup>, narrated that Abu `Humaid as-Sa`idi (رضي الله عنه) said, while describing the Prophet's prayer, "On sitting<sup>4</sup> 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*<sup>5</sup>, he pushed his left foot forward and kept the other foot propped up and sat on the buttocks."<sup>6</sup> Abu `Humaid

<sup>[1]</sup>[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].

<sup>[2]</sup>[And placed his left hand on his left knee and his right hand on his right thigh, and raised his index finger].

<sup>[3]</sup>[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].

<sup>[4]</sup>[For the first *Tashahhud*].

<sup>[5]</sup>[In the second *Tashahhud*].

<sup>[6]</sup>[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*<sup>1</sup> 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*<sup>2</sup>, to distinguish between the two.

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=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.]

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

<sup>[2]</sup>[*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 knowledge<sup>1</sup>.

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=the meaning of *Tawarruk*].

<sup>[1]</sup>[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 Allah<sup>1</sup>. I testify that there is no Deity worthy of worship except Allah, and I testify that Muhammad is His slave and Apostle)."<sup>2</sup>

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

<sup>[2]</sup>[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 (رَضِيَ اللهُ عَنْهُ), who said, "Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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.<sup>1</sup>" 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*<sup>2</sup> of Abu az-Zubair.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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

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=Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). There are several others ways of saying the *Salat* that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Muslim (768) and Abu `Uwanah narrated that in every two *Rak'ah*, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited *at-Ta`hiyyat*].

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

<sup>[2]</sup>[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*<sup>1</sup>.

### Standing for the Third *Rak`ah*

Next, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up [for the third *Rak`ah*]<sup>2</sup>, [after] saying *Takbir*<sup>3</sup>, 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 statement<sup>4</sup>. 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)

<sup>[1]</sup>[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*].

<sup>[2]</sup>[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*"].

<sup>[3]</sup>[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)].

<sup>[4]</sup>[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 shoulders<sup>1</sup>, letting every joint rest in its place. He next recited<sup>2</sup>, then raised his hands to level of his shoulders<sup>3</sup>. He next bowed down in *Ruku`*, placing his palms on his knees and straightening his back, neither raising his head, nor lowering it<sup>4</sup>. He next said, ‘*Sami`a allahu liman `hamidah.*’<sup>5</sup> [When he stood up from *Ruku`*<sup>6</sup>], he raised his hands to the level of his shoulders and let every joint rest in its place. He next<sup>7</sup> reached for the ground and bent his elbows away from his sides<sup>8</sup>. He then raised his head, bent his [left] foot and sat on it<sup>9</sup>; while in *Sujud*, he pointed his toes towards the *Qiblah*. [After the second prostration], he recited *Takbir*<sup>10</sup> 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*<sup>11</sup>, 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 prayer<sup>1</sup>. 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, Sahih<sup>2</sup>, 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 instances<sup>3</sup>.

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*<sup>4</sup>. 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)

<sup>[1]</sup>[Then said *Takbir* and stood up for the third *Rak`ah*].

<sup>[2]</sup>[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].

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

<sup>[4]</sup>[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.<sup>1</sup>" However, the *'Hadith* that is *Muttafaqun 'Alaih*<sup>2</sup>, 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

<sup>1</sup>[Muslim (687)].

<sup>2</sup>[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 companions<sup>1</sup>.

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also abandoned reciting the *Basmalah*<sup>2</sup> aloud, even though he sometimes recited it audibly<sup>3</sup>.

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-

<sup>[1]</sup>[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].

<sup>[2]</sup>[By saying, "*Bismillahi ar-Ra`hman ar-Ra`him*".]

<sup>[3]</sup>[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 return<sup>1</sup>. 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'an<sup>2</sup>. 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."<sup>3</sup> So far as the `Hadith reportedly collected

<sup>[1]</sup>[Abu Dawood (781); Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (810)].

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

<sup>[3]</sup>[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 back<sup>1</sup>”, 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*<sup>2</sup> is weak. He said that a man<sup>3</sup> 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

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=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].

<sup>[1]</sup>[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].

<sup>[2]</sup>[Chain of narration].

<sup>[3]</sup>[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*<sup>1</sup>. 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-Yadain<sup>2</sup>, while praying. Another example, Abu Dawood narrated that Abu Kabshah as-Saluli said that, Sahl ibn al-‘Handhaliyyah (رَضِيَ اللهُ عَنْهُ)

[<sup>1</sup>] [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)]

[<sup>2</sup>] [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.<sup>1</sup>” 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 fear<sup>2</sup>. 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.

<sup>[1]</sup>[Abu Dawood (916); Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (810)].

<sup>[2]</sup>[Allah, the Exalted, said,

﴿ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ 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 اللَّهُ عَلَيْهِ وَسَلَّمَ)<sup>1</sup> 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 اللَّهُ عَنْهَا) said, "Allah ordained the prayer containing two *Rak`ahs* each. When Allah's Apostle (صَلَّى اللَّهُ 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."<sup>2</sup> Abu `Hatim ibn `Hibban (544) collected this *Hadith*, which has a basis collected in, Sahih al-Bukhari<sup>3</sup>.

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[<sup>1</sup>] [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].

[<sup>2</sup>] ['*Witr*', means, 'odd number'; Silsilat al-Ahadith as-Sahihah (2814)].

[<sup>3</sup>] [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*<sup>1</sup>, 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.*<sup>2</sup>" 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

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=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."]

<sup>[1]</sup>[*Witr*, is performed after *Isha*, at night].

<sup>[2]</sup>[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*<sup>1</sup> posture, where he would place his [left] *Wirk* (hip) on the ground and bring his feet around to one side<sup>2</sup>. This is one of three<sup>3</sup> postures reported the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used with regards to *Tawarruk*; Abu Dawood (627) collected this *Hadith*<sup>4</sup> 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

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<sup>[1]</sup>[Al-Bukhari (785)].

<sup>[2]</sup>[Abu Dawood (627) and al-Baihaqi].

<sup>[3]</sup>[Actually, two].

<sup>[4]</sup>[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*<sup>1</sup>. 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

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<sup>[1]</sup>[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*<sup>1</sup>, he placed his right palm on the right thigh<sup>2</sup>, closed all (or the last three) of his fingers, pointed with the index finger<sup>3</sup> and placed his left palm on his left thigh<sup>4</sup>.

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.<sup>5</sup>” This

<sup>[1]</sup>[The posture reported here was previously explained and it pertains to both *Tashahhud*].

<sup>[2]</sup>[With the end of his right elbow on the upper part of his right thigh].

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

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

<sup>[5]</sup>[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]<sup>1</sup>)."

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 thigh<sup>2</sup>. As for the left hand, its fingers were flat; he placed it on his left thigh<sup>3</sup>. He directed his fingers and toes towards the *Qiblah*; he also recited the *Ta`hiyyat* or *Tashahhud*<sup>4</sup> in every two *Rak`ahs*<sup>5</sup>.

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*<sup>6</sup>; 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].

<sup>[1]</sup>[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].

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

<sup>[3]</sup>[Muslim (913) and Abu `Uwanah].

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

<sup>[5]</sup>[Muslim (768) and Abu `Uwanah].

<sup>[6]</sup>[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 distress<sup>1</sup>, 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 اللهُ لِمَنْ حَمِدَهُ اللهُ رَبَّنَا لَكَ الْحَمْدُ مِلءَ السَّمَاوَاتِ  
وَمِلءَ الْأَرْضِ وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ اللهُ طَهَّرْنِي  
بِالتَّلْجِ وَالْبَرَدِ وَالْمَاءِ الْبَارِدِ اللهُ طَهَّرْنِي مِنَ الذُّنُوبِ وَالْخَطَايَا  
كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الْوَسَخِ."

"*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].

<sup>[1]</sup>[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]).<sup>1</sup>”

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).<sup>2</sup>” 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 Hurairah<sup>3</sup> and Fadhalah ibn `Ubaid<sup>4</sup> (رَضِيَ اللهُ عَنْهُمَا).

[<sup>1</sup>]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].

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

[<sup>3</sup>]Muslim (924); we will soon mention this *Hadith*, Allah willing].

[<sup>4</sup>]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*<sup>1</sup>.

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

<sup>[1]</sup>[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 مَبَشَّرَاتِ النَّبِيِّ إِلَّا الرُّؤْيَا الصَّالِحَةُ 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*<sup>1</sup>, 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 him<sup>2</sup>. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not instruct his

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=*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.*"

[<sup>1</sup>Allah 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].

[<sup>2</sup>Al-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 prayer<sup>1</sup>, it is recommended for him or her to

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=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.)"]

<sup>[1]</sup>[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 Allah<sup>1</sup>, not because one ended the prayer. Surely, those who remember Allah, thank and praise Him (سُحَّانَهُ 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."<sup>2</sup> At-Tirmidhi (3399) graded this 'Hadith authentic.

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=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."]

<sup>[1]</sup> [Recited after the *Salam*, as we previously stated].

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

## Ending the Prayer with the *Salam*<sup>1</sup>

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 right<sup>2</sup> and then to his left<sup>3</sup>. 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

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<sup>[1]</sup>[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].

<sup>[2]</sup>[Until the whiteness of his right cheek became visible].

<sup>[3]</sup>[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 statement<sup>1</sup>.

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.<sup>2</sup>” 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

<sup>[1]</sup>[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].

<sup>[2]</sup>[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 prayer<sup>1</sup>,

"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*

<sup>[1]</sup>[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).<sup>1</sup>” He (مِثْلَ اللَّهِ 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).<sup>2</sup>”

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).<sup>3</sup>”

[<sup>1</sup>][Al-Bukhari (789) and Muslim (925)].

[<sup>2</sup>][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*].

[<sup>3</sup>][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.)<sup>1</sup>” 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 الثُّوبُ 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.)<sup>2</sup>”

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

<sup>1</sup>[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].

<sup>2</sup>[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.<sup>2</sup>” 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*’<sup>3</sup> pertains to the

[<sup>1</sup>]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.]

[<sup>2</sup>]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)].

[<sup>3</sup>]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 involved<sup>1</sup>, 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 head<sup>2</sup>, as Imam Ahmad stated. While sitting for the *Tashahhud*, his sight would be on the finger he was

<sup>[1]</sup>[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].

<sup>[2]</sup>[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,

لِيَتَّهِنَ 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 stated<sup>1</sup>.

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."<sup>2</sup> He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also said,

"وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ."

"The comfort of my eye was made in Prayer."<sup>3</sup> 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 heart<sup>4</sup>.

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

[<sup>1</sup>] [Abu Dawood (839), an-Nasaii (1258) and Ahmad (15518)].

[<sup>2</sup>] [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].

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

[<sup>4</sup>] [While praying].

mother<sup>1</sup>. Once, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent a one-man expedition force (to guard) and then started praying. However, while praying, the Prophet (صَلَّى اللهُ 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 horseman<sup>2</sup>. He (صَلَّى اللهُ 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 اللهُ عَلَيْهِ وَسَلَّمَ) carried her on his shoulder when he stood, and when he went for *Ruku`* or *Sujud*, he put her down<sup>3</sup>.

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

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

"إِنِّي لَأَدْخُلُ فِي الصَّلَاةِ فَأُرِيدُ إِطَالَتَهَا فَأَسْمَعُ 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 اللهُ 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].

<sup>[2]</sup>[Abu Dawood (781); Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (810)].

<sup>[3]</sup>[Al-Bukhari (486) and Muslim (844)].

would not fall off his back (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)<sup>1</sup>. 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 prayer<sup>2</sup>. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to return the greeting by waving<sup>3</sup>, 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."<sup>4</sup> 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

<sup>[1]</sup>[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)].

<sup>[2]</sup>[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*].

<sup>[3]</sup>[By raising his hand with its palm facing downwards and its back facing upwards].

<sup>[4]</sup>[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 `Hadith<sup>1</sup>.

`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 hand<sup>2</sup>. 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 `Hadith<sup>3</sup>.

[<sup>1</sup>] [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)].

[<sup>2</sup>] [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)].

[<sup>3</sup>] [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 (رضي الله عنه), who said that the Messenger of Allah (صلى الله عليه وسلم) said, "He who waves his hand while praying in a clear gesture, let him repeat the prayer."<sup>1</sup> 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 (صلى الله عليه وسلم) state that he used to make gestures in the prayer. Anas, Jabir and other companions reported these *Hadiths*.'"

Once, he (صلى الله عليه وسلم) was praying while 'Aishah (رضي الله عنها) 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 again<sup>2</sup>. Once, he (صلى الله عليه وسلم) was praying and the devil came to interrupt his prayer. The Prophet (صلى الله عليه وسلم) held the devil by the neck and choked him, until the devil's saliva fell on the Prophet's hand<sup>3</sup>.

<sup>[1]</sup>[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].

<sup>[2]</sup> [Al-Bukhari (369) and Muslim (796) collected this *Hadith*]

<sup>[3]</sup>[Al-Bukhari (1134) and Muslim (842) collected this *Hadith*, wherein Abu Hurairah (رضي الله عنه) reported that Allah's Apostle (صلى الله عليه وسلم) said,

"إِنَّ الشَّيْطَانَ عَرَضَ لِي فَشَدُّ عَلَيَّ لِيَقْطَعَ الصَّلَاةَ عَلَيَّ فَأَمَكَّنِي اللَّهُ مِنْهُ فَذَعْتُهُ وَلَقَدْ هَمَمْتُ أَنْ أُوثِقَهُ إِلَى سَارِيَةِ حَتَّى تُصْبِحُوا فَتَنْظُرُوا إِلَيْهِ فَذَكَرْتُ قَوْلَ سُلَيْمَانَ عَلَيْهِ السَّلَامُ رَبِّ ( هَبْ لِي مُلْكًا لَا يَبْغِي 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 pulpit<sup>1</sup>. 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 him<sup>2</sup>.

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

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=*“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].

<sup>[1]</sup>[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.”]

<sup>[2]</sup>[Abu Dawood (607) collected this authentic *Hadith*; refer to, Sahih Sunan Abu Dawood (652), as Shaikh Wahby said].

knees. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) separated them and went on praying<sup>1</sup>.

Once, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was praying and a young boy wanted to pass in front of him. The Prophet (صَلَّى اللَّهُ 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 اللَّهُ 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 Collections<sup>2</sup>.

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to blow air out, while praying, according to Imam Ahmad. The, Sunan, also collected this *'Hadith*<sup>3</sup>. 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 اللَّهُ 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.

<sup>[1]</sup>[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)].

<sup>[2]</sup>[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)].

<sup>[3]</sup>[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) cried<sup>1</sup> 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*<sup>2</sup>, which Ahmad implemented, by clearing his throat while praying<sup>3</sup>; 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 bare<sup>4</sup>. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered that Muslims should pray while wearing their *Ni`l* (backless sandals), to contradict the practice of the Jews<sup>5</sup>.

[<sup>1</sup>] [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].

[<sup>2</sup>] [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].

[<sup>3</sup>] [When he needed to do so].

[<sup>4</sup>] [Ahmad (6338), Abu Dawood (557) and ibn Majah (1028) collected this authentic *Hadith*; Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (608)].

[<sup>5</sup>] [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* (garment<sup>1</sup>), 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*<sup>2</sup>. But he abandoned this practice. It was not in his regular guidance to recite *Qunut* while praying *Fajr*<sup>3</sup>. Indeed, it is not

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=Shaddad ibn Aus (رَضِيَ اللهُ عَنْهُ); according to Shaikh Wahby, refer to, Sahih Sunan Abu Dawood (607)].

<sup>[1]</sup>[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 كَلُّكُمْ يَجِدُ تَوْبِينَ."

“Has every one of you got two *Thoubs*?”]

<sup>[2]</sup>[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].

<sup>[3]</sup>[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)<sup>1</sup>", 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).

<sup>[1]</sup>[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*<sup>1</sup>. 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*<sup>2</sup> 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

<sup>[1]</sup>[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].

<sup>[2]</sup>[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 اللَّهُ عَلَيْهِ وَسَلَّمَ), had it occurred. Had he (صَلَّى اللَّهُ 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 اللَّهُ عَلَيْهِ وَسَلَّمَ) recited [the *Basmalah*] aloud<sup>1</sup> 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 اللَّهُ عَلَيْهِ وَسَلَّمَ) did not recite *Qunut* were more often than his reciting it.

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) recited *Qunut* only during times of distress, to invoke Allah for some people and against some other people<sup>2</sup>. 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 more<sup>3</sup>; the same occurred when those whom he invoked Allah against, came to him announcing their Islam and repentance [to Allah]<sup>4</sup>. Therefore, the Prophet's *Qunut* was

<sup>[1]</sup>[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.*']

<sup>[2]</sup>[Ibn Khuzaimah and al-Khatib, in his book about *Qunut*].

<sup>[3]</sup>[Muslim (1083)].

<sup>[4]</sup>[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 (صلى الله عليه وسلم) did not recite this type of *Qunut* only during the Dawn Prayer. Rather, al-Bukhari narrated in the, Sahih (756), that Anas ibn Malik (رضي الله عنه) reported that the Prophet (صلى الله عليه وسلم) said *Qunut* during the *Fajr* and *Maghrib* Prayers. Muslim (1093) collected a similar *Hadith* from al-Baraa ibn `Azib (رضي الله عنه).

Further, Imam Ahmad reported that `Abdullah ibn `Abbas (رضي الله عنهما) said, "Allah's Messenger (صلى الله عليه وسلم) 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*<sup>1</sup>', 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 Dawood<sup>2</sup> also

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= ﴿ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴾

(Not for you [O, Muhammad صلى الله عليه وسلم, 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].

<sup>[1]</sup>[meaning, 'Allah hears those who praise and glorify Him), then the Prophet (صلى الله عليه وسلم) said, after he stood up from *Ruku`*, "*Rabbana wa-laka-l-`hamd*. (O, our Lord, Yours is the praise)".

<sup>[2]</sup>[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*<sup>1</sup>. 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 times<sup>2</sup>. When he recited this type of *Qunut*, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not only say it during the Dawn Prayer<sup>3</sup>. 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 descends<sup>4</sup>.

<sup>[1]</sup>[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-Sarraaj narrated].

<sup>[2]</sup>[Ibn Khuzaimah reported this in his, *Sahih*, and al-Khatib in his book on *Qunut*; refer to, *Sifatu Salati an-Naby*, Pg. 178-181].

<sup>[3]</sup>[but also in all five compulsory prayers, as reported by Abu Dawood (1231); *Sahih Sunan Abu Dawood* (1280)].

<sup>[4]</sup>[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 يَبْقَى ثُلُثُ  
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 witness<sup>1</sup>. Both of these meanings were reported<sup>2</sup>, 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."]

<sup>[1]</sup>[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]."

<sup>[2]</sup>[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)<sup>1</sup>.

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 فِي مَا 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].

<sup>[1]</sup>[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.)<sup>1</sup>” This *‘Hadith* would have been proof<sup>2</sup>, 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*.<sup>3</sup>” He then invoked Allah for the believers and against the disbelievers<sup>4</sup>. There is no doubt that the Prophet (صلى الله عليه وسلم) recited *Qunut* [for calamities]

<sup>[1]</sup>[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-Ghaliil* (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].

<sup>[2]</sup>[That the Prophet, peace be upon him, usually recited *Qunut* during Dawn Prayer].

<sup>[3]</sup>[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)”...]

<sup>[4]</sup>[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*<sup>1</sup>, 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*<sup>2</sup>. They neither criticize those who disallow reciting *Qunut*,

<sup>[1]</sup>[The saved group that follows the Qur'an and the *Sunnah*, the way the companions understood and implemented them].

<sup>[2]</sup>[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 well<sup>1</sup>.

Standing after *Ruku`* is a time when invocation of Allah (سُبْحَانَهُ وَتَعَالَى) and praising Him are legislated<sup>2</sup>; the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) joined both traits in this posture. The supplication recited during *Qunut*<sup>3</sup> contains invocation to Allah and praises and glorification of Him (سُبْحَانَهُ وَتَعَالَى). Therefore, it is worthy of being recited in this posture<sup>4</sup>.

If the Imam of prayer sometimes recited this type of *Qunut* supplication aloud<sup>5</sup>, to teach it to those praying behind him, then there is no sin in this case<sup>6</sup>. `Umar (رَضِيَ اللهُ عَنْهُ) recited the *Du'aa al-Istifta`h* aloud to teach those behind

[<sup>1</sup>]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].

[<sup>2</sup>]And this also a type of *Qunut*, as we previously stated].

[<sup>3</sup>]Whether the type of *Qunut* recited during calamities, or the regular invocation to Allah recited in this posture (after *Ruku`*)].

[<sup>4</sup>]While standing, after *Ruku`* ].

[<sup>5</sup>]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].

[<sup>6</sup>]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 it<sup>1</sup>. 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*<sup>2</sup>. Similar to this, is when the Imam recites *Ameen* aloud<sup>3</sup>. 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 prayer<sup>4</sup>,

<sup>[1]</sup>[Muslim (606) collected this *Hadith*, using a chain of narration that is missing a narrator; also at-Ta`hawi collected this *Hadith*].

<sup>[2]</sup>[Al-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).'"

<sup>[3]</sup>[Ahmad (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 تَأْمِينُهُ 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].

<sup>[4]</sup>[Raising 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*<sup>1</sup>, *Adhan* and *Iqamah*<sup>2</sup>, and performing `Hajj of the *Ifrad*, *Qiran* or *Tamattu`* types<sup>3</sup>.

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=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].

<sup>[1]</sup>[Refer to, *Sifatu Salati an-Naby*, Pg. 161-167 for the various types and words for *Tashahhud*].

<sup>[2]</sup>[*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*].

<sup>[3]</sup>[`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 guidance<sup>1</sup>. 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* aloud<sup>2</sup>, 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.<sup>3</sup>" This *Hadith* is found in the, Musnad [by Imam Ahmad ibn 'Hanbal], and was collected by at-

<sup>[1]</sup>[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)].

<sup>[2]</sup>[We established that the Prophet (ﷺ) did not recite the *Basmalah* aloud].

<sup>[3]</sup>[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*].

Tirmidhi<sup>1</sup> 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*<sup>2</sup> 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.")<sup>3</sup> 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 وتعالى) 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.”)<sup>1</sup> 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]),

<sup>[1]</sup>[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?]*)<sup>1</sup>, 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].*)<sup>2</sup> Also, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"أَفْضَلُ الصَّلَاةِ طُولُ الْقُنُوتِ."

"*The most excellent prayer is that which has the longest Qunut*".<sup>3</sup> Zaid ibn Arqam said, "Allah's statement,

﴿ وَقَوْمُوا لِلَّهِ قَانِتِينَ ﴾

[<sup>1</sup>] [39:9]

[<sup>2</sup>] [66:12]

[<sup>3</sup>] [*Qunut* here pertains to standing, while praying].

[<sup>4</sup>] [Muslim (1257) collected this *Hadith*].

(*And stand before Allâh Qanitun*)<sup>1</sup>, ordained silence on us and forbade us from talking [to each other while praying].<sup>2</sup>”

Further, [in the *Hadith* that Abu Ja'far collected,] it was not reported that Anas said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘*Ameen*’, afterwards.

It is a fact that the Prophet's supplication [after he lifted his head from *Ruku`*],

”رَبَّنَا وَلَكَ الْحَمْدُ مِلءَ السَّمَاوَاتِ وَمِلءَ الْأَرْضِ وَمِلءَ مَا  
شئتَ مِنْ شَيْءٍ بَعْدُ أَهْلَ الثَّنَاءِ وَالْمَجْدِ أَحَقُّ مَا قَالَ الْعَبْدُ  
وَكَلَّنَا لَكَ عَبْدٌ لَا مَانِعَ لِمَا أُعْطِيتَ وَلَا مُعْطِيَّ 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.

<sup>[1]</sup>[1:238]

<sup>[2]</sup>[Al-Bukhari (4170) and Muslim (838)].

Verily, all riches cannot avail a wealthy person against You)<sup>1</sup>”, 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*<sup>2</sup>.

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

[<sup>1</sup>]Muslim (736), Abu Dawood (721) and Abu `Uwanah].

[<sup>2</sup>] [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*; you<sup>1</sup> 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*

<sup>[1]</sup>[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’een<sup>1</sup>; but other scholars stated that he is somewhat reliable<sup>2</sup>. 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*<sup>3</sup> 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*,

<sup>[1]</sup>[And also an-Nasai, ‘Ali ibn al-Madini and Ahmad, and Waki’, as al-Bukhari stated].

<sup>[2]</sup>[Such as Shu’bah and ibn ‘Adi].

<sup>[3]</sup>[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 وَسَلَمَةَ 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*<sup>1</sup>.

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 prayer<sup>2</sup>. 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 life<sup>3</sup>.

<sup>[1]</sup>[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].

<sup>[2]</sup>[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].

<sup>[3]</sup>[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*'<sup>1</sup>." 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*<sup>2</sup> 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*<sup>3</sup>?" Ahmad said, 'I do not know of anyone else, except `Asim, who narrated this statement.' Abu `Abdullah then said,

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=Qayyim states here that the *Hadith* he is discussing pertains to reciting general supplications, not the specific *Qunut* supplication that people think].

<sup>[1]</sup>[After a calamity, that being, the seventy companions who were killed at the area of *Bir Ma`unah*].

<sup>[2]</sup>[Who memorizes a tremendous number of *Hadith* narrations by heart].

<sup>[3]</sup>[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*.<sup>1</sup>" 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. Afterwards<sup>2</sup>, 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.<sup>3</sup>" 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

<sup>[1]</sup>[Muslim (1257) collected this *Hadith*].

<sup>[2]</sup>[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].

<sup>[3]</sup>[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*<sup>1</sup>. 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

<sup>[1]</sup>[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 so<sup>1</sup>.

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*<sup>2</sup>,

"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) تَبَارَكْتَ 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*

<sup>[1]</sup>[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].

<sup>[2]</sup>[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].<sup>1</sup>)” 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 يَذِلُّ مَنْ وَالَيْتَ."

<sup>[1]</sup>[Ahmad (1625), Abu Dawood (1214), At-Tirmidhi (426), an-Nasai (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 standing<sup>1</sup>. 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*<sup>2</sup>, 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*.<sup>3</sup>” 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).

[<sup>1</sup>] [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].

[<sup>2</sup>] [*Allahu Akbar* (Allah is the Great)].

[<sup>3</sup>] [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-dhab<sup>1</sup>] and when war was waged against the People of the Scriptures<sup>2</sup>. 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)<sup>3</sup> and the people of the *Sham*

<sup>[1]</sup>[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].

<sup>[2]</sup>[During the reign of Abu Bakr (رَضِيَ اللهُ عَنْهُ), when the Muslim armies fought against and crushed the Roman empire in the Sham Area].

<sup>[3]</sup>[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."*<sup>1</sup>

[Al-Bukhari (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.].

<sup>[1]</sup>[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`* grade<sup>1</sup>, 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*).'" ]

<sup>[1]</sup>[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*<sup>1</sup>. 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*<sup>2</sup>, 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*<sup>1</sup>.

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.'<sup>2</sup>" At-Tirmidhi graded this *Hadith* authentic, from the grade *Hasan Sahih*.

<sup>[1]</sup>[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.]

<sup>[2]</sup>[Ahmad (17460) and At-Tirmidhi (333) collected this authentic *Hadith*; Shaikh Wahby said to refer to, Sahih Sunan at-Tirmidhi (300)].

Al-Baihaqi<sup>1</sup> 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

<sup>[1]</sup>[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 it<sup>1</sup>. It was also reported that

[<sup>1</sup>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*<sup>1</sup>.

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*<sup>2</sup>.

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*<sup>3</sup>. 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* again<sup>4</sup>.

<sup>[1]</sup>[Al-Albani included this weak *Hadith* in his book, Dha'eef Sunan Abu Dawood (277)].

<sup>[2]</sup>[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)].

<sup>[3]</sup>[Meaning, collected by al-Bukhari (1150) and Muslim (890), the two most authentic books after the Book of Allah].

<sup>[4]</sup>[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-'Husain<sup>1</sup>. When one does *Ta'harri*<sup>2</sup> one performs the two *Sahu* prostrations after saying the *Salam*, as indicated by the *'Hadith* that 'Abdullah ibn Mas'ud narrated<sup>3</sup>. 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'hainah<sup>4</sup>. When one is doubtful<sup>5</sup>, 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-Khudri<sup>6</sup> and Abdul Ra'hman ibn 'Auf<sup>7</sup>.'”

[<sup>1</sup>] [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*].

[<sup>2</sup>] [i.e., investigates whether he or she is reasonably sure regarding what they prayed, one completes his prayer and then...]

[<sup>3</sup>] [Which we mentioned before, in the first footnote in this chapter, as collected by al-Bukhari (386) and Muslim (889)].

[<sup>4</sup>] [Al-Bukhari and Muslim; we previously mentioned this *'Hadith*].

[<sup>5</sup>] [Is not reasonably sure whether he added or deleted to the prayer or prayed properly, then].

[<sup>6</sup>] [Muslim (888) collected this *'Hadith* from Abu Sa'eed al-Khudri (رضي الله عنه), we will soon mention it, Allah willing].

[<sup>7</sup>] [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)<sup>1</sup>, 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)].

<sup>[1]</sup>[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, one<sup>1</sup> 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 وَلْيَبْنِ عَلَى مَا اسْتَيْقَنَ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ قَبْلَ  
أَنْ يُسَلِّمَ (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*

<sup>[1]</sup>[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.]<sup>1</sup>”

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*).<sup>2</sup>” In another narration collected by the *Two Sahihs*, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

ثُمَّ لِيُسَلِّمْ 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*.”

<sup>[1]</sup>[Muslim (888). Satan tries his best to interrupt the Muslim’s concentration while praying, so that he or she forgets how many they prayed].

<sup>[2]</sup>[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 finger<sup>1</sup> as he [moved it<sup>2</sup> and] invoked Allah (سُبْحَانَهُ)<sup>3</sup>; his sight would only be focused on his finger<sup>4</sup>. In his, *Sahih*, al-Bukhari (361) narrated that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) reported, "Aishah (رَضِيَ اللهُ عَنْهَا) had a *Qiram*<sup>5</sup> 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.'*<sup>6</sup> Had the

<sup>[1]</sup>[An-Nasaii (1148)].

<sup>[2]</sup>[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].

<sup>[3]</sup>[Wile moving his index finger].

<sup>[4]</sup>[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].

<sup>[5]</sup>[A thin marked woolen curtain].

<sup>[6]</sup>[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?<sup>1</sup> 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 Anbijaniyah<sup>2</sup> for me, as it (the Khamisah) has diverted my attention from the prayer.<sup>3</sup>'* Using this *Hadith* in this

<sup>[1]</sup>[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)."]

<sup>[2]</sup>[A woolen garment without marks].

<sup>[3]</sup>[Al-Bukhari (360) and Muslim (863) collected this *Hadith*].

manner<sup>1</sup> 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 return<sup>2</sup>, is also not proof<sup>3</sup>. Looking around in this case was for a need, because he was concerned about his soldier. There might be evidence<sup>4</sup> 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 Paradise<sup>5</sup>. 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*<sup>6</sup>.

[<sup>1</sup>] [To prove that the Prophet, peace be upon him, did not close his eyes while praying].

[<sup>2</sup>] [Abu Dawood (781); Sahih Sunan Abu Dawood (810)].

[<sup>3</sup>] [That he (صلى الله عليه وسلم) did not close his eyes while praying].

[<sup>4</sup>] [That he, peace be upon him, did not close his eyes, while praying].

[<sup>5</sup>] [Refer to, Al-Bukhari (1136) and Muslim (1500)].

[<sup>6</sup>] [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 تُوعَدُونَهُ إِلَّا قَدْ رَأَيْتُهُ فِي صَلَاتِي هَذِهِ لَقَدْ جِئْتُ بِالنَّارِ وَذَلِكَكُمْ حِينَ رَأَيْتُمُونِي تَأَخَّرْتُ مَخَافَةَ أَنْ يُصِيبَنِي مِنْ لَفْحِهَا وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَ الْمِحْجَنِ يَجْرُ قُصْبَهُ فِي النَّارِ كَانَ يَسْرِقُ الْحَاجَّ بِمِحْجَنِهِ فَإِنْ فُطِنَ لَهُ قَالَ إِنَّمَا تَعْلَقُ بِمِحْجَنِي وَإِنْ غُفِلَ عَنْهُ ذَهَبَ بِهِ وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَةَ الْهَرَّةِ الَّتِي رَبَطْتَهَا فَلَمْ تُطْعَمْهَا وَلَمْ تَدْعُهَا تَأْكُلْ 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 تُوعَدُونَهُ 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 him<sup>1</sup>, prevented a young boy and a young girl [from

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*=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.'"]*

<sup>[1]</sup>[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]<sup>1</sup>, and his separating the two young girls<sup>2</sup>.

There are also the *Hadiths* wherein he pointed with his hand to return the *Salam* greeting, while he was praying<sup>3</sup>. However, in this case, he (مَلَى اللّٰهُ عَلَيْهِ وَسَلَّمَ) 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 prayer<sup>4</sup>. 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

<sup>[1]</sup>[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)].

<sup>[2]</sup>[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.]

<sup>[3]</sup>[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].

<sup>[4]</sup>[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 knowledge<sup>1</sup>.

<sup>[1]</sup>[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 thrice<sup>1</sup>, 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).<sup>2</sup>" 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 him<sup>3</sup>. 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

<sup>[1]</sup>[By saying, "*Astaghfiru-llah* (I seek Allah's forgiveness)", as Imam al-Auza`ii stated in, Sahih Muslim (931)].

<sup>[2]</sup>[Ahmad (21331), Muslim (931), Abu Dawood (1292), at-Tirmidhi (276), an-Nasaii (1320) and ibn Majah (918) collected this `Hadith].

<sup>[3]</sup>[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.<sup>1</sup>” The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would turn around and face the congregation<sup>2</sup>, but not any particular segment of them. When he prayed *Fajr*, he would remain in the place where he prayed until the sun rose<sup>3</sup>. 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

<sup>[1]</sup>[Ahmad (6725) and ibn Majah (921) collected this authentic *Hadith*; Shaikh Wahby said to refer to, Sahih Sunan ibn Majah (759)].

<sup>[2]</sup>[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].

<sup>[3]</sup>[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).”<sup>1</sup>

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 النَّعْمَةُ 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.)<sup>2</sup>”

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,

<sup>[1]</sup>[Al-Bukhari (799) and Muslim (933) collected this `Hadith].

<sup>[2]</sup>[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.)<sup>1</sup>" 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*

<sup>[1]</sup>[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.*<sup>1</sup>”

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 each<sup>2</sup>.

<sup>[1]</sup>[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.”].

<sup>[2]</sup>[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 each<sup>1</sup>.

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 دُبْرَ 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.""]

[<sup>1</sup>][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.<sup>1</sup>” 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 تَانِ رِجْلَيْهِ قَبْلَ أَنْ يَتَكَلَّمَ لَا  
إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُخَيَّرُ  
وَيَمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ كُتِبَتْ لَهُ عَشْرُ  
حَسَنَاتٍ وَمُحِيَتْ 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 الشَّرْكَ  
بِاللَّهِ.”

“Any one who says after finishing the Fajr Prayer, while still bending his feet and before one speaks, ‘*La ilaha illallahu wa`hdahu la sharika lah, lahu-l mulku wa-lahu-l*

<sup>[1]</sup>[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 Allah<sup>1</sup>, should overtake (or destroy) him the rest of that day.*" At-Tirmidhi graded this *'Hadith Hasan, Sahih<sup>2</sup>*.

<sup>[1]</sup>[Ascribing partners to Allah in the worship; polytheism].

<sup>[2]</sup>[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`hmud* 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

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=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*.<sup>1</sup>

[<sup>1</sup>]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 وَسَأْدُكَ 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 فَإِنْ كُلَّ وَاحِدَةٍ مِنْهُنَّ  
تُكْتَبُ عَشْرُ حَسَنَاتٍ وَتَحُطُّ عَشْرُ سَيِّئَاتٍ وَكُلُّ وَاحِدَةٍ مِنْهُنَّ كَعْتَقِ  
رَقَبَةٍ مِنْ وَكَلِدِ إِسْمَاعِيلَ وَلَا يَحِلُّ لِدَنْبٍ كُسِبَ ذَلِكَ الْيَوْمَ أَنْ يُدْرِكَهُ  
إِلَّا أَنْ يَكُونَ الشَّرْكَ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَهُوَ حَرَسُكَ مَا  
بَيْنَ أَنْ تَقُولِي غُدُوَّةً إِلَى أَنْ تَقُولِي 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 عِدْلَ عَتَاقَةِ أَرْبَعِ رِقَابٍ وَكُنَّ لَهُ حِرْسًا  
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 account<sup>1</sup>, 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.<sup>2</sup>*

We also mentioned the supplication the Prophet (صلى الله عليه وسلم) recited, after he started the [night] prayer<sup>3</sup>,

"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*

<sup>[1]</sup>[On account of the words contained in this supplication].

<sup>[2]</sup>[Ahmad (22418) and ibn `Hibban (2341); refer to, Sahih at-Targheeb wat-Tarheeb (653), as Shaikh Wahby stated].

<sup>[3]</sup>[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.<sup>1</sup>” 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 (رضي الله عنه). Allah has the best knowledge.

Abu `Hatim [ibn `Hibban (5:2026)] stated in his, *Sahih*, that the Prophet (صلى الله عليه وسلم) 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 أَعْطَيْتَ وَلَا مُعْطِيٍّ 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

<sup>[1]</sup>[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.)<sup>1</sup>”

<sup>[1]</sup>[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 آخِرَتِي 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), I heard him say, after he ended the prayer,

"اللَّهُمَّ اغْفِرْ لِي خَطَايَايَ وَذُنُوبِي كُلَّهَا اللَّهُمَّ أَنْعِمْنِي وَأَحْيِنِي  
وَارزُقْنِي 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.)<sup>1</sup>"

=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.)"]

<sup>1</sup>[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 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.<sup>1</sup>" 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-

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=*"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)].

[<sup>1</sup>][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.<sup>1</sup>" This *'Hadith* was collected from Abu

<sup>[1]</sup> [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.<sup>1</sup>" 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*."<sup>2</sup>

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recommended that Mu`adh (رَضِيَ اللهُ عَنْهُ) say at the end of every prayer,

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=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.]

[<sup>1</sup> [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)].

[<sup>2</sup> [In reference to the last two Surahs (chapters) in the Quran, no. 113-114].

"اللَّهُمَّ اَعْنِي 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.)<sup>1</sup>" '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 pass<sup>2</sup>. He did not leave a great distance between him and the *Surah*<sup>3</sup>, but rather ordered that one get close to it<sup>4</sup>.

<sup>[1]</sup>[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].

<sup>[2]</sup>[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].

<sup>[3]</sup>[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].

<sup>[4]</sup>[in his statement,=

When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed facing a pillar<sup>1</sup>, a stick or a tree<sup>2</sup>, he would face it with his right or left brow, but not directly<sup>3</sup>. 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*<sup>4</sup>. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would sometimes make his camel sit sideways and would pray while facing it<sup>5</sup>. 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].

<sup>[1]</sup>[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].

<sup>[2]</sup>[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].

<sup>[3]</sup>[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].

<sup>[4]</sup>[Al-Bukhari (468) and Muslim (774)].

<sup>[5]</sup>[Ahmad (5979), al-Bukhari (477) and Muslim (775)].

saddle and pray while facing its end<sup>1</sup>. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ordered that when one prays, one does so facing a *Sutrah*<sup>2</sup>, even if it is an arrow or a stick that one places vertically on the ground.

<sup>[1]</sup>[Al-Bukhari (477)].

<sup>[2]</sup>[Abu Dawood (598) and ibn Majah (944) reported that Allah's Apostle, peace be upon him, said,

"إِذَا صَلَّى أَحَدُكُمْ فَلْيُصَلِّ إِلَى سُتْرَةٍ 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 سُتْرَةٍ 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 ground<sup>1</sup>.

If one does not pray behind a *Sutrah*, his prayer would be interrupted, by [passing of] an adult woman, a donkey, or a black dog<sup>2</sup>.

<sup>[1]</sup>[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].

<sup>[2]</sup>[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)<sup>1</sup>, Abu Hurairah (رضي الله عنه)<sup>2</sup>, 'Abdullah ibn 'Abbas (رضي الله عنه)<sup>3</sup> and 'Abdullah ibn Mughaffal (رضي الله عنه)<sup>4</sup>. 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.]

[<sup>1</sup>Muslim (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.]

[<sup>2</sup>Muslim (790)].

[<sup>3</sup>Ahmad (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)."]

[<sup>4</sup>Ahmad (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*<sup>1</sup>. However, this is not the same as someone passing in front of one. A man is allowed to lay between someone and their *Qiblah*<sup>2</sup>, but is not allowed to pass in front of one when one is praying. Likewise, a woman<sup>3</sup> 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 knowledge<sup>4</sup>.

[<sup>1</sup>] [Al-Bukhari (369) and Muslim (796)].

[<sup>2</sup>] [As al-Bukhari mentioned in his, Sahih, from Zaid ibn Thabit].

[<sup>3</sup>] [One's wife].

[<sup>4</sup>] [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 كَأَحْرَةِ 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*.<sup>1</sup>" 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*.<sup>2</sup> 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 regularly<sup>3</sup>. Therefore, making up for the regular voluntary prayers that one misses, is legislated in the times during which one is not recommended to offer

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=Allah grant him His mercy, and Shaikh al-Islam ibn Taimiyyah."}]

<sup>[1]</sup>[Al-Bukhari (1109) and Muslim (1200). In Muslim's narration, `Abdullah ibn `Umar mentioned two *Rak`ah* after *Jumu`ah* instead of before *Fajr*].

<sup>[2]</sup>[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*].

<sup>[3]</sup>[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."}]

prayer<sup>1</sup>, 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*<sup>2</sup> 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) said<sup>1</sup>,

"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 ascend<sup>2</sup> from me.<sup>3</sup>"

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*<sup>4</sup>. Ibn Majah (1148) also narrated that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) missed the four *Rak`ah* before *Dhuhr*, he prayed them after

<sup>[1]</sup>[When he was asked about the four voluntary *Rak`ah* he performed regularly after noon and before *Dhuhr*].

<sup>[2]</sup>[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].]

<sup>[3]</sup>[Ahmad (22462) and at-Tirmidhi (440) collected this authentic '*Hadith*; Shaikh Wahby said to refer to, Sahih Sunan at-Tirmidhi (396)].

<sup>[4]</sup>[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*<sup>1</sup>. 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 it<sup>2</sup>. 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*<sup>3</sup>. 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 performing<sup>4</sup>. 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.

<sup>[1]</sup>[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*].

<sup>[2]</sup>[At-Tirmidhi (544) collected this authentic *Hadith*; refer to, Sahih Sunan at-Tirmidhi (348)].

<sup>[3]</sup>[Ibn Majah (1146) collected this weak *Hadith*; refer to, Dha`eef Sunan ibn Majah (239)].

<sup>[4]</sup>[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*<sup>1</sup>, 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 الْمَغْرِبِ  
وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ وَرَكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ."

<sup>[1]</sup>[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."<sup>1</sup> An-Nasaii added, "And two Rak`ah before Asr"<sup>2</sup>, instead of, "two Rak`ah after Isha." Further, ibn Majah reported that `Aishah (رضي الله عنها) narrated that the Prophet (صلى الله عليه وسلم) said,

"مَنْ تَابَرَ عَلَى ثِنْتَيْ عَشْرَةَ رَكْعَةً مِنَ السُّنَّةِ بَنَى اللَّهُ 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."<sup>3</sup> Ibn Majah (1132)

[<sup>1</sup>] [At-Tirmidhi (380) collected this `Hadith using an authentic chain of narration, of the `Hasan grade; refer to, Sahih Sunan at-Tirmidhi (833)].

[<sup>2</sup>] [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)].

[<sup>3</sup>] [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 (صلى الله عليه وسلم) 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*.'"<sup>1</sup> The information contained in this *'Hadith* might be an addition to it by one of the narrators, or the Prophet actually pronounced these words<sup>2</sup>; 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 day<sup>3</sup>, "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*

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=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).]

<sup>[1]</sup>[Ibn Majah (1132); Shaikh Wahby said to refer to, Sahih Sunan ibn Majah (937) regarding this *'Hadith*].

<sup>[2]</sup>["I think" are surely the narrator's words].

<sup>[3]</sup>[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 اللَّهُ عَلَيْهِ وَسَلَّمَ) used to pray four *Rak`ah* before `Asr.<sup>1</sup>” 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 اللَّهُ عَنْهُمَا), who said that Allah’s Apostle (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

”رَحِمَ اللَّهُ امْرَأً صَلَّى قَبْلَ الْعَصْرِ أَرْبَعًا.”

“*May Allah grant His Mercy to someone who prays four (Rak`ah) before `Asr.*”<sup>2</sup> 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 اللَّهُ عَلَيْهِ وَسَلَّمَ), who said,

”رَحِمَ اللَّهُ 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

<sup>[1]</sup>[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)].

<sup>[2]</sup>[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 them<sup>1</sup>. 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."

[<sup>1</sup>] [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 prayers<sup>1</sup>.

Usually, the Prophet (صلى الله عليه وسلم) performed the regular voluntary prayers at home, especially the voluntary prayer after *Maghrib*. It was never reported that he (صلى الله عليه وسلم) 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 (صلى الله عليه وسلم) 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*,

"اركعوا هاتين الركعتين في بيوتكم."

<sup>[1]</sup>[There is a weak *Hadith* indicating that the Prophet (صلى الله عليه وسلم) 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.<sup>1</sup>”

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.<sup>2</sup>”

<sup>[1]</sup>[Ahmad (22518) and ibn Majah (1155) collected this authentic *Hadith*; as Shaikh Wahby said, refer to, Sahih Sunan ibn Majah (965)].

<sup>[2]</sup>[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 لُغْوَ 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."<sup>1</sup>

In summary, the Prophet's guidance was that he usually performed the voluntary prayers at home. In the,

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﴿ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلِيْنَ وَمَا أَدْرَاكَ مَا عَلِيُونَ ﴾  
﴿ 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].)

<sup>[1]</sup>[Ahmad (22518) and ibn Majah (1155) collected this authentic *Hadith*; as Shaikh Wahby said, refer to, Sahih Sunan ibn Majah (965)].

Sahih<sup>1</sup>, `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) reported<sup>2</sup>. 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."

<sup>[1]</sup>[Al-Bukhari (1109) and Muslim (1200). In Muslim's narration, `Abdullah ibn `Umar mentioned two *Rak`ah* after *Jumu`ah* instead of before *Fajr*].

<sup>[2]</sup>[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.<sup>1</sup>”

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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to preserve the two *Rak`ah* before *Fajr* more than other voluntary prayers<sup>2</sup>; he never abandoned performing these two *Rak`ah* or the *Witr* prayer, whether he was traveling or otherwise<sup>3</sup>, unlike the case with other voluntary prayers. It was not reported that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed any regular voluntary prayers while traveling, except them. This is why `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمَا) used to not exceed two *Rak`ah* while traveling, saying, “I traveled with Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), Abu Bakr (رَضِيَ اللهُ عَنْهُ) and `Umar (رَضِيَ اللهُ عَنْهُ), and they did not perform more than two *Rak`ah* while traveling.” This statement from `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ) either means that they did not pray four *Rak`ah* ever while traveling<sup>4</sup>. 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].

prayers<sup>1</sup>. 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*<sup>2</sup> and intent (or sincerity), creed and dedication (or earnestness)."

*Surat,*

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴾

<sup>[1]</sup>[Except the *Witr* and the two *Rak'ah* before *Fajr*].

<sup>[2]</sup>['*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*<sup>1</sup>, 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’an<sup>2</sup>. Similarly, *Surat al-Kafirun*,

﴿ قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴾

<sup>[1]</sup>[‘As-Samad’, pertains to Allah being the Self-Sufficient Master, Whom all creatures need, Who neither eats nor drinks)].

<sup>[2]</sup>[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*<sup>1</sup>!) [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* grade<sup>2</sup>. 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*<sup>3</sup>!) [109], equals one-fourth of the Qur’an.<sup>4</sup>” 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 impermissible<sup>1</sup>. 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.]

<sup>[1]</sup>[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 action<sup>1</sup>, 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

<sup>[1]</sup>[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].

<sup>[2]</sup>[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 them<sup>1</sup> and end the actions of the day and night by reciting them<sup>2</sup>. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite them during *Hajj*<sup>3</sup>, 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."

[<sup>1</sup>]Muslim (1195) reported that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) narrated that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited *Surah al-Ikhlâs* (99) and *al-Kâfirûn* (112) in the two voluntary *Rak'ah* that precede *Fajr*].

[<sup>2</sup>]An-Nasâii (1681) and al-'Hakim reported that Ubai ibn Ka'b (رَضِيَ اللهُ عَنْهُ) said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited *Surah al-Ikhlâs* (99) and *al-Kâfirûn* (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].

[<sup>3</sup>]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.<sup>1</sup>” 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.<sup>2</sup>” Abdul Razzaq also stated that ibn

<sup>[1]</sup>[Ahmad (9000), Abu Dawood (1070), at-Tirmidhi (385), among others, collected this authentic *Hadith*; refer to, Sahih Sunan at-Tirmidhi (344), as Shaikh Wahby said].

<sup>[2]</sup>[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 down<sup>1</sup> 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 side<sup>2</sup>.

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 down<sup>3</sup> 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

<sup>[1]</sup>[After ending the two voluntary *Rak`ah* before *Fajr*].

<sup>[2]</sup>[After finishing the two voluntary *Rak`ah* before *Fajr*].

<sup>[3]</sup>[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 down<sup>1</sup>, relied on the action of some of the companions, such as `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ), who used to throw small stones<sup>2</sup>. 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)<sup>3</sup>.

The *Hadith* that `Aishah (رَضِيَ اللهُ عَنْهَا) narrated<sup>4</sup> 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*.<sup>5</sup>” 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

<sup>[1]</sup>[After finishing the two voluntary *Rak`ah* before *Fajr*].

<sup>[2]</sup>[At those whom he saw laying down after finishing the two voluntary *Rak`ah* before *Fajr*].

<sup>[3]</sup>[Which al-Bukhari collected (177) using a chain of narration that ends with `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُمَا)].

<sup>[4]</sup>[Muslim (1215)].

<sup>[5]</sup>[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*.<sup>1</sup>’ 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 him<sup>2</sup>. 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.”

[<sup>1</sup>]Muslim (1215) collected this *Hadith* from Malik].

[<sup>2</sup>]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 Talib<sup>1</sup> 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 (رَضِيَ اللهُ عَنْهُ) said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 (رَضِيَ اللهُ عَنْهُ)<sup>2</sup> 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 (رَضِيَ اللهُ عَنْهَا) narrated both practices from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), 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

<sup>[1]</sup>[One of the students of Imam Ahmad].

<sup>[2]</sup>[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 Legislator<sup>1</sup> 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*<sup>2</sup> and *Khalaf*<sup>3</sup> 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 لَكَ ﴾

<sup>[1]</sup>[Prophet Muhammad, peace be upon him, by the order of Allah, the Exalted, the Most Honored].

<sup>[2]</sup>[*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)].

<sup>[3]</sup>[*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*<sup>1</sup> for you [O, Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ].)<sup>2</sup> A group of scholars said that this *Ayah* is clear that *Qiyam* was not ordained on the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)<sup>3</sup>. 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.)<sup>4</sup> 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)<sup>5</sup>. 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*)<sup>1</sup>, 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 sins<sup>2</sup>. All other people

<sup>[1]</sup>[21:72].

<sup>[2]</sup>[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.<sup>1</sup>”

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*<sup>2</sup> exclusively for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).<sup>3</sup>' 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].)

<sup>[1]</sup>[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].

<sup>[2]</sup>[Additional prayer that entitles the Prophet, peace be upon him, to better grades and rewards].

<sup>[3]</sup>[*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 sins<sup>1</sup>. If you stand to pray afterwards, it will earn you a better grade and reward<sup>2</sup>.' A man asked, 'O, Abu Umamah! Would it be a

<sup>[1]</sup>[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."*

<sup>[2]</sup>[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 one<sup>1</sup>.'<sup>2</sup>

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 otherwise<sup>3</sup>. When he fell asleep or was ill, he

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=that he earned. No one, besides him, peace be upon him, can ever reach this grade or earn this honor?]

<sup>[1]</sup>[That is, until one sins, and thus, needs to practice more acts of worship to erase his errors, sins and mistakes].

<sup>[2]</sup>[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].

<sup>[3]</sup>[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 for<sup>1</sup>, because it is similar to *Ta`hiyyat al-Masjid*<sup>2</sup>, *Kusuf* (Eclipse) Prayer, *Istisqa* Prayer<sup>3</sup>, 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 نَسِيَهِ 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.<sup>4</sup>" However, this *Hadith* has several weaknesses.

<sup>[1]</sup>[As apparent in the Prophet's offering twelve *Rak`ah*, not an odd number of *Rak`ah*].

<sup>[2]</sup>[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*].

<sup>[3]</sup>[Invoking Allah (سُبْحَانَهُ 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].

<sup>[4]</sup>[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*<sup>1</sup>. The second defect pertains to this *'Hadith* being from the *Mursal* type<sup>2</sup>, 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."<sup>3</sup> 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*<sup>4</sup> consisted of eleven or thirteen *Rak'ah*, as `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُمَا) and

<sup>[1]</sup>[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.]

<sup>[2]</sup>[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].

<sup>[3]</sup>[Muslim (1253)].

<sup>[4]</sup>[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.<sup>1</sup>” 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 five<sup>2</sup>. 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 Muslim<sup>3</sup> (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*.<sup>4</sup>” 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.<sup>1</sup>" 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

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=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].

<sup>1</sup>[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*<sup>1</sup> and went out to pray the Dawn Prayer<sup>2</sup>.

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 otherwise<sup>3</sup>. 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*<sup>4</sup>, ten or twelve regular (voluntary)

<sup>[1]</sup>[The two voluntary *Rak`ah* before *Fajr*].

<sup>[2]</sup>[Al-Bukhari (973) and Muslim (1275)].

<sup>[3]</sup>[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].

<sup>[4]</sup>[They are: two *Rak`ah* for *Fajr*, four for *Dhuhr*, four for *Asr*, three for *Maghrib* and four for *Isha*].

*Sunnah*<sup>1</sup> 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 Makkah<sup>2</sup>, offered *Dhu`ha*

[<sup>1</sup>Abdullah 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  
الْجَنَّةِ."

"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  
الْعِشَاءِ 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.]

[<sup>2</sup>Al-Bukhari (344) and Muslim (1179) narrated that Um Hani=

Prayer when he came back from trips<sup>1</sup>, offered voluntary *Rak`ah* when he visited some of his companions<sup>2</sup> and also

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=(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*)."]

[<sup>1</sup>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.]

[<sup>2</sup>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*<sup>1</sup>. 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.<sup>2</sup>" 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 sleep<sup>3</sup>. 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

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<sup>[1]</sup>[*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."

<sup>[2]</sup>[Abu Dawood (1108) and Ahmad (23170) collected this weak *Hadith*; refer to, Dha'eef Sunan Abu Dawood (285)].

<sup>[3]</sup>[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*."<sup>1</sup> 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 rooster<sup>2</sup>, 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*,

<sup>[1]</sup>[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].

<sup>[2]</sup>[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.)<sup>1</sup> The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited this and the following *Ayat* until he finished the *Surah*<sup>2</sup>, 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

<sup>[1]</sup>[3:190]

<sup>[2]</sup>[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 night<sup>1</sup>, 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 عنه). 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

<sup>[1]</sup>[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 five<sup>1</sup>. 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 sitting<sup>2</sup>. 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 down<sup>3</sup>. 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 them<sup>4</sup>. 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*<sup>5</sup>. 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 (رَضِيَ اللهُ عَنْهُ) narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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*.<sup>1</sup>" 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said the *Salam* after two *Rak`ah* are stronger and more in number. For instance, az-Zuhri reported that `Urwah said, that `Aishah (رَضِيَ اللهُ عَنْهَا) said, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said *Salam* after two *Rak`ah*.<sup>2</sup>" `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*<sup>3</sup> is more established from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)." Also, Abu Talib said, "I asked Abu

[<sup>1</sup>]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].

[<sup>2</sup>]Muslim (1216) narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) reported that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to pray eleven *Rak`ah* at night, saying *Salam* after every two *Rak`ah* then observing the *Witr* with a single *Rak`ah*."].

[<sup>3</sup>]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.<sup>1</sup>’ 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

<sup>[1]</sup>[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 Prayer<sup>1</sup>.

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].<sup>2</sup>

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`*

<sup>[1]</sup>[An-Nasaii (1647) collected this authentic *Hadith*; refer to, Sahih Sunan an-Nasaii (1571), as Shaikh Wahby said].

<sup>[2]</sup>[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 narrations<sup>1</sup>.

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

<sup>[1]</sup>[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.<sup>1</sup>” 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.<sup>2</sup>”

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*<sup>3</sup>. 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

<sup>[1]</sup>[This is an authentic `Hadith; refer to, Sahih Sunan an-Nasaii (1567)].

<sup>[2]</sup>[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].

<sup>[3]</sup>[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*<sup>1</sup>. Ad-Daraqutni collected a similar narration from Anas ibn Malik (رَضِيَ اللهُ عَنْهُ)<sup>2</sup>.

The two *Rak`ah* [offered after *Witr*] confused many people, thinking that offering them contradicts the Prophet's statement,

"اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَتَرًا."

"*Make the last of your prayer at night a Witr.*"<sup>3</sup> 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

<sup>[1]</sup>[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].

<sup>[2]</sup>[Shaikh Wahby said that ad-Daraqutni's narration in his, Sunan (2:41), is weak].

<sup>[3]</sup>[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 day<sup>1</sup>; 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 knowledge<sup>2</sup>.

### **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 Majah<sup>3</sup>. 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,

<sup>[1]</sup>[Because *Maghrib* consists of three compulsory *Rak`ah*].

<sup>[2]</sup>[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.]

<sup>[3]</sup>[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`*<sup>1</sup>. `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

<sup>[1]</sup>[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...)"<sup>1</sup> In yet another narration collected by an-Nasaii, the supplication ends by saying,

<sup>[1]</sup>[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 عَلَيَّ النَّبِيِّ مُحَمَّدٍ."

"*Wa-salla allahu `ala an-nabiyyi Muhammad.* (And may Allah grant His Mercy to Prophet Muhammad.)<sup>1</sup>" 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*.]

<sup>[1]</sup>[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 'Hadith<sup>1</sup> 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*,

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<sup>[1]</sup>[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.)<sup>1</sup>" 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...)<sup>2</sup>" It was also established that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited this supplication during *Sujud*, and therefore, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

<sup>[1]</sup>[Also Ahmad (712), ibn Majah (1169), and several other Collectors of *Hadith* collected this authentic *Hadith*. Refer to, Sahih Sunan Abu Dawood (1265)].

<sup>[2]</sup>[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 prayer<sup>1</sup>. 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.)<sup>2</sup>" 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."

<sup>(1)</sup>[Muslim collected this `Hadith in his, Sahih (751), from `Aishah (رَضِيَ اللهُ عَنْهَا)].

<sup>(2)</sup>[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*<sup>1</sup>, there is a statement that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said this supplication during his *Sujud*. In his narration, Muslim<sup>2</sup> 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 (رَضِيَ اللهُ عَنْهُ) 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,

<sup>[1]</sup>[An-Nasai (1109), collected this authentic *'Hadith*; refer to, Sahih Sunan an-Nasai (1073)].

<sup>[2]</sup>[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].<sup>1</sup>" An-Nasaii collected these words; in his narration, ad-Daraqutni (2:31) added<sup>2</sup>,

"رَبِّ الْمَلَائِكَةِ وَالرُّوحِ."

"...*rabbi al-mala-ikati wa-r-ru`h* (...Lord of the angels and ar-Ru`h [angel Jibril]).<sup>3</sup>"

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<sup>[4]</sup> of mankind, jinn and all that exists]), then stop. He would then read [the next *Ayah*],

<sup>[1]</sup>[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].

<sup>[2]</sup>[To the Prophet's words above].

<sup>[3]</sup>[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].

<sup>[4]</sup>[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]<sup>1</sup>.

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

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=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".

<sup>[1]</sup>[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 morning<sup>1</sup>.

<sup>[1]</sup>[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 يَرْمَعُ بِهَا وَيَسْجُدُ بِهَا ( إِنْ تُعَذِّبْتَهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ) فَلَمَّا أَصْبَحَ قُلْتُ يَا رَسُولَ اللَّهِ مَا زِلْتَ تَقْرَأُ هَذِهِ الْآيَةَ حَتَّى أَصْبَحْتَ تَرْمَعُ 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

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=*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.<sup>1</sup>"*

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'an<sup>2</sup>.

<sup>[1]</sup>[Al-Bukhari (5007) and Muslim (1328) collected this 'Hadith; I mentioned here the full text of the 'Hadith].

<sup>[2]</sup>[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."*<sup>1</sup> At-Tirmidhi collected this *Hadith* and graded it authentic. This group of scholars also said that `Uthman ibn `Affan recited the entire

<sup>[1]</sup>[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.<sup>1</sup>'"

'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*<sup>2</sup>. Rather, stop

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<sup>[1]</sup>[*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].

<sup>[2]</sup>[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.<sup>1</sup>”

<sup>[1]</sup>[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,

"زَيِّنُوا 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 night<sup>1</sup>. Sometimes he would lengthen the prayer and sometimes would shorten it in length<sup>2</sup>. 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 frequent<sup>3</sup>.

While traveling, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to perform voluntary prayers while riding his camel, by day

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=“*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.]

<sup>[1]</sup>[Ahmad (23071), Abu Dawood (1225), at-Tirmidhi (411), an-Nasaii (1644) and ibn Majah (1344) collected an authentic *Hadith* in this meaning].

<sup>[2]</sup>[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)].

<sup>[3]</sup>[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 walked<sup>1</sup>. 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`*<sup>2</sup>. 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*<sup>3</sup>, recite *Takbir*<sup>4</sup> and then allow his camel to continue walking, praying to whatever direction it walked towards.<sup>5</sup>”

### **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 it<sup>1</sup>.’”

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.<sup>2</sup>” 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,

<sup>[1]</sup>[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].

<sup>[2]</sup>[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.'*<sup>1</sup>" 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 reliability<sup>2</sup>.

<sup>[1]</sup>[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)].

<sup>[2]</sup>[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.)<sup>1</sup>"

Al-'Hakim went on saying, "Abu al-'Abbas al-Asamm narrated that, Asad ibn `Asim reported that, al-

<sup>[1]</sup>[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 two<sup>1</sup>, four<sup>2</sup>, six<sup>3</sup> and eight *Rak`ah*.<sup>4</sup>

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*."<sup>5</sup> 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* prayer<sup>6</sup>. Al-'Hakim also narrated that, Isma'eel ibn

<sup>[1]</sup>[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)]

<sup>[2]</sup>[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].

<sup>[3]</sup>[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*].

<sup>[4]</sup>[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*.]

<sup>[5]</sup>[This is a weak *Hadith*; refer to, Irwa' al-Ghalil (2:214), by al-Albani].

<sup>[6]</sup>[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*<sup>1</sup>.

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*<sup>2</sup>.

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* Prayer<sup>3</sup>.

<sup>[1]</sup>[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].

<sup>[2]</sup>[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].

<sup>[3]</sup>[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*<sup>1</sup>.

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,

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=Ma`ad, that Shaikh 'Irfan Abdul Qadir 'Hassunah did, Pg. 258, footnote no. 2].

<sup>[1]</sup>[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`h<sup>1</sup> is a Sadaqah. Every Ta`hmeed<sup>2</sup> is a Sadaqah. Every Tahlil<sup>3</sup> is a Sadaqah. Every Takbir<sup>4</sup> 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 رَكْعَتِي 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.<sup>1</sup>" 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.<sup>2</sup>" 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,

<sup>[1]</sup>[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)].

<sup>[2]</sup>[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 Dharr<sup>1</sup>.

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)<sup>2</sup>.

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,

<sup>[1]</sup>[Ahmad (21431), Abu Dawood (1097) and at-Tirmidhi (437) collected this authentic `Hadith; Sahih Sunan at-Tirmidhi (395)].

<sup>[2]</sup> [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.<sup>1</sup>" 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.<sup>2</sup>' Someone might ask, "Hammad ibn Salamah and Abdul Aziz ibn Muhammad ad-Darawardi reported this *'Hadith* in a *Mursal*<sup>3</sup> type of narration, from Muhammad

<sup>[1]</sup>[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)].

<sup>[2]</sup>[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].

<sup>[3]</sup>[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.<sup>1</sup>” 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.<sup>2</sup>” 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

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= *`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*].

<sup>[1]</sup>[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).”]

<sup>[2]</sup>[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 (رَضِيَ اللهُ عَنْهُ), who said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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* grade<sup>1</sup>. Further, Imam Ahmad (21272) narrated that Abu Umamah (رَضِيَ اللهُ عَنْهُ) reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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*<sup>2</sup>, will earn a reward similar to that earned by a pilgrim in the state of *I'hram*<sup>3</sup>. He who walks to offer the

<sup>[1]</sup>[Shaikh Abdul-Hadi Wahby said that this is a weak *'Hadith*; refer to, *Irwa' al-Ghalil* (460). Also, Ahmad (10728) collected this *'Hadith*].

<sup>[2]</sup>[Purity, after taking a bath (*Ghusl*) or Ablution (*Wudhu*)].

<sup>[3]</sup>[*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 `Umrah*<sup>1</sup>. A prayer that follows another prayer between which one does not commit *Laghu* (an evil act), is a record kept in *Illiyin*<sup>2</sup>.”<sup>3</sup> 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*.<sup>4</sup>” 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,

[<sup>1</sup>][Visiting the House of Allah, *al-Ka`bah* at Makkah].

[<sup>2</sup>][Refer to, *Surat al-Mutaffifin*, 83:18-21, in the Qur’an].

[<sup>3</sup>][Abu Dawood (471) also collected this authentic *Hadith*; refer to, Sahih Sunan Abu Dawood (522), according to Shaikh Wahby].

[<sup>4</sup>][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.<sup>1</sup>”

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

[<sup>1</sup>][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*<sup>1</sup>. He who offers it in ten *Rak`ah*, will have Allah build a house for him in Paradise.<sup>2</sup>’ Also, Mujahid said, “The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

[<sup>1</sup>] [The obedient to Allah].

[<sup>2</sup>] [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.<sup>1</sup>” 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

<sup>[1]</sup>[Ahmad (9382); Shaikh `Irfan Abdul Qadir `Hassunah said that this *Hadith* is authentic].

offer.<sup>1</sup>” Also, Malik reported in the, *Muwatta* (324)<sup>2</sup>, 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.’<sup>3</sup>” Further, ash-Shi`bi said, “I heard `Abdullah ibn `Umar say, “Muslims did not invent a prayer better than

<sup>1</sup>[Ahmad (19561); Shaikh `Irfan Abdul Qadir `Hassunah said that this *Hadith* is authentic].

<sup>2</sup>[Al-Bukhari (1060) and Muslim (1174) also collected this *Hadith*].

<sup>3</sup>[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*.<sup>1</sup>” 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 (رَضِيَ اللهُ عَنْهَا) whether the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to offer the *Dhu`ha* Prayer. She said, ‘No, except when he came back from a trip.’<sup>2</sup>” At-Tabari next mentioned a *Hadith* collected from Abu Sa`eed (رَضِيَ اللهُ عَنْهُ) wherein he said, “Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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.’<sup>3</sup>” We mentioned this *Hadith* before.

Shu`bah reported that, `Habib ibn Ash-Shaheed narrated that, `Ikrimah said that, `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُ) 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 (رَضِيَ اللهُ عَنْهُ) did not offer the *Dhu`ha* Prayer. When he visited the *Qubaa Masjid*, which he visited every Saturday, he used to

<sup>[1]</sup>[For details about the statement of `Abdullah ibn `Umar here, please refer to its explanation at the end of this chapter].

<sup>[2]</sup>[Muslim (1172)].

<sup>[3]</sup>[At-Tirmidhi (439) collected this weak *Hadith*; refer to, *Irwaa al-Ghalil* (460). Also, Ahmad (10728) collected this *Hadith*.]

offer the *Dhu`ha* Prayer<sup>1</sup>. 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 scholars<sup>2</sup> said that this is better, so that one does not think that it is compulsory or that it is a

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<sup>[1]</sup>[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.'"]

<sup>[2]</sup>[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).<sup>1</sup>" 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)...<sup>2</sup>", 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*)."<sup>2</sup> `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.

<sup>[1]</sup>[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*].

<sup>[2]</sup>[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.<sup>1</sup>” 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 trip<sup>2</sup>, 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 it<sup>3</sup>. 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.<sup>4</sup>” 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,

<sup>1</sup>[Al-Bukhari (1101)].

<sup>2</sup>[Muslim (1172)].

<sup>3</sup>[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].

<sup>4</sup>[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 forenoon<sup>1</sup>. 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.)<sup>2</sup> `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

<sup>[1]</sup>[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].

<sup>[2]</sup>[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.<sup>1</sup>

Those who read the *Hadiths* and also the practice of the companions on this topic, will only reach this conclusion<sup>2</sup>. 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*

<sup>1</sup>[Al-Bukhari (1108)].

<sup>2</sup>[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 before<sup>1</sup>, 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

<sup>[1]</sup>[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 liar<sup>1</sup>.

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."<sup>2</sup> 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

<sup>[1]</sup>[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.]

<sup>[2]</sup>[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 army<sup>1</sup>, until the end of the *Hadith* we previously mentioned, `Humaid is weak in *Hadith*, as an-Nasaii 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."<sup>2</sup> At-Tirmidhi said about this *Hadith*, which seems unfounded, "This is a

<sup>[1]</sup>[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].

<sup>[2]</sup>[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 end<sup>1</sup>”, 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.

<sup>[1]</sup>[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 أَحْدَثَ 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 يَهْدِيهِ 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-Nasaii (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)<sup>1</sup>. 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)<sup>2</sup>. Al-Baihaqi (2:369) collected a `Hadith using a

<sup>[1]</sup>[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.]

<sup>[2]</sup>[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.*<sup>1</sup>"

<sup>[1]</sup>[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.<sup>1</sup>”

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 him<sup>2</sup>.

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-dhab<sup>3</sup> reached him<sup>4</sup>.

<sup>[1]</sup>[A weak *Hadith* collected by Abu Dawood (2394) and al-Baihaqi (2:370); refer to, Dha'eef Sunan Abu Dawood (590)].

<sup>[2]</sup>[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.]

<sup>[3]</sup>[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.]

<sup>[4]</sup>[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*<sup>1</sup>.

<sup>[1]</sup>[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 فَإِنَّ 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 قَدْحِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ قَدْ سَبَقَ الْفَرْثُ وَالْدَّمُ آيَتُهُمْ رَجُلٌ أَسْوَدٌ إِحْدَى عَضُدَيْهِ مِثْلُ ثَدْيِ الْمَرْأَةِ أَوْ مِثْلُ الْبِضْعَةِ تَدْرَدُرُ وَيَخْرُجُونَ عَلَيَّ حِينَ 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*<sup>1</sup> 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)]

<sup>[1]</sup>[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.)<sup>1</sup>"  
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

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=reached an *Ayah* where a prostration is legislated, but did not mention his saying *Takbir* beforehand.]

<sup>1</sup>[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*<sup>1</sup>.

It was not reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 topic<sup>2</sup>.

Authentic narrations indicate that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made *Sujud* while reciting *Sura as-Sajdah* (32<sup>3</sup>), *Sad* (38<sup>4</sup>), *an-Najm* (53<sup>5</sup>), *al-Inshiqaq* (84<sup>6</sup>) and *al-‘Alaq* (96<sup>7</sup>)<sup>8</sup>.

<sup>[1]</sup>[At-Tirmidhi (528), ibn Majah (1043), and several other scholars collected this authentic *‘Hadith*; Sahih Sunan at-Tirmidhi (473)].

<sup>[2]</sup>[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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). 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].

<sup>[3]</sup>[After reading *Ayah* no. 15].

<sup>[4]</sup>[After reading *Ayah* no. 24].

<sup>[5]</sup>[After reading *Ayah* no. 62, which is the last *Ayah* in this chapter].

<sup>[6]</sup>[After reading *Ayah* no. 21].

<sup>[7]</sup>[After reading *Ayah* no. 19, which is the last *Ayah* in this chapter].

<sup>[8]</sup>[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*<sup>1</sup>.

<sup>[1]</sup>[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 اللَّهُ عَلَيْهِ وَسَلَّمَ), none of them in the *Mufassal* section<sup>1</sup>. 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*

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=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.”]

<sup>[1]</sup>[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)<sup>1</sup>. 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*<sup>2</sup>. 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-Warraq<sup>3</sup>, 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*].”

<sup>[1]</sup>[Added to these eleven instances, *an-Najm* (53), *al-Inshiqaaq* (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.]

<sup>[2]</sup>[Refer to, Dha`eef Sunan Abu Dawood (304), Shaikh Wahby stated].

<sup>[3]</sup>[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* (84<sup>1</sup>) and *al-'Alaq* (96<sup>2</sup>)<sup>3</sup>. 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)<sup>4</sup>. Yet, the 'Hadith from Abu Hurairah (رَضِيَ اللهُ عَنْهُ) is very authentic and agreed upon regarding

<sup>[1]</sup>[After reading *Ayah* no. 21].

<sup>[2]</sup>[After reading *Ayah* no. 19, which is the last *Ayah* in this chapter].

<sup>[3]</sup>[Al-Bukhari (724) and Muslim (904 & 905)].

<sup>[4]</sup>['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)<sup>1</sup>], reported that the Prophet, peace be upon him, said,

”نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ بَيَدِ أَنَّهُمْ أَوْثُوا الْكِتَابَ  
مِن قَبْلِنَا ثُمَّ هَذَا يَوْمُهُمُ الَّذِي فُرِضَ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ فَهَدَانَا  
اللَّهُ فَالْتَّاسُ لَنَا فِيهِ تَبِعَ الْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ غَدٍ.”

*“We<sup>2</sup> are the last to come but the foremost on the Day of Resurrection, even though they<sup>3</sup> were given the Scriptures before us. This is the day<sup>4</sup>, which was ordained on them<sup>5</sup> and about which they disputed; Allah guided us to it. Therefore, the people follow us in this regard, the Jews*

<sup>[1]</sup>[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.]

<sup>[2]</sup>[Muslims, the *Ummah* of Muhammad (مَثَلَى اللهُ عَلَيْهِ وَسَلَّمَ)].

<sup>[3]</sup>[Jews and Christians].

<sup>[4]</sup>[Friday, *Yaumu al-Jumu'ah*].

<sup>[5]</sup>[To be the holiday].

*have their Sabbath tomorrow<sup>1</sup> and the Christians the day after tomorrow<sup>2</sup>.*"

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 world<sup>3</sup> and the foremost on the Day of Resurrection who will be judged before the rest of the creation<sup>4</sup>."*

<sup>[1]</sup>[Saturday].

<sup>[2]</sup>[Sunday].

<sup>[3]</sup>[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].

<sup>[4]</sup>[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`qah<sup>1</sup> 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*

<sup>[1]</sup>[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 `Hadith<sup>1</sup>.

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 authentic<sup>2</sup>. 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,

<sup>[1]</sup>[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].

<sup>[2]</sup>[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."<sup>1</sup>*

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-*

<sup>[1]</sup>[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)<sup>1</sup> 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."<sup>2</sup> Further, ibn 'Hibban reported in his, *Sahih*, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لَا تَطْلُعُ الشَّمْسُ عَلَى يَوْمٍ أَفْضَلَ مِنْ يَوْمِ الْجُمُعَةِ."

<sup>[1]</sup>[The Prophet's companion 'Abdullah ibn Salam was, just like Ka'b, one of the rabbis of the Jews before embracing Islam].

<sup>[2]</sup>[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.*”<sup>1</sup>

### When was the First *Jumu'ah*

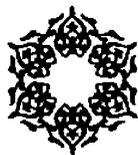
Muhammad ibn Is'haq reported that, Muhammad ibn Abi Umamah ibn Sahl ibn `Haneef said that, his father said that, Abdul Ra'hman ibn (son of) Ka'b ibn Malik (رَضِيَ اللهُ عَنْهُ) said, “I was my father’s guide when he became blind. Whenever I took him to *Jumu'ah* and he heard the *Adhan* (call to prayer) for *Jumu'ah*, he used to invoke Allah for Abu Umamah As'ad ibn Zurarah (رَضِيَ اللهُ عَنْهُ). 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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.’”<sup>2</sup> 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.”

<sup>[1]</sup>[Ahmad (7362), ibn `Hibban (551) and several others collected this authentic ‘*Hadith*; refer to, Sahih al-Jami` (3334)].

<sup>[2]</sup>[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*

Ibn Qayyim al-Jauziyyah

Provisions *for the* Hereafter

3

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

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## **Second Edition**

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ISBN: 0-9703766-3-4

This edition published in January 2020 by;  
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## **Table of Contents**

<b>TRANSLATOR'S INTRODUCTION .....</b>	<b>VII</b>
<b>BIOGRAPHY OF IMAM IBN QAYYIM AL- JAUZIYYAH.....</b>	<b>XV</b>
<b>VIRTUES OF <i>YAUMU AL-JUMU'AH</i> (FRIDAY).....</b>	<b>27</b>
<b>THE PROPHET'S GUIDANCE IN HIS SPEECHES .....</b>	<b>139</b>
<b>THE PROPHET'S GUIDANCE REGARDING THE '<i>EED</i> PRAYERS .....</b>	<b>182</b>
<b>THE PROPHET'S GUIDANCE REGARDING <i>SALATU AL-KUSUF</i> (ECLIPSE PRAYER).....</b>	<b>204</b>
<b>THE PROPHET'S GUIDANCE REGARDING <i>AL- ISTISQAA</i> (INVOKING ALLAH FOR RAIN).....</b>	<b>218</b>
<b>THE PROPHET'S GUIDANCE REGARDING TRAVELING AND WORSHIPPING ALLAH WHILE TRAVELING .....</b>	<b>234</b>
<b>THE PROPHET'S GUIDANCE REGARDING RECITING <i>QURAN</i> ,LISTENING TO IT, FEELING HUMBLINESS AND CRYING UPON HEARING IT, AND MAKING THE VOICE BEAUTIFUL WHILE RECITING IT .....</b>	<b>282</b>

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**THE PROPHET'S GUIDANCE REGARDING  
*SALATU AL-KHAUF* (FEAR PRAYER)..... 312**

**THE PROPHET'S GUIDANCE REGARDING  
VISITING THE SICK..... 321**

## 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 Allâh<sup>1</sup> as He should be feared and die not except in a state of Islâm<sup>2</sup>) [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*

---

<sup>[1]</sup>[By doing all that He ordered and abstaining from all that He forbade].

<sup>[2]</sup>[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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ], 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* (Speech<sup>1</sup>), and the best guidance is that sent with Muhammad ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ<sup>2</sup>). Verily, the worst matters are matters of innovation (in religion), and every innovation is a *Bid`ah*, every *Bid`ah* is *Dhalalah* (sin, heresy) and every *Dhalalah*<sup>3</sup> is in Hellfire.

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

[<sup>2</sup>] ﴿سَلَامٌ﴾, or, ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), or, *Salla allahu `alaihi wa-sallam*; this statement means, may Allah's peace, honor and blessings be on him.]

[<sup>3</sup>] [Meaning, those who invent the *Bid`ah*].

This book is one of the important resources of knowledge for those who seek to know the *Seerah*<sup>1</sup> of their Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), as well as, the *Fiqh*<sup>2</sup> learned from it. This is a book that is unique in that it explains the *Sunnah*<sup>3</sup> 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<sup>4</sup>, *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*<sup>5</sup> 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

<sup>[1]</sup>['*Seerah*', is in reference to the Prophet's life-story].

<sup>[2]</sup>['*Fiqh*', means, 'Islamic Jurisprudence', or, minor rulings of the religion, or laws].

<sup>[3]</sup>['*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].

<sup>[4]</sup>['*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].

<sup>[5]</sup>['*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.]

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 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*<sup>1</sup>. 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

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<sup>[1]</sup>['*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.”]

knowledge, as well as, refutation of *Bid`ah*<sup>1</sup> and ills of the heart.

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

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<sup>[1]</sup>[Innovations in the religion].

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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and His Messenger (سُبْحَانَهُ وَتَعَالَى) 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 I'hyaa 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*  
*May 2001*

## Biography of Imam ibn Qayyim al-Jauziyyah

He is Abu<sup>1</sup> Abdullah Shams ad-Din<sup>2</sup> Muhammad<sup>3</sup>, ibn<sup>4</sup> Abu Bakr, son of Ayyub, son of Sa'd, son of 'Huraiz, son of Makki, az-Zur`ii<sup>5</sup> and then the resident of Damascus.

He was born in the lunar month of *Safar* the year 691 AH (after the Hijrah<sup>6</sup>). 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

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[<sup>1</sup>'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.]

[<sup>2</sup>Which was ibn al-Qayyim's nickname].

[<sup>3</sup>Muhammad was ibn al-Qayyim's given name].

[<sup>4</sup>'Ibn', means, 'son of', while, 'Bint', means, 'daughter of'.]

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

[<sup>6</sup>[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 AH<sup>1</sup>. 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*<sup>2</sup> 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

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<sup>1</sup>[After the *Hijrah*].

<sup>2</sup>[*‘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].

pure heart. He repented often to Allah (سُبْحَانَهُ وَتَعَالَى) and 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 (سُبْحَانَهُ 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*<sup>1</sup>, 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'*<sup>2</sup>, 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*<sup>3</sup>.

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<sup>[1]</sup>[Innovation in the religion].

<sup>[2]</sup>['*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.]

<sup>[3]</sup>['*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 *Quran* 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) said in the Qur'an, (وَتَعَالَى

﴿ 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.)*<sup>1</sup>

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 castle<sup>2</sup>.”

### **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*<sup>3</sup>, *‘Hadith*, *Fiqh*, *Usul*<sup>4</sup>, inheritance<sup>5</sup> 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.

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<sup>[1]</sup>[59:10]

<sup>[2]</sup>[Which was a jail during that time].

<sup>[3]</sup>[Meanings of the Qur’an].

<sup>[4]</sup>[Major resources of Islamic Knowledge, or rulings of the Islamic Jurisprudence].

<sup>[5]</sup>[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.*

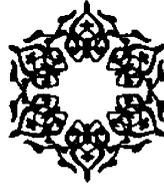
Ibn al-Qayyim authored many other books about the various aspects of knowledge, some of them are still manuscripts. May Allah (سُبْحَانَهُ وَتَعَالَى) reward him with His Mercy and Pleasure.

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 willing<sup>1</sup>.



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<sup>[1]</sup>[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 المعاد

في

أخبار خير المعاد



## **Virtues of *Yaumu al-Jumu'ah* (Friday)**

The Prophet's guidance was that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) honored *Yaumu al-Jumu'ah* and established certain acts of worship during it, exclusive for that day. There are different opinions regarding whether *Yaumu al-Jumu'ah* is better or the day of 'Arafah<sup>1</sup>.

Among the virtues of *Yaumu al-Jumu'ah*, is that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite *Surat as-Sajdah* (32) and *al-Insan* (76) during the *Fajr* Prayer on Friday<sup>2</sup>. Many of those who do not have knowledge think that the Dawn Prayer of Friday is favored by a prostration<sup>3</sup>, which they call, 'Sajdatul-Jumu'ah'. If one of them did not recite *Surat as-Sajdah* during the Dawn Prayer of *Yaumu al-Jumu'ah*, he would recite another *Surah* where a prostration is legislated. Because of this, several scholars stated that one should not always recite *Surat as-Sajdah* during the Friday Dawn Prayer, so as to dissipate the false opinion of the ignorant [that *Jumu'ah* Dawn Prayer was endowed with a prostration]. I heard Shaikh al-Islam ibn Taimiyyah say, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited these two *Surah* during the Friday Dawn Prayer because they contain news about

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<sup>[1]</sup> [*Arafah* is the ninth day of the lunar month of *Dhul-'Hijjah*, month of the 'Hajj]

<sup>[2]</sup> [Al-Bukhari (842) and Muslim (1455), from Abu Hurairah, may Allah be pleased with him (*Radhiya-llahu `anh*)]

<sup>[3]</sup> [They think that because the Prophet, peace be on him, recited *Surat as-Sajdah* (32) -which contains an instance where a prostration is legislated- during the Dawn Prayer of Friday that the Dawn Prayer of Friday is itself favored by a prostration!]

what happened and what will happen on a *Jumu'ah*. They mention the creation of Adam, news about the Return (to Allah) and gathering of the slaves (on the Day of Resurrection). All this occurred or will occur on a Friday, and thus, reciting these two chapters is a reminder to the *Ummah* of what occurred and what will occur during Friday. The prostration (in *Surat as-Sajdah*) was legislated because it is in the *Surah*. Therefore, there is no specific prostration legislated [during that prayer and that day] that one should offer by reciting a chapter that contains a *Sajdah*<sup>1</sup>.”

The second virtue for *Yaumu al-Jumu'ah* is that it is recommended to recite *Salat* often on the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) during the day and the night during Friday. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

”أَكْثَرُوا مِنَ الصَّلَاةِ عَلَيَّ يَوْمَ الْجُمُعَةِ وَلَيْلَةَ الْجُمُعَةِ.”

“Recite *Salat*<sup>2</sup> on me often during the day on Friday and during its night<sup>3</sup>.” Indeed, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

[<sup>1</sup>] [For more details, refer to, *Sunnat al-Jumu'ah*, by Shaikh al-Islam ibn Taimiyyah, Pg., 34-35, and its *Ta'hqiq*, by Abu `Abdullah Sa`d al-Miz`il]

[<sup>2</sup>] [*Salat* on the Prophet, peace be upon him, pertains to invoking Allah, the Exalted, to bestow His blessings and Honor on His Prophet, by saying, ‘Salla-llahu `alaihi wa-sallam’; also, refer to the second volume of the translation of this book, in the section on *Tashahhud*, for the full text of how to say the *Salat* on the Prophet, peace be upon him]

[<sup>3</sup>] [In the Islamic Calendar, the night precedes the day, and thus, the night of *Jumu'ah* (Friday) is what people consider Thursday night.=

(وَسَلَّمَ) is the chief and master of all mankind<sup>1</sup>; *Jumu'ah* is the master and chief of all days<sup>2</sup>. Therefore, reciting the *Salat* on the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) during Friday has a special virtue that is exclusive to that day. There is another wisdom, that being, every type of good and righteous thing that the *Ummah* of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) earned in this life and the Hereafter, they earned by his hands (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Allah (عَزَّ وَجَلَّ) collected the good of this life and the Last Life for the Prophet's *Ummah*, by the hands of His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and the best honor the *Ummah* earns is earned on Fridays, the day during which they will be sent

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=In his, Tamamu al-Minnah fi at-Ta'liqi `ala Fiqhi as-Sunnah, Pg., 324, al-Albani said, "Ibn `Adi and Al-Baihaqi collected this `Hadith from Anas. The `Hadith was also reported from `Abdullah ibn `Umar and from Safwan ibn Sulaim as a *Mursal*\*. This `Hadith is `Hasan on account of its various narrations (`*Hasanun li-Ghairih*), as I stated in, Silsilat al-Ahadith as-Sahihah (1407), yet, it is from the *Sahih* grade (*sahihun li-Ghairih*), without mentioning the night of *Jumu'ah*, on account of another `Hadith collected from Aus. Refer to, Silsilat al-Ahadith as-Sahihah (1527)."

\* Safwan ibn Sulaim was not among the companions; this is why his narration is a *Mursal*.]

[<sup>1</sup>] [Al-Bukhari (4343) and Muslim (287) narrated that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ."

"I am the *Sayyid* (chief and master) of all people on the Day of Resurrection."

[<sup>2</sup>] [according to an authentic `Hadith collected by ibn Majah (1074) and Ahmad (14997); Shaikh Wahby said to refer to, Sahih Sunan ibn Majah (899)]

to their residences and palaces in Paradise. *Yaumu al-Mazid* (the day of extra bounty<sup>1</sup>) will also fall on a Friday, after the believers enter Paradise. Friday is a day of festival for them in this life, when Allah grants them what they need and ask for and fails not those among them who invoke Him. All this earned goodness came to be known and earned by the hand of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and because of him. Indeed, among the ways of appreciating and thanking the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), trying to fulfill but

[<sup>1</sup>] [Ibn al-Qayyim is referring to Friday being *Yaumu al-Mazid*, when the believers will be granted the favor of seeing Allah, the Exalted. It is a part of the Islamic Creed to believe that Allah will be seen by the believers in the Hereafter. The Prophet of Allah, peace be upon him, said, in a *Hadith* collected by Muslim (266),

"إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ قَالَ يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى تُرِيدُونَ شَيْئًا أَزِيدُكُمْ فَيَقُولُونَ أَلَمْ تُبَيِّضْ وُجُوهَنَا أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ قَالَ فَيَكْشِفُ الْحِجَابَ فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ" ثُمَّ تَلَا هَذِهِ الْآيَةَ ( لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ ).

"When the people of Paradise enter Paradise, Allah, the Exalted, the Blessed, will say, 'Do you wish for any extra bounty?' They will say, 'Have You not radiated our faces with light, have You not entered us into Paradise and saved us from the Fire?' He will then remove the Veil. Indeed, nothing that they were granted will be dearer to them than looking at their Lord, the Exalted and Most Honored." The Prophet, peace be upon him, then recited this *Ayah*, {For those who have done good is the best (reward, i.e. Paradise) and even more (Ziyadah, i.e. Mazid)} [10:26].]

some of his rights on his *Ummah*, is to often repeat the *Salat* on him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) during the day and the night of Fridays.

The third virtue pertains to the *Jumu'ah* Prayer, which is one of the obligations of Islam<sup>1</sup> and among the greatest grand gathering days for Muslims, greater and more ordained than any other gathering, except the

<sup>[1]</sup> [This is al-Albani's summary of what Shaikh Siddiq `Hasan Khan, may Allah grant him His Mercy, wrote regarding the obligation of attending *Jumu'ah*, "*Jumu'ah* is required from every *Mukallaf* (responsible adult) and ordained on every *Mu`htalim* (pubescent) on account of the clear evidences stating that *Jumu'ah* is a right due on every *Mukallaf* and sternly warning against those who abandon attending it. For instance, the Prophet, peace be upon him, once wanted to burn the houses of some men who did not attend *Jumu'ah* (Muslim 1043)\*. Indeed, there is no order more direct and clear than the *Quranic* order that entails every man,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴾

{O you who believe (Muslims)! When the call is proclaimed for the *Salât* (prayer) on Friday (*Jumu'ah* prayer), come to the remembrance of Allâh}[62:9]."

\* Just as al-Albani commented here, al-Bukhari (617) and Muslim (1401) narrated the Prophet's warning against those who do not attend the congregational prayer, as well. Therefore, attending *Salatu al-Jama`ah* (the congregational prayer) is ordained on men (*Fardh `Ain*), as is the accepted opinion in the *'Hanafi* school of thought; refer to, Al-Ajwibah an-Nafi`ah `An As`ilat Lajnat Masjid al-Jam`iah, Pg. 43, first footnote.]

gathering on the *Day of `Arafah*<sup>1</sup>. He who abandons attending the *Jumu'ah* Prayer, belittling its significance, Allah will seal his heart<sup>2</sup>. Also, the closeness [to Allah] that the people of Paradise will earn on the Day of Resurrection and their being the foremost to visit [Allah, the Exalted, the Most Honored]<sup>3</sup> during *Yaumu al-Mazid*, occurs according to their closeness to the Imam on *Jumu'ah* and their going to the *Masjid* early<sup>4</sup>.

[<sup>1</sup>] [On the ninth day of the lunar month of *Dhul-`Hijjah*, the month of *`Hajj*, pilgrims stand in the vicinity of *`Arafah* from dawn to sunset]

[<sup>2</sup>] [Malik (227), Ahmad (14032), Abu Dawood (888), An-Nasaii (1352), at-Tirmidi (460), ibn Majah (1116) and ad-Darimi (1525) narrated that Allah's Apostle, peace be upon him said,

"مَنْ تَرَكَ الْجُمُعَةَ ثَلَاثَ مَرَّاتٍ تَهَاوُنًا بِهَا طَبَعَ اللَّهُ عَلَى قَلْبِهِ."

"He who abandons attending *Jumu'ah* three consecutive times, out of carelessness, then Allah will seal his heart." Refer to, Sahih Sunan Abu Dawood (928), where al-Albani graded this *`Hadith*: *`Hasan Sahih*]

[<sup>3</sup>] [Or, granted the favor of seeing Allah, the Exalted]

[<sup>4</sup>] [There is a weak *`Hadith* with this meaning, collected by ibn Majah (1084) and ibn Abi `Asim. Al-Albani stated in his book, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 325-326, that the chain of narration for this *`Hadith* contains an unreliable narrator, Abdul Majid ibn Abdul Aziz ibn Abi Ruwad, who had bad memory. Al-Albani said next that he collected this *`Hadith* and spoke in detail about it in his book, Silsilat al-Ahadith adh-Dha'eefah wa-l-Maudhu'ah (2810), and in a shorter form in his book, Dhilal al-Jannah fi-Takhrij as-Sunnah (620).]

The fourth virtue pertains to the order that one takes a bath during Friday<sup>1</sup>.

[<sup>1</sup>] [Samurah ibn Jundub, may Allah be pleased with him, said that Allah's Apostle, *salla-llahu `alaihi wa-sallam*, said,

"مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فِيهَا وَنِعِمَّتْ وَمَنْ اغْتَسَلَ فَالْغُسْلُ أَفْضَلُ."

"He who took *Wudhu* for *Yaumu al-Jumu'ah*, then it is a good act; he who took *Ghusl*, then *Ghusl* is better"[Ahmad (19231), Abu Dawood (300), at-Tirmidhi (457) and an-Nasai (1363), from Samurah ibn Jundub, may Allah be pleased with him, and, ibn Majah (1081), from Anas ibn Malik, may Allah be pleased with him, using slightly different words]. Imam ibn `Hazm said, in his excellent book on *Fiqh*, al-Mu'halla, "Even if these *Hadiths* are authentic, they do not qualify as evidence; they do not state that taking a bath for *Jumu'ah* is not required. Yes, these *Hadiths* state that making *Wudhu* (Ablution; for *Jumu'ah*) is a good act and that taking a bath is better. There is no doubt about this fact. However, Allah, the Exalted, said,

﴿ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ﴾

{*And had the people of the Scripture* (Jews and Christians) *believed, it would have been better for them*}[3:110]. Do these words indicate, may Allah forbid, that faith and fear and obedience of Allah are not required? Even if all of these *Hadiths* indicated that taking a bath (*Ghusl*) for *Jumu'ah* is not required, they would not qualify as proof, because they will merely be stating the fact of the matter before the Prophet, peace be upon him, said,=

This is a very solid (or established) order and more obligatory than the perceived necessity of offering *Witr*<sup>1</sup>

"غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ."

"Taking Ghusl for Yaumu al-Jumu'ah is required from every Mu`htalim"; [Al-Bukhari (830) and Muslim (1397)]. No doubt, this Prophetic statement contains a new order that abrogates the first statement. It is not allowed to ignore the clearly established abrogator and instead use the abrogated ruling." Al-Albani mentioned ibn `Hazm's statement in his, Al-Ajwibah an-Nafi`ah `An As`ilat Lajnat Masjid al-Jam`iah, Pg., 51, footnote no. 1.]

<sup>[1]</sup> [We previously stated that there is no evidence to support that *Witr* Prayer is compulsory. Al-Bukhari (1365) and Muslim (28) narrated that `Abdullah ibn `Abbas, may Allah be pleased with him, said that Allah's Apostle, peace be upon him, said, when he sent Mu`adh ibn Jabal, radhiya allahu `anhu, to Yemen,

"إِنَّكَ تَقْدُمُ عَلَى قَوْمٍ أَهْلِ كِتَابٍ فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ عِبَادَةُ اللَّهِ فَإِذَا عَرَفُوا اللَّهَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ فَإِذَا فَعَلُوا فَأَخْبِرْهُمْ أَنَّ اللَّهَ فَرَضَ عَلَيْهِمْ زَكَاةً مِنْ أَمْوَالِهِمْ وَتُرْدٌ عَلَى فُقَرَائِهِمْ فَإِذَا أَطَاعُوا بِهَا فَخُذْ مِنْهُمْ وَتَوَقَّ كَرَائِمَ أَمْوَالِ النَّاسِ."

"You are going to people of a (Divine) Book. First of all invite them to worship Allah (alone) and when they come to know Allah, inform them that Allah has enjoined on them five prayers in every day and night. If they start offering these prayers, inform them that Allah has enjoined on them the Zakat (charity), which is taken from the rich amongst them and given to the poor amongst them. If they obey you in that, take Zakat from them and avoid (don't take) the best property of the people as Zakat."=

and reciting the *Bsammalah*<sup>1</sup> during the prayer. Further, it is more obligated than having to retake *Wudhu*, after touching women<sup>2</sup>, touching the sexual organ<sup>3</sup>, laughing with a loud

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=Fasting the days of the lunar month of *Ramadhan* and performing pilgrimage to the House of Allah, *al-Ka`bah* at *Makkah*, at least once in one's lifetime, are the fourth and fifth pillars of Islam. Further, `Ali ibn Abi Talib said, "Offering *Witr* Prayer is not required like the obligatory prayers." Ahmad (617), Abu Dawood (1416), an-Nasai (1658), at-Tirmidhi (415), ibn Majah (1159), and others, collected this authentic statement from `Ali ibn Abi Talib, may Allah be pleased with him.]

[<sup>1</sup>] [The *Basmalah* (*Bismillahi ar-Ra`hman ar-Ra`heem* [In the Name of Allah, Most Beneficent, Most Merciful]) is a part of *Surat al-Fati`hah* (chapter 1), as indicated by a `Hadith collected by al-Bukhari and Muslim. One is required to recite *Surat al-Fati`hah* in every *Rak'ah* in the prayer, according to a `Hadith collected by al-Bukhari and Muslim. As we stated, one should recite the *Basmalah* in secret.]

[<sup>2</sup>] [There is no proof that one loses *Wudhu* if he touches his wife, for example. To provide evidence, we mention here a `Hadith collected by al-Bukhari (369) and Muslim (796), from `Aishah, may Allah be pleased with her, who said, "I used to sleep in front of Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and my legs would be in the direction of *Qiblah* in front of him. When he would go down to prostrate, he would touch me and I would move my legs. When he stood up, I would again stretch my legs. Those days, we did not have lamps inside our homes." ]

[<sup>3</sup>] [Ibn al-Qayyim reported that according to the `Hanafi *Madhab*, touching the sexual organ does not cause one to lose his Ablution. For evidence, they relied on a `Hadith collected from Talaq ibn `Ali, may Allah be pleased with him, that a man asked Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) about a man touching his sexual organ, whether he has to retake *Wudhu*. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

(وَسَلَّمَ) said, "No, for it is but some of you." Ahmad (15693), Abu Dawood (155), at-Tirmidi (78), an-Nasaii (165) and ibn Majah (476) collected this authentic *'Hadith*, which al-Albani graded authentic, in his books, Sahih Sunan an-Nasaii (1:37), Sahih Sunan ibn Majah (483), and, Mishkatu al-Masabi'h (320); refer to, Fiqhu as-Sunnah, by Sayyid Sabiq, Pg. 70-71 and also footnote no. 1, Pg., 71. Al-Albani said, in his book, Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah, Pg. 103, "The Prophet's statement, 'It is only some of you', indicates that touching the sexual organ does not annul Ablution if one did not do it out of desire. In this case, touching the sexual organ is similar to touching any other part of the body, unlike when one touches the sexual organ out of desire." Al-Albani also said, "This *'Hadith* only indicates that touching the sexual organ without desire does not annul *Wudhu*, unlike touching it with desire; [the latter case annuls *Wudhu*] according to the *'Hadith* that Busrah reported. This is how we combine the two *Hadiths*; I believe that this is also the opinion of ibn Taimiyyah, as he wrote in one of his books, and Allah has the best knowledge."

The *'Hadith* that Busrah Bint Safwan, may Allah be pleased with her, reported is also authentic and found in these references of *'Hadith*: Ahmad (26030), Abu Dawood (154), at-Tirmidi (77), an-Nasaii (443) and ibn Majah (472). In Busrah's *'Hadith*, the Prophet, peace be upon him, said,

"مَنْ مَسَّ ذَكَرَهُ فَلَا يُصَلِّي حَتَّى يَتَوَضَّأَ."

"He who touches his male sexual organ must not pray, until he takes *Wudhu*." In, Fiqhu as-Sunnah, by Sayyid Sabiq, Pg. 70, footnote no. 1, it is mentioned that al-Albani stated that this *'Hadith* is *Sahih*, in his books, Irwa' al-Ghalil (1:150), and, Mishkatu al-Masabi'h (319)]

voice while praying, nose bleeding, cupping and vomiting<sup>1</sup>. It is more obligated than the necessity to recite the *Salat* on

<sup>[1]</sup> [Al-Bukhari reported, without a chain of narration, but using the assertive form, "So and so said," that Jabir ibn `Abdullah= (رضي الله عنه) said that if one laughs during the prayer, he repeats the prayer not the *Wudhu*. As for nose bleeding and bleeding in general, al-Bukhari reported that al-`Hasan stated that Muslims used to pray while bleeding from their wounds in battle. Also, al-Bukhari said that `Abdullah ibn `Umar, may Allah be pleased with them both, and al-`Hasan stated that one does not have to repeat Ablution after a cupping operation, but has to clean the area of cupping. Moreover, the Prophet, peace be upon him, was asked about one feeling the sensation that one has passed gas while praying, should he cut short the prayer, and he said,

"لَا حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا."

"No, until he hears a sound or finds a smell." Al-Bukhari (134) and Muslim (540) collected this *Hadith*. One has to repeat *Wudhu* if one falls to sleep, according to an authentic *Hadith* collected by Ahmad (17396), at-Tirmidi (3457) an-Nasaii (127) and ibn Majah (471); al-Albani graded this *Hadith* as authentic in his book, Sahih Sunan Abu Dawood (198); also refer to, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 99-103, where al-Albani, just as al-Mundhiri, an-Nawawi and ibn as-Sala`h, graded this *Hadith* *Hasan*. Moreover, after one eats camel meat, one has to repeat Ablution, according to a *Hadith* collected by Muslim (539); refer to, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 104-106 for more details on this topic. Also, one has to repeats *Wudhu* if one ejaculates pre-seminal fluid, as al-Bukhari (261) and Muslim (457) reported in a *Hadith* `Ali narrated from the Prophet, peace be upon him. Further, one loses *Wudhu* and the state of *Taharah* (purity),=

the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in the last *Tashahhud*<sup>1</sup> and than reciting the *Quran* by those praying behind the Imam<sup>2</sup>.

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=when one ejaculates or has sexual intercourse. As far as vomiting, Ahmad (26230), Abu Dawood (2033) and at-Tirmidi (80) collected an authentic *Hadith*, in which Abu ad-Dardaa (رَضِيَ اللهُ عَنْهُ) reported that once, Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) vomited, broke his fast and repeated his *Wudhu*; refer to, Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah, Pg. 111-112, where al-Albani graded this *Hadith Sahih* and stated that relying on this *Hadith* for evidence, Shaikh al-Islam ibn Taimiyyah stated that it is recommended to retake *Wudhu* after vomiting.]

[<sup>1</sup>] [Previously, in the second volume of this translation, while explaining *Tashahhud*, we stated that it is necessary to recite the *Salat* on Allah's Prophet, peace be upon him, in both *Tashahhud*. 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.” Ahmad (22811), Abu Dawood (1266), at-Tirmidi (3399), ibn Khuzaimah and al-'Hakim, who rendered it authentic, collected this authentic *Hadith*. Refer to, Sifatu Salati an-Naby, Pg. 182, where al-Albani stated that Imam ash-Shafii and the last verdict collected from Imam Ahmad regarding this topic stated that it is necessary to recite the *Salat* on the Prophet, peace be upon him, in the last *Tashahhud*.]

[<sup>2</sup>] [Ibn Majah (834) reported, using an authentic chain of narration, that Jabir ibn 'Abdullah said, “We used to recite the *Quran* during the *Dhuhr* and *Asr* Prayers behind the Imam,=

There are three opinions regarding the necessity of taking a bath for *Jumu'ah*: those who do not agree that it is necessary, those who agree and those who state that it is only obligated on those who have an odor that needs to be removed by washing; otherwise it is recommended [according to the third opinion]<sup>1</sup>; all three opinions were issued by followers of the *Hanbali* school of thought.

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=reciting the Opener of the Book (*al-Fati'hah*) and another *Surah*, in the first two *Rak'ah*. We recited the Opener of the Book in the last two *Rak'ah*." Refer to, *Irwa' al-Ghalil* (506), and, *Sifatu Salati an-Naby*, Pg. 100, where al-Albani graded this *Hadith Sahih*.]

[<sup>1</sup>] [Several scholars stated that it is necessary to take a bath for *Jumu'ah*, because the *Hadiths* that indicate its being required are stronger and more direct in meaning than the *Hadiths* that might indicate its being recommended. Al-Bukhari (811) and Muslim (1397) narrated that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"الْغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ."

"Taking a bath on *Yaumu al-Jumu'ah* is required (*Wajib*) from every adolescent." Also, al-Bukhari (829) and Muslim (1395) reported that once, while `Umar ibn al-Khattab (رَضِيَ اللهُ عَنْهُ) was delivering the Friday speech, one of the foremost Migrants (`Uthman ibn `Affan رَضِيَ اللهُ عَنْهُ), who was a companion of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), entered the *Masjid*. `Umar (رَضِيَ اللهُ عَنْهُ) asked, "Do you know what hour this is?" The man answered, "I was busy and arrived home, only to hear the *Adhan*, so I had time to only take *Wudhu*." `Umar (رَضِيَ اللهُ عَنْهُ) said, "And you only took *Wudhu*, even though you knew that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to order that one take *Ghusl* (a bath, for *Yaumu al-Jumu'ah*)?" These two *Hadiths* are clear in their indication that it is compulsory to take a bath for Friday. For more=

=information, refer to, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 120, for these and more benefits. Al-Albani reported in his book, Al-Ajwibah an-Nafi`ah `An As`ilat Lajnat Masjid al-Jam`iah, Pg. 51-52, that Siddiq `Hasan Khan commented on the Prophet's `Hadith,

"إِذَا رَاحَ أَحَدُكُمْ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ."

"When one of you wants to go to *Jumu'ah*, let him take *Ghusl*" [Al-Bukhari (833) and Muslim (1396), from Abu Hurairah, may Allah be pleased with him]. Siddiq `Hasan Khan said, "Know that this `Hadith asserts that taking a bath is for the purpose of attending the *Jumu'ah* Prayer. Therefore, those who take a bath for other than this purpose [during Friday] will not be satisfying this requirement, whether one takes the bath in the beginning, middle or end of the day. What further testifies to this fact, is a `Hadith collected by ibn Khuzaimah and ibn `Hibban, wherein the Prophet, peace be upon him, said,

"مَنْ أَتَى الْجُمُعَةَ مِنَ الرِّجَالِ وَالنِّسَاءِ فَلْيَغْتَسِلْ."

'The men and women who go to attend *Jumu'ah* should take *Ghusl*'; ibn Khuzaimah added in his narration [that the Prophet peace be upon him said],

"وَمَنْ لَمْ يَأْتِهَا فَلَيْسَ عَلَيْهِ غُسْلٌ."

"There is no *Ghusl* required from those who do not attend *Jumu'ah*". Sayyid Sabiq said in, Fiqhu as-Sunnah, Pg., 389-390, that women, children, the ill who cannot attend *Jumu'ah*, the traveler and those who fear for their safety do not have to attend *Jumu'ah*, as well as, all those who have valid excuses not to=

The fifth virtue for *Yaumu al-Jumu'ah* pertains to wearing perfume on this day, an act that is more virtuous on Friday than on other days of the week<sup>1</sup>.

The sixth virtue pertains to using *Siwak* during *Yaumu al-Jumu'ah*; using *Siwak* on Friday is more virtuous than on other days<sup>2</sup>.

The seventh virtue pertains to going early to attend the Friday Prayer<sup>3</sup>.

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=attend the congregational prayer, such as during extreme cold, rain and muddy roads. In this case, one offers the *Dhuhr* Prayer [in four *Rak'ah*].

<sup>[1]</sup> [We mentioned the *Hadiths* that pertain to wearing perfume on Friday a few pages back]

<sup>[2]</sup> [Al-Bukhari (831) and Muslim (1400) narrated that Abu Sa'eed al-Khudri (رَضِيَ اللهُ عَنْهُ) reported that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"الغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ وَأَنْ يَسْتَنَّ وَأَنْ يَمَسَّ طَبِيبًا  
إِنْ وَجَدَ."

"*Ghusl* (taking a bath) for *Yaumu al-Jumu'ah* is required from all those who reach the age of puberty, and one uses *Siwak* and wears perfume, if he could find any." The narrator of the *Hadith* from Abu Sa'eed, `Amr ibn Sulaim al-Ansari, said that he did not know if using the *Siwak* and wearing perfume are also required, just as the case with taking a bath for *Jumu'ah*.]

<sup>[3]</sup> [Al-Bukhari (832) and Muslim (1403) narrated that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) reported that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, =

The eighth virtue pertains to one praying, remembering Allah and reciting the *Quran* [while in the *Masjid*], until the Imam starts the *Khutbah* (Friday speech)<sup>1</sup>.

"مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فَكَأَنَّمَا قَرَّبَ بَدَنَةً  
وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقْرَةً وَمَنْ رَاحَ فِي السَّاعَةِ  
الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا  
قَرَّبَ دَجَاجَةً وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً فَإِذَا  
خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ."

"Any person who takes a bath on Friday, like the bath of Janabah, and then goes for the prayer (in the first hour i.e. early), it is as if he had sacrificed a camel (in Allah's cause). Whoever goes in the second hour it is as if he had sacrificed a cow. Whoever goes in the third hour, then it is as if he had sacrificed a horned ram. If one goes in the fourth hour, then it is as if he had sacrificed a hen. Whoever goes in the fifth hour, then it is as if he had offered an egg. When the Imam comes (i.e., starts delivering the *Khutbah*), the angels present themselves to listen to the *Khutbah*."

[<sup>1</sup>] [Allah willing, we will soon mention a *Hadith* that asserts this virtue. We should mention that before the Imam gives the *Khutbah*, and even when he is sitting on the pulpit (awaiting the end of the *Adhan* so that he starts the *Khutbah*), one is allowed to speak with other people. Tha'labah ibn Abi Malik reported, "They used to speak on Friday while 'Umar was sitting on the *Minbar* (pulpit). When the *Mu-ad-din* finished the *Adhan*, 'Umar would stand up (to start the *Khutbah*) and no one would speak then." Malik, in his book, *al-Muwatta* (1:126), and ash-Shafii, in his book, *al-Um* (1:175), collected this authentic *Hadith*; refer to, *Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah*,=

The ninth virtue pertains to listening to the *Khutbah* when it starts, and this is compulsory, according to the correct statement about this topic. When one does not listen to the *Khutbah*, one will have committed *Laghu* (an evil act), which will render one's *Jumu'ah* in vain. In, al-Musnad, there is a *Hadith* attributed to the Prophet (صلى الله عليه وسلم),

"وَمَنْ قَالَ صِهْ فَقَدْ تَكَلَّمَ وَمَنْ تَكَلَّمَ فَلَا جُمُعَةَ لَهُ."

"He who says, 'Hush', will have spoken, and he who speaks has no *Jumu'ah*.<sup>1</sup>"

=Pg. 339-340. Al-Albani stated that this *Hadith*, and another similar authentic *Hadith* that ibn Abi Shaibah collected in his book, al-Musannaf (2:124), indicate that repeating the statements of the *Adhan* after the *Mu-ad-din* is not compulsory, since the companions used to speak while the *Adhan* was called, during the reign of `Umar; `Umar, may Allah be pleased with him, did not stop them from this practice.]

[<sup>1</sup>] [Imam Ahmad ibn `Hanbal (681) and Abu Dawood (887) collected these words. Shaikh al-Islam ibn Taimiyyah said about, '...has no *Jumu'ah*', that it is not as people think, that it merely negates perfection. Ibn Taimiyyah said, "It does negate perfection, but of what: perfection of the obligatory or the recommended aspects? The first meaning is correct, while the second is false and has no basis in the Speech of Allah, the Exalted, the Most Honored, or the speech of His Messenger, peace be upon him. It is not valid, because if the obligatory aspects of an act are fulfilled, how can its perfection be negated?" Ibn Taimiyyah went on to say, "Therefore, if an act was negated in the *Quran* and *Sunnah* (similar to the example under discussion), it would be on account of imperfection regarding that act's obligatory aspects"; refer to, Tamamu=

The tenth virtue pertains to reciting *Surat al-Kahf* (chapter 18) during the day on Friday. It was reported (*Ruwiya*<sup>1</sup>) that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "He who recites *Surat al-Kahf* during the day on Friday, a light will rise from beneath his feet to the sky; it will provide him with light on the Day of Resurrection. Also, what occurs between the two *Jumu'ah* (the current and the next *Jumu'ah*) will be forgiven for him."<sup>2</sup> Sa'eed ibn Mansur

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=al-Minnah fi at-Ta'liqi `ala Fiqhi as-Sunnah, Pg., 328-329, for the full text of ibn Taimiyyah's statement.

We should state here that the more authentic narration for this *Hadith* was collected by al-Bukhari (882) and Muslim (1404), wherein Abu Hurairah (رَضِيَ اللهُ عَنْهُ) reported that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"إِذَا قُلْتَ لِصَاحِبِكَ أَنْصِتْ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ فَقَدْ لَعَنْتَ."

"When the Imam is delivering the Khutbah, and you ask your companion to keep quiet and listen, then no doubt you have done an evil act."

[<sup>1</sup>] [This is the practice of scholars of *Hadith*, when they report a weak *Hadith*, as opposed to saying, "So and so narrated that..."]

[<sup>2</sup>] [Shaikh Wahby said that this *Hadith* is weak; it was collected by al-`Hakim (2:368) and graded weak by al-Albani in his book, *Tamamu al-Minnah fi at-Ta'liqi `ala Fiqhi as-Sunnah*, Pg. 324-325. Shaikh Wahby said that there are two *Hadiths* reported from the Prophet, peace be upon him, about the virtues of reciting *Surat al-Kahf* during Friday, the first is his statement,

"مَنْ قَرَأَ سُورَةَ الْكَهْفِ يَوْمَ الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النُّورِ مَا بَيْنَهُ وَبَيْنَ  
الْبَيْتِ الْعَتِيقِ."

reported that this *'Hadith* is from the words of Abu Sa'eed al-Khudri [not the Prophet's] and this appears to be more plausible.

The eleventh virtue for *Yaumu al-Jumu'ah* pertains to the fact that it is not discouraged to pray during the day on Friday at *Zawal* time (at noon), according to ash-Shafii and the scholars who agreed with him. This is also the opinion of my Shaikh Abu al-'Abbas ibn Taimiyyah. The proof he relied on is not the *'Hadith* that Laith reported from Mujahid, from Abu al-Khalil, from Abu Qatadah, who was reported to have said that the Prophet (صلى الله عليه وسلم) disallowed praying at midday, except for *Yaumu al-Jumu'ah*, saying, "*Jahannam* (Hellfire) is kindled (at midday), except during *Yaumu al-Jumu'ah*."<sup>1</sup> Rather, he relied for evidence on an authentic *'Hadith* that recommends offering prayer on the day during Friday, until the Imam comes [to start the speech],

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=“*He who recites Surat al-Kahf during the day on Friday, there will be a light that radiates between him and the Old house (the Ka'bah)*”[*Sahih al-Jami`* (6471)]. Also, the Prophet, peace be upon him, said,

”مَنْ قَرَأَ سُورَةَ الْكَهْفِ فِي يَوْمِ الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النُّورِ مَا بَيْنَ  
الْجُمُعَتَيْنِ.“

“*He who recites Surat al-Kahf during the day on Friday, there will be a light for him that radiates between the two Jumu'ah (the current and the next Jumu'ah)*”[*Sahih al-Jami`* (6470)].

[<sup>1</sup>] [Shaikh Wahby said that this is a weak *'Hadith* collected by Abu Dawood (915); refer to, *Dha'eef Sunan Abu Dawood* (236).

"لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طَهْرٍ  
وَيَدَّهِنُ مِنْ دُهْنِهِ أَوْ يَمَسُّ مِنْ طِيبِ بَيْتِهِ ثُمَّ يَخْرُجُ فَلَا يُفْرَقُ  
بَيْنَ اثْنَيْنِ ثُمَّ يُصَلِّي مَا كُتِبَ لَهُ ثُمَّ يَنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ إِلَّا  
غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى."

"Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the *Jumu'ah* prayer) and does not separate two persons sitting together (in the *Masjid*), then prays as much as (Allah has) written for him and then remains silent while the Imam is delivering the *Khutbah*, his sins in-between the present and the last Friday would be forgiven." Al-Bukhari (834) collected this *Hadith*, in which the Prophet (صلى الله عليه وسلم) recommended that one pray as many *Rak'ah* as Allah allows him, until the Imam comes [to deliver the *Khutbah*]. This is why several scholars among the *Salaf*, including 'Umar ibn al-Khattab (رضي الله عنه) and Ahmad ibn 'Hanbal stated that when the Imam comes, the prayer is disallowed<sup>1</sup> and when he starts delivering the speech, talking is disallowed. The meaning of their statement is that what disallows one from praying at that time, is the Imam coming [in the *Masjid* to deliver the *Jumu'ah Khutbah*], not because it is midday<sup>2</sup>.

[<sup>1</sup>] [except for *Ta'hiyyat al-Masjid*, as we previously stated]

[<sup>2</sup>] [Here is a summary of al-Albani's comment in, Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah, Pg. 339-340.

Imam Malik reported in, al-Muwatta (215), and ash-Shafii from Malik in, al-Um (1:175), that ibn Shihab az-Zuhri said that=

Also, when the people congregate in the *Masjid* on Friday they sit under its roof, and thus, are unaware whether it is midday. One could be praying at that time, not knowing it is the time of *Zawal* (midday). One can neither go out of the *Masjid* stepping over people to look at the sun and then return, nor it is legislated for one to do so<sup>1</sup>.

Ash-Shafii said, "People go early to attend the *Jumu'ah* and pray until the Imam comes." Al-Baihaqi commented, "Ash-Shafii's statement is found in authentic *'Hadiths*, where the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) encouraged going to *Jumu'ah* early and to pray until the Imam comes, without exception. His statement also conforms with the *'Hadiths* that allow praying at midday on Friday<sup>2</sup>. This concession is also reported from 'Ata, Tawoos, al-'Hasan and Mak'hul."

I –ibn al-Qayyim– say that there are three opinions regarding praying at midday in general. Malik said that it is not discouraged at any day. The second opinion asserts that it is impermissible to pray at midday, including during

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=when the Imam sits [on the pulpit], prayer should no longer be offered, and when he speaks, no one should speak. Ibn Shihab also narrated that Tha'labah ibn Abi Malik al-Quradhi said, "They used to speak on Friday, while 'Umar was sitting on the pulpit. When the *Mu-addin* finished calling the *Adhan*, 'Umar stood up and no one spoke." This is an authentic *'Hadith*, especially since ibn Abi Shaibah collected it in, al-Musannaf (2:124), using an authentic chain of narration leading to Tha'labah.]

[<sup>1</sup>] [since it is allowed to offer prayer at midday during Friday, in the *Masjid*]

[<sup>2</sup>] [We did not mention the *'Hadiths* referred to here, because they are either weak or very weak, and because authentic *'Hadiths* indicate that it is legislated to pray in the *Masjid* during *Yaumu al-Jumu'ah*, until the Imam comes to deliver the speech]

the day on Friday<sup>1</sup>, according to Abu `Hanifah and Imam Ahmad. The third opinion asserts that it is impermissible to pray at midday, except during the day on Friday, according to ash-Shafii<sup>2</sup>.

The twelfth virtue pertains to reciting *Surat al-Jumu'ah* (62) and *al-Munafiqun* (63), or *Surat al-A`la* (87) and *al-Ghashiyah* (88) during the *Jumu'ah* Prayer. In his Sahih collection (1454 & 1452, respectively), Muslim reported that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited these *Surahs* during *Jumu'ah* Prayer. Muslim (1453) also reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited *Surahs al-Jumu'ah* and *al-Ghashiyah* during *Jumu'ah* Prayer; all these were reported through authentic narrations.

It is not recommended that one recites a part of each of these *Surahs* only, or divide one of them between both *Rak'ah*<sup>3</sup>, because this constitutes a contradiction of the *Sunnah*; only ignorant leaders of prayer often do this.

The thirteenth virtue pertains to *Jumu'ah* being a festival that comes once a week. Abu `Abdullah ibn Majah reported in his, Sunan (1074) that, Abu Lubabah ibn Abdul Mundhir (رَضِيَ اللهُ عَنْهُ) said that, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

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[<sup>1</sup>] [However, the *Hadiths* we mentioned state that one is allowed to pray at the *Masjid* during Friday from the time one arrives there, until the Imam comes]

[<sup>2</sup>] [Muslim (1374) reported that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said that one should not pray during the day at midday. We also reported the *Hadiths* that allow praying at midday, during *Yaumu al-Jumu'ah*, until the Imam comes in the *Masjid* to deliver the *Khutbah*.]

[<sup>3</sup>] [*Jumu'ah* has two *Rak'ah*]

"إِنَّ يَوْمَ الْجُمُعَةِ سَيِّدُ الْأَيَّامِ وَأَعْظَمُهَا عِنْدَ اللَّهِ وَهُوَ أَعْظَمُ عِنْدَ اللَّهِ مِنْ يَوْمِ الْأَضْحَى وَيَوْمِ الْفِطْرِ فِيهِ خَمْسٌ خِلَالَ خَلْقِ اللَّهِ فِيهِ آدَمُ وَأَهْبَطَ فِيهِ آدَمُ إِلَى الْأَرْضِ وَفِيهِ تَوَفَّى اللَّهُ آدَمَ وَفِيهِ سَاعَةٌ لَا يَسْأَلُ اللَّهُ الْعَبْدُ فِيهَا شَيْئًا إِلَّا أُعْطَاهُ مَا لَمْ يَسْأَلْ حَرَامًا وَفِيهِ تَقُومُ السَّاعَةُ مَا مِنْ مَلَكٍ مُقَرَّبٍ وَلَا سَمَاءٍ وَلَا أَرْضٍ وَلَا رِيَّاحٍ وَلَا جِبَالٍ وَلَا شَجَرٍ إِلَّا وَهْنٌ يُشْفِقْنَ مِنْ يَوْمِ الْجُمُعَةِ."

*"Verily, Yaumu al-Jumu'ah is chief of all days and the greatest with Allah, greater with Him than the day of Ad'ha and the day of Fitr. Friday has five virtues, during it Allah created Adam, expelled him down to earth and brought death to him. During Friday, there is an hour, if the slave asks Allah during it for anything, Allah will grant it to him, as long as one does not ask for something impermissible. During Friday, the Last Hour will start. Indeed, there is no close (near) angel, heaven, earth, wind, mountain, or tree, but fears Friday<sup>1</sup>."*<sup>2</sup>

The fourteenth virtue pertains to the recommendation that one wears the best clothes one can afford, for *Jumu'ah*. Imam Ahmad reported in, al-Musnad (22468), that Abu Ayyub al-Ansari (رضي الله عنه) said that he heard Allah's Apostle (صلى الله عليه وسلم) say,

<sup>[1]</sup> [Anticipating the commencement of the Last Hour on that very Friday]

<sup>[2]</sup> [Also Ahmad (14997) collected this authentic 'Hadith; Shaikh Wahby said to refer to, Sahih Sunan ibn Majah (888)]

"مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَمَسَّ مِنْ طِيبٍ إِنْ كَانَ عِنْدَهُ وَلَبَسَ مِنْ أَحْسَنِ ثِيَابِهِ ثُمَّ خَرَجَ وَعَلَيْهِ السَّكِينَةُ حَتَّى يَأْتِيَ الْمَسْجِدَ فَيَرْكَعُ إِنْ بَدَأَ لَهُ وَلَمْ يُؤْذِ أَحَدًا ثُمَّ أَنْصَتَ إِذَا خَرَجَ إِمَامُهُ حَتَّى يُصَلِّيَ كَانَتْ كَفَّارَةً لِمَا بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الْآخَرَى."

*"He who takes a bath Yaumu al-Jumu'ah, wears perfume, if he has any, wears his best clothes and proceeds (to the Masjid) calmly and with grace, until he reaches the Masjid, then, offers prayer<sup>1</sup>, if he wishes, without bothering anyone, then, listens quietly when the Imam comes (to deliver the speech), until he (the Imam) offers the prayer, then this will be an expiation for whatever occurs between this and the next Jumu'ah.<sup>2</sup>"* Abu Dawood reported in his, Sunan (910), that `Abdullah ibn Salam (رَضِيَ اللهُ عَنْهُ) said that he heard Allah's Apostle (مَتَى اللهُ عَلَيْهِ وَسَلَّمَ) say, while standing on the pulpit during *Jumu'ah*,

"مَا عَلَى أَحَدِكُمْ لَوْ اشْتَرَى ثَوْبَيْنِ لِيَوْمِ الْجُمُعَةِ سِوَى ثَوْبٍ مِهْنَتِهِ."

*"There is nothing wrong if one of you buys two garments to wear for Jumu'ah, other than the clothes he wears for his*

[<sup>1</sup>] [On Friday, after offering the two-Rak'ah for *Ta'hiyyat al-Masjid*, one offers as many voluntary *Rak'ah* as one wants, until the Imam starts delivering the Friday speech]

[<sup>2</sup>] [Ibn Khuzaimah (1775) also collected this authentic *'Hadith*; al-Albani graded this *'Hadith* *'Hasan*; according to Shaikh Wahby]

work (or daily life)?<sup>1</sup>” In the, *Sunan* (1086), by ibn Majah, `Aishah (رَضِيَ اللهُ عَنْهَا) reported that, while delivering the *Jumu'ah* speech, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw some people wearing the *Nimar*<sup>2</sup> and he said,

”مَا عَلَى أَحَدِكُمْ إِنْ وَجَدَ سَعَةً أَنْ يَتَّخِذَ ثَوْبَيْنِ لِجُمُعَتِهِ سِوَى  
ثَوْبِي مِهْنَتِهِ.“

“It is not wrong if one of you buys two garments to wear for *Jumu'ah*, if one can afford it, other than the clothes he wears for his work.<sup>3</sup>”

Fifteenth, it is recommended to burn incense (*Tajmeer*) in the *Masjid* during *Yaumu al-Jumu'ah*. Sa`eed ibn Mansur reported that Na`eem ibn `Abdullah al-Mujmir narrated that `Umar ibn al-Khattab, may Allah be pleased with him, ordered that the *Masjid* of *Madinah* be scented every *Jumu'ah*, at midday. This is why Na`eem was called, ‘al-Mujmir’.

Sixteenth, it is impermissible for whoever is required to attend *Jumu'ah*<sup>4</sup> to travel during Friday, after

[1] [These are the words that ibn Majah (1085) collected for this authentic `Hadith; Shaikh Wahby said to refer to, Sahih al-Jami` (5635), where al-Albani graded this `Hadith Sahih]

[2] [Pl., for, *Namirah*, which means, a sheet; the clothes they wore were not suitable for *Jumu'ah*]

[3] [Shaikh Wahby said that this is an authentic `Hadith, according to al-Albani; refer to, Sahih Sunan ibn Majah (899)]

[4] [Attending Congregational Prayers –including *Jumu'ah*– is required from all men who hear the *Adhan*. Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,=

"مَنْ سَمِعَ النَّدَاءَ فَلَمْ يَأْتِهِ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ."

"He who hears the Adhan and does not answer it (by coming to the Masjid to pray), then his prayer is imperfect, except for a valid excuse." Ibn Majah (785) and al-`Hakim collected this authentic `Hadith, graded *Sahih* by al-`Hakim, adh-Dhahabi and al-Albani; refer to, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg., 327. This `Hadith asserts the necessity of attending *Jama`ah* (Congregational) and *Jumu'ah* Prayers, for those who hear the *Adhan*. `Umar ibn al-Khattab (رضي الله عنه) said, "Offer the *Jumu'ah* wherever you may be"; al-Albani said that ibn Abi Shaibah collected this authentic statement from `Umar, using an authentic chain of narration. `Umar's statement indicates that wherever there is a group of men, two or more, according to ash-Shaukani, in his book, As-sail al-Jarrar (297-298), they should offer the *Jumu'ah* Prayer, whether they were in cities or villages, according to ibn `Hajar al-`Asqalani, in his book, Fat`h al-Bari, Shar`h Sahih al-Bukhari (4:380), and ash-Shaukani (3:198). Also, those residing at water resources should offer *Jumu'ah*, because ibn Abi Shaibah (2:102) reported that Malik said, "The companions of Muhammad (صلى الله عليه وسلم) who resided at water resources (wells) between *Makkah* and *Madinah* used to offer the *Jumu'ah*." We should also assert that one is required to attend the *Jumu'ah* Speech. Siddiq `Hasan Khan said, "It has been firmly established that the Prophet, peace be upon him, never abandoned giving the *Jumu'ah* Speech, which Allah, the Exalted, the Most Honored, has legislated. Allah, *sub`hanahu wa-ta`ala*, ordained, in His Glorious Book, going to the remembrance of Allah; the *Jumu'ah Khutbah* is indeed a part of Allah's remembrance. In fact, the *Khutbah* might be the desired meaning of, 'The remembrance of Allah'; refer to, Al-Ajwibah an-Nafi'ah `An As`ilat Lajnat Masjid al-Jam`iah, Pg., 52. However, Siddiq `Hasan Khan said that attending the Friday Speech is recommended, not necessary! Al-Albani=

the time for *Jumu'ah* Prayer becomes due, before one attends it<sup>1</sup>. There are three opinions regarding traveling before the time *Jumu'ah* becomes due, allowing it, disallowing it and only allowing it to participate in *Jihad*.

Ash-Shafii stated that it is impermissible for one to travel after midday on *Jumu'ah*. Scholars of the *Shafii* school of thought have two opinions regarding traveling on Friday, after midday, to do something permissible: an-Nawawi said that it is impermissible, while ar-Rafi'i said that it is permissible.

The *Maliki* school of thought stated that one should not travel on *Jumu'ah* after midday, until and unless one prays the *Jumu'ah*; the author of, at-Tafri<sup>2</sup>, reported this opinion. They stated that it is permissible to travel before midday. It is better, though, that if the Dawn of *Jumu'ah* comes, while one has not started the journey, to remain until after attending *Jumu'ah* Prayer.

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=commented, "If Allah has ordained it\* in His Book, then the order does not have to be repeated in the *Sunnah* [to make attending the *Khutbah* necessary]"; refer to, Al-Ajwibah an-Nafi'ah 'An As'ilat Lajnat Masjid al-Jam'iah, Pg. 52-53, footnote no. 1, and, Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah, Pg., 331-332.

\* Allah, the Exalted, ordained in the *Quran* [62:9], that when the call is proclaimed for the *Salât* (prayer) on Friday (*Jumu'ah* prayer), men should come to the remembrance of Allâh -*Jumu'ah Khutbah*- and *Salât* (prayer) and leave off business and every other thing.]

[<sup>1</sup>] [*Jumu'ah* ceremonies start when the Imam sits at the pulpit and the *Adhan* is called, until the end of the prayer; when the Imam starts the speech, speaking becomes impermissible]

[<sup>2</sup>] [Shaikh 'Irfan said that 'Ubaidullah ibn al-'Hasan ibn al-Jallab al-Basri authored, at-Tafri]

Abu `Hanifah stated that it is permissible to travel on Friday, without restriction.

However, Ad-Daraqutni reported that `Abdullah ibn `Umar was reported to have said that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "He who travels from his area of residence on a Friday, the angels will invoke Allah that he not be accompanied<sup>1</sup> in his travel." This *Hadith* was reported by `Abdullah ibn Lahee`ah<sup>2</sup>.

In, al-Musnad (1865), by Imam Ahmad, there is a *Hadith* collected from al-`Hakam, from Miqsam, from `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُ), who said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent an army under the command of `Abdullah ibn Rawa`hah." It was a Friday, so the army left; `Abdullah remained, for he said to himself, "Let me remain with the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and offer *Jumu`ah* with him and then catch up with the army." After the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed and saw `Abdullah, he asked him, "What prevented you from going with your companions?" `Abdullah said, "I wanted to offer the

<sup>[1]</sup> [protected, successful, and so forth]

<sup>[2]</sup> [Shaikh Wahby said that in his book, Silsilat al-Ahadith adh-Dha'eefah wa-I-Maudhu'ah (1:385-387), Al-Albani said that this *Hadith* is weak, on account of ibn Lahee`ah's bad memory in *Hadith*. Al-Albani went on to state that there is no restriction in the *Sunnah* that prevents one from traveling on Friday. He also said that al-Baihaqi (3:187) reported that `Umar ibn al-Khattab (رَضِيَ اللهُ عَنْهُ) heard a man, who was prepared to travel, say, "If it was not *Jumu`ah*, I would have started my trip today." `Umar (رَضِيَ اللهُ عَنْهُ) said, "Travel, because *Jumu`ah* does not prevent one from traveling." Al-Albani then commented, "Ibn Abi Shaibah (2:205:2) collected a shorter version for this *Hadith*. This is an authentic *Hadith* and its chain of narration contains reliable narrators."]

prayer behind you and then catch up with them.” He (صلى الله عليه وسلم) was reported to have said, “If you spend the earth’s fill (in Allah’s Cause), you will not earn the reward they earned when they left.<sup>1</sup>” This *‘Hadith*’s authenticity was discounted because al-‘Hakam did not directly hear *‘Hadith* from Miqsam.

This ruling applies if one did not fear missing one’s company for the trip, and thus, being stranded. Otherwise, one is allowed to travel on Friday without restriction, because there is an excuse not to attend the *Jumu’ah* and the *Jama’ah*<sup>2</sup>. This might be the desired meaning in al-Auza’ii’s statement, “Let him continue his trip.” He was asked about someone who had placed the saddle on his horse and was about to travel and heard the *Adhan* for *Jumu’ah*. Also, this might be the meaning in ibn ‘Umar’s statement, “*Jumu’ah* does not stop one from traveling.”

However, if what these statements assert is that it is allowed to travel on Friday without restriction, then there is a difference of opinion between the scholar regarding this topic. Where there is evidence, it ends the dispute. We should mention that Abdul Razzaq (3:250-52) reported in, al-Musannaf, that Ma`mar said that, Khalid al-‘Haddaa said that, ibn Seereen (or someone else) said that, ‘Umar ibn al-

[<sup>1</sup>] [Ahmad (1865) and at-Tirmidi (485) collected this weak *‘Hadith*; Shaikh Wahby said to refer to, Dha’eef Sunan at-Tirmidhi (81)]

[<sup>2</sup>] [We should also state here that *Jumu’ah* is not required from one while traveling; refer to, al-Muwatta, by Imam Malik ibn Anas, may Allah grant him His Mercy, Fiqhu as-Sunnah, by Sayyid Sabiq, Pg. 389, and, Tamamu al-Minnah fi at-Ta’liqi ‘ala Fiqhi as-Sunnah, Pg., 330-331. Sayyid Sabiq said that while traveling, the Prophet, peace be upon him, and the Caliphs after him, did not offer the *Jumu’ah* Prayer.]

Khattab saw a man wearing his clothes for traveling, after the *Jumu'ah* Prayer was finished. `Umar (رَضِيَ اللهُ عَنْهُ) asked that man, "What is the matter?" He said, "I intended to travel, but disliked to leave until I prayed." `Umar (رَضِيَ اللهُ عَنْهُ) replied, "Verily, *Jumu'ah* does not stop one from traveling, as long as its time was not due." This *Hadith* is the evidence for those who say that it is not permissible to travel after midday Friday, but permissible before it. Further, Abdul Razzaq narrated that, ath-Thauri reported that, al-Aswad ibn Qais said that, his father said that `Umar ibn al-Khattab (رَضِيَ اللهُ عَنْهُ) heard a man, who was prepared to travel, say, "If it was not *Jumu'ah*, I would have started my trip today." `Umar (رَضِيَ اللهُ عَنْهُ) said, "Travel, because *Jumu'ah* does not prevent one from traveling, as long as you do so before it is time to go [to *Jumu'ah*]<sup>1</sup>."

Abdul Razzaq also reported that, ath-Thauri narrated that, ibn Abi Dhi`b said that, Sali`h ibn Kathir said that, az-Zuhri said, "Allah's Apostle, peace be upon him, traveled on a Friday, in the forenoon before the [*Jumu'ah*] Prayer."<sup>2</sup>

[<sup>1</sup>] [We stated that this is an authentic statement collected from `Umar; also, ibn Abi Shaibah (2:105-106) and al-Baihaqi (3:187) collected this statement; al-Albani said to refer to, Silsilat al-Ahadith adh-Dha'eefah wa-l-Maudhu'ah (219), where he collected `Umar's statement, using two chains of narration, one of them is *Sahih*. Also, refer to, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg., 320.]

[<sup>2</sup>] [Al-Albani stated that this *Hadith* is from the *Mursal* type (az-Zuhri was not among the Prophet's companions), but its meaning is acceptable, unless the *Adhan* for *Jumu'ah* is called, before one starts on the journey. In this case, one has to attend the *Jumu'ah*. Refer to, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 320]

Abdul Razzaq also reported that Ma`mar said, "I asked Ya`hya ibn Abi Kathir whether a man should travel on Friday and he discouraged it. I kept talking to him about the concession to do so and he replied, 'Rarely would a man travel on Friday and be saved from experiencing something he dislikes. If you examine this matter carefully, you would find what I said to be true<sup>1</sup>.'" Further, `Abdullah ibn al-Mubarak said that, al-Auza`ii reported that `Hassan ibn Abi `Atiyyah said, "If a man travels on *Jumu'ah*, the day invokes Allah against him to not succeed in attaining his need or be accompanied during his trip<sup>2</sup>." Also, al-Auza`ii reported that Sa`eed ibn al-Musayyib said, "Traveling on Friday should occur after the Prayer." Ibn Juraij said, "I asked `Ata, 'If the night of Friday fell when one is in a village where *Jumu'ah* is held, should one travel before attending the *Jumu'ah* (the next day)?' He said, 'It is disliked that he does so.' I said, 'What about during the day Thursday?' He said, 'During that day, there is no sin if one travels<sup>3</sup>.'"

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[<sup>1</sup>] [We previously stated the correct ruling regarding traveling on Fridays, before the time for *Jumu'ah* becomes due. One should not travel after *Jumu'ah* becomes due, i.e., when the *Adhan* is called after the Imam sits on the pulpit, unless one fears being stranded.]

[<sup>2</sup>] [There is a weak *Hadith* reported in this meaning and attributed to Allah's Prophet, peace be upon him, collected by ad-Daraqutni. Shaikh Wahby said that al-Albani said in, Silsilat al-Ahadith adh-Dha'eefah wa-l-Maudhu'ah (1:385-387), that this statement from Hassan ibn Atiyyah is from the *Munqati`* grade, but ibn Lahee`ah, who was known for weak memory, gave a continuous chain of narration for it leading to the Prophet, peace be upon him!]

[<sup>3</sup>] [We previously stated the correct opinion regarding this topic]

The seventeenth virtue pertains to the fact that whoever walks to attend *Jumu'ah* will earn the reward of fasting a full year and also standing in voluntary prayer at night, for every step one takes. Abdul Razzaq reported that, Ma'mar said that, Ya'hya ibn Abi Kathir said that, Abu Qilabah said that, Abu al-Ash'ath as-San'ani said that, Aus ibn Aus (رضي الله عنه) said that, Allah's Apostle (صلى الله عليه وسلم) said,

"مَنْ غَسَّلَ وَاعْتَسَلَ يَوْمَ الْجُمُعَةِ وَبَكَرَ وَابْتَكَرَ وَدَنَا مِنَ الْإِمَامِ  
فَأَنْصَتَ كَانَ لَهُ بِكُلِّ خُطْوَةٍ يَخْطُوهَا صِيَامٌ سَنَةً وَقِيَامُهَا وَذَلِكَ  
عَلَى اللَّهِ يَسِيرٌ."

*"Whoever Ghassala (washes his head) wa-Ghtasala (and takes a bath) during Yaumu al-Jumu'ah, goes out early and is able to attend the Khutbah from its start, sits close to the Imam and listens, will earn the reward of a year of fasting and standing in Qiyam (voluntary prayer at night) for every step he takes. Indeed, this is easy for Allah<sup>1</sup>."* Imam

[1] [Shaikh Wahby said that there are several meanings for the words the Prophet (صلى الله عليه وسلم) used in this authentic *'Hadith*, "*Ghassala wa-gh-tasal, bakkara wa-b-takar*", one of them is what we mentioned above, taken from the noted scholar al-Mundiri, from his book, *At-Targheeb wa-t-Tarheeb*. Al-Mundiri reported these and also the following meanings from al-Khattabi. Al-Khattabi also stated that probably, these words are variations that mean the same thing, to assert these meanings. He also stated that washing the head in specific was especially hard for the Arabs, who used to have long hair on the head, and this is why the Prophet (صلى الله عليه وسلم) mentioned it in specific, as=

Ahmad collected this *'Hadith* in, al-Musnad, and stated that, '*Ghassala*', pertains to one having sexual intercourse with his wife, and this is also the meaning that Wakee' gave for this word.

Eighteenth, *Yaumu al-Jumu'ah* is the day of forgiving sins. Imam Ahmad narrated in, al-Musnad,

عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
"أَتَدْرِي مَا يَوْمُ الْجُمُعَةِ" قُلْتُ: هُوَ الْيَوْمُ الَّذِي جَمَعَ اللَّهُ فِيهِ

=Mak'hul stated, and then mentioned washing the rest of the body. Al-Khattabi also reported an opinion that claims that the meaning here pertains to one having sexual intercourse with his wife and then taking a bath, making one feel calm and satisfied and protecting his sight from illegally looking at women on the way to attend the *Jumu'ah*. [Refer to the *'Hadith* we previously reported in the footnote under the seventh virtue for *Jumu'ah*, about taking a bath for *Jumu'ah*, after having sexual intercourse with the wife]. Al-Khattabi also stated that ibn al-Anbari said that the meaning of, 'bakkara', pertains to one giving away charity, before going to *Jumu'ah*. Some scholars said that the meaning of, 'bakkara', pertains to arriving [at the *Masjid*] at the beginning of the *Khutbah*, while, 'wabtakara', pertains to departing early to *Jumu'ah*. This is the summary of the meanings for these words that al-Mundiri collected in his book, from al-Khattabi.] [This hadith was collected by Ahmad (15584), Abu Dawood (292), at-Tirmidi (456), an-Nasaii (1364), ibn Majah (1077), among others, collected this *'Hadith*, which Al-Albani graded authentic in his book, Sahih al-Jami` (6405), as Shaikh Wahby stated. There are slight variations in the words reported for this *'Hadith* in the references we mentioned, such as this addition to the Prophet's statement above, "... walked and did not ride."]

أَبَاكُمْ آدَمَ قَالَ: "وَلَكِنِّي أَذْرِي مَا يَوْمُ الْجُمُعَةِ لَا يَتَطَهَّرُ  
الرَّجُلُ فَيُحْسِنُ طُهُورَهُ ثُمَّ يَأْتِي الْجُمُعَةَ فَيُنِصِتُ حَتَّى يَقْضِيَ  
الإِمَامُ صَلَاتَهُ إِلَّا كَانَ كَفَّارَةً لَهُ بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْمُقْبِلَةِ مَا  
اجْتَنَبَ الْمَقْتَلَةَ."

"Salman al-Farisi reported, 'Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to me, 'Do you know what Yaumu al-Jumu'ah is?' I said, 'It is the day during which Allah created your father Adam.' He said, 'But I know what Yaumu al-Jumu'ah is. When a man takes a bath and washes himself well, then proceeds to attend the Jumu'ah Prayer and listens until the Imam ends the prayer, it will be an expiation for his sins between that Jumu'ah and the next Jumu'ah, as long as one avoids major sins.'<sup>1</sup>"

In, al-Musnad, there is a `Hadith collected from `Ata al-Khurrasani, from Nubaishah al-Hudhali (رَضِيَ اللهُ عَنْهُ), who said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"إِنَّ الْمُسْلِمَ إِذَا اغْتَسَلَ يَوْمَ الْجُمُعَةِ ثُمَّ أَقْبَلَ إِلَى الْمَسْجِدِ لَا  
يُؤْذِي أَحَدًا فَإِنْ لَمْ يَجِدِ الإِمَامَ خَرَجَ صَلَّى مَا بَدَأَ لَهُ وَإِنْ وَجَدَ  
الإِمَامَ قَدْ خَرَجَ جَلَسَ فَاسْتَمَعَ وَأَنْصَتَ حَتَّى يَقْضِيَ الإِمَامُ

[<sup>1</sup>] [Shaikh Wahby said that Ahmad (22603) and at-Tabarani, in his, al-Kabir (6089), collected this `Hadith, which al-Haithami graded authentic, of the `Hasan grade, in his book, Majma` az-Zawa'id (2:174)]

جُمُعَتُهُ وَكَلَامُهُ إِنْ لَمْ يُغْفَرَ لَهُ فِي جُمُعَتِهِ تِلْكَ ذُنُوبُهُ كُلُّهَا أَنْ  
تَكُونَ كَفَّارَةً لِلْجُمُعَةِ الَّتِي تَلِيهَا."

*"When a Muslim takes a bath on Friday, proceeds to the Masjid without bothering anyone, then upon arriving finds that the Imam did not come in yet, and thus, offers whatever he wishes of prayer, or, if he finds that the Imam has come in, he sits<sup>1</sup>, listens and hears until the Imam ends the speech and then the prayer of Jumu'ah, then, he will earn expiation for his sins until the next Jumu'ah, if he does not earn forgiveness for all of his sins on that Jumu'ah.<sup>2</sup>"*

[<sup>1</sup>] [Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said in a 'Hadith that al-Bukhari (1100) and Muslim (1447) collected from Jabir ibn 'Abdullah (رَضِيَ اللهُ عَنْهُ),

"إِذَا جَاءَ أَحَدُكُمْ وَالْإِمَامُ يَخْطُبُ أَوْ قَدْ خَرَجَ فَلْيُصَلِّ رَكَعَتَيْنِ."

*"When one of you comes (to the Masjid) and finds the Imam has come or started delivering the Khutbah, let him offer a two-Rak'ah prayer (Ta'hiyyat al-Masjid)."*

[<sup>2</sup>] [Shaikh Wahby said that Ahmad (19796) collected this 'Hadith, about which al-Haithami stated that its chain of narration contains narrators included in the Sahih collection, except for the narrator from whom Ahmad ibn 'Hanbal heard the 'Hadith, who is also reliable. Refer to, Majma' az-Zawa'id (2:171). However, Shaikh 'Irfan said, al-Mundhiri stated in his book, At-Targheeb wa-t-Tarheeb (2:486-487), that 'Ata did not hear 'Hadith directly from Nubaishah [making the 'Hadith missing a narrator between 'Ata and Nubaishah].]

Al-Bukhari collected in his, Sahih (834), that Salman [al-Farisi] (رَضِيَ اللهُ عَنْهُ) said that, Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طَهْرٍ  
وَيَدَّهِنُ مِنْ دُهْنِهِ أَوْ يَمَسُّ مِنْ طِيبِ بَيْتِهِ ثُمَّ يَخْرُجُ فَلَا يُفَرِّقُ  
بَيْنَ اثْنَيْنِ ثُمَّ يُصَلِّي مَا كُتِبَ لَهُ ثُمَّ يَنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ إِلَّا  
غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى."

*"Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for Jumu'ah prayer) and does not separate two persons sitting together (in the Masjid), then prays as much as (Allah has) written for him and then remains silent, while the Imam is delivering the Khutbah, his sins between the present and the last Friday would be forgiven."*

Ahmad reported in, al-Musnad (20736), that Abu ad-Dardaa (رَضِيَ اللهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَلَبَسَ ثِيَابَهُ وَمَسَّ طِيْبًا إِنْ كَانَ عِنْدَهُ  
ثُمَّ مَشَى إِلَى الْجُمُعَةِ وَعَلَيْهِ السَّكِينَةُ وَلَمْ يَتَخَطَّ أَحَدًا وَلَمْ يُؤْذِهِ  
وَرَكَعَ مَا قُضِيَ لَهُ ثُمَّ انْتَظَرَ حَتَّى يَنْصَرِفَ الْإِمَامُ غُفِرَ لَهُ مَا بَيْنَ  
الْجُمُعَتَيْنِ."

*“He who takes a bath during Yaumu al-Jumu'ah, puts on his clothes, wears perfume if he has any, walks to Jumu'ah calmly, does not pass over anyone or bother anyone, then offers whatever was written for him of prayer and remains until the Imam departs, will earn forgiveness from that Jumu'ah until the next Jumu'ah.”<sup>1</sup>*

Nineteenth, *Jahannam* (Hellfire) is kindled every day [at midday], except for Friday. We mentioned a *'Hadith* from Abu Qatadah about this topic<sup>2</sup>. The wisdom behind this, and Allah has the best knowledge, is that Friday is the best day to Allah (سُبْحَانَهُ وَتَعَالَى). There are acts of obedience and worship, invocations and supplications to Allah (سُبْحَانَهُ وَتَعَالَى) that occur on Friday, which prevent Hellfire from being heated up. This is the reason why sins committed by believing slaves are less on Fridays, than on other days. Even sinners refrain from committing sins on Fridays, as often as they do on Saturdays or other days.

This *'Hadith* indicates that the Hellfire is heated up during this life, every day, except on Fridays. As for the

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[<sup>1</sup>] [Shaikh Irfan Abdul Qadir 'Hassunah said, in his *Ta'hqiq on, Zad al-Ma'ad*, Pg. 292, “Ahmad (21788) collected this *'Hadith* using a chain of narration that contains 'Abdullah ibn Sa'eed, from 'Harb ibn Qais, from Abu ad-Dardaa. This chain of narration is missing a link (*Munqati*), because 'Harb ibn Qais did not hear *'Hadith* from Abu ad-Dardaa. However, this *'Hadith* is authentic on account of the other narrations that we mentioned, such as similar *'Hadiths* collected by al-Bukhari, Muslim and Ahmad.]

[<sup>2</sup>] [We stated that this *'Hadith* is weak. However, Muslim (1374) reported the Prophet's statement, “...*then pray, for the prayer is witnessed and attended (by angels) until the shadow becomes about the length of a lance; then cease prayer, for at that time (midday) Hell is heated up*”]

Day of Resurrection, its torment will never be decreased nor lessened for its people who will reside in it, not even for a day. This is why the people of the Fire will ask the caretaker angels to invoke their Lord on their behalf, so that Allah lessens their punishment, even for a day; the angels will refuse to do so<sup>1</sup>.

The twentieth virtue is that Friday contains the hour of accepted supplication, during which if a Muslim slave invokes Allah for anything, then Allah will grant it to him or her.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ يَوْمَ  
الْجُمُعَةِ فَقَالَ: "فِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ وَهُوَ قَائِمٌ  
يُصَلِّيُ يَسْأَلُ اللَّهَ تَعَالَى شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ" وَأَشَارَ بِيَدِهِ يُقَلِّلُهَا.

[<sup>1</sup> Shaikh `Irfan said that Allah, the Exalted and Most Honored, said in the *Quran* (40:49-50),

﴿ وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ  
الْعَذَابِ ﴾ قَالُوا أَوْلَمْ تَكُنْ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَى قَالُوا  
فَادْعُوا وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿

{*And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!" They will say: "Did there not come to you, your Messengers with (clear) evidences (and signs)?" They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in vain (as it will not be answered by Allāh)!"*}

Al-Bukhari (883) and Muslim (1407) narrated that, Abu Hurairah (رَضِيَ اللهُ عَنْهُ) reported that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioned Friday and then said, “*There is an hour in Jumu'ah, if a Muslim slave reaches it while standing in prayer and begging Allah for anything, then Allah will give it to him.*” The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made a gesture with his hand to indicate how short that hour is<sup>1</sup>.

Also, al-Musnad (14997), contains a *Hadith* collected from Abu Lubabah ibn Abdul Mundhir (رَضِيَ اللهُ عَنْهُ), from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), who said,

”سَيِّدُ الْأَيَّامِ يَوْمُ الْجُمُعَةِ وَأَعْظَمُهَا عِنْدَ اللَّهِ وَأَعْظَمُ عِنْدَ اللَّهِ عَزَّ  
وَجَلَّ مِنْ يَوْمِ الْفِطْرِ وَيَوْمِ الْأَضْحَى وَفِيهِ خَمْسُ حِصَالٍ خَلَقَ  
اللَّهُ فِيهِ آدَمَ وَأَهْبَطَ اللَّهُ فِيهِ آدَمَ إِلَى الْأَرْضِ وَفِيهِ تَوَفَّى اللَّهُ عَزَّ  
وَجَلَّ آدَمَ وَفِيهِ سَاعَةٌ لَا يَسْأَلُ الْعَبْدُ فِيهَا شَيْئًا إِلَّا آتَاهُ اللَّهُ  
تَبَارَكَ وَتَعَالَى إِيَّاهُ مَا لَمْ يَسْأَلْ حَرَامًا وَفِيهِ تَقُومُ السَّاعَةُ مَا مِنْ  
مَلِكٍ مُقَرَّبٍ وَلَا أَرْضٍ وَلَا رِيَّاحٍ وَلَا بَحْرٍ وَلَا جِبَالٍ وَلَا  
شَجَرٍ إِلَّا وَهْنٌ يُشْفِقْنَ مِنْ يَوْمِ الْجُمُعَةِ.”

“*Yaumu al-Jumu'ah is chief of all days and the greatest day to Allah, greater to Him than the day of Fitr and the day of Ad`ha. Friday has five virtues; during it Allah created Adam, Allah expelled Adam down to earth during it, and Allah, the Exalted and Most-Honored, brought death to*

<sup>[1]</sup> [‘an hour’, does not necessarily mean sixty minutes, but a part of the day or the night]

*Adam during it. During Friday, there is an hour (time period) that if a slave invokes Allah during it for anything, Allah will grant it to him, as long as one does not ask for something impermissible. During Friday, the Last Hour will start. Indeed, there is no close (near) angel, earth, wind, sea, mountain, or tree that does not fear Yaumu al-Jumu'ah.<sup>1</sup>*"

There are different opinions regarding whether the hour mentioned here remains or has been abrogated, according to ibn Abdul Barr and other scholars. The scholars who said that it is still valid and was not abrogated, differed regarding whether it is in a specific part of Friday or unspecified. Those who said that it is not in a specific part of the day, differed whether its time moves from Friday to Friday, while those who stated that it is in a specific time differed regarding which hour it is, specifying eleven different times, as follows.

Ibn al-Mundhir said that Abu Hurairah (رضي الله عنه) said that the hour under discussion is from dawn until sunrise, and from after the `Asr (afternoon) Prayer, until sunset of Friday. The second opinion asserts that it falls at midday, as ibn al-Mundhir reported from al-`Hasan al-Basri and Abu al-`Aliyah. The third opinion states that it falls when the *Mua-dh-dhin* calls the *Adhan* to *Jumu'ah*, as ibn al-Mundhir reported from `Aishah (رضي الله عنها)<sup>2</sup>. The fourth

[<sup>1</sup>] [Also, ibn Majah (1074) collected this authentic `Hadith. In their narration, both Ahmad and ibn Majah collected the word, '...nor heaven...', and did not collect the word, '...nor tree...'; Shaikh Wahby said to refer to, Sahih Sunan ibn Majah (888), where al-Albani graded this `Hadith `Hasan]

[<sup>2</sup>] [Al-Mundhir was one of the scholars of `Hadith; he was not from the second generation of Islam, and therefore, he only=

opinion asserts that it is due when the Imam sits at the pulpit, until he finishes delivering the *Khutbah*; ibn al-Mundhir reported this opinion from al-'Hasan al-Basri. Abu Burdah offered the fifth opinion, stating that this 'hour' falls in the hour that Allah, the Blessed, the Most Honored, chose for the *Jumu'ah* Prayer to be performed. Abu as-Siwar al-'Adawi reported the sixth opinion, when he said, "They<sup>1</sup> considered the invocation [of Allah] accepted during the time between midday until the *Jumu'ah* Prayer starts. The seventh opinion was collected from Abu Dharr (رَضِيَ اللهُ عَنْهُ), who stated that it falls after the sun rises a hand-span, until when it is up a cubit in the sky. The eighth opinion asserts that it is during the time between *'Asr* until sunset, as al-Mundhir reported from Abu Hurairah (رَضِيَ اللهُ عَنْهُ), 'Ata, 'Abdullah ibn Salam (رَضِيَ اللهُ عَنْهُ) and Tawoos. The ninth opinion asserts that it is the last hour after *'Asr*<sup>2</sup>,

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=narrated from 'Aishah using a chain of narration that leads to her, may Allah be pleased with her]

[<sup>1</sup>] [in reference to *as-Salaf as-Sali'h*]

[<sup>2</sup>] [Muslim (966) narrated that 'Abdullah ibn 'Amr, may Allah be pleased with both of them, said that Allah's Apostle, peace be upon him, said regarding when to offer the compulsory prayers,

"وَقْتُ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ وَكَانَ ظِلُّ الرَّجُلِ كَطُولِهِ مَا لَمْ يَحْضُرِ  
العَصْرُ وَوَقْتُ العَصْرِ مَا لَمْ تَصْفُرْ الشَّمْسُ وَوَقْتُ صَلَاةِ المَغْرِبِ مَا لَمْ  
يَغِبِ الشَّفَقُ وَوَقْتُ صَلَاةِ العِشَاءِ إِلَى نِصْفِ اللَّيْلِ الأَوْسَطِ وَوَقْتُ  
صَلَاةِ الصُّبْحِ مِنْ طُلُوعِ الفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ فَإِذَا طَلَعَتْ  
الشَّمْسُ فَأَمْسِكْ عَنِ الصَّلَاةِ فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ."

which is the opinion of Ahmad and the majority of the companions and the second generation (*at-Tabi'un*). The tenth opinion was offered by an-Nawawi and other scholars, that it is from the time the Imam comes, until the *Jumu'ah* Prayer is finished. The eleventh opinion specifies it as the third hour of the day, as the author of al-Mughni (ibn Qudamah al-'Hanbali) asserted.

The most valid opinion of these are two that are mentioned in authentic *Hadiths*; one of them is more valid than the other.

The first of the best two opinions asserts that [the hour of accepted invocation during *Jumu'ah*] falls from the time the Imam sits on the pulpit, until the *Jumu'ah* Prayer is finished, relying, for evidence, on a *Hadith* collected by Muslim in his, *Sahih* (1409). Muslim narrated that Abu Burdah ibn Abu Musa reported that 'Abdullah ibn 'Umar asked him, "Did you hear your father (Abu Musa al-Ash'ari رضي الله عنه) narrate a *Hadith* from Allah's Apostle (صلى الله عليه وسلم) about the hour during Friday?" Abu Burdah said, "Yes, I heard him say, 'I heard Allah's Apostle (صلى الله عليه وسلم) say,

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=*"The time of the noon prayer is when the sun passes the meridian and (until) a man's shadow is the same (length) as his height, (and it lasts) as long as the time for the afternoon prayer has not come; the time for the afternoon prayer is as long as the sun has not become pale; the time of the evening prayer is as long as the twilight has not ended; the time of the night prayer is up to the middle of the average night and the time of the morning prayer is from the appearance of dawn, as long as the sun has not risen; but when the sun rises, refrain from prayer for it rises between the horns of the devil."*]

"هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الْإِمَامُ إِلَى أَنْ تُقْضَى الصَّلَاةُ."

"It is the time between when the Imam sits (on the pulpit), until the prayer is finished.<sup>1</sup>" Further, ibn Majah (1128) and at-Tirmidi (452) reported that `Amr ibn `Auf al-Muzani said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "There is an hour during *Jumu'ah*, if a slave asks Allah during it for anything, Allah will grant it to him." They asked, "What hour is it, O, Allah's Messenger?" He said, "From the time the (*Jumu'ah*) Prayer is called to (by *Iqamah*), until it is finished.<sup>2</sup>"

The second of these two opinions asserts that the hour of accepted supplication on *Jumu'ah* falls after `Asr Prayer, and this is the most valid opinion among the two. This is also the opinion of `Abdullah ibn Salam, Abu Hurairah, Ahmad ibn `Hanbal, as well as, several other scholars. This opinion is derived from the following `Hadith. Ahmad reported in, al-Musnad (7363), that Abu Sa`eed al-Khudri and Abu Hurairah, may Allah be pleased with them, narrated that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "There is an hour during *Jumu'ah*, if a Muslim slave asks

[<sup>1</sup>] [Shaikh `Irfan said that ad-Daraqutni (one of the major scholars of `Hadith) stated that the authentic narration pertaining to this `Hadith does not end with the Prophet, peace be upon him, but with Abu Burdah. Also, Ahmad and `Ali ibn al-Madini stated that Makhramah, one of the narrators of the `Hadith, did not hear `Hadith from his father.]

[<sup>2</sup>] [Shaikh Wahby said that this is a very weak `Hadith, according to al-Albani: refer to, Dha'eef Sunan at-Tirmidhi (75)]

Allah during it for any righteous thing, Allah will grant it to him. It falls after `Asr.<sup>1</sup>”

Abu Dawood (884) and an-Nasai (1372) narrated that Jabir (رضي الله عنه) said that Allah's Apostle (صلى الله عليه وسلم) said,

”يَوْمُ الْجُمُعَةِ اثْنَا عَشْرَةَ سَاعَةً فِيهَا سَاعَةٌ لَا يُوجَدُ مُسْلِمٌ  
يَسْأَلُ اللَّهَ فِيهَا شَيْئًا إِلَّا أُعْطَاهُ فَالْتَمِسُوهَا آخِرَ سَاعَةٍ بَعْدَ  
الْعَصْرِ.“

“*Jumu'ah consists of twelve hours, including an hour, if a Muslim asks Allah during it for anything, then Allah will grant it to him. Look for this hour in the last hour<sup>2</sup>, after `Asr.<sup>3</sup>”* Further, Sa`eed ibn Mansur reported in his, Sunan, that Abu Salamah ibn Abdul Ra'hman reported that a group of the Prophet's companions met and talked about the hour

[<sup>1</sup>] [Shaikh Wahby said that this is a weak `Hadith, because, according to al-Haithami in his book, Majma` az-Zawa-id (2:165), it contains two narrators that are unknown regarding reliability. Al-Albani said, in his book, Sahih at-Targheeb wa-t-Tarheeb (1:369) that the companions have agreed that this hour is the last hour during *Jumu'ah* after `Asr, and therefore, one is not allowed to contradict them.” Also, refer to the following authentic `Hadiths in the text.]

[<sup>2</sup>] [of twelve]

[<sup>3</sup>] [This is an authentic `Hadith; Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (926)]

that is in Friday. When they dispersed, they did so after agreeing that it is the last hour of Friday (after `Asr)<sup>1</sup>.

Ibn Majah reported in the, Sunan (1129),

عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ قُلْتُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ: إِنَّا لَنَجِدُ فِي كِتَابِ اللَّهِ فِي يَوْمِ الْجُمُعَةِ سَاعَةً لَا يُوَافِقُهَا عَبْدٌ مُؤْمِنٌ يُصَلِّيُ يَسْأَلُ اللَّهَ عَزَّ وَجَلَّ فِيهَا شَيْئًا إِلَّا قَضَى لَهُ حَاجَتَهُ. قَالَ عَبْدُ اللَّهِ: فَأَشَارَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ بَعْضُ سَاعَةٍ فَقُلْتُ: صَدَقْتَ أَوْ بَعْضُ سَاعَةٍ. قُلْتُ: أَيُّ سَاعَةٍ هِيَ قَالَ: "هِيَ آخِرُ سَاعَاتِ النَّهَارِ". قُلْتُ: إِنَّهَا لَيْسَتْ سَاعَةً صَلَاةٍ قَالَ: "بَلَى إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا صَلَّى ثُمَّ جَلَسَ لَا يَحْبِسُهُ إِلَّا الصَّلَاةُ فَهُوَ فِي الصَّلَاةِ."

“Abdullah ibn Salam (رضي الله عنه) said, ‘While Allah’s Apostle, peace be upon him, was sitting, I said, ‘In the Book of Allah (the *Torah*) we read, ‘There is an hour during *Jumu’ah*, if a believing slave reaches it, while praying and invoking Allah (عزَّ وَجَلَّ) for anything, Allah will grant him his need.’ `Abdullah (رضي الله عنه) went on saying, ‘Allah’s Messenger (صلى الله عليه وسلم) pointed with his hand, indicating that it is a part of an hour. I said, ‘You said the

[<sup>1</sup>] [Shaikh Wahby said that al-`Hafidh ibn `Hajar al-`Asqalani stated that this tale has an authentic chain of narration; refer to, Fat`h al-Bari, Shar`h Sahih al-Bukhari (2:489).

Therefore, the time from dawn until sunset, during Friday, is divided into twelve parts, each is considered one hour.]

truth, O, Allah's Apostle, it is a part of an hour.' I then asked, 'What hour is it?' He said, 'The last hour of the day (during Friday).' I (Abdullah) said, 'But, it is not an hour during which one prays.' He said, 'But it is. When a believing slave prays and then sits awaiting the next prayer, then he is in prayer.'<sup>1</sup>” Moreover, Ahmad reported in, al-Musnad (7755), that Abu Hurairah (رضي الله عنه) narrated, “The Prophet (صلى الله عليه وسلم) was asked why Friday was called, ‘Yaumu al-Jumu’ah’. He replied, ‘Because the clay from which your father Adam was created was shaped during Friday. Also, during Friday, the Sa`qah (Terror because of the blow in the Trumpet) will occur and also Resurrection and the Great Seizure (Punishment). During the last three hours of Jumu’ah, there is an hour during which if one invokes Allah, one’s supplication will be accepted.’<sup>2</sup>”

Abu Dawood (882), at-Tirmidi (450) and an-Nasai (1413) reported that, Abu Salamah ibn Abdul Ra’hman narrated that, Abu Hurairah (رضي الله عنه) said that, Allah's Apostle (صلى الله عليه وسلم) said,

”خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ  
أُهْبِطَ مِنَ الْجَنَّةِ وَفِيهِ تَبَّ عَلَيْهِ وَفِيهِ مَاتَ وَفِيهِ تَقُومُ السَّاعَةُ

[<sup>1</sup>] [Shaikh Wahby said that al-Albani graded this `Hadith authentic, from the `Hasan Sahih grade; refer to, Sahih Sunan ibn Majah (934)]

[<sup>2</sup>] [Shaikh `Irfan `Hassunah stated that this is a weak `Hadith, since it contains al-Faraj ibn Fadhalah in its chain of narration, and he was weak. There is another defect, that being the unreliability of `Ali ibn Abi Tal`hah.]

وَمَا مِنْ دَابَّةٍ إِلَّا وَهِيَ مُصِيخَةٌ 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  
 أُعْطَاهُ إِيَّاهُ.

*“The best day on which the sun rises is Yaumu al-Jumu'ah; during it Adam was created, expelled from Paradise, forgiven and died. The Last Hour will commence on a Friday. Every animal listens carefully during Yaumu al-Jumu'ah, from dawn, until the time the sun rises, 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 reaches it while praying and invoking Allah for anything, then Allah will grant it to him.”* Ka`b asked Abu Hurairah, “Does that occur once a year?” Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) replied, “Rather in every Jumu'ah.” Ka`b read the *Torah* and then commented, “Allah's Apostle (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has said the truth.” Abu Hurairah said, “I then met `Abdullah ibn Salam (رَضِيَ اللَّهُ عَنْهُ)<sup>1</sup> and told him about what I said to Ka`b. `Abdullah said, ‘I know which hour that is.’ I said, ‘Tell me about it.’ He said, ‘The last hour during the day on Friday.’ I said, ‘How, when Allah's Apostle (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, ‘...if a Muslim slave reaches it while praying...’? One does not pray during the time you

<sup>[1]</sup> [ `Abdullah ibn Salam, just like Ka`b, was one of the rabbis of the Jews, before embracing Islam. `Abdullah ibn Salam became one of the Prophet's companions, may Allah be pleased with him.]

mentioned.' He said, 'Did not Allah's Apostle (صلى الله عليه وسلم) say,

"مَنْ جَلَسَ مَجْلِسًا يَنْتَظِرُ الصَّلَاةَ فَهُوَ فِي صَلَاةٍ حَتَّى يُصَلِّيَ."

'He who sits in a place awaiting the prayer, is in prayer until he offers that prayer.'" Abu Hurairah replied in the affirmative; 'Abdullah ibn Salam said, "This is your answer."<sup>1</sup> At-Tirmidi stated that this 'Hadith is from the 'Hasan Sahih grade; the Two Sahihs [al-Bukhari (5921) and Muslim (1406)] collected a part of this 'Hadith.

As for those who assert that the hour [of accepted invocation to Allah during *Yaumu al-Jumu'ah*] starts from the time the Imam starts the *Khutbah*, until he finishes the Prayer, they used the following 'Hadith for evidence. Muslim reported in his, Sahih (1409), that Abu Burdah ibn Abu Musa al-Ash'ari reported that, 'Abdullah ibn 'Umar asked, "Did you hear your father (Abu Musa al-Ash'ari رَضِيَ اللهُ عَنْهُ) narrate a 'Hadith from Allah's Apostle (صلى الله عليه وسلم) regarding the hour during Friday?" Abu Burdah said, "Yes, I heard him say, 'I heard Allah's Apostle (صلى الله عليه وسلم) say,

"هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الْإِمَامُ إِلَى أَنْ تُقْضَى الصَّلَاةُ."

[<sup>1</sup>] [Ahmad (9912, using a shorter narration) Abu Dawood (882), at-Tirmidi (453), an-Nasaii (1413), and so forth, collected this authentic 'Hadith; Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (924)]

*“It is the time between when the Imam sits (on the pulpit) until the prayer is finished.”<sup>1</sup>*

As for those who stated that it is the hour during which the *Jumu'ah* Prayer is offered, they relied on the next *'Hadith* for evidence. At-Tirmidhi (452) and ibn Majah (1128) reported that `Amr ibn `Auf al-Muzani said that he heard Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say, “There is an hour during *Jumu'ah*, if a slave asks Allah for anything during it, Allah will grant it to him.” They asked, “What is it, O, Allah's Messenger?” He said, “From the time when the (*Jumu'ah*) Prayer is called for (*Iqamah*), until it is finished.” However, this is a weak *'Hadith*. Abu `Umar ibn Abdul Barr said, “As far as I know, this is a *'Hadith* that only Kathir ibn `Abdullah ibn `Amr ibn `Auf reported from his father, from his grandfather; he is not reliable in *'Hadith*.” Those who agreed with the opinion mentioned here reported, for evidence, the Prophet's statement narrated by Abu Hurairah, “...*while standing in prayer*”; they went on saying that<sup>2</sup> there is no prayer after *'Asr* Prayer. They said that following the apparent meaning of the text is better. Further, according to ibn Abdul Barr, those who agreed with this opinion reported a *'Hadith* collected from `Ali, who was reported to have said that Allah's Prophet, peace be upon him, said, “After the *Zawal* of the sun and shadows start to appear, when the souls rest (from the heat of midday), then invoke Allah for your

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<sup>[1]</sup> [We mentioned before what ad-Daraqutni said about this *'Hadith*]

<sup>[2]</sup> [according to another *'Hadith* collected by al-Bukhari (551) and Muslim (1368)]

needs, because it is the hour of *al-Awwabin*<sup>1</sup>”; he then recited this *Ayah*,

﴿ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غُفُورًا ﴾

{...then, verily, He is Ever Most Forgiving to *al-Awwabin*}<sup>2</sup>.

Sa`eed ibn Jubair reported that `Abdullah ibn `Abbas, *radhiya-llahu `an-huma*, said, “The hour mentioned pertaining to *Jumu'ah*, falls between `Asr Prayer and sunset.” Hence, when Sa`eed ibn Jubair prayed `Asr [during Friday], he used to refrain from talking to anyone, until sunset. This opinion is also the opinion of the majority of the *Salaf*, supported by most of the `Hadiths on this topic. Next is the opinion stating that the hour [during *Jumu'ah*] falls during the time *Jumu'ah* Prayer is offered. The rest of the opinions are not supported by valid evidence.

I –ibn al-Qayyim- should also state that the hour during which the *Jumu'ah* Prayer is offered is also an hour of accepted invocation. Both of these hours are hours of accepted invocation, even though the special hour we are talking about falls in the last hour after `Asr. That hour is a specific hour that does not move forward or backward, unlike the hour of *Jumu'ah* Prayer, which depends on when

[1] [those who turn unto Him again and again in obedience, and in repentance]

[2] [We previously mentioned authentic `Hadiths indicating that the hour of accepted invocation during *Jumu'ah* falls in the last hour of Friday, after `Asr Prayer]

the Prayer is actually offered<sup>1</sup>. Surely, when Muslims gather [for *Jumu'ah* Prayer] and pray, invoke Allah and supplicate to Him, *'azza wa-jall*, all this will have a profound effect on the acceptance of their invocation. The hour when Muslims gather is a special hour; it is an hour during which one hopes that the invocation to Allah is accepted. This way, all the *Hadiths* we mentioned agree, proving that the Prophet encouraged his *Ummah* to supplicate and invoke Allah, the Exalted, during these two hours [the hour during which *Jumu'ah* Prayer is offered and the last our during Friday, after *'Asr* Prayer].

In similar occasions, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, when asked about the *Masjid* that was established on *Taqwa* (fear) from Allah, “*It is this Masjid of yours,*” pointing to the *Masjid* at *Madinah*<sup>2</sup>. This does not contradict the fact that the *Masjid* of *Qubaa*, about which the *Ayah* (9:108) was revealed, was also established on *Taqwa* (fear and obedience) of Allah; both of these *Masjids* were established on *Taqwa* of Allah (عَزُّ وَخَل). Hence, the Prophet’s statement that the hour during Friday falls between the time when the Imam sits [on the pulpit] until when the *Jumu'ah* Prayer is finished, does not contradict his other statement, which asserts, “*So look for it in the last hour after 'Asr.*”

Similar to this type of *'Hadiths* are the following *'Hadiths*, which pertain to terminology. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) asked,

[<sup>1</sup>] [Depending on when the Imam starts his *Khutbah* and when he ends it]

[<sup>2</sup>] [Muslim (2477) collected this *'Hadith*]

"مَا تَعُدُّونَ الرَّقُوبَ فِيكُمْ" قَالُوا: الَّذِي لَا يُوَلِّدُ لَهُ قَالَ:  
 "لَيْسَ ذَلِكَ بِالرَّقُوبِ وَلَكِنَّهُ الرَّجُلُ الَّذِي لَمْ يُقَدِّمْ مِنْ وَلَدِهِ  
 شَيْئًا."

"Who do you consider to be ar-Raqub among you?" They said, "He who did not have offspring." He (صلى الله عليه وسلم) said, "Not true. Ar-Raqub is one who did not lose any of his offspring to death."<sup>1</sup> The Prophet (صلى الله عليه وسلم) stated that

<sup>[1]</sup> [Muslim (4722) collected this 'Hadith. 'Ar-Raqub', pertains to meanings of anxiously awaiting, offspring in this case. It also pertains to one fearing the death of one of his offspring, or the fact that his offspring do not live long. In this 'Hadith, 'ar-Raqub', pertains to one who did not lose any of his offspring to death, and thus, did not have the opportunity of acquiring the tremendous rewards for observing patience in the face of this tremendous affliction. Ahmad (18893) and at-Tirmidhi (942) narrated that Abu Musa al-Ash'ari, may Allah be pleased with him, said that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said,

"إِذَا مَاتَ وَوَلَدُ الْعَبْدِ قَالَ اللَّهُ لِمَلَائِكَتِهِ قَبَضْتُمْ وَوَلَدَ عَبْدِي فَيَقُولُونَ نَعَمْ  
 فَيَقُولُ قَبَضْتُمْ ثَمَرَةَ فُؤَادِهِ فَيَقُولُونَ نَعَمْ فَيَقُولُ مَاذَا قَالَ عَبْدِي فَيَقُولُونَ  
 حَمْدَكَ وَاسْتَرْجَعَ فَيَقُولُ اللَّهُ ابْنُوا لِعَبْدِي بَيْتًا فِي الْجَنَّةِ وَسَمُّوهُ بَيْتَ  
 الْحَمْدِ."

"When the offspring of a slave dies, Allah says to His angels, 'Have you captured the soul of the offspring of My slave?' They say, 'Yes.' Allah says, 'Have you taken away the fruit of his =

*ar-Raqub* is one who did not collect rewards similar to the rewards of those who had offspring and some of them died, [while enduring this trial with patience]. This does not negate the fact that one who did not have offspring is also called, 'Ar-Raqub'.

In a similar *Hadith*,

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
 "أَتَدْرُونَ مَا الْمُفْلِسُ" قَالُوا: الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا  
 مَتَاعَ فَقَالَ: "إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ  
 وَصِيَامٍ وَزَكَاةٍ وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا  
 وَسَفَكَ دَمَ هَذَا وَضْرَبَ هَذَا فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ  
 حَسَنَاتِهِ فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أُخِذَ مِنْ  
 خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ."

[Abu Hurairah (رضي الله عنه) reported that] the Prophet (صلى الله عليه وسلم) asked, "Who do you consider to be a bankrupt?" The companions said, "One who has neither *Dirham*, nor wealth." The Prophet (صلى الله عليه وسلم) said, "He among my

=heart?' They say, 'Yes.' Allah says, 'What did My slave say?' The angels say, 'He glorified you and said *Istirja*\*.' Allah says, 'Build a house in Paradise for My slave and call it, 'Baitul-*Hamd*\*\*.'"

\* Saying, "Inna lillahi wa-inna ilaihi raji'un", which means, We all belong to Allah, and to Him shall be our return.'

\*\* 'Baitul-*Hamd*', means, 'The House of Appreciation (or Glorification).']

*Ummah who is bankrupt, is one who will come on the Day of Resurrection with prayers, fasts and Zakat. He will also come after having abused a person verbally, unjustly accused another person, unjustly consumed someone's property, shed the blood of someone else and beaten another person. This person will be granted some of his good deeds, and the other a part of his good deeds. [If his good deeds fall short to clear the account, then their sins will be entered in (his account) and he will be thrown in the Hell-Fire<sup>1</sup>.]<sup>2</sup>*

In another `Hadith, the Prophet (صلى الله عليه وسلم) said,

"لَيْسَ الْمَسْكِينُ بِهَذَا الطَّوَّافِ الَّذِي يَطُوفُ عَلَى النَّاسِ فَتَرُدُّهُ  
اللُّقْمَةُ وَاللُّقْمَتَانِ وَالتَّمْرَةُ وَالتَّمْرَتَانِ" قَالُوا: فَمَا الْمَسْكِينُ يَا  
رَسُولَ اللَّهِ قَالَ: "الَّذِي لَا يَجِدُ غَنًى يُغْنِيهِ وَلَا يُفْطِنُ لَهُ  
فَيَتَصَدَّقَ عَلَيْهِ وَلَا يَسْأَلُ النَّاسَ شَيْئًا."

*"The Miskin (poor) is not one who begs from people and is sufficed by a bite or two, or a date or two." [They asked, Who is the Miskin then, O, Allah's Apostle?]" He said, "The Miskin is he who [does not have wealth to suffice for*

[<sup>1</sup>] [The person who abused others, illegally took their property, etc., becomes bankrupt on the Day of Resurrection on account of losing some of his good deeds to those whom he had abused or beaten, as the `Hadith states. This does not negate the fact that in this life, the bankrupt is he who is penniless.]

[<sup>2</sup>] [Muslim (4678)]

him,] does not make his condition known so that charity is given to him and does not beg anyone for anything.<sup>1</sup>”

Therefore, the virtuous hour [during *Yaumu al-Jumu'ah*] is the last hour after *'Asr*, which is honored by followers of other religions; to the People of the Scriptures, it is also the hour of accepted supplication. The People of the Scriptures did not change or alter this fact in their religion [until later], and those who embraced the Faith from among them<sup>2</sup> attested to its virtue.

As for the opinion that the virtuous hour [during *Yaumu al-Jumu'ah*] moves within every Friday, those who agreed with it combined the collective meanings of various *'Hadiths* on this topic. The same method was used regarding which night is *Lailatul-Qadr*. However, this method is not sound with regards to *Yaumu al-Jumu'ah*, because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said about *Lailatul-Qadr*,

"فَالْتَمِسُوهَا فِي تَاسِعَةٍ تَبْقَى فِي سَابِعَةٍ تَبْقَى فِي خَامِسَةٍ تَبْقَى."

“So look for it in the ninth (21<sup>st</sup>), the seventh (23<sup>rd</sup>), or the fifth (25<sup>th</sup>) (nights of *Ramadan*).<sup>3</sup>” No similar *'Hadith* was mentioned about the virtuous hour during Friday.

Further, the *'Hadiths* about *Lailatul-Qadr* do not include a *'Hadith* specifically stating which night it is, unlike the *'Hadiths* about the hour during *Jumu'ah*. The difference between the two topics is thus clear.

[<sup>1</sup>] [Al-Bukhari (1385) and Muslim (1722).

This *'Hadith* does not negate the fact that those who beg people for food or money out of need are also poor.]

[<sup>2</sup>] [such as `Abdullah ibn Salam (رَضِيَ اللهُ عَنْهُ)]

[<sup>3</sup>] [Al-Bukhari (1881)]

As for the opinion that the hour [of accepted invocation during Friday] was annulled, it is similar to claiming the same about *Lailatul-Qadr*. If this opinion claims that the knowledge about which hour [during Friday] it is, was made vague, after it was known, then the answer to this opinion is that its knowledge is not vague to all of the *Ummah*. Some of the *Ummah* do not know which hour it is, but not all of them. If what this opinion claims is that the hour of accepted supplication [during *Jumu'ah*] was actually annulled, then this opinion is false, because it contradicts the clear authentic *Hadiths* that assert its existence, thus making this opinion invalid, on both accounts.

The twenty-first virtue of *Yaumu al-Jumu'ah* pertains to *Salatu al-Jumu'ah*<sup>1</sup>, which has special virtues that make it unique, as compared to other compulsory prayers. For instance, there is a grand gathering for *Salatu al-Jumu'ah*<sup>2</sup>, which is performed while settling, not traveling or being on the move<sup>3</sup>, and requires a minimum number of attendance<sup>4</sup> and audible recitation of the *Quran*<sup>5</sup>.

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<sup>[1]</sup> [*Jumu'ah* Prayer, attending which is obligatory on men, as we previously stated]

<sup>[2]</sup> [Allah, the Exalted, ordained that when the *Adhan* for *Salatu al-Jumu'ah* is called, everyone must go to attend it; refer to the *Quran* (62:9)]

<sup>[3]</sup> [We previously stated that while traveling, performing *Jumu'ah* Prayer does not become necessary; refer to, *Fiqhu as-Sunnah*, Pg., 389]

<sup>[4]</sup> [Allah willing, we will soon mention the ruling regarding the minimum number of people required for *Jumu'ah* Prayer]

<sup>[5]</sup> [For example, Muslim (1453) reported that the Prophet (ﷺ) recited *Surahs al-Jumu'ah* and *al-Ghashiyah* during *Jumu'ah* Prayer]

There are more stern warnings against not attending *Salatu al-Jumu'ah*, as compared to other prayers, except for the 'Asr Prayer<sup>1</sup>. For instance, the Four Sunan collections of 'Hadith reported that Abu al-Ja'd adh-Dhamri, one of the companions, narrated that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ تَرَكَ ثَلَاثَ جُمُعٍ تَهَاوُنًا بِهَا طَبَعَ اللَّهُ عَلَى قَلْبِهِ."

"He who abandons three consecutive Jumu'ah Prayers, out of carelessness, Allah will seal his heart."<sup>2</sup> At-Tirmidhi stated that this 'Hadith is from the 'Hasan type. At-Tirmidhi went on to say, "I asked Muhammad ibn Isma'eel [al-Bukhari] about Abu al-Ja'd's name and he said that his first name is not known. He also said that only this 'Hadith was reported from Abu al-Ja'd from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)." Further, the Sunan Collections of 'Hadith reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered one, who did not attend *Jumu'ah* Prayer, to give away a *Dinar* as charity, or

[<sup>1</sup>] [Al-Bukhari (519) and Muslim (991) narrated that 'Abdullah ibn 'Umar, may Allah be pleased with him, said that Allah's Apostle, peace be upon him, said,

"الَّذِي تَفَوُّتُهُ صَلَاةُ الْعَصْرِ كَأَنَّمَا وَتَرَ أَهْلَهُ وَمَالَهُ."

"Whoever misses the 'Asr prayer (intentionally) then it is as if he lost his family and property."

[<sup>2</sup>] [Malik (227), Ahmad (14032), Abu Dawood (888), An-Nasaii (1352), at-Tirmidi (460), ibn Majah (1116) and ad-Darimi (1525); Shaikh Wahby said that al-Albani graded this 'Hadith 'Hasan Sahih in, Sahih Sunan Abu Dawood (928)]

if he does not have a *Dinar*, a half a *Dinar*. Abu Dawood collected this *Hadith*; also an-Nasaii collected it from the narration of Qudamah ibn Wabrah from Samurah ibn Jundub (رضي الله عنه). However, Imam Ahmad said that Qudamah ibn Wabrah is considered an unknown regarding reliability in *Hadith* narration, while Ya'hya ibn Ma'een<sup>1</sup> said that he was reliable. It was reported that al-Bukhari stated that it is not established whether Qudamah heard the *Hadith* narration from Samurah<sup>2</sup>.

Muslims agree that it is necessary [for men<sup>3</sup>] to attend the *Jumu'ah* Prayer, except for the misconception regarding ash-Shafii's opinion; it is claimed that ash-Shafii said that it is a *Fardh Kifayah*<sup>4</sup> [not a *Fardh 'Ain*<sup>5</sup>] to attend *Jumu'ah*. This mistake came from misunderstanding ash-Shafii's statement that those who are required to attend the *'Eed* Prayer are those required to attend the *Jumu'ah* Prayer. Thus, it was mistakenly thought that, since attending the *'Eed* Prayer is *Fardh Kifayah*, then attending *Jumu'ah* is also *Fardh Kifayah*. However, ash-Shafii's statement clearly indicates that attending the *'Eed* Prayer is

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<sup>[1]</sup> [One of the major Imams of *Hadith*; his knowledge in *Hadith* narrations and narrators was exceptionally excellent; he was a contemporary of Imam Ahmad ibn 'Hanbal, one of the Imams of the fourth generation of Islam.]

<sup>[2]</sup> [Therefore, this narration is from the *Munqati`* type; Shaikh Wahby said to refer to, Dha'eef Sunan Abu Dawood (231)]

<sup>[3]</sup> [Refer to, Fiqhu as-Sunnah, by Sayyid Sabiq, Pg., 389]

<sup>[4]</sup> [meaning, it is required from at least a part of the *Ummah*]

<sup>[5]</sup> [meaning, it is required from every Muslim; only men are required to attend *Jumu'ah*, while women could attend it if they wish]

required from everyone [just as the case with *Salatu al-Jumu'ah*]<sup>1</sup>.

<sup>(1)</sup> [The *Hadith* we previously mentioned, where the Prophet, peace be upon him, asserted that those who do not attend three consecutive *Jumu'ah*, Allah (عَزَّ وَجَلَّ) will seal their hearts, is inclusive and pertains to every man who does not attend *Jumu'ah* Prayer, out of carelessness. Al-Albani said in his beneficial book, Tamamu al-Minnah fi at-Ta'liqi `ala Fiqhi as-Sunnah, Pg. 327-328, after mentioning the Prophet's statement,

"مَنْ سَمِعَ النَّدَاءَ فَلَمْ يَأْتِهِ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُدْرٍ."

"He who hears the call to the prayer and does not answer it (by coming to the *Masjid*), then he has no prayer, unless he has a valid excuse." Al-Albani then said, "This *Hadith* was collected by ibn Majah, al-`Hakim and other scholars. Al-`Hakim stated that it is from the *Sahih* type, following the guidelines and conditions set by the Two Shaikhs (al-Bukhari and Muslim). Adh-Dhahabi agreed with al-`Hakim's judgment, and indeed this *Hadith* is from the type they stated." Al-Albani went on to say, Pg. 328-329, "The *Hadith* indicates that it is necessary to attend the *Jumu'ah* and disallows neglecting attending it, except for a valid reason. This *Hadith* also indicates that it is necessary [for men] to attend the congregational prayers and disallows neglecting attending them, without a valid reason." He also said, "The meaning some scholars gave for the Prophet's statement, "He has no prayer", that it means his prayer is not complete is invalid for two reasons, if what they mean by it negating that attending the prayer is obligatory. First, the Prophet, *salla-llahu `alaihi wa-sallam*, said afterwards, "Except for a valid excuse", which cannot be said about other than the obligations, as we stated before. The second reason, explaining this type of speech in this manner is unknown in the Islamic *Shari`ah* (Law,=

=Jurisprudence), just as Shaikh al-Islam ibn Taimiyyah stated.” We should mention that Shaikh al-Islam ibn Taimiyyah stated that if one does not attend the *Masjid* after the *Adhan* is called, his prayer is invalid, and one must repeat the prayer. Al-Albani stated that his opinion is that if one does not attend the *Jama`ah* prayers, then he has not performed what he was obligated to do, but does not have to repeat the prayer. He mentioned, as evidence, a *Hadith* wherein the Prophet, peace be upon him, stated that prayer in congregation is twenty seven times better than one praying by himself [Al-Bukhari (457) and Muslim (1059)].

As far as ibn al-Qayyim’s statement that the *Jumu’ah* Prayer requires a minimum number of men attending, it is not valid because there is no evidence to support this statement. Also, Shaikh Sayyid Sabiq said in his book, Fiqhu as-Sunnah, Pg. 392-394, that Imam ash-Shaukani said, “All congregational prayers are conducted with at least two men, according to the consensus of scholars; *Jumu’ah* is one of the congregational prayers! Therefore, it does not have a special ruling that makes it different in this regard from any other prayer, except where there is evidence to support this claimed unique status. The fact is that there is no evidence to require a minimum number of attendants for *Jumu’ah* that is unique to this prayer.” Sayyid Sabiq stated that this is the opinion of Imams at-Tabari, Dawood, an-Nikh`ii and ibn `Hazm, as well as, Abdul `Haqq al-Ishbilli and as-Suyuti.

Further, Shaikh Abu `Abdullah Sa`d al-Miz`il said in his commentary on ibn Taimiyyah’s book on the *Sunnah* associated with *Jumu’ah*, Sunnatu al-Jumu’ah, Pg. 16-17, “Jabir was reported to have said, ‘It is from the *Sunnah* that attending the *Jumu’ah* and the prayers of *Eed al-Fitr* and *Eed al-Ad`ha* is required from those who number forty, or more.’ Ad-Daraqutni (2:3) and al-Baihaqi (3:177) collected this `Hadith from Abdul Aziz al-Qurashi. However, al-Hafidh [ibn Hajar al-`Asqalani] reported in his book, Talkhisu al-`Habeer (2:59), that, ‘Ahmad=

=said about Abdul Aziz, 'Do not record his *'Hadith*, because they are fabricated and lies.' Also, an-Nasaii said that Abdul Aziz was not reliable in *'Hadith* narration, ad-Daraqutni said that he was very weak, while ibn 'Hibban said that one is not allowed to rely on his narrations.'" Shaikh Sa'd al-Miz'il went on to say, "Know that requiring a minimum number [of men to establish *Jumu'ah*] relies on weak *'Hadiths*, and as such, they are not suitable to be used for evidence, such as the *'Hadith* we just mentioned. Those who agree with this opinion also rely on a *'Hadith* collected from Ka'b ibn Malik, may Allah be pleased with him, who said that the first person who led them in the *Jumu'ah* Prayer was As'ad ibn Zurarah, in *Hazm an-Nabeet*, in a place called, 'Naqi' al-Khadhamat.' When he was asked, 'How many were you then?', he said, 'Forty men.' Abu Dawood (1069), ibn Majah (1082), ad-Daraqutni (2:5), al-'Hakim (1:281) and al-Baihaqi (3:176) collected this *'Hadith*, which al-Albani graded *'Hasan*, in his book, Irwa' al-Ghalil 3:67. However, this *'Hadith* does not state that there is a minimum number of men required [for *Jumu'ah* to become necessary], but merely reports the number of the companions present then. They were forty men at that time. Hence, this *'Hadith* does not specify a minimum attendance required [for *Jumu'ah*]." Further, in his answers to several questions from the committee of the *Masjid* located at the Syrian University, Al-Ajwibah an-Nafi'ah 'An As'ilat Lajnat Masjid al-Jam'iah, Pg., 44-45, Shaikh al-Albani summarized what Shaikh Siddiq 'Hasan Khan said about requiring a certain number for *Jumu'ah*; he said, "*Jama'ah* prayer is valid if it is conducted with one man and the Imam. *Jumu'ah* is one of the [*Jama'ah* (congregational)] prayers. Therefore, those who require a minimum number more than the number required for *Jama'ah*, have to produce supporting evidence, which does not exist! It is amazing that the number of statements requiring a minimum number [for *Jumu'ah*] has reached fifteen different opinions. None among these statements has merit, except the opinion that says that the *Jama'ah*=

=(congregation) required for *Jumu'ah* is the same required for *Jama'ah* Prayers.” Shaikh Siddiq `Hasan Khan went on to say, “If there are two men present, one of them stands up to give the *Khutbah* and the second man listens. Then they both stand up and offer prayer. If they do so, they have performed *Salatu al-Jumu'ah*.”

Finally, we should mention the *Hadiths* that establish the necessity for men of attending *Salatu al-Jumu'ah*. Shaikh Sayyid Sabiq said in his book, *Fiqhu as-Sunnah*, Pg., 388, “The scholars agree that attending *Jumu'ah* Prayer is necessary for everyone (*Fardh `Ain*) and that it consists of two *Rak'ah*; Allah, the Exalted and Most Honored said,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴾

{O you who believe (Muslims)! When the call is proclaimed for the *Salât* (prayer) on Friday (*Jumu'ah* prayer), come to the remembrance of Allâh [*Jumu'ah* religious talk (*Khutbah*) and *Salât* (prayer)] and leave off business (and every other thing). That is better for you if you did but know!}[62:9]. Further, al-Bukhari (827 & 847) and Muslim (1412) narrated that Abu Hurairah (رضي الله عنه) said that he heard Allah's Apostle (صلى الله عليه وسلم) say,

”نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ بِيَدِ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ ثُمَّ هَذَا يَوْمُهُمُ الَّذِي فَرَضَ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ فَهَدَانَا اللَّهُ فَالْتَأَسُّ لَنَا فِيهِ تَبَعَ الْيَهُودَ غَدًا وَالنَّصَارَىٰ بَعْدَ غَدٍ.”

“We (Muslims) are the last (*Ummah* to come) but (will be) the foremost on the Day of Resurrection though the former nations were given the Holy Scriptures before us, while we were given=

The twenty-second virtue of *Yaumu al-Jumu'ah*, pertains to the *Khutbah* (Friday Sermon) which is dedicated to praising and glorifying Allah, testifying to His Oneness and asserting His Messenger's Prophethood. The *Khutbah* is also a reminder of Allah's Actions and a warner against His Might and Punishment, as well as, ordaining actions that draw people close to Him (عَزَّ وَجَلَّ) and to His Paradise,

*=the Scripture after them. And this was their day (Friday) the celebration of which was made compulsory for them, but they differed about it. So Allah gave us the guidance for it (Friday), and all the other people are behind us in this respect: the Jews' (holy day is) tomorrow (Saturday) and the Christians' (is) the day after tomorrow (Sunday)."* Moreover, `Abdullah ibn Mas'ud (رَضِيَ اللهُ عَنْهُ) reported that Allah's Apostle, peace be upon him, said about some men who neglected attending *Jumu'ah* Prayer,

"لَقَدْ هَمَمْتُ أَنْ أَمُرَّ رَجُلًا يُصَلِّيَ بِالنَّاسِ ثُمَّ أُحْرَقَ عَلَى رِجَالِ  
يَتَخَلَّفُونَ عَنِ الْجُمُعَةِ يُؤْتَهُمْ."

*"I thought I should [order the prayer to be commenced and] command a person to lead people in prayer. Then, I should go [with some people with a fagot of fuel with them] to the men who have not attended the *Jumu'ah* prayer (in congregation) and burn down their houses."* Ahmad (3625) and Muslim (1043) collected this `Hadith.

Also, we mentioned an authentic `Hadith wherein the Prophet (مَلَى اللهُ عَلَيْهِ وَسَلَّمَ) stated that those who neglect coming to the *Jumu'ah* Prayer for three consecutive weeks, then Allah will seal their hearts. All these warnings indicate that attending *Jumu'ah* Prayer is necessary, otherwise, why would Allah punish those who do not attend it by sealing their hearts, if attending it is merely recommended? Sealing the heart here means that, their hearts will be led astray from the guidance and righteousness.]

while prohibiting for them whatever draws them closer to His Anger and Fire. These are the aims of the *Khutbah*, and thus, the necessity of congregating to listen to it<sup>1</sup>.

The twenty-third virtue pertains to *Yaumu al-Jumu'ah* being a day of recommended acts of worship; it has a special virtue above all other days because during it, various obligatory and recommended acts of worship are performed. Allah, the Exalted, the Most Honored, designated a holy day for every *Ummah* (Nation) during which they perform various acts of worship and ignore the busying affairs of life<sup>2</sup>. Friday is a day of worship and has a special virtue above the rest of the days, just as the month of *Ramadhan* has a special virtue above the rest of the months. The hour of accepted supplication during Friday<sup>3</sup> is similar to *Lailatul-Qadr*<sup>4</sup>, which falls during *Ramadhan*. This is why those who earn the full virtues of Friday, will

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[<sup>1</sup>] [Imam ibn al-Qayyim asserts here the necessity of attending the Friday Speech, as well as, the Friday Prayer.

We previously mentioned that in his book, *Al-Ajwibah an-Nafi'ah 'An As'ilat Lajnat Masjid al-Jam'iah*, Pg. 52, al-Albani stated that, {*come to the remembrance of Allâh*}[62:9] in the *Ayah*, pertains to the *Khutbah*, which contains remembrance of Allah. Therefore, this *Ayah* ordains on Muslims the attendance of the *Jumu'ah Khutbah*, as well as, the *Jumu'ah* Prayer. Also, al-Albani stated, the fact that the Messenger of Allah (ﷺ) never neglected delivering the Friday Speech explains the *Ayah*, and thus, makes attending it necessary.]

[<sup>2</sup>] [even for a part of a day!]

[<sup>3</sup>] [which is the last hour of the day during Friday, after the *'Asr* (Forenoon) Prayer, as we explained in virtue no. 20]

[<sup>4</sup>] [Refer to the first volume of this translation about the description and virtues of *Lailatul-Qadr*]

then have the rest of the week whole for them<sup>1</sup>. Those who earn the full virtue of *Ramadhan*, will then have the rest of

<sup>(1)</sup> [Al-Bukhari (834) narrated that, Salman al-Farisi (رضي الله عنه) said that, Allah's Apostle (صلى الله عليه وسلم) said,

"لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طَهْرٍ وَيَدْهِنُ مِنْ دُهْنِهِ أَوْ يَمَسُّ مِنْ طِيبِ بَيْتِهِ ثُمَّ يَخْرُجُ فَلَا يُفْرَقُ بَيْنَ اثْنَيْنِ ثُمَّ يُصَلِّي مَا كُتِبَ لَهُ ثُمَّ يَنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى."

*"Anyone who takes a bath on Friday and cleans himself as much as he can and puts oil (on his hair) or scents himself from the scent of his house; and then proceeds for the prayer and does not force his way between two persons (assembled in the Masjid for the Friday prayer), prays as much as is written for him and remains quiet when the Imam delivers the Khutbah, all his sins between the present and the last Friday will be forgiven."* Further, Muslim (1418) narrated that Abu Hurairah (رضي الله عنه) said that Allah's Apostle (صلى الله عليه وسلم) said,

"مَنْ اغْتَسَلَ ثُمَّ أَتَى الْجُمُعَةَ فَصَلَّى مَا قُدِّرَ لَهُ ثُمَّ أَنْصَتَ حَتَّى يَفْرُغَ مِنْ خُطْبَتِهِ ثُمَّ يُصَلِّي مَعَهُ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى وَفَضْلُ ثَلَاثَةِ أَيَّامٍ."

*"He who performed Ghusl well, then came to Friday prayer and offered as many Rak'ah as he could, listened and kept silence, until the Imam finished his speech and then offered the prayer behind him, all (his sins) between that time and the next Friday would be forgiven with three days extra."]*

their year whole for them<sup>1</sup>. Those who earn the full virtue of `Hajj, will have the rest of their life whole for them<sup>2</sup>. Friday is the measure of the week, *Ramadhan* is the measure of the year and `Hajj is the measure over the lifetime. All success comes from Allah Alone.

The twenty-fourth virtue pertains to the fact that *Jumu'ah* is the day of festival during the week, while the `Eed is the day of festival for the year. `Eed's celebration contains prayer and a sacrifice<sup>3</sup>; *Jumu'ah* only contains

[<sup>1</sup>] [Muslim (344) reported that Abu Hurairah (رضي الله عنه) said that Allah's Apostle (صلى الله عليه وسلم) said,

"الصَّلَوَاتُ الْخَمْسُ وَالْجُمُعَةُ إِلَى الْجُمُعَةِ وَرَمَضَانُ إِلَى رَمَضَانَ  
مُكْفِّرَاتٌ مَا بَيْنَهُنَّ إِذَا اجْتَنَبَ الْكَبَائِرَ."

*"Five (daily) prayers and from one Friday prayer to the (next) Friday prayer, and from Ramadhan to Ramadhan are expiators for the (sins) committed between (their intervals) provided one shuns the major sins."*

[<sup>2</sup>] [Al-Bukhari (1650) and Muslim (2403) reported that Abu Hurairah (رضي الله عنه) said that Allah's Apostle (صلى الله عليه وسلم) said,

"الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا  
الْجَنَّةُ."

*"Performing `Umrah is an expiation for the sins committed between it and the previous one; and the reward of `Hajj Mabruur (accepted by Allah) is nothing except Paradise."*

[<sup>3</sup>] [After the conclusion of the lunar month of *Ramadhan*, the month of the Fast, one gives away charity (*Zakat-ul-Fitr*), before the commencement of the prayer of `Eed al-Fitr. After the=

prayer, hence Allah stating that going early to the *Masjid* on Friday is just like offering a sacrifice. Therefore, those who go early to the *Masjid* on Friday combine the virtues of praying and offering a sacrifice. The Two Sahihs [al-Bukhari (832) and Muslim (1403)] reported that Abu Hurairah (رضي الله عنه) narrated that Allah's Apostle (صلى الله عليه وسلم) said,

"مَنْ رَاحَ فِي السَّاعَةِ الْأُولَى فَكَأَنَّمَا قَرَّبَ بَدَنَةً وَمَنْ رَاحَ فِي  
السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقْرَةً وَمَنْ رَاحَ فِي السَّاعَةِ الثَّلَاثَةِ  
فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنًا."

*"Any person who Ra`ha (goes for the prayer) in the first hour (early), it is as if he had sacrificed a camel (in Allah's cause). Whoever goes in the second hour, it is as if he had sacrificed a cow. Whoever goes in the third hour, then it is as if he had sacrificed a horned ram."*

The scholars gave two possible meanings for the words, 'first hour', in the *Hadith*. Ash-Shafii, Ahmad and several other scholars stated that the first hour falls in the early morning. The second meaning, which Malik and some Shafii scholars preferred, stated that, 'Ra`ha', pertains to the sixth hour, after midday [whereas the first hour falls at dawn]. Those who agreed with the second opinion relied on two types of evidence to support their statement. First, they said that, 'Ra`ha', only occurs after midday, because it

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=rituals of *Hajj* are completed, on the tenth day of the lunar month of *Dhul-Hijjah*, Muslims all over the world offer sacrifice, after the prayer of *Eed al-Adh`ha* is finished.]

is the opposite of, 'Ghada', which occurs early in the morning. They said that Allah, the Exalted, said,

﴿وَلَسُلَيْمَانَ الرِّيحَ غَدُوَهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ﴾

{*And to Solomon (We subjected) the wind, its ghudu (stride from sunrise until mid-noon) was a month's (journey), and its Rawa`h (stride from the midday decline of the sun to sunset) was a month's (journey<sup>1</sup>)*}[34:12]. Al-Jauhari commented that, 'Rawa`h', pertains to the stride starting at midday. The second proof [this group of scholars] brought pertains to the fact that the Righteous Predecessors were the most eager to perform righteous acts, but they did not go to the *Masjid* early on Friday after sunrise. This is why Imam Malik disapproved of the practice of going to attend *Jumu'ah* from the early morning, saying that he did not notice this practice from the residents of *Madinah*<sup>2</sup>.

[<sup>1</sup>] [In one day, Prophet Sulaiman, peace be upon him, could travel two months' journey]

[<sup>2</sup>] [Imam Malik, from among the rest of the Four Imams, considered the actions and practices of the residents of *Madinah* to be of value concerning affirming or denying various Islamic practices and rituals. This is due to the fact that *Madinah* was the Seat of the Islamic State from the time of the Prophet, peace be upon him, until the beginning of the Caliphate of `Ali ibn Abi Talib, may Allah be pleased with him. *Madinah* was the residence of the majority of the Prophet's companions, until the end of the Caliphate of `Umar ibn al-Khattab, may Allah be pleased with him. `Umar did not permit the majority of the Prophet's companions to leave *Madinah* for fear that new Muslims would be astonished to their piety and deep knowledge that a type of fanaticism could develop, leading to *Fitnah* and=

Those who agreed with the first opinion relied for evidence on a *Hadith* that Jabir ibn `Abdullah al-Ansari, may Allah be pleased with him, narrated from Allah's Apostle, *salla-llahu `alaihi wa-sallam*,

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=trials in religion. When `Umar died, `Uthman ibn `Affan, may Allah be pleased with him, allowed the companions to relocate in cities other than *Madinah*, and many of them moved to other areas in the Islamic World. This is why the other Imams disagreed with Imam Malik's opinion, stating that the companions resided in various areas of the Muslim World, and therefore, their knowledge and influence was not exclusive to *Madinah*, but included the areas where they traveled and resided. Finally, we should state that not only Muslims in other areas were impressed by the tremendous qualities of the Prophet's companions, but also the Christians and Jews were impressed, tremendously. When the Jews of the Sham area (Syria, Lebanon, Palestine and Jordan) saw the Prophet's companions, they said, "By God! These companions of Muhammad are more pious than the companions of Moses." When the Christians were shown tremendous piety, fairness and other qualities of the Prophet's companions, they said, "By God! These companions of Muhammad are more righteous than the disciples of Jesus." This is why the majority of the people in the areas that were conquered by the companions, became Muslims on their own accord. They said that a religion that produces such righteous men is indeed the true religion. If only Muslims of the present time, especially Muslim Youth, could understand and appreciate their mighty history and the virtues of their Righteous Predecessors, they would accept our call to adhere to the way the companions understood and implemented the *Quran* and *Sunnah*. However, what Allah has decided will come to pass, and He has decided that He will grant victory only to those who truly support His religion.]

”يَوْمُ الْجُمُعَةِ اثْنَا عَشْرَةَ سَاعَةً.“

“*Jumu'ah consists of twelve hours...*”<sup>1</sup> They said that this *Hadith* pertains to the regular hours of the day. They said that there are two types of hours, a type that pertains to the regular hours we know and a type that pertains to an unspecified period of the day. They said that what further testifies to their opinion is the fact that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioned six hours [leading to the commencement of *Jumu'ah*] and did not mention more than six. If the hours mentioned in this *Hadith* are merely a part of the time-period during which *Jumu'ah* Prayer is offered, what purpose would it serve to mention the number six? In contrast, if the meaning of hours in the *Hadith* pertains to the regular hours we know, then at the end of the sixth hour, and the start of the seventh hour, the Imam comes to deliver the speech and the records<sup>2</sup> will be closed. Those who come afterwards will not earn a reward equal to offering a sacrifice. This meaning was clearly stated in a *Hadith* that Abu Dawood (887) collected in the Sunan, wherein `Ali (رَضِيَ اللهُ عَنْهُ) reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

”إِذَا كَانَ يَوْمُ الْجُمُعَةِ غَدَتِ الشَّيَاطِينُ بِرَأْيَاتِهَا إِلَى الْأَسْوَاقِ  
فَيَرْمُونَ النَّاسَ بِالتَّرَائِيثِ أَوْ الرِّبَائِثِ وَيُثَبِّطُونَهُمْ عَنِ الْجُمُعَةِ“

<sup>[1]</sup> [Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (926)]

<sup>[2]</sup> [in the hands of the angels, where they record those who come first and then next]

وَتَعْدُو الْمَلَائِكَةُ فَيَجْلِسُونَ عَلَى أَبْوَابِ الْمَسْجِدِ فَيَكْتُبُونَ  
الرَّجُلَ مِنْ سَاعَةِ وَالرَّجُلَ مِنْ سَاعَتَيْنِ حَتَّى يَخْرُجَ الْإِمَامُ.

“During Yaumu al-Jumu'ah, the devils go (Ghadat) to the marketplaces carrying their flags and use delaying tactics on people, to discourage them from attending the Jumu'ah Prayer. The angels also go (Taghdu) and sit by the doors of the Masjids, recording who comes in the first hour and who comes in the second hour, until the Imam comes (to deliver the Khutbah)<sup>1</sup>.”

Abu `Umar ibn Abdul Barr said, “The scholars disagreed regarding the meaning of, ‘hours’, mentioned in the `Hadith. Some scholars said that the `Hadith pertains to hours following sunrise, stating that it is better to attend the Jumu'ah during this period of the day. This is the opinion of ath-Thauri, Abu `Hanifah, ash-Shafii and the majority of the scholars. Rather, all of the scholars prefer going to attend the Jumu'ah early in the day.’ Ash-Shafii, may Allah grant him His Mercy, said, ‘If one goes to Jumu'ah after the Fajr Prayer and before the sunrise, it is fine.’ Further, al-Athram reported that Ahmad ibn `Hanbal was asked, ‘Malik ibn Anas used to say that one should not go early in the morning to attend the Jumu'ah.’ Ahmad replied, by saying, ‘This contradicts the Prophet’s `Hadith. All praise is due to Allah, why did Malik say this, even though the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said [about one who attends Jumu'ah early], ‘...is just like one who has sacrificed a camel (in Allah’s Cause)<sup>2</sup>’?”

<sup>[1]</sup> [Abu Dawood (887); Shaikh `Irfan said that this is a weak `Hadith]

<sup>[2]</sup> [Al-Bukhari (877)]

Ya'hya ibn 'Umar reported that 'Harmalah said that he asked ibn Wahb about the meaning of, 'hours', whether it pertains to going to the *Masjid* in the first hour of the morning or in the first hour around midday. Ibn Wahb said, 'I asked Malik about this and he replied by saying, 'I feel that the meaning here pertains to one hour [around the time of midday] divided into several 'hours'. Therefore, he who goes in the early part of that hour, has gone out in the first hour. The same is valid for the second, third, fourth, fifth and sixth 'hours'. Otherwise, *Jumu'ah* Prayer will not be offered, until the ninth hour of the day, close to the time of *'Asr* (forenoon).'

Ibn 'Habib rejected this statement from Malik and preferred the other opinion, saying, '(Malik's) statement corrupts the meaning of the *'Hadith* and is implausible for several reasons. What testifies to the fact that there are no 'hours' contained in one hour<sup>1</sup>, is that the sun reaches *Zawal* (midday) time on the sixth hour. During that time, the *Adhan* is recited and the Imam comes to deliver the speech. Therefore, the, 'hours', mentioned in the *'Hadith* pertain to the regular hours of the day. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioned the first hour of the day, stating that he who goes to *Jumu'ah* in the first hour, will be as if he has offered a camel. In the fifth hour, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioned offering an egg, and thus, going early to *Jumu'ah* ends. Then, [on the sixth hour,] the *Adhan* is recited. Therefore, the *'Hadith* is clear in its indication, but it was misinterpreted and explained by controversial words that are implausible. Explaining the *'Hadith* in this manner discourages people from the same thing which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) encouraged for them, attending *Jumu'ah* from

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<sup>[1]</sup> [at the end of which the Imam starts giving the *Khutbah*]

the early hours of the day. Those who offered this opinion claimed that the mentioned hours occur in one hour close to midday. However, there are several *Hadiths* that encourage going to *Jumu'ah* in the early part of the day. I collected these *Hadiths* in their appropriate chapters in my book, Wadhi`h as-Sunan.”

This is what Abdul Malik ibn `Habib said [regarding Imam Malik]. Abu `Umar ibn Abdul Barr commented, “This criticism is unfair on the part of ibn `Habib against Malik, may Allah grant him His Mercy. It was Malik who uttered the opinion that ibn `Habib refuted and considered controversial, having the effect of corrupting the meaning of the *Hadith*. However, Malik’s opinion is supported by authentic narrations reported by various scholars, in addition to, the practice of the residents of *Madinah*, which is sound proof in this particular case, since going to *Jumu'ah* is a repeated practice that occurs every week, and as such, its rulings are not absent from the attention of all of the scholars. Among the *Hadiths* that support Malik’s statement, is a narration reported by az-Zuhri, from Sa`eed ibn al-Musayyib, from Abu Hurairah, *radhiya-llahu `anh*, that Allah’s Prophet, *salla-llahu `alaihi wa-sallam*, said,

”إِذَا كَانَ يَوْمُ الْجُمُعَةِ كَانَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ  
مَلَائِكَةٌ يَكْتُبُونَ الْأَوَّلَ فَالْأَوَّلَ فَإِذَا جَلَسَ الْإِمَامُ طَوَّأَ الصُّحُفَ  
وَجَاءُوا يَسْتَمْعُونَ الذِّكْرَ وَمِثْلُ الْمُهَجَّرِ كَمِثْلِ الَّذِي يُهْدِي  
الْبَدَنَةَ ثُمَّ كَالَّذِي يُهْدِي بَقْرَةَ ثُمَّ كَالَّذِي يُهْدِي الْكَبِشَ ثُمَّ  
كَالَّذِي يُهْدِي الدَّجَاجَةَ ثُمَّ كَالَّذِي يُهْدِي الْبَيْضَةَ.”

*'When it is a Friday, the angels stand at every gate of the Masjid and keep on writing the names of the persons coming to the Masjid in succession according to their arrivals. The example of the one who enters the Masjid in the earliest hour (Muhajjir) is that of one offering a camel (in sacrifice). The one coming next is like one offering a cow and then a ram and then a chicken and then an egg respectively. When the Imam comes, the angels fold their papers and listen to the Khutbah.'*<sup>1</sup>” Next, ibn Abdul Barr said, “Note that this *'Hadith* asserts that the angels record the names of those who come early then next. Whoever comes the earliest<sup>2</sup>, is like one who offers a camel as a sacrifice, then the next one [like one offering a cow, etc.]. ‘Al-Muhajjir’<sup>3</sup>, is taken from the words, ‘al-Hajirah’, and, ‘at-Tahjeer’, which do not pertain to the time after the sun rises; that time is not called, ‘Hajirah’, or, ‘Tahjir’. Further, the words of this *'Hadith* mention recording the names of those who come first then next, without specifying the hour; there are several other similar narrations. One of them reads,

"الْمُتَعَجِّلُ إِلَى الْجُمُعَةِ كَالْمُهْدِي جَزُورًا."

*'He who goes early to Jumu'ah (al-Muta`ajjil), is like one who sacrifices a camel'*<sup>4</sup>, while most of them read,

"وَمَثَلُ الْمُهَجِّرِ كَمَثَلِ الَّذِي يُهْدِي الْبَدَنَةَ."

[1] [Al-Bukhari (877) and Muslim (1416)]

[2] [The *'Hadith* says here, “*Fal-Muhajjir*”]

[3] [used in the *'Hadith* to describe those who come early]

[4] [Sunan ad-Darimi (1499)]

'*Al-Muhajjir is like one who sacrifices a camel.*<sup>1</sup>' Some of these narrations prove that he who goes early to *Jumu'ah* in the beginning of the first hour, and later, in the last part of the first hour, is like one who offers a camel for sacrifice. He who goes to *Jumu'ah* in the early part of the second hour, and later, in the last part of the second hour, is like one who offers a cow for sacrifice.

Several students of Imam ash-Shafii said that the Prophet's statement,

"وَمَثَلُ الْمُهَجِّرِ كَمَثَلِ الَّذِي يُهْدِي الْبَدَنَةَ."

'*Al-Muhajjir is like one who sacrifices a camel*', does not necessarily pertain to those who go to attend the *Jumu'ah* during the time of *al-Hajirah* (early noon). Rather, proponent of this opinion continued, the *Hadith* pertains to those who turn away from their worldly affairs and businesses for the purpose of attending *Jumu'ah*; when they do so, they are like one who sacrifices a camel. The word, 'Tahjir', is thus taken from, 'Hijrah', which pertains to migration from one's land to another land<sup>2</sup>; this is where the word, 'al-Muhajirun', came from. Further, Ash-Shafii, may Allah grant him His Mercy, said, 'I prefer going to *Jumu'ah* early [in the day], only by walking.'" All these were the words of Abu 'Umar ibn Abdul Barr.

I –ibn al-Qayyim– say that those who do not agree with the practice of going to *Jumu'ah* early have three reasons to support their argument. They say that the word,

[1] [Al-Bukhari (877) and Muslim (1416)]

[2] [or, in this case, one's leaving his business or home on Friday for the purpose of attending *Jumu'ah*]

'Ra`ha', only pertains to the time after noon. They also say that, 'Tahjir', pertains to the time when the day gets hot, i.e., 'al-Hajirah'. They also say that the people of *Madinah* did not go to attend *Jumu'ah* early in the morning.

As for the word, 'Rawa`h (from *Ra`ha*)', it surely pertains to departing during the time after noon, especially if the word, 'Ghudu', is used in the same text. For example, Allah, the Exalted, said,

﴿وَلَسْلِيمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ﴾

{*And to Solomon (We subjected) the wind, its ghudu (stride from sunrise until mid-noon) was a month's (journey), and its Rawa`h (stride from the midday decline of the sun to sunset) was a month's (journey)}*[34:12]. Also, the Prophet, peace be upon him, said,

"مَنْ غَدَا إِلَى الْمَسْجِدِ وَرَاحَ أَعَدَّ اللَّهُ لَهُ نُزُلَهُ مِنَ الْجَنَّةِ كُلَّمَا  
غَدَا أَوْ رَاحَ."

"*He who goes to the Masjid (every) morning (Ghada) and in the afternoon (Ra`ha; to attend the congregational prayers), then Allah will prepare for him an honorable place in Paradise with good hospitality for the morning and afternoon goings.*"<sup>1</sup> Also, a poet<sup>2</sup> once said, "*Naru`hu (we go out in the afternoon) wa-Naghdu (we go out in the morning) to fulfill our various needs; but the needs of the living never come to an end.*"

<sup>[1]</sup> [Al-Bukhari (622) and Muslim (1073)]

<sup>[2]</sup> [Shaikh `Irfan said that as-Saltan as-Sa`di said this poem]

Yet, 'Rawa`h', is sometimes used to mean going, especially if, 'Ghudu', is not mentioned in the same text with it.

Al-Azhari said in his book, at-Tah-theeb, "I heard Arabs use the word, 'Rawa`h', while talking about going or proceeding during any time. It is said, '*Ra`ha al-Qaumu*', when stating that the people proceeded. The same is correct for the word, 'Ghadau'. One would say to his friend, 'Tarawwa`h', and would say to his companions, 'Ru`hu', when he wants them to proceed and go. 'Ala Taru`hun', is used when one is asking whether they want to go. In this context, the word, 'Rawa`h', used in authentic *Hadiths*, pertains to going to attend the *Jumu'ah* and agility in doing so, not that they should go in the afternoon."

As for the words, 'Tahjir', and, 'Muhajjir', they are indeed taken from the words, 'Hajir', and, 'Hajirah'. Al-Jauhari said that this word pertains to midday, when the heat intensifies. When one says that he went back to his family *Muhajjirin*, one means that he reached them at the time of *Hajirah*." Therefore, these words indicate the time of midday, a fact the scholars of *Madinah*<sup>1</sup> relied on while explaining the *Hadiths*<sup>2</sup>.

The scholars who oppose this opinion state that the variations of the word, 'Tahjir', are used in the same manner as the variations of the word, 'Ra`ha', including meanings of going early. Al-Azhari said, in his book, at-Tahdheeb, "Malik reported that, Sumai said that, Abu Sali`h said that, Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

[<sup>1</sup>] [such as Imam Malik]

[<sup>2</sup>] [that encourage going early to attend the *Jumu'ah*]

"لَوْ يَعْلَمُونَ مَا فِي التَّهَجِيرِ لَاسْتَبَقُوا إِلَيْهِ."

'If people but know the reward of Tahjir, they would race with each other to it!'<sup>1</sup> In another `Hadith, the Prophet (صلى الله عليه وسلم) said,

"الْمُهَجِّرُ إِلَى الْجُمُعَةِ كَالْمُهْدِي بَدَنَةً."

'Al-Muhajjir to Jumu'ah is like one who sacrifices a camel.'<sup>2</sup> Many people think that, 'Tahjir', pertains to the time of Hajirah, midday; but this is a mistake. The correct meaning here is that reported by Abu Dawood al-Musa`hifi, from an-Nadhr ibn Shumail, who said, 'Tahjir to

[<sup>1</sup>] [Al-Bukhari (580) and Muslim (661). The rest of the `Hadith reads,

"لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَاسْتَهَمُوا وَلَوْ يَعْلَمُونَ مَا فِي التَّهَجِيرِ لَاسْتَبَقُوا إِلَيْهِ وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبْوًا."

"If the people knew the reward for pronouncing the Adhan and for standing in the first row (in congregational prayers) and found no other way to get that, except by drawing lots, they would draw lots. If they knew the reward of Tahjir\* they would race for it (go early). If they knew the reward of `Isha' and Fajr (morning) prayers in congregation, they would come to offer them even if they had to crawl."

\* meaning, going for Dhuhr or Jumu'ah, in the early moments of its stated fixed time.]

[<sup>2</sup>] [Ahmad (6961) and an-Nasaii (1368) collected these words]

*Jumu'ah* means, 'going early and setting out'; I heard al-Khalil ibn Ahmad<sup>1</sup> say this upon explaining this 'Hadith.'" Al-Azhari went on to say, "This is the correct meaning used in the dialect of the people of 'Hijaz (Western Arabia<sup>2</sup>) and their neighboring areas inhabited by the tribes of *Qais*. They also use the word, 'Rawa'h', to mean, 'going and setting out'. This is why when they say, 'Ra'ha al-Qaumu', they mean by it, 'The people went', no matter the time they went in.' Hence, the Prophet's statement,

"لَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لَأَسْتَبَقُوا إِلَيْهِ."

'If people but know the reward of *Tahjir*, they would race with each other to it', pertains to going early to all prayers, in the beginning of their stated fixed time.'" Al-Azhari also said, "The rest of the *Arabs* say, '*Hajjara ar-Rajul*', if a man sets out during the time of *Hajirah*, which is midday."

As for the fact that the people of *Madinah* did not go to attend *Jumu'ah* from the beginning of the day, this was their practice during the time of Malik, may Allah grant him His Mercy<sup>3</sup>. This does not provide proof even for those scholars who say that the consensus of the residents of *Madinah* is proof itself. Surely, the practice of *Madinah*'s people only meant that they did not choose to go early to the *Masjid* for *Jumu'ah*, which is allowed. Sometimes, one's being busy taking care of his affairs and

[<sup>1</sup>] [the renowned Arab linguist]

[<sup>2</sup>] [Where *Makkah* and *Madinah* are located]

[<sup>3</sup>] [Malik was a student of several major scholars among the *Tabi'in*, the second generation of *Islam*; Malik was from the third generation, *Tabi'i at-Tabi'in*]

the affairs of his family, as well as, his worldly and religious matters, is better than going to attend *Jumu'ah* in the beginning of the day. Yet, there is no doubt that awaiting the next prayer, after finishing a current one, by remaining in the *Masjid* is better than going out [of the *Masjid*] and coming back for the next prayer. The Messenger of Allah, peace be upon him, said,

"وَالَّذِي يَنْتَظِرُ الصَّلَاةَ حَتَّى يُصَلِّيَهَا مَعَ الْإِمَامِ أَعْظَمُ أَجْرًا مِنَ  
الَّذِي يُصَلِّي ثُمَّ يَنَامُ."

"One who waits to pray with the Imam has greater reward than one who prays and goes to bed.<sup>1</sup>" He, peace be upon him, also stated,

"فَإِذَا صَلَّى لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ مَا دَامَ فِي مُصَلَاةٍ."

"After one prays, the angels keep on asking for Allah's forgiveness for him as long as he keeps on sitting at his

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<sup>[1]</sup> [Al-Bukhari (614) and Muslim (1064). Here is the full text of this `Hadith,

"أَعْظَمُ النَّاسِ أَجْرًا فِي الصَّلَاةِ أْبَعْدُهُمْ فَأَبَعْدُهُمْ مَمْشَى وَالَّذِي يَنْتَظِرُ  
الصَّلَاةَ حَتَّى يُصَلِّيَهَا مَعَ الْإِمَامِ أَعْظَمُ أَجْرًا مِنَ الَّذِي يُصَلِّي ثُمَّ يَنَامُ."

"The people who get tremendous reward for the prayer are those who are farthest away (from the *Masjid*) and then those who are next farthest and so on. Similarly one who waits to pray with the Imam has greater reward than one who prays and goes to bed."]

*praying place.*<sup>1</sup>” He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also stated that remaining in the *Masjid* to await the next prayer, after one has prayed, is rewarded by Allah by erasing sins and raising one’s grade; he said that this is a type of *Ribat*<sup>2</sup>. He, (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

[<sup>1</sup>] [Al-Bukhari (611) and Muslim (1059). Here is the full text of this *Hadith*, which contains many benefits,

"صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تُضَعَّفُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ  
خَمْسًا وَعِشْرِينَ ضِعْفًا وَذَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ خَرَجَ  
إِلَى الْمَسْجِدِ لَا يُخْرِجُهُ إِلَّا الصَّلَاةُ لَمْ يَخْطُ خَطْوَةً إِلَّا رُفِعَتْ لَهُ بِهَا  
دَرَجَةٌ وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ فَإِذَا صَلَّى لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ مَا  
دَامَ فِي مُصَلَاةِ اللَّهِ صَلَّى عَلَيْهِ اللَّهُمَّ ارْحَمَهُ وَلَا يَزَالُ أَحَدُكُمْ فِي  
صَلَاةٍ مَا انتظر الصلاة."

*"The prayer offered in congregation is twenty-five times more superior (in reward) to the prayer offered alone in one's house or in one's business center. This is because if one performs ablution and does it perfectly then proceeds to the Masjid with the sole intention of praying, then for each step he takes (towards the Masjid), Allah upgrades him a degree in reward and (forgives) crosses out one sin [until he enters the Masjid]. When he finishes the prayer, the angels keep on asking for Allah's forgiveness for him and keep on saying, 'O, Allah! Be Merciful to him, O, Allah! Forgive him,' as long as he keeps on sitting at his praying place. One of you is in prayer, as long as he is awaiting the next prayer."*

[<sup>2</sup>] [Muslim (369) reported that Abu Hurairah, may Allah be pleased with him, said that Allah's Apostle, peace be upon him, said, =

also stated that Allah, the Exalted, the Most Honored, praises those, who perform an obligatory prayer and remain in the *Masjid* awaiting the next ordained prayer, to the angels<sup>1</sup>. All these *Hadiths* assert that it is better for one to

= "أَلَا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ" قَالُوا: بَلَى يَا رَسُولَ اللَّهِ قَالَ: "إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ وَكَثْرَةُ الْخَطَا إِلَى الْمَسَاجِدِ وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ فَذَلِكَمُ الرِّبَاطُ".

*"Should I not suggest to you that by which Allah obliterates sins and elevates the grades (of a man)." The hearers said, "Yes, O, Messenger of Allah." He said, "Performing thorough ablution despite odds (such as cold weather), taking more paces towards the Masjid, and waiting for the next prayer after observing a prayer; that is ar-Ribat."*

'Ar-Ribat', pertains to Muslims guarding their territory by stationing army units permanently at the places from where the enemy can attack them [Meanings of the Noble Quran, by Mu'hsin Khan and Taqi ad-Din al-Hilali].]

<sup>[1]</sup> [Ibn Majah (793) and Ahmad (6462) reported,

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَغْرِبَ فَرَجَعْنَا مِنْ رَجَعٍ وَعَقَبْنَا مِنْ عَقَبٍ فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْرِعًا قَدْ حَفَزَهُ النَّفْسُ وَقَدْ حَسَرَ عَنْ رُكْبَتَيْهِ فَقَالَ: "أَبَشِّرُوا هَذَا رَبُّكُمْ قَدْ فَتَحَ بَابًا مِنْ أَبْوَابِ السَّمَاءِ يُبَاهِي بِكُمْ الْمَلَائِكَةُ يَقُولُ انظُرُوا إِلَى عِبَادِي قَدْ قَضَوْا فَرِيضَةً وَهُمْ يَنْتَظِرُونَ أُخْرَى." =

remain in the *Masjid*, after offering the Dawn Prayer, until the time of *Jumu'ah*, than to depart the *Masjid* and come back at the time of *Jumu'ah*. The fact that the residents of *Madinah* [during the time of Imam Malik] or other cities did not do that does not mean that it is not recommended to remain in the *Masjid*. Likewise is the case with coming to the *Masjid* early on Friday morning. Allah has the best knowledge.

The twenty-fifth virtue for *Yaumu al-Jumu'ah* pertains to the fact that giving *Sadaqah* (charity) during it has a special value, as compared with other days. *Sadaqah* during Friday, as compared with the rest of days of the week, is like *Sadaqah* during *Ramadhan*, as compared to the rest of the months. I witnessed Shaikh al-Islam ibn Taimiyyah, may Allah bless his soul, take whatever he can find in his house of bread or other items and give it in charity, secretly, on his way to attend the *Jumu'ah*. He used to say, "Allah has ordained giving *Sadaqah* before speaking to the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)<sup>1</sup>. Surely,

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=`Abdullah ibn `Amr (رَضِيَ اللهُ عَنْهُ) said, "We prayed *Maghrib* behind the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and afterwards, there were those who went out [of the *Masjid*] and those who remained. Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) rushed back in such haste that he was out of breath and his knees were uncovered. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'Receive the good news: Your Lord has opened a gate to heaven and is praising you to His Angels, saying to them, 'Look at My slaves! They have offered an ordained prayer and are awaiting the next one.'" Shaikh Wahby narrated this authentic *Hadith* and then said to refer to, Silsilat al-Ahadith as-Sahihah (661)]

<sup>[1]</sup> [Allah, the Exalted, the Most Honored, said,=

*Sadaqah* given before one speaks to Allah (عَزَّ وَجَلَّ) is better and more worthy of being a virtue.”

Ahmad ibn Zuhair ibn `Harb reported that, his father said that, Jarir said that, Mansur said that, Mujahid said that, `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُ) said, “Abu Hurairah (رَضِيَ اللهُ عَنْهُ) and Ka`b met. Abu Hurairah said, ‘There is an hour during *Jumu`ah*, if a Muslim man is praying during it and asks Allah (عَزَّ وَجَلَّ) for anything, then Allah will grant him what he asked.’ Ka`b said, ‘Let me tell you about *Yaumu al-Jumu`ah*. When it is Friday, the heavens, the earth, the land, the seas, the mountains, trees and all creations get afraid, except for mankind and the Jinns. The angels gather around the gates of the *Masjids* and write those who come first and then next, until the Imam comes. When the Imam comes, the angels close their books; those who come afterwards come to fulfill the right of Allah, who ordained attending *Jumu`ah*. Verily, every person who reached the age of adolescence is required to take a bath on Friday, just as he takes it after *Janabah*. Charity given during Friday is better than on other days. Verily, the sun never rises or sets on a better day than Friday.’ `Abdullah ibn `Abbas then commented, ‘This is the narration of what Abu Hurairah and Ka`b said

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﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَوَلَّيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْهِ تَجَوَّازَكُمْ  
صَدَقَةٌ ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾

{*O you who believe! When you (want to) consult the Messenger (Muhammad ﷺ) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allâh is Oft-Forgiving, Most Merciful.*}]

regarding this topic. I also state that if one has perfume, he should wear some for *Jumu'ah*.<sup>1</sup>”

The twenty-sixth virtue pertains to the fact that Allah (عَزَّ وَجَلَّ) reveals Himself to His believing slaves in Paradise on Friday, when they visit Him. Those who will be the closest to Allah (عَزَّ وَجَلَّ) and the fastest to visit Him, are those who were the fastest to attend *Jumu'ah*. Ya`hya ibn Yaman reported that, Shuraik said that, Abu al-Yaqdhan said that, Anas ibn Malik said about Allah's statement,

﴿ وَلَدَيْنَا مَزِيدٌ ﴾

{...and We have Mazid (more)}[50:35], “Allah (عَزَّ وَجَلَّ) will reveal Himself to them every *Jumu'ah*.<sup>2</sup>”

At-Tabarani reported that Abu Na`eem al-Mas`udi said that, al-Minhal ibn `Amr said that, Abu `Ubaidah said that, `Abdullah said, “Rush to attend the *Jumu'ah*, because Allah, the Exalted, the Most Honored, reveals Himself to the people of Paradise every Friday. They will be as close to Him then as they were fast to attend the *Jumu'ah*. Allah,

[<sup>1</sup>] [Shaikh `Irfan Abdul Qadir `Hassunah said that Abdul Razzaq collected this `Hadith in his book, *al-Musannaf* (3:255-256), stating that this `Hadith is authentic, and Allah has the best knowledge. Various segments of this `Hadith are supported by other `Hadiths that we mentioned in this chapter on the virtues of Friday.]

[<sup>2</sup>] [Shaikh `Irfan Abdul Qadir said that ibn Kathir reported this `Hadith in his *Tafsir*, saying that al-Bazzar and ibn Abi `Hatim collected it. However, Shaikh `Irfan said, the chain of narration for this `Hadith is weak, because Ya`hya ibn al-Yaman, Shuraik and Abu al-Yaqdhan are weak, and there is a consensus on this.]

the Exalted, will then grant them types of honor they did not enjoy before, and when they go back to their families, they will tell their families about the honors they received.” Abu `Ubaidah said, “`Abdullah entered the *Masjid* and found two men there. So he said, ‘Two men came and I am the third! If Allah wills, He will bless the third of three.’<sup>1</sup>”

Further, al-Baihaqi narrated, in his book, Shu`ab al-Eeman, that `Alqamah ibn Qais was reported to have said, “I accompanied `Abdullah ibn Mas'ud, *radhiya-llahu `anhu*, to *Jumu'ah*, and he found that three men arrived before him. `Abdullah said, ‘I am the fourth of four men! Verily, the fourth of four men is not far behind.’ He then said, ‘I heard Allah’s Apostle, *salla-llahu `alaihi wa-sallam*, say, ‘On the Day of Resurrection, the people sit as close to Allah (عُرُجًا), as fast as they were attending *Jumu'ah*; the first, then the second, then the third, then the fourth.’ `Abdullah then said, ‘I am the fourth in a group of four! Surely, the fourth is not far behind.’<sup>2</sup>”

[<sup>1</sup>] [Shaikh Wahby said, “Al-Haithami said, in his, Majma` az-Zawa'id (2:178), ‘At-Tabarani collected this narration in his Kabir collection of `Hadith; Abu `Ubaidah did not hear `Hadith directly from his father, and thus, this narration is a *Munqati`*.”]

[<sup>2</sup>] [Shu`ab al-Eeman, and, Sunan ibn Majah (1084); Shaikh Wahby said that al-Albani graded this `Hadith weak, in his book, Dha'eef Sunan ibn Majah (226). Al-Albani said in, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg., 324-325, “Only Abdul Majid ibn Abdul Aziz ibn Ruwad collected this `Hadith; he was weak in `Hadith narration, because of his bad memory.” Al-Albani said next that he collected this `Hadith and spoke in detail about its defects, in his, Silsilat al-Ahadith adh-Dha'eefah wa-l-Maudhu'ah (2810), and in a shorter form in his book, Dhilal al-Jannah fi-Takhrij as-Sunnah (620). Ibn al-Qayyim mentioned two weak *Hadiths* next, which we did not translate.]

The twenty-seventh virtue pertains to the opinion stating that the meaning of, 'Shahid<sup>1</sup>', that Allah, the Exalted, the Honored, swore by in His Book, is *Yaumu al-Jumu'ah*.

'Humaid ibn Zanjawaih narrated that, 'Abdullah ibn Musa said that, Musa ibn 'Ubaidah said that, Ayyub ibn Khalid said that, 'Abdullah ibn Rafi' said that, Abu Hurairah (رضي الله عنه) said that, Allah's Messenger (صلى الله عليه وسلم) said,

"الْيَوْمُ الْمَوْعُودُ يَوْمُ الْقِيَامَةِ وَالْيَوْمُ الْمَشْهُودُ يَوْمُ عَرَفَةَ وَالشَّاهِدُ  
يَوْمُ الْجُمُعَةِ وَمَا طَلَعَتِ الشَّمْسُ وَلَا غَرَبَتْ عَلَى يَوْمٍ أَفْضَلَ مِنْهُ  
فِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُؤْمِنٌ يَدْعُو اللَّهَ بِخَيْرٍ إِلَّا اسْتَجَابَ  
اللَّهُ لَهُ وَلَا يَسْتَعِيدُ مِنْ شَيْءٍ إِلَّا أَعَاذَهُ اللَّهُ مِنْهُ."

"*Al-Yaumu al-Mau'ud<sup>2</sup>*, is the Day of Resurrection, '*al-Yaumu al-Mash-hud<sup>3</sup>*, is the Day of 'Arafah, and *ash-Shahid<sup>4</sup>* is Friday. Verily, the sun never rises or sets on a better day than Friday. During Friday, there is an hour, if

[<sup>1</sup>] [not to be pronounced as *Shaheed*]

[<sup>2</sup>] ['The Promised Day']

[<sup>3</sup>] ['The Witnessed Day']

[<sup>4</sup>] ['The Witnessing Day'; all three of these were mentioned in *Surat al-Buruj* (chapter 85:1-3), where Allah, the Exalted, said,

﴿ وَالسَّمَاءِ ذَاتِ الْبُرُوجِ وَالْيَوْمِ الْمَوْعُودِ وَشَاهِدٍ وَمَشْهُودٍ ﴾

{By the heaven holding the big stars. And by the Promised Day. And by the Witnessing Day, and by the Witnessed Day}

a believing slave invokes Allah during it, asking Allah for any good righteous thing, then Allah will grant it to him, and if he is seeking Allah's refuge from any evil, Allah will grant him refuge.<sup>1</sup>” Al-`Harith ibn Abi Usamah collected this `Hadith in his Musnad, from Rau`h from Musa ibn `Ubaidah, until the end of the chain of narration above. Further, in his Mu`jam, at-Tabarani narrated that Muhammad ibn Isma`eel ibn `Ayyash said that, his father said that, Dhamdham ibn Zur`ah said that, Shurai`h ibn `Ubaid said that, Abu Malik al-Ash`ari, may Allah be pleased with him, said that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

“الْيَوْمُ الْمَوْعُودُ يَوْمُ الْقِيَامَةِ وَالشَّاهِدُ يَوْمَ الْجُمُعَةِ وَالْمَشْهُودُ  
يَوْمَ عَرَفَةَ وَيَوْمَ الْجُمُعَةِ ذَخَرَهُ اللهُ لَنَا وَصَلَاةُ الْوُسْطَى صَلَاةُ  
الْعَصْرِ.”

“*Al-Yaumu al-Mau`ud*, is the Day of Resurrection, ash-Shahid, is Friday, and al-Mash-hud, is the Day of `Arafah. Verily, Allah has favored us with Yaumu al-Jumu'ah. The middle prayer<sup>2</sup> is Salatu al-`Asr.” This `Hadith was also

[<sup>1</sup>] [Sunan At-Tirmidhi (3262); Shaikh Wahby said to refer to, Sahih al-Jami` (8201), where al-Albani graded this `Hadith *Hasan*]

[<sup>2</sup>] [Allah, the Exalted, said in the *Quran*,

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴾

{Guard strictly (five obligatory) *As-Salawât* (the prayers) especially the middle *Salât* (i.e. the best prayer - `Asr). And=

collected from Jubair ibn Mut'im, may Allah be pleased with him.

However, it appears, and Allah has the best knowledge, that these were the words of Abu Hurairah (رَضِيَ اللهُ عَنْهُ); Imam Ahmad said that, Muhammad ibn Ja'far said that, Shu'bah said that he heard 'Ali ibn Zaid and Yunus ibn 'Ubaid say that, Ammar, the freed slave of Bani Hashim, narrated that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said [and narrated the 'Hadith<sup>1</sup>]. 'Ali ibn Zaid said in his narration that [Abu Hurairah said that] the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said..., while Yunus said that it was Abu Hurairah (رَضِيَ اللهُ عَنْهُ) who explained, 'Shahid', by saying that it pertains to Friday, while, 'al-Mashhud', pertains to the day of 'Arafah, and, 'al-Mau'ud', pertains to the Day of Resurrection.

The twenty-eighth virtue, pertains to the fact that Friday is the day from which the heavens, the earth, the mountains, the seas and all creations, except mankind and the Jinns, are frightened. Abu al-Jawwab reported that, 'Ammar ibn Zuraiq said that, Mansur said that, Mujahid said that 'Abdullah ibn 'Abbas (رَضِيَ اللهُ عَنْهُ) said, "Abu Hurairah (رَضِيَ اللهُ عَنْهُ) and Ka'b met. Abu Hurairah said that Allah's Apostle, peace be upon him, said,

"إِنَّ فِي الْجُمُعَةِ لَسَاعَةً لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ وَهُوَ قَائِمٌ يُصَلِّي  
يَسْأَلُ اللَّهَ تَعَالَى شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ."

=stand before Allâh with obedience [and do not speak to others during the *Salât* (prayers)] [2:283].]

[At-Tabarani (3458); Shaikh Wahby said to refer to, *Sahih al-Jami'* (8200), where al-Albani graded this 'Hadith 'Hasan]

<sup>[1]</sup> [about *Yaumu al-Jumu'ah* being the *Witnessing Day*]

‘There is an hour during *Jumu'ah*, if a Muslim slave is praying during it and asks Allah (عَزَّ وَجَلَّ) for anything, then Allah will grant him what he asked.’ Ka`b said, ‘Let me tell you about *Yaumu al-Jumu'ah*. When it is Friday, the heavens, the earth, the mountains, the seas, trees and all creations get afraid, except for mankind and the Jinns. The angels gather around the gates of the *Masjids* and write those who come first and then next, until the Imam enters. When the Imam enters, the angels close their books; those who come afterwards come to fulfill the right of Allah, who ordained attending *Jumu'ah*. Verily, every person who reached the age of adolescence is required to take a bath on Friday, just as he takes it after *Janabah*. Charity given during Friday is better than on other days. Verily, the sun never rises or sets on a better day than Friday.’ `Abdullah ibn `Abbas then commented, ‘This is the narration of what Abu Hurairah and Ka`b said regarding this topic. I also state that if one has perfume, he should wear some for *Jumu'ah*.<sup>2</sup>”

Further, Abu Hurairah (رضي الله عنه) said that Allah's Apostle, peace be upon him, said,

[1] [Al-Bukhari (883) and Muslim (1406) collected this part of the *Hadith* also]

[2] [We previously stated that Shaikh `Irfan Abdul Qadir `Hassunah said that Abdul Razzaq collected this *Hadith* in his book, *al-Musannaf* (3:255-256), stating that this *Hadith* is authentic, and Allah has the best knowledge. Various segments of this *Hadith* are supported by other *Hadiths* which we mentioned in this chapter on the virtues of Friday.]

"لَا تَطْلُعُ الشَّمْسُ وَلَا تَغْرُبُ عَلَى يَوْمٍ أَفْضَلَ مِنْ يَوْمِ الْجُمُعَةِ  
وَمَا مِنْ دَابَّةٍ إِلَّا تَفْرَعُ لِيَوْمِ الْجُمُعَةِ إِلَّا هَذَيْنِ الثَّقَلَيْنِ مِنَ الْجِنِّ  
وَالْإِنْسِ."

*"The sun never rises or sets on a better day than Friday. Every animal becomes weary during Friday, except the two creations, Jinns and mankind."*<sup>1</sup> This is an authentic `Hadith. The fear reported here occurs because the Last Hour commences on a Friday; this is when the world comes to an end, the life of the world lay in ruins and mankind are resurrected to their destination, either Paradise or Hellfire.

The twenty-ninth virtue pertains to Friday being the day that Allah saved for this *Ummah* (Muslims) and led the People of the Scriptures away from. In the Sahih collection, there is a `Hadith in which Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَا طَلَعَتِ الشَّمْسُ وَلَا غَرَبَتْ عَلَى يَوْمٍ خَيْرٍ مِنْ يَوْمِ الْجُمُعَةِ  
هَدَانَا اللَّهُ لَهُ وَأَضَلَّ النَّاسَ عَنْهُ فَالْتَّاسُ لَنَا فِيهِ تَبَعٌ هُوَ لَنَا وَلِلْيَهُودِ  
يَوْمُ السَّبْتِ وَلِلنَّصَارَى يَوْمُ الْأَحَدِ."

*"The sun never rose or sat on a day better than Friday. Allah guided us to it, while leading the people (Christians and Jews) away from it. Therefore, people follow us in this*

<sup>[1]</sup> [Ahmad (7362)]

regard: Friday is for us, Saturday is for the Jews and Sunday is for the Christians.<sup>1</sup>” Another narration reads,

”ذَخَرَهُ اللهُ لَنَا.”

“Allah saved it (knowledge of when it is) for us.”

Imam Ahmad reported,

عَنْ عَائِشَةَ قَالَتْ: بَيْنَا أَنَا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذِ اسْتَأْذَنَ رَجُلٌ مِنَ الْيَهُودِ فَأَذِنَ لَهُ فَقَالَ: السَّامُ عَلَيْكَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "وَعَلَيْكَ" قَالَتْ: فَهَمَمْتُ أَنْ أَتَكَلَّمَ قَالَتْ: ثُمَّ دَخَلَ الثَّانِيَةَ فَقَالَ مِثْلَ ذَلِكَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "وَعَلَيْكَ" قَالَتْ: ثُمَّ دَخَلَ الثَّلَاثَةَ فَقَالَ: السَّامُ عَلَيْكَ قَالَتْ فَقُلْتُ: بَلِ السَّامُ عَلَيْكُمْ وَغَضِبَ اللَّهُ إِخْوَانَ الْقِرَدَةِ وَالْخَنَازِيرِ أَتَحْيُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا لَمْ يُحْيِهِ بِهِ اللَّهُ؟ قَالَتْ: فَنَظَرَ إِلَيَّ فَقَالَ: "مَهْ إِنَّ اللَّهَ لَا يُحِبُّ الْفُحْشَ وَلَا التَّفَحُّشَ قَالُوا قَوْلًا فَرَدَدْنَاهُ عَلَيْهِمْ فَلَمْ يَضُرُّنَا شَيْءٌ وَلَزِمَهُمْ إِلَى يَوْمِ الْقِيَامَةِ إِنَّهُمْ لَا يَحْسُدُونَا عَلَى شَيْءٍ كَمَا يَحْسُدُونَا عَلَى يَوْمِ الْجُمُعَةِ الَّتِي هَدَانَا اللَّهُ لَهَا

[<sup>1</sup>] [Ahmad (10305); this is the narration that Imam Ahmad collected, but al-Bukhari and Muslim collected similar words, we mentioned some of them in this chapter]

وَضَلُّوا عَنْهَا وَعَلَى الْقِبْلَةِ الَّتِي هَدَانَا اللَّهُ لَهَا وَضَلُّوا عَنْهَا وَعَلَى  
 قَوْلِنَا خَلْفَ الْإِمَامِ آمِينَ."

`Aishah (رَضِيَ اللَّهُ عَنْهَا) said, "While I was with the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), a Jewish man asked for permission to come in and when he was given permission, he said, 'As-Samu `alaik<sup>1</sup>.' The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) replied, 'Wa-`Alaik<sup>2</sup>.' I wanted to speak, but did not. That man again came and said the same statement, and the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) again said, 'Wa-`Alaik.' I again wanted to speak but did not. The man came a third time and said, 'As-Samu `Alaik.' I said, 'Rather, as-Sam be upon you, and Allah's Anger, O, brothers of the monkeys and swines! Why do you greet Allah's Messenger, peace be upon him, with other than what Allah the Exalted has greeted him with?' Allah's Messenger looked at me and said, '*Mah (do not say that)! Verily, Allah does not like abuse or using harsh words. They said a statement and we replied to it, but what they said did not harm us while what we said will remain with them until the Day of Resurrection. They (Jews) do not envy us for something we have more than for knowledge of Jumu'ah<sup>3</sup>, which Allah*

[<sup>1</sup>] [The Jewish man said to Allah's Prophet, 'As-Samu `Alaik', meaning, 'Death be to you', instead of, 'As-Salamu `Alaik', which means, 'Peace be upon you']

[<sup>2</sup>] [The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), knowing what the Jew said to him replied, 'And the same to you',]

[<sup>3</sup>] [The knowledge of when it is, was taken away from the Jews and the Christians, because they differed in the religion and disputed about the holiday that was ordained on them. So the Jews chose Saturday for their *Sabbath*, while the Christians=

has guided us to while they were led away from, and for the Qiblah<sup>1</sup> that Allah guided us to and they were led away from and for our saying 'Amen'<sup>2</sup>, behind the Imam<sup>3</sup>.'''<sup>4</sup>

The, Two Sahihs, reported that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ بَيْنَ أَنَّهُمْ أَوْثُوا الْكِتَابَ  
مِنْ قَبْلِنَا وَأَوْتَيْنَاهُ مِنْ بَعْدِهِمْ وَهَذَا يَوْمُهُمُ الَّذِي فُرِضَ عَلَيْهِمْ  
فَاخْتَلَفُوا فِيهِ فَهَدَانَا اللَّهُ لَهُ فَهُمْ لَنَا فِيهِ تَبِعُ فَالْيَهُودُ غَدًا  
وَالنَّصَارَى بَعْدَ غَدٍ."

=chose Sunday, which was not the Sabbath of their claimed lord and savior, Jesus, son of Mary!]

[<sup>1</sup>] [*Al-Ka`bah at Makkah*]

[<sup>2</sup>] [which means, 'O, Allah, accept our invocation to You']

[<sup>3</sup>] [After the Imam recites *Surat al-Fati`hah* then starts saying, 'Ameen'; refer to the second volume of this translation for more details]

[<sup>4</sup>] [Ahmad (23880); Shaikh Wahby said that al-Albani graded this `Hadith authentic, from the `Hasan grade, in his book, Irwa` al-Ghalil (7:208). Muslim collected different words for this `Hadith, at the end of which it is reported that Allah, the Exalted, the Blessed, revealed this *Ayah*,

﴿ وَإِذَا جَاءَكَ حَيُّوكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ ﴾

{And when they come to you, they greet you with a greeting wherewith Allāh greets you not} [58:8].]

“*We are the last (to come amongst the nations) but (will be) the foremost on the Day of Resurrection; Baida (however), they were given the Holy Scripture before us and we were given the Qur'an after them. And this was the day (Friday) that Allah has ordained on them, but they differed about it; Allah gave us the guidance for that and the people follow us in this regard. Therefore, tomorrow (Saturday) is the Jews' (holiday), and the day after tomorrow (Sunday) is the Christians'.<sup>1</sup>*” ‘Baida’, which Abu ‘Ubaidah said can be pronounced, ‘Maida’, has two meanings: ‘however’, and, ‘except’

The thirtieth virtue pertains to Friday being preferred by Allah, as compared to the rest of the week, just as He preferred *Ramadhan*, as compared to the rest of the year and designated *Lailatul-Qadr* as the best of all nights, *Makkah* the best of all areas and Muhammad (صلى الله عليه وسلم) the best of His creation. Adam ibn Abi Iyas said that, Saiban Abu Mu‘awiyah said that, ‘Asim ibn Abi an-Nujud said that, Abu Sali‘h said that, Ka‘b al-A‘hbar said, “Allah, the Exalted, the Most Honored, chose *Ramadhan* from among the months, *Yaumu al-Jumu'ah* from among the days, *Lailatul Qadr* from among the nights and the hour during which the Prayer is performed from among the hours. *Jumu'ah* erases the sins that occur between it and the next *Jumu'ah* and three more days. *Ramadhan* to the next *Ramadhan* erase what occurs between them. ‘*Hajj* also erases the sins that occur between it and the next ‘*Hajj*, and *Umrah* to the next *Umrah* erase what occurs between them. Man dies in the midst of two righteous deeds, a righteous deed (a prayer) he performed and a righteous deed he is

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[<sup>1</sup>] [Al-Bukhari (827) and Muslim (1414); this is Muslim’s narration]

awaiting, i.e., the next prayer. During *Ramadhan*, the devils are chained, the gates of Hellfire are closed and the gates of Paradise are opened<sup>1</sup>. During *Ramadhan*, it will be proclaimed, 'O, you who seeks all that is good and righteous, come forward, because *Ramadhan* has just started.' Surely, no days during which righteous actions are dearest to Allah than the [first] ten days [of *Dhul-Hijjah*].'"

The thirty-first virtue, is that the souls of the dead people draw close to their graves and join them on Friday. They then recognize those who visit them, pass by them or greet them with the *Salam*<sup>2</sup>, more so than in any other day.

<sup>[1]</sup> [Al-Bukhari (1766) narrated that Abu Hurairah (رضي الله عنه) reported that Allah's Apostle (صلى الله عليه وسلم) said,

"إِذَا دَخَلَ شَهْرُ رَمَضَانَ فَتُحْتُ أَبْوَابُ السَّمَاءِ وَغُلِّقَتْ أَبْوَابُ جَهَنَّمَ  
وَسُلْسِلَتِ الشَّيَاطِينُ."

"When the month of *Ramadhan* starts, the doors of heaven are opened, the doors of Hellfire are closed and the devils are chained." Also, Muslim (1793) collected a similar *Hadith* from Abu Hurairah, may Allah be pleased with him.]

<sup>[2]</sup> [Muslim (1619) narrated that Allah's Apostle, peace be upon him, said to 'Aishah to say these words upon visiting the graveyard,

"السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَيَرْحَمُ اللَّهُ  
الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لِلْآحِقُونَ."

"As-Salamu `ala ahli ad-diyari mina-l-mu`minina wa-l-muslimin, wa-yar`hamu allahu al-mustaqdimina minna="

Friday is the day when the dead and the living meet<sup>1</sup>. When the Last Hour commences, the earlier and later generations, residents of earth and residents of heaven, the Lord and the slaves, every person and his or her actions, the unjust and those who suffered injustice, the sun and the moon will meet, whereas they never met before. It is the Day of Gathering, when mankind will be able to meet each other like never before; it is the Day of Meeting.

The thirty-second virtue, is that it is not recommended to fast on Fridays. Al-Athram said that Abu `Abdullah Ahmad ibn `Hanbal was asked about fasting on Fridays; Imam Ahmad narrated a *Hadith* that one should not fast on Fridays alone and then said, "Unless one is fasting Friday among consecutive days. But to fast only on Friday, I say no." Al-Athram said, "What if one's habit is to fast one day and break the fast the next day? Sometimes, one would not be fasting on Thursday, and therefore, fasts on Friday and breaks the fast Saturday. In this case, he would be fasting Friday alone." Imam Ahmad said, "This is fine, if he did not intentionally fast on Friday by itself, because this is what has been discouraged."

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*=wa-l-musta`khirin, wa-inna inshaallahu bikum la-la`hiqun.*  
(Peace be upon the residents of this yard, the believers and Muslims among them. May Allah grant His Mercy to those among us who perished before and those who will later die. Allah willing, we will soon be joining you.)"]

<sup>[1]</sup> [It is an innovation in the religion to only visit graves during Fridays, the two *Eeds*, or the lunar months of *Rajab*, *Sha`ban* and *Ramadhan*. Allah willing, in the fourth volume, we will translate the various rulings regarding funerals and visiting graves; for more details, refer to, A`hkamu al-Nana-iz, by al-Albani.]

As for Malik and Abu `Hanifah, they allowed fasting Fridays alone, just as the case with the rest of the days. Malik said, "I did not hear any scholar of *Fiqh*, whose opinion is respected forbid fasting Fridays. Therefore, it is good to fast Fridays; I have witnessed some scholars fasting Fridays by intention." Ibn Abdul Barr said, "There are conflicting *Hadith* narrations attributed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) regarding fasting on Fridays. `Abdullah ibn Mas'ud (رَضِيَ اللهُ عَنْهُ) reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to fast three days every month, and then said, 'I rarely saw him break the fast on Fridays<sup>1</sup>.' This is an authentic *Hadith*. It was reported that `Abdullah ibn `Umar, may Allah be pleased with both of them, reported that he never saw the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) not fast on Fridays. Ibn Abi Shaibah collected this *Hadith* from Hafs ibn Ghiyath, from Laith ibn Abu Sulaim, from Umair ibn Abi Umair from Abdullah ibn `Umar<sup>2</sup>. `Abdullah ibn `Abbas also reported that the Prophet peace be upon him

[<sup>1</sup>] [Ahmad (3666), Abu Dawood (2094), at-Tirmidhi (673), an-Nasaii (2328) and ibn Majah (1715) collected this *Hadith*; Shaikh Wahby said that al-Albani graded this *Hadith* authentic, from the *Hasan* grade, in his book, Sahih Sunan ibn Majah (1402)]

[<sup>2</sup>] [Shaikh `Irfan Abdul Qadir `Hassunah said, "Abu Ya`la collected this *Hadith* in his, Musnad (5709), using a weak chain of narration: Laith ibn Abi Sulaim is weak and Umair ibn Abi Umair is unknown regarding reliability in *Hadith*. I looked for this *Hadith* in, al-Musannaf, by ibn Abi Shaibah, but did not find it." He also said that other scholars collected this *Hadith* using different chains of narration, but none of them is authentic.]

used to fast on Fridays<sup>1</sup>. As for the scholar whom Imam Malik reported seeing fasting on Fridays, he is either Muhammad ibn al-Munkadir or Safwan ibn Sulaim.

Ad-Darawardi reported that Safwan ibn Sulaim said that, a man from the tribe of Bani Jusham said that, Abu Hurairah said that he heard Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say, 'He who fasts a Friday, will earn ten beautiful rosy days in the Hereafter that do not resemble any of the days of this life<sup>2</sup>.'

Hence, fasting on Fridays alone is a righteous act and should not be outlawed, except by relying on unequivocal evidence.”

I –ibn al-Qayyim- say that indeed, the *'Hadiths* that discourage fasting on Fridays are unequivocally authentic. For instance, the, Two Sahihs [al-Bukhari and Muslim] reported that Muhammad ibn 'Abbad said, "I asked Jabir, 'Did Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) disallow fasting on Fridays?' He said, 'Yes.'" Further, Muslim (1928) narrated

[1] [Shaikh 'Irfan said that ibn al-Jauzi stated that this *'Hadith* is not authentic; al-Bazzar (1070) and ibn al-Jauzi, al-'Ilal al-Mutanahiyah (903), collected this narration, as well as, al-Haithami, Majma' a-Zawa'id (3:5215), who said that Laith, one of the narrators of this *'Hadith*, was a *Mudallis*\*.

\* Even if the *Mudallis* narrator was reliable in *'Hadith* narrations, he needs to state that he heard the *'Hadith* from his teacher, for the *'Hadith* to be considered authentic. Even then, the rest of the chain of narration should contain reliable narrators and the *'Hadith* should be free of hidden and apparent defects.]

[2] [Shaikh 'Irfan Abdul Qadir 'Hassunah said that ibn al-Jauzi collected a similar narration in his book, al-'Ilal al-Mutanahiyah (901), from 'Ali ibn Abi Talib, may Allah be pleased with him, using a rejected chain of narration, just as the chain of narration ibn Abdul Barr reported here]

that Muhammad ibn `Abbad said, ‘I asked Jabir ibn `Abdullah (رَضِيَ اللهُ عَنْهُ), while he was performing *Tawaf* around the House (*al-Ka`bah*), ‘Has Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) disallowed fasting on Fridays, and he said, ‘Yes, by the Lord of this building!’” Moreover, the, Two Sahihs [al-Bukhari (1849) and Muslim (1929)] narrated that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said, “I heard Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say,

"لَا يَصُومَنَّ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ إِلَّا يَوْمًا قَبْلَهُ أَوْ بَعْدَهُ."

“One of you should not fast on Friday, unless one is fasting a day before or a day after it.” This is the narration that al-Bukhari collected. Muslim (1930) narrated that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لَا تَخْتَصُّوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ اللَّيَالِي وَلَا تَخْصُّوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الْأَيَّامِ إِلَّا أَنْ يَكُونَ فِي صَوْمٍ يَصُومُهُ أَحَدُكُمْ."

“Do not designate a special prayer for the night preceding *Jumu'ah* or a special fast during the day of *Jumu'ah*, unless it is in the middle of one's consecutive fast.” In, Sahih al-Bukhari (1850), there is this *Hadith*,

عَنْ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا يَوْمَ الْجُمُعَةِ وَهِيَ صَائِمَةٌ فَقَالَ:

"أَصُمْتُ أَمْسٍ" قَالَتْ: لَا قَالَ: "ثَرِيدِينَ أَنْ تَصُومِي غَدًا"  
 قَالَتْ: لَا قَالَ: "فَأَفْطِرِي."

Juwairiyah Bint al-`Harith [the Prophet's wife], may Allah be pleased with her, said that the Prophet, *salla-llahu `alaihi wa-sallam*, visited her on a Friday and she was fasting. He asked her, "Did you fast yesterday?" She said, "No." He said, "Do you intend to fast tomorrow?" She said, "No." He said, "Then break your fast." Imam Ahmad narrated in, al-Musnad, that `Abdullah ibn `Abbas, may Allah be pleased with him, said that Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لَا تَصُومُوا يَوْمَ الْجُمُعَةِ وَحَدَهُ."

"Do not fast Yaumu al-Jumu'ah by itself."<sup>1</sup> Further, in, al-Musnad, there is a `Hadith in which Junadah al-Azdy said, "I and seven men from the tribe of *Azd* entered the Prophet's house while he was eating on a Friday. He said,

[<sup>1</sup>] [Ahmad (2484); refer to, Silsilat al-Ahadith as-Sahihah (2:714), as Shaikh Wahby advised. Shaikh Wahby said that he did not find this `Hadith in, Musnad Ahmad. However, I found the `Hadith in, al-Musnad, since I check `Hadith texts and `Hadith numbers, including the references reported by the Shaikhs I am using their work. All thanks are due to Allah Alone without partners. Shaikh `Irfan said that only Ahmad collected this `Hadith; al-Husain ibn `Abdullah ibn `Abbas is in its chain of narration, and he was weak in `Hadith. However, the `Hadiths we mentioned which are found in the, Two Sahihs, testify to the meaning reported in this weak narration.]

‘Come eat.’ We said, ‘O, Allah's Apostle! We are fasting.’ He said, ‘Did you fast yesterday?’ We said, ‘No.’ He said, ‘Are you going to fast tomorrow?’ We said, ‘No.’ He said, ‘Then break your fast.’ So we ate with Allah's Apostle, peace be upon him. When he went out and sat on the pulpit, he asked for a cup of water and drank while on the pulpit while the people were watching him, so that they would know he was not fasting on Friday<sup>1</sup>.’” Also, Imam Ahmad narrated in, al-Musnad, that Abu Hurairah (رضي الله عنه) said that Allah's Apostle (صلى الله عليه وسلم) said,

”إِنَّ يَوْمَ الْجُمُعَةِ يَوْمٌ عِيدٌ فَلَا تَجْعَلُوا يَوْمَ عِيدِكُمْ يَوْمَ صِيَامِكُمْ  
إِلَّا أَنْ تَصُومُوا قَبْلَهُ أَوْ بَعْدَهُ.”

“Verily, Yaumu al-Jumu'ah is a day of celebration. Therefore, do not turn your day of celebration into a day of fasting, unless you are fasting either before or after it.”<sup>2</sup> Further, ibn Abi Shaibah narrated that, Sufyan ibn Uyaynah said that, `Imran ibn Dhubyan said that, `Hukaim ibn Sa'd said that, `Ali ibn Abi Talib (رضي الله عنه) said, “He among you who wants to voluntarily fast some days of the month, let him fast on Thursdays and not Fridays. Friday is a day of eating and drinking and remembering Allah. This way,

[<sup>1</sup>] [Shaikh `Irfan said that this `Hadith's chain of narration is weak and that he did not find it in, al-Musnad; al-`Hakim collected this `Hadith in, Ma`rifatu as-Sa`habah (3:6557), containing an unknown narrator]

[<sup>2</sup>] [Ahmad (7682); Shaikh Wahby said that Abu Bishr, one of the narrators of this `Hadith, is unknown regarding reliability in `Hadith. However, the authentic `Hadiths we previously mentioned support the meaning of this weak narration]

Allah endows one with two good days, a day one fasts and a day one spends with Muslims performing acts of worship (*Jumu'ah Prayer*).”

Ibn Jarir at-Tabari said that, Mughirah said that Ibrahim [ibn Adham] stated that they used to dislike fasting on Fridays, so they could be able to perform the [*Jumu'ah*] prayer. I –ibn al-Qayyim-, say that there are three reasons why fasting on Fridays alone is discouraged. The first reason is the one Ibn Jarir mentioned. However, fasting on Friday becomes permissible if one fasts a day before or a day after it, thus raising a problem concerning this reason. The second reason pertains to Friday being a day of celebration, as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) indicated. There are two types of opinion discounting this reason. First, it is not disallowed to fast on Friday, but fasting on the day of `Eed is disallowed. Second, discouraging fasting on Fridays is avoided if one does not fast it by itself. There are ways to answer these doubts, one of them is the fact that Friday is not the celebration day of the year, which one cannot fast, but the celebration day of the week. This is why if one fasts a day before Friday or a day after it, one would not be fasting Friday on account of it being a day of celebration, but for being a day that one fasts in the middle of consecutive days of fasting, and thus, the reason why fasting on Friday by itself was disliked, is avoided. This meaning is contained in a `Hadith collected by Imams Ahmad, an-Nasai and a Tirmidhi, from `Abdullah ibn Mas'ud, if it is held to be authentic. `Abdullah ibn Mas'ud said that he rarely saw the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) not fast on Fridays. We should understand the `Hadith to mean that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) fasted on Friday among days he fasted, not by itself. How can one compare authentic `Hadiths collected in the *Sahih* collections, discouraging

fasting on Fridays, to a *Hadith* stating that the Prophet peace be upon him always fasted on Friday, even though the latter narration is not found in *Sahih* collections, in addition to, at -Tirmidhi stating that it is *Gharib* (weak)? How can one compare and then choose this type of narration against the authentic narrations that contradict it?

The third reason<sup>1</sup> pertains to preventing adding to the religion what is not a part of it, because if this happens, it will lead to imitating the People of the Scriptures, who designate some days during which one does not engage in life affairs. Another meaning that pertains to this reason, is the fact that since Friday has a virtue over other days, people feel inclination to fasting during it. They might make it a habit to fast on Fridays, more so than fasting during other days. This, if it happens, constitutes adding to the religion what is not a part of it. This is why, and Allah has the best knowledge, we were discouraged from designating special prayers for the night that precedes Friday, even though it is one of the best nights and preferred by some scholars, such as Imam Ahmad, to *Lailatul-Qadr*. Since a virtuous night tempts people to designate a special type of worship performed during it, the religion ended this possibility by discouraging designating special prayers for the night that precedes Friday. Allah has the best knowledge.

Someone might ask, “What is your opinion about designating other days to be days of fasting?” The answer is, fasting on the particular days that the religion specifies,

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<sup>[1]</sup> [why fasting on Fridays alone is discouraged]

like Mondays, the Day of *'Arafah* and the Day of *'Ashuraa* is legislated and a *Sunnah*<sup>1</sup>.

However, Making it a habit of fasting Saturdays, Tuesdays, Sundays and Wednesdays is disliked. The more a certain day is connected to the days of celebration of the

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[<sup>1</sup>] [Muslim (1977) narrated that Abu Qatadah al-Ansari, may Allah be pleased with him, said that Allah's Apostle, peace be upon him, was asked about perpetual fasting and he said (about one who does this), "*He did not fast and he did not break it.*" He was asked about fasting for two days and breaking one day and he said, "*Who has strength enough to do it?*" He was asked about fasting for a day and breaking for two days and he said, "*May Allah bestow upon us the strength to do it.*" He was then asked about fasting for a day and breaking on the other, whereupon he said, "*That is the fasting of my brother David (peace be upon him).*" He was then asked about fasting on Monday and he said, "*It was the day on which I was born and on which revelation was sent to me\*.*" He, peace be upon him, then said, "*Three days' fasting every month and of the whole of Ramadan every year is (like) a perpetual fast\*\*.*" He was asked about fasting on the day of *'Arafah* (9<sup>th</sup> of *Dhu'l-Hijjah*) and he said, "*It expiates the sins of the preceding year and the coming year.*" He was asked about fasting on the day of *'Ashura* (10<sup>th</sup> of *Muharram*) and said, "*It expiates the sins of the preceding year.*"

\* Those who want to celebrate the Prophet's birthday should hear this *'Hadith*. Rather than ignore the Prophet's *Sunnah* all year long and then commit the awful innovation of celebrating his birthday (*al-Maulid*) on a certain day of their choosing, let those who love and obey the Prophet, peace be upon him, obey his *Sunnah* all year long, including fasting on Monday, on which he was born and on which he was sent as a Prophet!

\*\* Allah multiplies the rewards of good deeds ten folds.]

disbelievers, the more disliked and closer to being outlawed it becomes for us to celebrate that day or fast during it<sup>1</sup>.

The thirty-third virtue, is that Friday is the day when Muslims congregate and are reminded of the beginning of their creation and its imminent end. Allah, the Exalted, the Most Honored, has legislated a day of celebration every week for every *Ummah*, during which they perform acts of worship and congregate to remember the beginning and end of creation, the reward or punishment and the Day during which they will be gathered

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<sup>[1]</sup> [For example, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) disallowed fasting on Saturdays, whether by itself or in the midst of consecutive days that one is fasting. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لَا تَصُومُوا يَوْمَ السَّبْتِ إِلَّا فِيمَا افْتَرَضَ اللَّهُ عَلَيْكُمْ فَإِنْ لَمْ يَجِدْ  
أَحَدُكُمْ إِلَّا لِحَاءَ عِنَبَةٍ أَوْ عُودَ شَجَرَةٍ فَلْيَمْضُغْهُ."

*"Do not fast on Saturdays, except when it is ordained on you by Allah\*; if one of you could only find a grape tree bark or a tree branch, then let him chew it\*\*."* Abu Dawood (2068), At-Tirmidhi (675), ibn Majah (1716) and Ahmad (25828) collected this authentic *Hadith*, of the *Hasan* grade, as at-Tirmidhi stated. The scholars have different opinions regarding this *Hadith*, some of them rejected it, such as Malik, Ahmad, an-Nasaii and ibn Hajar al-`Asqalani. Other scholars, like al-`Hakim, at-Tirmidhi and al-Albani said that this *Hadith* is authentic. This *Hadith* indicates that it is not allowed to fast on Saturdays, except if it falls during *Ramadhan*. Allah has the best knowledge. Refer to, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg., 405-408.

\* during *Ramadhan*, month of the Fast.

\*\* rather than fast on Saturday]

before the Lord of all that exists. Verily, the most worthy day to be designated for this [congregation and celebration], is the day during which Allah will gather all creations, Friday. Allah kept knowledge of this day for this *Ummah*, on account of this *Ummah's* honor and virtue. Hence, Allah, the Exalted, ordered Muslims to congregate on Fridays, to perform acts of obedience to Him. It is the day during which this *Ummah* will be gathered with all other nations, so that the Prophet's *Ummah* earn and acquire Allah's Honor. Thus, it is the day of legislated congregation in the life of the world and the day they are destined to congregate in the Hereafter. And just as midday in this life is the time of delivering the speech and praying, the residents of Paradise and the residents of Hellfire will be in their dwellings by midday [on Resurrection Day]. Various authentic narrations collected from `Abdullah ibn Mas'ud assert that by midday, on Resurrection Day, the dwellers of Paradise and the dwellers of Hellfire will be in their designated destinations. `Abdullah ibn Mas'ud then recited,

﴿ أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴾

{The dwellers of Paradise<sup>1</sup> will, on that Day, have the best abode, and have the fairest of places for repose}[25:24], and,

﴿ ثُمَّ إِنَّ مَرْجِعَهُمْ إِلَى الْجَحِيمِ ﴾

<sup>[1]</sup>[those who deserved it through their Islamic Monotheistic Faith and their deeds of righteousness]

{Then their<sup>1</sup> return will be to the Hellfire.}

It is a well-known fact that the nations that have scriptures know that there are seven days in a week. Nations that do not have scriptures, only know that there are seven days in a week because of the Prophets who were sent to various nations. There is no distinguishing signs through which one can recognize that there are seven days in a week, unlike the case with the months, years and seasons. After Allah created the heavens and the earth and all that is between them in six days and informed His slaves of Himself through His Messengers and Prophets, He legislated a day for them in every week, to remind them of the creation and the wisdom behind creating them. This day serves to remind them of the limited existence of this world and the nearness of folding up the heavens and earth, when the creation will be brought back just as Allah started it, a promise binding on Him and a true statement. Hence, the Prophet (صلى الله عليه وسلم) recited *Surat as-Sajdah* (chapter 32) and *Surat al-Insan* (76) during the Friday *Fajr* (Dawn) Prayer<sup>2</sup>. These two *Surahs* contain news of what occurred and what will occur: the beginning of creation and the news of bringing it back, the gathering of the creations, and their resurrection from their graves so they may enter either Paradise or Hellfire. As we stated, these two *Surahs* were not recited because they contain a legislated prostration, as those who have diminished knowledge and comprehension claim. This is why when they pray, they would recite a *Surah* that contains a prostration, thinking that it is

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<sup>(1)</sup>[those who deserved it through their Polytheistic Faith and their evil deeds]

<sup>(2)</sup>[Al-Bukhari (842) from Abu Hurairah and Muslim (1454), from `Abdullah ibn `Abbas]

legislated to do so during Dawn Prayer of Friday, criticizing those who do not imitate them!

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited similar parts of the *Quran* during great gatherings, such as the 'Eed celebrations. The parts he recited mention *Tau'hid*, the beginning and end of creation, stories of the Prophets and their nations and the torment and misery with which Allah punished those who rejected and disbelieved in them, as well as, the safety and well-being He granted those who believed and had faith in them. During the two 'Eeds he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite *Surahs Qaf*<sup>1</sup>, *al-Inshiqaq*<sup>2</sup> and sometimes, *al-A'la*<sup>3</sup> and *al-Ghashiyah*<sup>4</sup>. While praying the *Jumu'ah*, he sometimes recited *Surat al-Jumu'ah* (62) [and also *al-Munafiqun* (63) in their entirety]<sup>5</sup>. *Surat al-Jumu'ah* contains the order to pray and attend the *Jumu'ah* and abandon all worldly affairs that might hinder one from attending it. *Surat al-Jumu'ah* orders frequent remembrance of Allah, so that one earns success in this and the Last Life. Verily, forgetting the remembrance of Allah brings only destruction and failure in this and the Last Life. In the second *Rak'ah* [during *Jumu'ah* Prayer], he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite *Surat al-Munafiqun* (63)<sup>6</sup>, for the purpose of warning his *Ummah* against engaging in hypocrisy, which brings destruction, and against earning

<sup>[1]</sup>[*Surah* 50]

<sup>[2]</sup>[*Surah* 84; Muslim (1477) from Abu Waqid al-Laithi, may Allah be pleased with him]

<sup>[3]</sup>[*Surah* 87]

<sup>[4]</sup>[*Surah* 88; Muslim (1452) from an-Nu'man ibn Bashir, may Allah be pleased with him]

<sup>[5]</sup>[Muslim (1454); *Jumu'ah* consists of two *Rak'ah*].

<sup>[6]</sup>[Muslim (1454) from 'Abdullah ibn 'Abbas, may Allah be pleased with him]

assured failure by preoccupation with one's estate and children, that could keep them away from attending *Jumu'ah* and remembering Allah. *Surat al-Munafiqun* also encourages spending in charity, which is one of the greatest ways to earning happiness, and warns against having death surprise them while they are unprepared, thereby reducing them to pleading for a respite or to be sent back [to this life], to no avail.

Whenever a delegation came to the Prophet (صلى الله عليه وسلم) and he wanted them to hear the *Quran*, during prayers when *Quran* is audibly recited, he read long recitations of *Quran*, such as reciting *Surat al-A'raf*<sup>1</sup> [which he divided between the first two *Rak'ahs* of *Maghrib*]<sup>2</sup>. He also recited *Surat at-Tur*<sup>3</sup> (52) and *Qaf* (50) during *Maghrib* and a hundred *Ayah* during the Dawn Prayer.

Furthermore, the Prophet's speeches established the foundation of *Eeman*, faith in Allah, His angels, His Books, His Apostles, the meeting with Him and news about Paradise and Hellfire. They also explained what Allah has prepared for His loyal supporters who engage in His obedience and what He has prepared for His enemies who commit acts of disobedience to Him. Thus, his speeches would fill the hearts with *Eeman*, *Tau'hid* and knowledge in Allah and His Actions. In contrast, the speeches of others discuss matters that are shared between the creation, encouraging eagerness for this life and raising anxiety about the imminence of death. The latter type of speeches brings neither faith in the heart in Allah, nor establishes

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<sup>[1]</sup>[Chapter 7, which comprises of 206 *Ayat*].

<sup>[2]</sup> [Al-Bukhari (722) collected this *Hadith*; *Maghrib* has three *Rak'ah*].

<sup>[3]</sup>[Al-Bukhari (4476) and Muslim (705)].

*Tau`hid* in it, nor earns it knowledge in Allah or in His Actions. These types of speeches do not inspire the hearts to love Allah or become eager to meet Him. Therefore, those who listen to such speeches will depart without having earned any benefit. Soon, they will die, their wealth divided among others and the soil will reclaim their bodies. Hence, what kind of faith, *Tau`hid*, knowledge in Allah or benefit will be earned or learnt through these types of speeches?

When one contemplates the Prophet's speeches and the speeches delivered by his companions, one will realize that they are worthy of fully explaining the guidance and *Tau`hid*, asserting Allah's Names and Attributes and establishing the foundations of *Eeman*. Their speeches called to Allah, declared His Favors and made His Actions and Might known, and thus, made Him dearer to His creation and feared by them. They also ordered the remembrance and appreciation of Allah, which if fulfilled, will make them dear to Him. These speeches reminded people of Allah's Greatness, Attributes and Names, thus arousing love for Him in His creation. They ordained obedience to Allah, appreciation of Him and reminded them of what makes them loved by Him. Those who listen to these types of speeches will depart feeling love for Allah and will earn them His Love. Time passed after this era and the light of the Prophethood became weaker; the Commandments and Ordainments became rigid rituals that were conducted without attempting to assert their true essence and aims. Speeches became an empty, [artificially] beautified image. They were turned into rigid symbols that were rarely ignored. As a result, the aims behind giving speeches deviated and the speeches became outspoken words full of eloquence, but empty of substance. This is

why the hearts' share of this type of speeches diminished, eventually disappearing, since the hearts did not achieve what the speeches were meant to achieve in them.

In his speeches (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), he used to often recite parts of the *Quran*, such as *Surat Qaf* (chapter 50). Um Hisham Bint al-'Harith ibn an-Nu'man, may Allah be pleased with her, said, "I did not memorize (*Surah*) *Qaf*, except from the mouth of the Messenger of Allah, peace be upon him, because he used to recite it while standing on the pulpit delivering the sermon [every Friday]<sup>1</sup>."



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<sup>[1]</sup> [Muslim (1441)]

## The Prophet's Guidance in his Speeches

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَطَبَ اخْمَرَّتْ عَيْنَاهُ  
وَعَلَا صَوْتُهُ وَاشْتَدَّ غَضَبُهُ حَتَّى كَأَنَّهُ مُنْذِرُ جَيْشٍ يَقُولُ  
صَبْحَكُمْ وَمَسَاءَكُمْ وَيَقُولُ: "بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ"  
وَيَقْرُنُ بَيْنَ إِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى وَيَقُولُ: "أَمَّا بَعْدُ فَإِنَّ  
خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرُ الْهُدَى هُدَى مُحَمَّدٍ وَشَرُّ  
الْأُمُورِ مُخْدَتَاتُهَا وَكُلُّ بِدْعَةٍ ضَلَالَةٌ" ثُمَّ يَقُولُ: "أَنَا أَوْلَى  
بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ مَنْ تَرَكَ مَا لَأَهْلِهِ وَمَنْ تَرَكَ دِينَنَا أَوْ  
ضِيَاعًا فَإِلَيَّ وَعَلَيَّ."

When the Messenger of Allah, peace be upon him, gave *Khutbah*, his eyes would turn red and his voice would become louder and his anger increased, as if warning against an invading army that might arrive in the morning or evening. He used to say, 'As for the Last Hour, I was sent like these two', and he pointed with his index and middle fingers. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to say, 'Amma Ba`du (afterwards; here is what I want to say), *fa-inna khaira al-hadithi kitabu-llah, wa-khaira al-hadyi hadyu Muhammad, wa-sharra al-umuri mu`hdathatuha, wa-kulla bid`atin dhalalah*. (Surely, the best speech is Allah's Book and the best guidance is the guidance of Muhammad. Verily, the worst matters are matters of innovation (in the religion, the

*Bid`ah*), and every *Bid`ah* is a *Dhalalah* (sin, or heresy)).<sup>1</sup>” He would then say, “*I am closer to every believer than his own self. He who leaves behind wealth, it is for his inheritors. He who leaves behind debt or weak offspring, it is on me to support them.*” Muslim collected this *Hadith*. Another narration asserts that while delivering the Friday *Khutbah*, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to thank and praise Allah and then say the words reported above. In yet another narration, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to thank Allah and praise Him as He should be praised, then say,

”مَنْ يَهْدِهِ اللهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ وَخَيْرُ  
الْحَدِيثِ كِتَابُ اللهِ.“

“*Man yah-dihi-llahu fala mudhilla lah, wa-man yudhlil fala hadiya lah, wa-khairu al-`Hadithi kitabu-llah.* (He whom Allah guides, will never be misled, and he whom Allah leads astray, will never find a guide to guide him. Verily, the best speech is Allah's Book)<sup>2</sup>,” [until the end of the *Hadith* above]. In yet another narration collected by an-Nasai (1560), the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say,

”وَكُلُّ بَدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ.“

[<sup>1</sup>] [Muslim (1435), from Jabir, *radhiya-llahu `anhu*; Shaikh Wahby said that the reader should refer to al-Albani's book about *Khutbat al-`Hajah*, which contains the words used in this *Hadith*]

[<sup>2</sup>] [Muslim (1435)]

“...*wa-kullu bid`atin dhalalahtun, wa-kullu dhalalatin finnar* (...and every *Bid`ah* is a heresy and every heresy is in Hellfire).” Further, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say in his speech, after thanking and praising Allah and asserting His Oneness,

”أَمَّا بَعْدُ.”

“*Amma Ba`du* (then).<sup>1</sup>” He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to make his *Khutbah* brief and lengthen his prayer in duration. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to use comprehensive yet concise statements. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say,

”إِنَّ طُولَ صَلَاةِ الرَّجُلِ وَقِصَرَ خُطْبَتِهِ مَثْنَةٌ مِنْ فِقْهِهِ.”

“*Verily, a man offering long prayer and delivering a brief speech is an indication of his Fiqh* (knowledge in the religion).<sup>2</sup>” He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to teach his companions the pillars of Islam and its Law, and would sometimes, if it was needed, give them his orders and prohibitions in his

<sup>[1]</sup> [Al-Bukhari (871)]

<sup>[2]</sup> [(Muslim (1437), the rest of the *Hadith* reads,

”فَأَطِيلُوا الصَّلَاةَ وَأَقْصِرُوا الْخُطْبَةَ وَإِنَّ مِنَ الْبَيَانِ سِحْرًا.”

“*Therefore, lengthen the prayer in duration and shorten the speech. Verily, some eloquent speech has the influence of magic* (some people refuse to do something and then a good eloquent speaker addresses them and then they agree to do that very thing after his speech).”]

speeches. Once, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered a man, who entered the *Masjid* while the Prophet, peace be upon him, was giving the Friday speech, to pray two *Rak'ah*<sup>1</sup>. Further, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered those who cross the lines [on *Jumu'ah*] to sit down and stop crossing from over people's shoulders or heads<sup>2</sup>.

[<sup>1</sup>] [Al-Bukhari (879), using a shorter narration, and Muslim (1448) narrated that Jabir ibn Abdullah, may Allah be pleased with him, said, "Once, Sulaik al-Ghatafani came, while the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was delivering the *Khutbah*, and sat down. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"يَا سُلَيْكُ قُمْ فَارْكَعْ رَكَعَتَيْنِ وَتَجَوَّزْ فِيهِمَا."

"O, Sulaik! Stand up, perform two *Rak'ah* and make them brief." While standing on the *Minbar*, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then said, as al-Bukhari (1100) and Muslim (1448) reported; this is Muslim's narration,

"إِذَا جَاءَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ فَلْيَرْكَعْ رَكَعَتَيْنِ  
وَلْيَتَجَوَّزْ فِيهِمَا."

"When one of you comes for *Jumu'ah* while the Imam is delivering the *Khutbah*, let him perform a two-*Rak'ah* prayer and make them brief." We previously stated that according to this *Hadith*, it is necessary that whenever one enters the *Masjid*, at any time, one should not sit down before offering the two *Rak'ah* of *Ta'hiyyat al-Masjid*. For more details about this topic, refer to Imam an-Nawawi's explanation on, Sahih Muslim (6:164-165).]

[<sup>2</sup>] [Abdullah ibn Busr, may Allah be pleased with him, said, "I was sitting next to the pulpit on Friday and a man came passing=

Sometimes, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would stop his speech briefly to address a certain need or answer a question from one of his companions and then continue the *Khutbah*<sup>1</sup>. Sometimes, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would descend from the pulpit to do something and then ascend it to continue his speech. Once, he descended the pulpit and held al-`Hasan and al-`Husain [his grandchildren] and then ascended the pulpit while holding them and continued his speech<sup>2</sup>. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would speak to some of his companions while giving the speech, ordering them to come, sit or pray. His speech would be about a current matter, if the need arose, such as when he witnessed some of his companions bearing obvious signs of poverty and need. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would then order and encourage his companions to give charity<sup>3</sup>.

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=the lines from over the shoulders of the people. The Messenger of Allah, peace be upon him, said,

"أَيُّ اجْلِسْ فَقَدْ آذَيْتَ."

"Oh, sit down, because you have bothered (the people)." Abu Dawood (943), an-Nasaii (1382), ibn Majah (1105) and Ahmad (17014) collected this authentic *Hadith*; Shaikh Wahby said that this *Hadith* is found in, Sahih Sunan Abu Dawood (981), where al-Albani graded it *Sahih*]

<sup>[1]</sup> [We will soon mention a *Hadith* in which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stopped delivering his *Khutbah* briefly when one of the companions asked him to invoke Allah to send down rain]

<sup>[2]</sup> [Ahmad (21917), Abu Dawood (935), at-Tirmidhi (3707), an-Nasaii (1396) and ibn Majah (3590) collected a *Hadith* with this meaning. Shaikh Wahby said that al-Albani included this authentic *Hadith* in, Sahih Sunan Abu Dawood (981)]

<sup>[3]</sup> [Shaikh Wahby and Shaikh `Irfan reported a *Hadith* here, collected by Muslim. Muslim (1691) narrated that Mundhir ibn=

=Jarir reported on the authority of his father, "While we were in the company of the Messenger of Allah, peace be upon him, in the early hours of the morning, some people came there (who) were barefooted, naked (wearing scant clothes), wearing striped woolen clothes, or cloaks, with their swords hanging (around their necks). Most of them, nay, all of them, belonged to the tribe of *Mudhar*. The color of the face of the Messenger of Allah, *salla-llahu `alaihi wa-sallam*, underwent a change when he saw them in poverty. He then entered (his house) and came out and commanded Bilal (to pronounce *Adhan*). Bilal pronounced *Adhan* and *Iqamah*, and the Prophet *salla allahu `alaihi wa-sallam* observed prayer (along with his companions) and then addressed (them reciting verses of the *Quran*),

" ( يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ) إِلَى آخِرِ  
الآيَةِ ( إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ) وَالآيَةَ الَّتِي فِي الْحَشْرِ ( اتَّقُوا اللَّهَ  
وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ ) تَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ مِنْ  
دِرْهَمِهِ مِنْ تَوْبِهِ مِنْ صَاعِ بُرِّهِ مِنْ صَاعِ تَمْرِهِ حَتَّى قَالَ وَلَوْ بِشِقِّ  
تَمْرَةٍ . "

{O, people, fear your Lord, Who created you from a single being}, to the end of the verse, {Allah is ever a Watcher over you}[4:1]. He then recited an *Ayah* of *Surat al-Hashr*, {Fear Allah and let every soul consider that which it sends forth for the morrow and fear Allah}[59:18], then said, 'A man gave charity from his Dinar (a currency), from his Dirham (a currency), from his clothes, from his Sa` (a measure pertaining to food) of wheat, from his Sa` of dates,' until he said, 'Give, even if it is half a date.' Then a person from among the *Ansar* brought a bag of money which his hands could hardly lift; in fact, they could not lift the bag. The people came continuously with their charity,=

=until I saw two heaps of eatables and clothes, and I saw the face of the Messenger *salla allahu `alaihi wa-sallam* glistening, like gold (on account of joy). The Messenger of Allah *salla allahu `alaihi wa-sallam* said,

"مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ  
مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجُورِهِمْ شَيْءٌ وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً  
كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ  
أَوْزَارِهِمْ شَيْءٌ."

*'He who sets a good precedent in Islam, there is a reward for him for this (act of goodness) and reward of that also who acted according to it subsequently, without any deduction from their rewards. He who sets in Islam an evil precedent, there is upon him the burden of that, and also the burden of him who acted upon it subsequently, without any deduction from their burden.'*"

It is amazing that some people would rely on this *'Hadith* to claim that there are good *Bid`ahs* (innovations) in Islam! But where is the *Bid`ah* here? Allah's Prophet *salla allahu `alaihi wa-sallam* established giving charity for Muslims. Therefore, those who gave charity in this story did not invent anything, but implemented a part of the Prophet's *Sunnah*! All what they did is imitate the first person among them who gave charity. The Prophet *salla allahu `alaihi wa-sallam* gave them the good news that he who resurrects a part of his *Sunnah*, will earn its reward and rewards similar to the rewards of those who imitate him afterwards, without any deduction from their rewards. The *'Hadith* states that he who establish an evil precedent in Islam, will earn its burden and the burden of those who imitate him, without decrease from their own burden. To dissipate all doubts regarding this topic, the Prophet *salla allahu `alaihi wa-sallam* said,=

When he gave speeches, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would only raise his index finger while mentioning Allah's Name or invoking Him<sup>1</sup>.

"وَشَرُّ الْأُمُورِ مُخَدَّنَاتُهَا وَكُلُّ بَدْعَةٍ ضَلَالَةٌ".

"The worst matters, are matters of innovations, and every Bid`ah is a Dhalalah"[Muslim (1435)]. How can anyone claim that there are good Bid`ahs in Islam, after the Prophet, peace be upon him, said, "And every Bid`ah is Dhalalah (a heresy)"?]

[<sup>1</sup>] [Al-Albani said, in his book, al-Ajwibah an-Nafi'ah `An As`ilat Lajnat Masjid al-Jam`iah, Pg. 72-73, that among the innovations pertaining to *Jumu'ah*, is for the Imam who is giving the speech to raise his hands while invoking Allah. al-Albani said that Shaikh al-Islam ibn Taimiyyah said in, al-Ikhtiyarat al-`Ilmiyyah, "It is *Makruh* (disallowed) for the Imam to raise his hands while invoking Allah during the *Khutbah*. The Prophet, peace be upon him, used to raise his [index] finger when he invoked Allah [while delivering the *Khutbah*]."

Muslim (1443) collected this *Hadith* from `Imarah ibn Ru-aibah, may Allah be pleased with him. `Imarah saw Bishr ibn Marwan stand on the pulpit and raise his hands [while delivery the Friday speech]. `Imarah said, "May Allah curse these hands! I only saw Allah's Messenger, peace be upon him, do this," and he pointed with his index finger.

Therefore, those who read this book and are amazed at the number of acts of *Sunnah* that many Muslims ignore and disregard and the number of *Bid`ahs* they imitate, should realize the importance of conveying the *Sunnah* and spreading its knowledge. It is hoped that a majority of the Muslim Nation will go back to adhering by and implementing the *Sunnah* of their beloved Prophet, peace be upon him. Then, and only then, should they anticipate Allah's victory, which He promised to those who give help and support to His religion. Then, and only=

Moreover, while delivering the *Khutbah*, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) invoked Allah for rain when it was scarce<sup>1</sup>.

During *Yaumu al-Jumu'ah*, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to wait until the people gathered. When they gathered, he would come out [of his house], alone without a policeman

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=then, would the believers rejoice at the victory Allah granted them and know that Allah never breaks a promise.]

[<sup>1</sup>] [Al-Bukhari (957) and Muslim (1493) narrated that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said, "On a Friday a person entered the main *Masjid* through the gate facing the pulpit while Allah's Apostle, peace be upon him, was delivering the *Khutbah*. The man stood in front of Allah's Apostle, peace be upon him, and said, 'O, Allah's Apostle! The livestock are dying and the roads are cut off; so please pray to Allah for rain.'" Anas added, "Allah's Apostle, peace be upon him, raised both hands and said, 'O, Allah! Bless us with rain! O Allah! Bless us with rain! O Allah! Bless us with rain!'" Anas added, "By Allah, we could not see any trace of cloud in the sky, and there was no building or a house between us and (the mountains of) *Sil'*." Anas added, "A heavy cloud like a shield appeared from behind it (*Sil'* Mountain). When it came in the middle of the sky, it spread and then rained." Anas further said, "By Allah! We could not see the sun for a week. Next Friday a person entered through the same gate and at that time Allah's Apostle, peace be upon him, was delivering the Friday's *Khutbah*. The man stood in front of him and said, 'O, Allah's Apostle! The livestock are dying and the roads are cut off, please pray to Allah to withhold rain.'" Anas added, "Allah's Apostle, peace be upon him, raised both hands and said, 'O Allah! Round about us and not on us. O Allah! On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.' So the rain stopped and we came out walking in the sun.'" ]

shouting in front of him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). He did not wear a *Tailasan* (shawl) or black attire<sup>1</sup>.

When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) entered the *Masjid*, he would greet the people with the *Salam* greeting. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mounted the pulpit, he faced the people and greeted them with the *Salam*<sup>2</sup>.

[While or after ascending the pulpit,] he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not invoke Allah while facing the *Qiblah*. Rather, he sat down and Bilal gave the *Adhan*. After the *Adhan* was recited, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up and delivered the speech without time separating between the *Adhan* and the

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[<sup>1</sup>] [The Imam dressing only in black and placing black flags on the pulpit during the Friday speech, are both types of innovations in the religion that pertain to *Yaumu al-Jumu'ah*; refer to, Al-Ajwibah an-Nafi'ah 'An As'ilat Lajnat Masjid al-Jam'iah, Pg. 66]

[<sup>2</sup>] [In, Al-Ajwibah an-Nafi'ah 'An As'ilat Lajnat Masjid al-Jam'iah, Pg., 58, second footnote, Al-Albani commented on the matter of the Imam reciting the *Salam* greeting twice, once upon entering the *Masjid* and a second time after ascending the *Minbar*, "This practice, saying the *Salam* upon entering [the *Masjid*] and upon ascending [the pulpit], has no basis in the *Sunnah* known to me. The established practice is the latter," in reference to reciting the *Salam* greeting upon ascending the pulpit. The latter practice is established through a *Hadith* collected from Jabir [ibn Majah (1099)] and supported by two *Mursal* narrations collected by ibn Abi Shaibah and Abdul Razzaq; refer to, Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah, Pg., 332-333, and, Silsilat al-Ahadith as-Sahihah (2076)]

*Khutbah*; he did not give them a news brief or deliver any statement before the *Khutbah*<sup>1</sup>.

He, peace be upon him, did not hold a sword in his hand or any other weapon [while delivering the *Khutbah*]. Rather, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) leaned on a bow or a staff, *before* the pulpit was made for him: during war, he leaned on a bow and during *Jumu'ah* he leaned on a staff<sup>2</sup>. It was not reported that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) leaned on a sword [while delivering the *Jumu'ah* Speech] as some ignorant people think, claiming this as a symbol that proves the religion was established by the sword. This indicates utter ignorance on their part, because it was not reported that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) held a sword or a bow, while standing on the pulpit, or held a sword in his hand before the pulpit was made for him.

The Prophet's pulpit consisted of three steps. Beforehand, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to stand by a tree-trunk that he leaned on, while delivering the speech. When the pulpit was made for him [and he stood on it to deliver the *Khutbah*], the date-palm cried like a child and the people in the *Masjid* heard it cry! The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) descended (the pulpit) and hugged it [while it continued crying like a child being comforted]. Anas said, "It was crying for (missing) what it used to hear of religious

[<sup>1</sup>] [Some Muslims in the present time give an introduction before the Imam delivers the speech on Friday, or read a news report about some matters pertaining to the *Masjid*. However, the *Sunnah* is that the Imam starts delivering the speech as soon as the *Adhan* has been recited.]

[<sup>2</sup>] [It a *Bid'ah* for the Imam to stand while leaning on a sword and delivering the Friday Speech; refer to, Al-Ajwibah an-Nafi'ah `An As`ilat Lajnat Masjid al-Jam`iah, Pg. 69]

knowledge given near it and for missing the nearness of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).<sup>1</sup>

The Prophet's *Minbar* was not placed in the middle of the *Masjid*. Rather, it was placed in the western side of the *Masjid*; the distance between it and the wall was just sufficient for a sheep to pass through<sup>2</sup>.

When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sat on the *Minbar* on any day other than *Jumu'ah* and also when he stood on it while

[<sup>1</sup>] [Al-Bukhari (3319).

The tree cried for missing the Prophet's nearness and wept for missing what it used to hear of the revelation! Is it not time yet for the believers to miss the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and cry for the days and weeks that passed without them adhering by his *Sunnah*, implementing his orders and feeling eager to hear his *Hadith* and obey him with full submission? Has not the time come yet for the believers that when they hear the words that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) spoke, they rejoice and rush to implement them, instead of arguing against the *Sunnah* and finding excuses not to abide by it? Where are those whom the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) described that they would rather give up doubling their families and wealth for a mere look at his face (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)? Al-Bukhari (3322) and Muslim (4359) narrated that Abu Hurairah, may Allah be pleased with him, said that Allah's Apostle, peace be upon him, said,

"وَلَيَأْتِيَنَّ عَلَى أَحَدِكُمْ زَمَانٌ لَأَنْ يَرَانِي أَحَبُّ إِلَيْهِ مِنْ أَنْ يَكُونَ لَهُ مِثْلُ أَهْلِهِ وَمَالِهِ."

"A time will come when any of you will love to see me rather than to have his family and property doubled." The tree cries, but man does not cry for missing the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)!

[<sup>2</sup>] [Al-Bukhari (466) and Muslim (786).]

delivering the *Jumu'ah* Speech, his companions faced him and he faced them<sup>1</sup>.

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to stand up and deliver the Friday Speech, then sit down briefly<sup>2</sup> and then stand up for the second speech. When he finished the second speech, Bilal called the *Iqamah*. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered the congregation to draw close to where he was standing and to pay attention to the speech. He said to them that if a man said to his fellow, "Listen", he would have committed *Laghu*<sup>3</sup>. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "He who commits *Laghu*, has no *Jumu'ah*."<sup>4</sup> He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say, "He who

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[1] [Al-Bukhari (870) and Muslim (1744) narrated that Abu Sa'eed al-Khudri, may Allah be pleased with him, said, "One day, Allah's Apostle, peace be upon him, sat on the pulpit and we sat all around him." After reporting this *Hadith*, al-Albani said, "This has become among the ignored types of *Sunnah*. Therefore, those who love the *Sunnah* should resurrect this aspect of it; may Allah the Exalted welcome them, be hospitable with them and grant them Paradise as their dwelling and as our dwelling, by His Favor and Generosity"; refer to, Tamamu al-Minnah fi at-Ta'liqi `ala Fiqhi as-Sunnah, Pg., 333]

[2] [It is an innovation in the religion for those attending the Friday congregation to stand up in the second speech to offer prayer; refer to, Al-Ajwibah an-Nafi'ah `An As'ilat Lajnat Masjid al-Jam'iah, Pg. 70]

[3] ['Laghu', means, 'an evil act'; al-Bukhari (882) and Muslim (1404) collected this *Hadith*, from Abu Hurairah, may Allah be pleased with him]

[4] [Shaikh Wahby said, "This is a part of a *Hadith* that Imam Ahmad collected using a weak chain of narration. In his, Sahih (1810), ibn Khuzaimah collected a different narration from `Abdullah ibn `Amr, using an authentic chain of narration from the grade, *Hasan*. This *Hadith* reads, 'He who commits *Laghu*=

speaks on *Yaumu al-Jumu'ah* while the Imam is delivering the *Khutbah*, is just like a donkey that carries volumes of books. He who says to him, 'Listen,' has no *Jumu'ah*.<sup>1</sup>”

Ubai ibn Ka'b, may Allah be pleased with him, said, “Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited *Surat Tabarak (al-Mulk [67])* on a Friday while standing and reminded us of Allah's Actions. Meanwhile, Abu ad-Dardaa or Abu Dharr was poking me [with his hand] and asking, 'When was this chapter revealed? This is the first time I hear it.’” Ubai hinted to Abu ad-Dardaa –or Abu Dharr, may Allah be pleased with both of them, to be silent and when the prayer was finished, he said to Ubai, “I asked you when this chapter was revealed and you remained silent.” Ubai said, “All what you earned from your prayer today is the *Laghu* you committed.” He went to Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and told him what Ubai said and what happened, and the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

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=or crosses the lines (during *Jumu'ah*), it will be a *Dhuhr* for him.”]

[<sup>1</sup>] [Al-Albani said, in his book, Tamamu al-Minnah fi at-Ta'liq 'ala Fiqhi as-Sunnah, Pg. 337-338, that this *'Hadith* is weak, because of the weakness of Mujalid ibn Sa'eed, one of the narrators of this *'Hadith*. He also said that ibn 'Hajar al-'Asqalani and al-Haithami stated that Mujalid is weak, while al-Mundhiri indicated in his book, at-Tarhib wat-Tarhib (1:257), that this *'Hadith* is weak, because when he reported it, he said, '*Ruwiya* (it was reported)'. Al-Albani then said that this is why he included this *'Hadith* in his collection of weak and fabricated *'Hadiths*, Silsilat al-Ahadith adh-Dha'eefah wa-l-Maudhu'ah (1760). He also said that the meaning of this *'Hadith* is established through a narration collected from 'Abdullah ibn 'Umar, reporting ibn 'Umar's words, as collected by ibn Abi Shaibah (2:125).]

“Ubai has said the truth.” Ibn Majah and Sa’eed ibn Mansur collected this *Hadith*, which is also found in, Musnad Ahmad (20325), using a shorter narration<sup>1</sup>.

He (صلى الله عليه وسلم) said,

“يَحْضُرُ الْجُمُعَةَ ثَلَاثَةٌ نَفَرٍ رَجُلٌ حَضَرَهَا يَلْعُو وَهُوَ حَظُّهُ مِنْهَا  
وَرَجُلٌ حَضَرَهَا يَدْعُو فَهُوَ رَجُلٌ دَعَا اللَّهَ عَزَّ وَجَلَّ إِنْ شَاءَ  
أَعْطَاهُ وَإِنْ شَاءَ مَنَعَهُ وَرَجُلٌ حَضَرَهَا بِإِنْصَاتٍ وَسُكُوتٍ وَلَمْ  
يَتَخَطَّ رَقَبَةً مُسْلِمٍ وَلَمْ يُؤْذِ أَحَدًا فَهِيَ كَفَّارَةٌ إِلَى الْجُمُعَةِ الَّتِي  
تَلِيهَا وَزِيَادَةٌ ثَلَاثَةَ أَيَّامٍ وَذَلِكَ بِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ ( مَنْ  
جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ).”

“Three types of people attend Jumu'ah. (The first is) a man who attends it while committing Laghu, and this is all what

[<sup>1</sup>] [In, Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah, Pg. 338, al-Albani said, “The chain of narration for this *Hadith* contains reliable narrators, just as al-Haithami asserted. Yet, al-Mundhiri and al-'Asqalani said that its chain of narration is missing a narrator, as I explained in, at-Ta'liq ar-Raghib (1:258). However, this *Hadith* is *Sahih* (authentic), because ibn Majah (1101) collected it using an acceptable [continuous] chain of narration from Ubai. In this last narration, it was Abu Dharr who spoke to Ubai. At-Ta'hawi (1:215) and Abu Dawood at-Tayalisi also collected it, from Abu Hurairah, using a *Hasan* chain of narration, as I stated in, Irwa' al-Ghalil (2:80). Ibn Khuzaimah also collected it in his, Sahih (1807), from Abu Dharr.” Shaikh Wahby said that al-Albani included this *Hadith* in, Sahih Sunan ibn Majah (912)]

he will earn in his *Jumu'ah*! (The second is ) a man who attends it while invoking; he is a man who invoked Allah, the Exalted and Most Honored, and if Allah wills He will grant him what he asked or otherwise deprive him. (The third is) a man who attends it while paying full attention and observing silence. He does not cross over anyone's head, nor bothers anyone, and thus, this will be an expiation for his sins from that Friday until the next Friday and three more days. This is because Allah the Exalted and Most Honored said, {Whoever brings a good deed<sup>1</sup> shall have ten times the like thereof to his credit}[6:160]<sup>2</sup>." Ahmad and Abu Dawood collected this 'Hadith.

Bilal used to recite the *Adhan*, and there was only one *Adhan*<sup>3</sup>.

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[<sup>1</sup>] [Islâmic Monotheism and deeds of obedience to Allâh and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ]

[<sup>2</sup>] [Abu Dawood (939) and Ahmad (6707) collected this 'Hasan 'Hadith; Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (984)]

[<sup>3</sup>] [Here is a summary of an excellent article al-Albani wrote regarding reciting more than one *Adhan* during *Jumu'ah*, or what people call, 'the first *Adhan*'. Al-Albani said, in his book, Al-Ajwibah an-Nafi'ah 'An As'ilat Lajnat Masjid al-Jam'iah, Pg. 8-13, "Imam az-Zuhri, may Allah grant him His Mercy, said, 'As-Sa-ib ibn Yazid said to me that the *Adhan* [that Allah mentioned in the *Quran* (62:9)] was called when the Imam sat on the pulpit [when it was time to pray\*] during *Yaumu al-Jumu'ah*. [It was called from above the gate of the *Masjid*] during the time of the Prophet, peace be upon him, Abu Bakr and 'Umar. During the reign of 'Uthman, the people increased in number [and the residential houses were far apart] 'Uthman ordered a third *Adhan* (in another narration, 'the first', while another narration reported that it was the second) [on top of a house [he owned] located in=

=the marketplace and called, 'az-Zauraa]. Therefore, the *Adhan* was called from the top of *az-Zauraa* [before 'Uthman entered\*\*, so that people knew that *Jumu'ah* was about to start]. This practice was upheld [and people did not criticize 'Uthman for it, but they criticized him for completing the prayer in *Mina*].” In a footnote, al-Albani said, “Al-Bukhari (2:314-316-317), Abu Dawood (1:171) –and this is mainly Abu Dawood’s narration, an-Nasaii (1:207), at-Tirmidhi (2:392) –who graded this *Hadith* authentic-, ibn Majah (1:228), ash-Shafii in, al-Umm (1:173), ibn al-Jarud in, al-Muntaqa (Pg. 148), al-Baihaqi (2:192-205), Ahmad (3:449-450), Is’haq ibn Rahawaih, ibn Khuzaimah in his, Sahih, at-Tabarani, ‘Abd ibn ‘Humaid, ibn al-Mundhir and ibn Mardawaih collected this *Hadith*. The first addition is for ibn Rahawaih and ibn Khuzaimah, and others, the second is for ibn al-Jarud and al-Baihaqi, the third is for Abu Dawood and at-Tabarani and the fourth is for ibn ‘Humaid, ibn al-Mundhir and ibn Mardawaih; also al-‘Ainy mentioned the fourth addition in his book, al-Umdah (3:233), without attributing it [to any collector of *Hadith*]. The fifth addition is for ibn Majah and ibn Khuzaimah, while at-Tabarani reported the addition in the fifth addition [‘that he owned’] and also the sixth addition. The seventh and last addition is for ibn ‘Humaid, ibn al-Mundhir and ibn Mardawaih. As for the second narration, ‘the first *Adhan*’, it is for Ahmad and ibn Khuzaimah, while the third (the second *Adhan*) is for al-Bukhari and ash-Shafii. Refer to, Fat’h al-Bari, Shar’h Sahih al-Bukhari, Talkhis al-‘Habeer, Nasb ar-Rayah, and, ad-Durr al-Manthur .”

Al-Albani went on to say, Pg., 9, that 'Uthman added the second –or first- *Adhan* for a reason, that being, the inhabitants of *Madinah* increased and the residential areas were far apart from each other and from the Prophet’s *Masjid*. Therefore, those who forget this fact and always recite the first *Adhan* without restricting it [to the reason behind its being legislated,] will not be imitating 'Uthman, may Allah be pleased with him. On the contrary, one will be contradicting 'Uthman, because one did=

When Bilal finished calling the *Adhan*, the Prophet (صلى الله عليه وسلم) started delivering the *Khutbah*; no one stood up after the *Adhan* to pray two *Rak`ah*, thus, testifying that the *Jumu'ah* is just like the *`Eed*; there is no *Sunnah* legislated before it. This is the correct opinion regarding this matter, as indicated and supported by the *Sunnah*. The

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=not take into consideration the reason why `Uthman started this practice. It was for the mentioned reason that `Uthman added a practice to the Prophet's *Sunnah* and the practice of the two Caliphs after him, otherwise he would not have added it.

Further, al-Albani said, Pg., 11, that while in the city of *Kufah*\*\*\*, `Ali ibn Abi Talib, may Allah be pleased with him, only ordered one *Adhan* to be called, as al-Qurtubi reported. Moreover, Abu Tahir al-Mukhallas reported in his book, *al-Fawa'id* (229:1-2), that `Abdullah ibn `Umar stated that the first *Adhan* [added during the time of `Uthman] is a *Bid`ah*. Imam ash-Shafii stated in his book, *al-Um* (1:172-173), "I prefer that the *Adhan* is called during *Yaumu al-Jumu'ah*, when the Imam enters the *Masjid* and sits on the pulpit. When this occurs, the *Adhan* is called by the *Mu-addin*, then the Imam stands and starts delivering the *Khutbah*; I do not prefer that more than this *Adhan* is called."

I –the translator- state that, contrary to what some people claimed, the opinion mentioned here is not an odd opinion offered by al-Albani alone! Also, since Allah endowed Muslims with technological advantages, which allowed installing loudspeaker systems in various *Masjids*, then there is no need for the first *Adhan* that `Uthman, *radhiya Allah `anhu*, added for a reason; this is also the opinion of al-Albani, may Allah grant him His Mercy.

\* during the time of *Zawal*.

\*\* the *Masjid*.

\*\*\* where `Ali ibn Abi Talib, the righteous Caliph, moved the Seat of the Caliphate, from *Madinah*.]

Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to depart from his house and when he ascended the pulpit, Bilal started giving the *Adhan* for *Jumu'ah* [outside at the gate of the *Masjid*]. When Bilal finished the *Adhan*, as we stated, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) started his speech without delay; there are eyewitnesses to this account. Therefore, I ask, when did they have the chance to offer voluntary prayers? Those who think that when Bilal, *radhiya allahu `anhu*, finished calling the *Adhan*, the companions all stood up and offered a two *Rak'ah* prayer, are the most ignorant people of the *Sunnah*. The fact that there is no usual voluntary prayer offered before *Jumu'ah* is the known opinion of Malik, Ahmad, as is widely reported from him, and one of the narrations from followers of ash-Shafii.

Some of those who said that there is usual voluntary prayer offered before Friday Prayer said that *Jumu'ah* is actually a shortened *Dhuhr*<sup>1</sup>, and therefore, the same rulings of *Dhuhr* apply<sup>2</sup>!

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<sup>[1]</sup> [In his book about the *Sunnah* pertaining to *Jumu'ah*, Pg., 14-20, Shaikh al-Islam ibn Taimiyyah refuted the claim that *Jumu'ah* is a *Dhuhr* offered in the form of *Qasr* (a four-*Rak'ah* prayer shortened into two); according to this refuted claim, there is a usual two-*Rak'ah* voluntary prayer offered before *Jumu'ah*, just as the case with *Dhuhr*! While refuting this false opinion, ibn Taimiyyah stated that *Jumu'ah* has a special set of rulings that differentiates it from *Dhuhr* Prayer, according to the consensus of Muslims. Ibn Taimiyyah went on to state that even if *Jumu'ah* is indeed a shortened *Dhuhr*, the fact is that the Prophet peace be upon him did not offer any usual voluntary prayers, either before or after *Dhuhr*, while traveling.]

<sup>[2]</sup> [Muslim (1112) narrated that when `Abdullah ibn `Umar (رضي الله عنه) was asked about performing regular (usual) *Sunnah* prayer, before *Dhuhr* while traveling, he said, "If I were to offer=

Yet, this is a very weak opinion, because *Jumu'ah* is an independent prayer and has a different set of rulings than *Dhuhr*, such as reciting *Quran* audibly in it, delivering the *Khutbah*, requiring a minimum attendance<sup>1</sup> and other rules that apply to *Jumu'ah*. And even though *Dhuhr* and *Jumu'ah* agree in the time each prayer is due<sup>2</sup>, there are

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=voluntary prayer [while traveling], I would have completed the [number of *Rak'ah* in] the compulsory prayer.” Next, ‘Abdullah ibn ‘Umar, may Allah be pleased with both of them, said, “I traveled with Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), Abu Bakr (رَضِيَ اللهُ عَنْهُ) and ‘Umar (رَضِيَ اللهُ عَنْهُ) and they did not perform more than two *Rak'ah*, while traveling.” This indicates his deep knowledge (رَضِيَ اللهُ عَنْهُ), because Allah, the Exalted, shortened the four-*Rak'ah* compulsory prayer to two, while traveling. Therefore, if Allah (سُبْحَانَهُ وَتَعَالَى) 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.]

<sup>[1]</sup> [We previously stated that *Jumu'ah* is similar to other prayers with regards to the minimum number of people required, because a ‘congregation’ means one or more; refer to, Fiqhu as-Sunnah, Pg., 392, and, Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah, Pg., 331.]

<sup>[2]</sup> [There are several areas of differences between *Dhuhr* and *Jumu'ah*. The *Adhan* to *Jumu'ah* can be offered after midday, when the Imam sits on the pulpit. Ibn al-Jarud and al-Baihaqi reported this from as-Sa-ib ibn Yazid, and ibn Majah (1091) and al-‘Hakim, from Sa’d al-Qaradh. The *Adhan* for *Jumu'ah* can also be called before midday, after the Imam sits on the pulpit. This is the opinion of Imam Ahmad and others and is apparent from the ‘*Hadiths* al-Bukhari and Muslim collected from Salamah ibn al-Akwa’ and al-Bukhari from Anas, wherein the Prophet, peace be upon him, offered the *Jumu'ah* prayer at midday. Therefore, the *Adhan* and the *Khutbah* must have been given before midday for the prayer to be offered at midday! It=

more areas of differences between the two prayers than there are areas of agreement. Therefore, leaning on the side of these two prayers being different is more correct and worthy than on the side of their being similar.

There are those who said that there is usual *Sunnah* prayer performed before *Jumu'ah*, using *Qiyas*<sup>1</sup> and comparing *Jumu'ah* to *Dhuhr*. This is an incorrect *Qiyas* indeed, because the term, '*Sunnah*', pertains to the established statements and actions of the Prophet<sup>2</sup>, peace be upon him, and the practice of the *Rightly Guided Caliphs* after him<sup>3</sup>. Moreover, it is not allowed to establish a

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=is a fact that the Prophet peace be upon him delivered two speeches before *Jumu'ah* Prayer, during which he recited *Quran* and reminded the people. Muslim narrated in his *Sahih* that Um Hisham Bint `Harithah ibn an-Nu`man said that she only learned *Surat Qaf* (50) from the Prophet, peace be upon him, who used to recite it every *Jumu'ah*, while standing on the pulpit and delivering the *Khutbah*. Further, Muslim reported that Jabir ibn `Abdullah, may Allah be pleased with him, said, "Allah's Apostle, peace be upon him, used to offer the *Jumu'ah* Prayer and we would then go where our camels were to allow them to rest, at midday." Therefore, if the Friday prayer ended before midday, what about the *Adhan* and the *Khutbah*!

This is a summary of what al-Albani said on this topic; refer to, Al-Ajwibah an-Nafi`ah `An As`ilat Lajnat Masjid al-Jam`iah, Pg., 20-25]

[<sup>1</sup>] [Issuing a religious decision regarding a matter of the religion, which does not have a ruling, by giving it a ruling that pertains to another, but similar matter that has a ruling]

[<sup>2</sup>] [in addition to, agreeing with a statement or an action which was said or done in his presence, without objection from him, peace be upon him]

[<sup>3</sup>] [The Rightly Guided Caliphs are: Abu Bakr ibn Abi Qu`hafah, `Umar ibn al-Khattab, `Uthman ibn `Affan and `Ali ibn Abi=

*Sunnah* based on *Qiyas* alone, especially if during the time of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), he could have practiced it had he wanted to. Hence, if the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not practice or establish a certain practice, then abandoning it is the *Sunnah*. Similar to this topic is for one to establish a regular *Sunnah* prayer before or after the 'Eed Prayer, based on *Qiyas*. In similar examples, we assert that it is not an established *Sunnah* to take a bath before spending the night at *Muzdalifah*<sup>1</sup>, throwing the pebbles at *al-Jamrat*<sup>2</sup>,

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=Talib (رَضِيَ اللهُ عَنْهُمْ). They are the best people after Allah's Prophet, peace be upon him. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, in an authentic *Hadith* collected by at-Tirmidhi (2600), Abu Dawood (3991) and Ahmad (16521), from al-'Irbadh ibn Sariyah, *radhiya allahu `anhu*,

"أَوْصِيَكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدٌ حَبَشِيٌّ فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ يَرَى اخْتِلَافًا كَثِيرًا وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّهَا ضَلَالَةٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَعَلَيْهِ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ."

"I order you to fear Allah and to hear and obey, even if it was an Ethiopian slave. Verily, those who will live longer among you will witness many disputes and divisions. Beware of matters of innovation, because they are heresies. Those who live longer until that time, let them adhere to my *Sunnah* and the *Sunnah* of the Rightly Guided Caliphs; hold to it with your back teeth!"

[<sup>1</sup>] [which is an obligation of 'Hajj; refer to, The Five Pillars, by Shaikh ibn Jibrin, which I translated for *Darussalam, Riyadh*]

[<sup>2</sup>] [one of the obligations of 'Hajj; refer to, The Five Pillars, by Shaikh ibn Jibrin, which I translated for *Darussalam, Riyadh*]

performing *Tawaf*<sup>1</sup> or before praying *Kusuf*<sup>2</sup> or *Istisqaa*<sup>3</sup>. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions did not perform *Ghusl*<sup>4</sup> before these acts, even though they performed them!

This group<sup>5</sup> also relied on evidence of a *Hadith* that al-Bukhari collected in his *Sahih* under the chapter, "Prayer Offered Before and After *Jumu'ah*." Al-Bukhari said that, 'Abdullah ibn Yusuf narrated that, Malik said that, Nafi' said that, 'Abdullah ibn 'Umar (رَضِيَ اللهُ عَنْهُ) said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to pray two *Rak'ah* before *Dhuhr*, two *Rak'ah* after it, two *Rak'ah* at home after *Maghrib* and two *Rak'ah* before (actually after) *Isha*. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not pray after *Jumu'ah*, until he departed and then would pray two *Rak'ah*<sup>6</sup>." However, the *Hadith* does not provide evidence for the opinion, under discussion. Al-Bukhari did not state that there is a regular *Sunnah* prayed before *Jumu'ah*. Rather, all al-Bukhari did is report whether there is usual *Sunnah* prayer offered before and after *Jumu'ah*. He then mentioned this *Hadith*, and by doing so, he meant that the only *Sunnah* reported from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is what he prayed after *Jumu'ah*; nothing was reported before *Jumu'ah*.

[1] [circling the *Ka'bah* at *Makkah* during *Hajj* and *Umrah*; refer to, The Five Pillars, by Shaikh ibn Jibrin, which I translated for *Darussalam, Riyadh*]

[2] [Eclipse Prayer]

[3] [invoking Allah for rain]

[4] [did not take a bath]

[5] [who say that there is a regular two-*Rak'ah* voluntary prayer before *Jumu'ah*]

[6] [Al-Bukhari (885), and also Muslim (1461) using a shorter narration reporting the Prophet's action after *Jumu'ah*]

Al-Bukhari did the same in the chapter he collected [in his *Sahih*] concerning the two `Eed Prayers. Al-Bukhari said, in the chapter he titled “Chapter: Prayer Offered Before and after `Eed”, “Abu al-Mu`alla said, ‘I heard Sa`eed [ibn Jubair] say that ibn `Abbas (رَضِيَ اللهُ عَنْهُ) disliked praying before `Eed.’” Al-Bukhari next narrated a `Hadith from Sa`eed ibn Jubair, from `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُ) that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went to pray the `Eed Prayer of *al-Fitr*; he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed only two *Rak'ah* and did not offer any other prayer either before or after them<sup>1</sup>. Therefore, al-Bukhari authored a chapter concerning the `Eed Prayer, just as he did regarding *Jumu'ah*. In the `Eed case, al-Bukhari mentioned a `Hadith that established the fact that there is no voluntary prayer offered either before or after the `Eed Prayer.

Some people thought that since *Jumu'ah* Prayer replaces *Dhuhr* Prayer, which has a usual *Sunnah* prayer performed before and after it, then *Jumu'ah* also has a regular voluntary prayer offered before and after it. This opinion is incorrect, especially since ibn `Umar's `Hadith – which mentioned the usual *Sunnah* offered before and after *Dhuhr*- stated that the Prophet, peace be upon him, prayed *Sunnah* after he returned from *Jumu'ah*. Therefore, the `Hadith merely stated *when* the voluntary prayer after *Jumu'ah* is offered, that is, after one departs [the *Masjid*]. Further, in a `Hadith that details the voluntary prayers offered after the compulsory prayers, al-Bukhari narrated that `Abdullah ibn `Umar, may Allah be pleased with both of them, said, “I offered, with Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), a two-*Rak'ah* prayer before the *Dhuhr* prayer and two *Rak'ah* after the *Dhuhr* prayer, two *Rak'ah* after *Jumu'ah*,

<sup>[1]</sup> [Al-Bukhari (5433) and also Muslim (1476)]

*Maghrib* and *'Isha'* prayers.<sup>1</sup> This *'Hadith* is clear in its indication that to the companions, *Jumu'ah* was a separate, independent prayer different than *Dhuhr* Prayer. Otherwise, why mention it and then mention *Dhuhr*, if they are one and the same? Therefore, since the only *Sunnah* pertaining to *Jumu'ah* is that performed after it, then it is established that there is no usual (regular) *Sunnah* performed before *Jumu'ah*.

Some people relied on evidence of a *'Hadith* collected by ibn Majah in his *Sunan* (1104), from Abu Hurairah (رضي الله عنه) and Jabir (رضي الله عنه). They said that once, Sulaik al-Ghatafani came, while the Prophet (صلى الله عليه وسلم) was delivering the *Khutbah*. The Prophet (صلى الله عليه وسلم) said, "Have you offered two *Rak'ah* before you came?" Sulaik answered in the negative. The Prophet (صلى الله عليه وسلم) said, "Then perform two *Rak'ah* and make them brief<sup>2</sup>." The chain of narrators who reported this *'Hadith* contains reliable narrators. Abu al-Barakat ibn Taimiyyah said, "The words, 'Before you came', indicate that these two *Rak'ah* were a *Sunnah* performed before *Jumu'ah* and not *Ta'hiyyat al-Masjid*." However, his grandson, my Shaikh Abu al-'Abbas ibn Taimiyyah, said, "This is not true, because the *'Hadith* found in the *Two Sahihs* narrated that Jabir (رضي الله عنه) said that a man entered the *Masjid* on Friday while Allah's Messenger (صلى الله عليه وسلم) was delivering the speech. The Prophet (صلى الله عليه وسلم) asked if he had prayed, and the man said no. The Prophet (صلى الله عليه وسلم) said,

<sup>[1]</sup> [Al-Bukhari (1102)]

<sup>[2]</sup> [Shaikh Wahby said that al-Albani graded this *'Hadith* authentic; refer to, *Sahih Sunan ibn Majah* (915)]

"فَصَلِّ رَكَعَتَيْنِ."

'Pray two Rak'ah.<sup>1</sup>' He (مَنْ لِي اللهُ عَلَيْهِ وَسَلَّمَ) then said,

"إِذَا جَاءَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ فَلْيُرْكَعْ رَكَعَتَيْنِ  
وَلْيَتَجَوَّزْ فِيهِمَا."

'When one of you comes for Jumu`ah while the Imam is delivering the Khutbah, let him perform a two-Rak'ah prayer and make them brief.<sup>2</sup>' This is the established narration for this `Hadith. Usually, when ibn Majah alone collects a narration, it is not authentic." This is the meaning of what ibn Taimiyyah said.

Further, my Shaikh Abu al-`Hajjaj al-Hafidh al-Mizzi said, "(The `Hadith ibn Majah collected) contains a mistake, because some of the narrators recorded it like this, 'Did you pray before you sat down (rather than, '...before you came')?" He also said, "The book ibn Majah collected did not receive the same attention the Two Sahihs of al-Bukhari and Muslim received from the scholars. The scholars studied the latter books, edited and corrected mistakes in their copies. This is why there are mistakes in, Sunan ibn Majah."

I –ibn al-Qayyim- say that what further supports this statement is the fact that the scholars, who made it their mission to record the regular voluntary prayers offered before and after the compulsory prayers, did not consider this `Hadith pertaining to regular voluntary prayer offered

[<sup>1</sup>] [Al-Bukhari (879) and Muslim (1445)]

[<sup>2</sup>] [Muslim (1449)]

before *Jumu'ah*. Rather, they mention this *'Hadith* about offering *Ta'hiyyat al-Masjid* while the Imam is standing on the pulpit. They used this *'Hadith* in the cases against those who argued against offering *Ta'hiyyat al-Masjid* [while the Imam is delivering the *Khutbah*]. If these two *Rak'ah* were a regular voluntary *Sunnah* prayed before *Jumu'ah*, then relying on this *'Hadith* to establish this *Sunnah*, record it and make it known to people would have been more worthy than doing the same regarding *Ta'hiyyat al-Masjid*. What further proves what we are saying here, is the fact that Allah's Apostle, peace be upon him, only ordered those entering the *Masjid* to perform these two *Rak'ah*. Had these two *Rak'ah* been associated with *Jumu'ah* [rather than being *Ta'hiyyat al-Masjid*], he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would have ordered those sitting to perform them, as well, not only those who have just entered.

Other people stated that Abu Dawood collected a narration in his, *Sunan*, wherein he narrated that Musaddad said that, Isma'eel said that, Ayyub said that, Nafi' said that 'Abdullah ibn 'Umar (رَضِيَ اللهُ عَنْهُ) used to lengthen the duration of prayer before *Jumu'ah* and offer two *Rak'ah* after it at home. He (رَضِيَ اللهُ عَنْهُ) said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to do the same<sup>[1]</sup>. This *'Hadith* does not support their argument that there is regular voluntary prayer before *Jumu'ah*, but supports the fact that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to offer two *Rak'ah* after *Jumu'ah* at his house, not in the *Masjid*. In this case, it is better to pray the two *Rak'ah* at home, because the, *Two Sahihs*, reported that 'Abdullah ibn 'Umar said that the Prophet, peace be upon

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[1] [Ahmad (4685), Abu Dawood (953), an-Nasaii (1411), etc.; Shaikh Wahby said to refer to, *Sahih Sunan Abu Dawood* (998), where al-Albani graded this *'Hadith Sahih*]

him, offered two *Rak'ah* at home after *Jumu'ah*<sup>1</sup>. Also, the Sunan collections of *Hadith* reported that when ibn 'Umar used to be in *Makkah*, and after he offered the *Jumu'ah* Prayer, he would offer two voluntary *Rak'ah* and then offer four *Rak'ah* (*Sunnah*)<sup>2</sup>. While in *Madinah*, 'Abdullah ibn

[<sup>1</sup>] [Al-Bukhari (885) and Muslim (1461)]

[<sup>2</sup>] [We should state that after praying *Jumu'ah*, one does not offer voluntary prayer in the same place where he prayed *Jumu'ah*, unless one speaks or moves from his place. Once, 'Abdullah ibn 'Umar saw a man pray in the same stance where he prayed *Jumu'ah* and (slightly) pushed him, saying, "Do you want to make *Jumu'ah* as four *Rak'ah* (instead of two)?" Shaikh Sa'd al-Miz'il said that this is an authentic *Hadith*, collected by Abu Dawood (952) and al-Baihaqi (3:240); refer to ibn Taimiyyah's, *Sunnatu al-Jumu'ah*, *Ta'hqiq* by Abu 'Abdullah Sa'd al-Miz'il, Pg., 79, footnote no. 98. Abu 'Abdullah Sa'd al-Miz'il also reported a *Hadith* Muslim (1463) collected from Mu'awiyah ibn Abi Sufyan, may Allah be pleased with both of them. Muslim narrated that 'Umar ibn 'Ata ibn Abu Khuwar said that, Nafi' ibn Jubair sent him to al- Sa'ib, the son of Namir's sister, to ask him about what he had seen in the prayer of Mu'awiyah. He said, "I observed the *Jumu'ah* prayer along with Mu'awiyah in *Maqsurah*. When the Imam pronounced *Salam*, I stood up at my place and observed (voluntary *Rak'ahs*). When Mu'awiyah entered (his room) he sent for me and said, 'Do not repeat what you have done. Whenever you have observed *Jumu'ah* Prayer, do not offer (*Sunnah* prayer), until you have talked or got out. The Messenger of Allah, peace be upon him, ordered us to do this and not to combine two (types of) prayers without talking or going out.'" This *Hadith* asserts the deep knowledge of Mu'awiyah, may Allah be pleased with him, and the dedication he had to abiding by and implementing the *Sunnah*. May Allah be pleased with him and curse those who curse him.]

`Umar (رَضِيَ اللهُ عَنْهُ) used to pray *Jumu'ah* and then return to his house and offer two voluntary *Rak'ah* there, not in the *Masjid*. When he was asked, he said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to do the same<sup>1</sup>. As far as the fact that `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ) lengthened the duration of the prayer before *Jumu'ah*, this type of voluntary prayer is general and unrestricted<sup>2</sup>. It is better for those attending the *Jumu'ah* to pray, until the Imam enters, just as the *Hadiths* collected from Abu Hurairah (رَضِيَ اللهُ عَنْهُ) and Nubaishah (رَضِيَ اللهُ عَنْهُ) assert. Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ اغْتَسَلَ ثُمَّ أَتَى الْجُمُعَةَ فَصَلَّى مَا قُدِّرَ لَهُ ثُمَّ أَنْصَتَ حَتَّى يَفْرُغَ مِنْ خُطْبَتِهِ ثُمَّ يُصَلِّي مَعَهُ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى وَفَضْلُ ثَلَاثَةِ أَيَّامٍ."

*"He who performed ablution well, then came to Friday prayer and prayed as many Rak'ah as was written for him,*

[<sup>1</sup>] [Abu Dawood (955); Shaikh Wahby said to refer to, *Sahih Sunan Abu Dawood* (1000), where al-Albani graded this *'Hadith Sahih*]

[<sup>2</sup>] [What ibn al-Qayyim is refuting here is the claim that *Jumu'ah* has a regular voluntary prayer offered before it, just as the case with the Dawn and *Dhuhr* Prayers. Yet, on account of the *'Hadiths* he will soon mention, praying before *Jumu'ah* is legislated, as a general type of voluntary acts of worship unrestricted in number, but restricted in the fact that when the Imam starts the Friday Speech, one should not pray and instead, should listen to the speech, except if one is just entering the *Masjid*, then he should offer *Ta'hiyyat al-Masjid*, as we previously stated.]

*listened (to the sermon) and kept silence, until the Imam finished his speech, and then prayed behind him, then all (his sins) between that time and the next Friday would be forgiven with three days extra<sup>1</sup>.*” Further, in a ‘Hadith reported by Nubaishah al-Hudhali (رَضِيَ اللهُ عَنْهُ), the Prophet, peace be upon him, said,

”إِنَّ الْمُسْلِمَ إِذَا اغْتَسَلَ يَوْمَ الْجُمُعَةِ ثُمَّ أَقْبَلَ إِلَى الْمَسْجِدِ لَا يُؤْذِي أَحَدًا فَإِنْ لَمْ يَجِدِ الْإِمَامَ خَرَجَ صَلَّى مَا بَدَأَ لَهُ وَإِنْ وَجَدَ الْإِمَامَ قَدْ خَرَجَ جَلَسَ فَاسْتَمَعَ وَأَنْصَتَ حَتَّى يَقْضِيَ الْإِمَامُ جُمُعَتَهُ وَكَلَامَهُ إِنْ لَمْ يُغْفَرْ لَهُ فِي جُمُعَتِهِ تِلْكَ ذُنُوبُهُ كُلُّهَا أَنْ تَكُونَ كَفَّارَةً لِلْجُمُعَةِ الَّتِي تَلِيهَا.”

*“When a Muslim takes a bath on Friday, then proceeds to the Masjid without bothering anyone, and upon arriving does not find the Imam there, thus offers whatever he wishes of prayer; but if he finds the Imam has already started the speech, he sits<sup>2</sup>, listens and hears until the Imam*

[<sup>1</sup>] [Muslim (1418)]

[<sup>2</sup>] [Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered, in a ‘Hadith collected by al-Bukhari (1100) and Muslim (1447), from Jabir ibn ‘Abdullah (رَضِيَ اللهُ عَنْهُ),

”إِذَا جَاءَ أَحَدُكُمْ وَالْإِمَامُ يَخْطُبُ أَوْ قَدْ خَرَجَ فَلْيُصَلِّ رَكَعَتَيْنِ.”

*“When one of you comes and finds the Imam delivering the Khutbah, let him offer a two-Rak’ah prayer (Ta’hiyyat al-Masjid).”]*

*ends the speech and the prayer of Jumu'ah; he would earn expiation for his sins until the next Jumu'ah, if he does not earn forgiveness for all of his sins.<sup>1</sup>*"

This was the guidance of the companions, may Allah be pleased with them. Ibn al-Mundhir said, "It is reported that `Abdullah ibn `Umar (رضي الله عنه) used to offer twelve *Rak'ah* before *Jumu'ah*." It is also reported that `Abdullah ibn `Abbas (رضي الله عنه) offered eight *Rak'ah* [before *Jumu'ah*]. These reports indicate that they offered these *Rak'ah* as a *Nafil Mutlaq* (unrestricted voluntary acts of worship) and this is why the number of *Rak'ah* they offered [before *Jumu'ah*] varied. For example, at-Tirmidhi (481) reported in his book (*Sunan*), al-Jami`, that it was reported that `Abdullah ibn Mas'ud (رضي الله عنه) used to offer four *Rak'ah* before *Jumu'ah* and four *Rak'ah* after it. At-Tirmidhi stated that this is the opinion of `Abdullah ibn al-Mubarak and ath-Thauri<sup>2</sup>.

<sup>[1]</sup> [Shaikh `Irfan said that Ahmad (19796) collected this *Hadith*, about which al-Haithami stated that its chain of narration contains narrators from the Sahih collection, except for the narrator from whom Ahmad ibn `Hanbal heard the *Hadith*, who was also reliable. Refer to, Majma` az-Zawa'id (2:171). However, al-Mundhiri stated in his book, At-Targheeb wa-t-Tarheeb (2:486-487), that `Ata did not hear *Hadith* directly from Nubaishah [making the *Hadith* missing a narrator between `Ata and Nubaishah]. Allah has the best knowledge.]

<sup>[2]</sup> [At-Tirmidhi reported a weak chain of narration here, and this is why he said, "*Ruwiya* (it was reported)." In his book, Sunnat al-Jumu'ah, Pg. 12-13, Shaikh al-Islam ibn Taimiyyah said, "This is the guidance reported from the companions; whenever they entered the *Masjid* during *Jumu'ah*, they would offer various number of *Rak'ahs*. Some of them would pray ten *Rak'ahs*, some would pray twelve, or eight, or less than eight.=

Is`haq ibn Ibrahim an-Naisaburi said that on Fridays, he saw `Abdullah Ahmad ibn `Hanbal pray until he was sure that the sun was about to be in the middle of the sky (midday), then would stop praying<sup>1</sup>. He would then wait until the *Adhan* was called; Ahmad would stand up and pray two or four *Rak`ah*, saying *Salam* after every two *Rak`ah*. After he finished praying the compulsory prayer (*Jumu'ah*), he would wait in the *Masjid* for a while, then go to a different *Masjid* which was close to the grand *Masjid* he prayed *Jumu'ah* in<sup>2</sup>, where he would offer a two *Rak`ah*

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=This is why the majority of the scholars agreed that there is not regular (usual) *Sunnah* offered before *Jumu'ah* that contains a specified number of *Rak`ah* offered at a designated time. This is the opinion of Malik, Shafii and the established opinion in the *Hanbali* school of thought.”]

[<sup>1</sup>] [Imam Ahmad used to do this because there is a *Hadith* that disallows praying at midday, as we previously stated; refer to Sahih Muslim (1374)]

[<sup>2</sup>] [The Righteous Predecessors used to offer *Jumu'ah* Prayer in a grand *Masjid*, while offering other congregational compulsory prayers in their own areas. Refer to, Sahih al-Bukhari (5641), where it is reported that Mu`adh used to pray behind the Prophet, peace be upon him, and then join his tribe to lead them in the *Isha* prayer, in their *Masjid*, where they would be waiting for him. In his book, Al-Ajwibah an-Nafi`ah `An As`ilat Lajnat Masjid al-Jam`iah, Pg. 47, footnote no. 1, al-Albani said, “It is established that the Prophet, *salla allahu `alaihi wa-sallam*, differentiated between *Jumu'ah* and the rest of the five daily compulsory prayers. There were several *Masjids* in *Madinah* in which congregational prayers were offered. There was only one *Jumu'ah* established and those who attended congregational prayers in other *Masjids*, congregated in the Prophet’s *Masjid* to attend *Jumu'ah*.” Al-Albani then stated that there should not be=

or a four *Rak'ah* Prayer and then sit down. He would then stand up and offer two more *Rak'ah*, thus making the total number of *Rak'ah* six, similar to the practice reported from 'Ali ibn Abi Talib (رضي الله عنه). Sometimes, he would pray six more *Rak'ah* after the first six, or less, or more.

Because of this, some of the followers of Ahmad's school of thought claimed that there is a regular voluntary prayer offered before *Jumu'ah*, two or four *Rak'ah*. However, this is not correct, because Ahmad merely stopped praying during the time when one is discouraged to pray (midday). When this time passed, he stood up and continued the unrestricted type of voluntary prayer he offered before, until the Imam entered. Sometimes, Ahmad would be able to offer four *Rak'ah*, or only two at other times<sup>1</sup>.

Others mentioned another *Hadith* to support their opinion that there is a regular *Sunnah* performed before *Jumu'ah*. They said that ibn Majah reported in his, Sunan (1119), that Muhammad ibn Ya'hya said that, Yazid ibn

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=more than one *Jumu'ah* offered in one city without necessity, otherwise, it would be a contradiction of the Prophet's *Sunnah*.]

<sup>[1]</sup> [I should assert that Imam Ahmad did not wait until the first *Adhan* is called, then stood up to offer a regular voluntary prayer before *Jumu'ah*, because we established that there is no such regular voluntary prayers. We should remember that during the time of Allah's Prophet, peace be upon him, there was only one *Adhan*, which was called when the Imam sat on the pulpit. Years after the Prophet peace be upon him died, 'Uthman may Allah be pleased with him ordered that someone call a second *Adhan* in the marketplace. Hence, how can these two claimed *Rak'ah* be a part of the *Sunnah* prayers offered after the first *Adhan* is called, when there was no such *Adhan* called during the time of the Prophet, peace be upon him?]

‘Abd Rabbih said that, Baqiyyah said that, Mubash-shir ibn ‘Ubaid said that, ‘Hajjaj ibn Arttaah said that, ‘Atiyyah al-‘Aufi said that, ‘Abdullah ibn ‘Abbas (رضي الله عنه) said that the Prophet, peace be upon him, used to offer four *Rak'ah* before *Jumu'ah*, without separating between them<sup>1</sup>. Ibn Majah collected this *‘Hadith* in a chapter titled, “Praying Before *Jumu'ah*”<sup>2</sup>.

This *‘Hadith* has several enormous defects. Firstly, Baqiyyah ibn al-Walid, the leader of the *Mudallis*, narrated through *‘An‘anah* because he did not state that he directly heard it<sup>3</sup>. Secondly, Mubash-shir ibn ‘Ubaid is rejected as far as *‘Hadith* is concerned. ‘Abdullah, the son of Imam Ahmad, said that he heard his father say, “There

<sup>[1]</sup> [He only said *Salam* at the end of the four *Rak'ah*]

<sup>[2]</sup> [Ibn Majah (1119); Shaikh Wahby said that al-Albani said that this is a very weak *‘Hadith*; refer to, Dha'eef Sunan ibn Majah (234)]

<sup>[3]</sup> [Those who practice *Tadlis* are called, ‘Mudallisun’, and they are three types. *Tadlis* pertains to narrating the *‘Hadith* and withholding the name of one of the narrators, either by using an unknown nickname or title the narrator had, or narrating a *‘Hadith* that one did not hear directly from the narrator, but through an unnamed third party, dropping the name of the narrator from the chain of narration to make it appear that the next narrator in the chain actually taught it to the *Mudallis*. The purpose behind this practice is to withhold the name of a weak or unreliable narrator, so that the narration appears to be authentic. If the *Mudallis* is reliable himself, the narration he transmits will not be accepted unless and until the *Mudallis* states that he heard the *‘Hadith* from the next person on the chain of narration, instead of merely saying, ‘*An* (from)’. Even in this case, the rest of the chain of narration should be authentic and the text should be free of apparent and hidden defects.]

was a Shaikh in the city of 'Homs (in Syria) called, 'Mubash-shir ibn 'Ubaid'; I think that he was originally from *Kufah* (in *Iraq*), from whom Baqiyyah and Abu al-Mughirah used to narrate 'Hadith. His narrations are all lies and fabricated.'" Further, ad-Daraqutni said that Mubash-shir ibn 'Ubaid's narrations are unacceptable. Thirdly, al-'Hajjaj ibn Artaah is weak regarding 'Hadith narrations and a *Mudallis*. Fourthly, al-Bukhari said, about 'Atiyyah al-'Aufi, that Hushaim<sup>1</sup> used to criticize his reliability, while Ahmad and other scholars stated that he is weak. Moreover, al-Baihaqi stated, "Atiyyah al-'Aufi is not acceptable regarding 'Hadith narrations, while Mubash-shir ibn 'Ubaid, from 'Homs, was accused of fabricating 'Hadith; al-'Hajjaj ibn Artaah is also not reliable in 'Hadith. Some scholars said that there is a possibility that one of these three unreliable narrators said that the Prophet, peace be upon him, used to pray four *Rak'ah* 'before' *Jumu'ah*, instead of saying, 'after'. There is a similar account which ash-Shafii reported, stating that 'Abdullah ibn 'Umar al-'Umari narrated that [on the day of *Khaibar*, Allah's Apostle, peace be upon him, divided the war booty of *Khaibar* with the ratio of] two shares for the horse rider and one-share for the foot soldier<sup>2</sup>. Ash-Shafii commented,

[<sup>1</sup>] [One of the scholars of 'Hadith]

[<sup>2</sup>] [Al-Bukhari (3903) reported that, 'Ubaidillah ibn 'Umar al-'Umari said that, Nafi' reported that, Abdullah ibn 'Umar said,

قَسَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ خَيْبَرَ لِلْفَرَسِ سَهْمَيْنِ  
وَلِلرَّاجِلِ سَهْمًا.

'It appears that he heard Nafi' say that the horse got two shares and the foot-soldier got one share, but when he reported it, he said that the horse rider got two shares and the foot-soldier got one share. If we mend this shortcoming, 'Ubaidillah's *Hadith* conforms with 'Abdullah's *Hadith*. There is no doubt that the scholars prefer the narrations of 'Ubaidillah ibn 'Umar to the narrations of his brother 'Abdullah'.<sup>1</sup>'"

I -ibn al-Qayyim- say that Shaikh al-Islam ibn Taimiyyah commented on a narration collected from Abu Hurairah, may Allah be pleased with him, who said that Allah's Apostle, peace be upon him, said,

”تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ النَّارُ أُوتِرْتُ بِالْمُتَكَبِّرِينَ  
وَالْمُتَجَبِّرِينَ وَقَالَتِ الْجَنَّةُ مَا لِي لَا يَدْخُلْنِي إِلَّا ضِعْفَاءُ النَّاسِ  
وَسَقَطُهُمْ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى لِلْجَنَّةِ أَنْتِ رَحْمَتِي أَرْحَمُ بِكَ  
مِنْ أَشَاءِ مَنْ عِبَادِي وَقَالَ لِلنَّارِ إِنَّمَا أَنْتِ عَذَابِي أَعْدَبُ بِكَ  
مِنْ أَشَاءِ مَنْ عِبَادِي وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا مَلُؤَهَا فَأَمَّا النَّارُ فَلَا  
تَمْتَلِي حَتَّى يَضَعَ رِجْلَهُ فَتَقُولُ قَطُّ قَطُّ فَهَذَاكَ تَمْتَلِي وَيُزَوِّى  
بَعْضُهَا إِلَى بَعْضٍ وَلَا يَظْلِمُ اللَّهُ عَزَّ وَجَلَّ مِنْ خَلْقِهِ أَحَدًا وَأَمَّا  
الْجَنَّةُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُنْشِئُ لَهَا خَلْقًا.”

=“On the day of *Khaibar*, Allah's Apostle, peace be upon him, divided (the war booty of *Khaibar*) with the ratio of two shares for the horse and one-share for the foot soldier.”]

[<sup>1</sup>] [This is not 'Abdullah ibn 'Umar, the great companion and cousin of Allah's Prophet, peace be upon him]

“[Paradise and Hell (Fire) quarreled in the presence of their Lord. Paradise said, ‘O, Lord! What is wrong with me that only the poor and humble people enter me?’ Hell (Fire) said, ‘I have been favored with the arrogant and the tyrant people.’ So Allah said to Paradise, ‘You are My Mercy, with which I grant Mercy to those whom I will among My slaves,’ and said to Hell, ‘You are My Punishment which I inflict upon whom I wish among My slaves, and I shall fill both of you.’] As for Hellfire, it will not be filled, until Allah puts His Foot over it and it will become full and its sides will come close to each other and will say, ‘Qat! Qat! (Enough! Enough!).’ Surely, Allah, the Exalted, the Most Honored, does not deal any of His creation with injustice. As for Paradise, Allah creates for it whomever He will<sup>1</sup>.”

Ibn Taimiyyah said that one of the narrators mis-narrated the *Hadith*, saying in his narration, “As for the Fire, Allah will create some people for it.”

I –ibn al-Qayyim say that similar to this is a *Hadith* collected from ‘Aishah, may Allah be pleased with her, [reporting that Allah’s Apostle, peace be upon him, said,]

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<sup>[1]</sup> [Al-Bukhari (4472) and Muslim (5083); I mentioned here the correct and full narration for this *Hadith* as reported from Abu Hurairah, may Allah be pleased with him.

For more information about this important topic pertaining a significant part of the Islamic Creed, refer to an excellent book that Imam ibn al-Qayyim authored, Ijtim` al-Juyush al-Islamiyyah `Ala Ghazu al-Mu`attilah wal-Jahmiyyah. Also, refer to, al-`Aqeedah at-Ta`hawiyyah, by Imam Abu Ja`far at-Ta`hawi, from the *Hanafi* school of thought, and the books of Shaikh al-Islam ibn Taimiyyah, ibn al-Qayyim, and so forth.]

“إِنَّ بِلَالَ يُؤَدِّنُ بَلِيلٌ فَكُلُّوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ  
مَكْتُومٍ.”

“Bilal pronounces *Adhan* at night<sup>1</sup>, so keep on eating and drinking (*Su`hur*), until *ibn Um Maktum* pronounces *Adhan*<sup>2</sup>”; the Two Sahihs [al-Bukhari (582) and Muslim (1827)] collected this *Hadith*. One of the narrators of this *Hadith* made a mistake, by reporting it this way, “Ibn Um Maktum pronounces *Adhan* at night, so keep on eating and drinking (*Su`hur*), until Bilal pronounces *Adhan*.”

Moreover, a *Hadith* reported from Abu Hurairah (رَضِيَ اللهُ عَنْهُ) that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

“إِذَا سَجَدَ أَحَدُكُمْ فَلَا يَبْرُكْ كَمَا يَبْرُكُ الْبَعِيرُ وَلِيَضَعَ يَدَيْهِ قَبْلَ  
رُكْبَتَيْهِ.”

“When one of you goes down to *Sujud*, let him not sit as the camel sits; let him place his hands down before his knees.<sup>3</sup>”

<sup>[1]</sup> [before dawn, during *Ramadhan*, month of the Fast]

<sup>[2]</sup> [Ibn Um Maktum was a blind man, and he used to pronounce *Adhan* only after people would say to him, “It is dawn!”]

<sup>[3]</sup> [In the second volume of this translation, the chapter on, ‘*Sujud*’, we said the following: this is an authentic *Hadith* collected by Ahmad (8598), Abu Dawood (714), at-Tirmidhi (269), an-Nasaii (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=

I think, and Allah has the best knowledge in the correct narration here that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "...and let him place his knees before his hands", just as in the *'Hadith* that Wa-il ibn 'Hujr reported, describing the Prophet's practice of making *Sujud*<sup>1</sup>. Al-Khattabi and other scholars said that the *'Hadith* collected from Wa-il ibn 'Hujr (رَضِيَ اللهُ عَنْهُ) is more authentic than the *'Hadith* collected from Abu Hurairah (رَضِيَ اللهُ عَنْهُ). We mentioned this topic before in detail in this book. All the thanks and praises be to Allah.

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed the *Jumu'ah* Prayer, he entered his house and prayed two voluntary *Rak'ah*. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered those who wish to pray voluntary prayer after *Jumu'ah* to pray four *Rak'ah*. My Shaikh Abu al-'Abbas ibn Taimiyyah said, "If one

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=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 these and more benefits, refer to, 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-Sarraaj collected. Refer to, Irwaa al-Ghalil (313).]

[<sup>1</sup>] [In the chapter on, '*Sujud*', the second volume of this translation, we said the following, "...the *'Hadith* collected from Wa-il, may Allah be pleased with him, was reported through weak chains of narration. In contrast, the authentic narration state that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) depended on the ground to stand for the second *Rak'ah*, as ash-Shafii and al-Bukhari (781) narrated. One can only lean on his hands if he wants to depend on the ground to stand up. Refer to the concise 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.]

offers voluntary prayer [after *Jumu'ah*] in the *Masjid*, one prays four; if he offers it in his own house, one prays two *Rak'ah*<sup>1</sup>." I-ibn al-Qayyim- say that there are *Hadiths* that testify to this statement. For instance, Abu Dawood reported that when 'Abdullah ibn 'Umar prayed [after *Jumu'ah*] in the *Masjid*, he prayed four *Rak'ah*, and when he prayed at his house, he prayed two<sup>2</sup>.

[<sup>1</sup>] [Al-Albani said in his book, Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah, Pg. 341-342, "There is no basis in the *Sunnah* that supports this statement, except the words contained in the next *Hadith* collected from 'Abdullah ibn 'Umar. We will soon explain this *Hadith*. Also, the Prophet's statement, "After one of you finishes praying *Jumu'ah*, let him pray four *Rak'ah*", which Muslim and other scholars collected, does not indicate that the four *Rak'ah* mentioned here are offered in the *Masjid*. There is an authentic and well-known *Hadith* that states,

"أَفْضَلَ صَلَاةِ الْمَرْءِ فِي بَيْتِهِ إِلَّا الصَّلَاةَ الْمَكْتُوبَةَ."

'The best prayer one can offer is in his house, except for the compulsory prayer'[Al-Bukhari 6746]. Therefore, if one prays two or four *Rak'ah* after *Jumu'ah* in the *Masjid*, he is allowed to do so. Better yet, one prays at home, according to this authentic *Hadith*."']

[<sup>2</sup>] [In his book, Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah, Pg. 342-343, al-Albani said, "Ibn al-Qayyim, may Allah grant him His Mercy, summarized the first sentence in this *Hadith* in a way that distorted its meaning. The author (Sayyid Sabiq) did not become aware of this fact, which is not strange, since he does not compare notes with original resources. The strange thing is that those who commented on, Zad-ul Ma'ad (Al-Arnaoot), did not discover this fact, even though they claim to have verified the texts [in Zad-ul Ma'ad] and referred=

=them to their resources. Al-Arnaoot said, when he mentioned the resources for this *'Hadith* (1:440), 'Abu Dawood collected this *'Hadith* in the chapter on prayer after *Jumu'ah* (1130).'

However, the text of the *'Hadith* in Abu Dawood's book is the following, 'Ata reported that whenever 'Abdullah ibn 'Umar was in *Makkah*, he would pray two *Rak'ah* and then four *Rak'ah*, after he prayed *Jumu'ah*. When he was in *Madinah*, he would pray *Jumu'ah* and then go back home and pray two *Rak'ah* in his house, not in the *Masjid*. When asked, he said, 'The Messenger of Allah, peace be upon him, used to do the same.' Also, al-Baihaqi collected this *'Hadith* (3:240-241); I included it in, Sahih Sunan Abu Dawood (1035).

Therefore, the narration that Abu Dawood collected is different than the narration ibn al-Qayyim reported for two reasons. First, the narration states that ibn 'Umar prayed six *Rak'ah*, after *Jumu'ah*, while ibn al-Qayyim said that he prayed four. Second, the narration reports that this occurred in *Makkah*, meaning, *al-Masjid al-'Haram*, while ibn al-Qayyim said, '*al-Masjid*', in reference to the Prophet's *Masjid* [in *Madinah*]. The proof to this error, is the fact that ibn al-Qayyim said that whenever ibn 'Umar prayed at home...; it is well-known that 'Abdullah ibn 'Umar resided in *Madinah*.

Knowing this, the narration that Abu Dawood collected does not support what ibn Taimiyyah said, to which ibn al-Qayyim said that the *'Hadith* supports, for several reasons. First, the claim states that 'Abdullah ibn 'Umar prayed four, but he prayed six *Rak'ah*. Second, the *'Hadith* specifies that this occurred at *al-Masjid al-'Haram* (in *Makkah*), while the claim mentioned here is general [not restricted to *Makkah*]. Third, the *'Hadith* is from the *Mauquf* type (not reported from the Prophet, peace be upon him), and therefore, does not provide proof, since it is reasonable to suppose that 'Abdullah ibn 'Umar did so for a personal reason or any other reason\*, as ash-Shaukani stated in his book, Nailu-l-Autar (3:239).''=

The, Two Sahihs, reported that `Abdullah ibn `Umar, may Allah be pleased with him, said that Allah's Apostle, peace be upon him, [would perform the *Jumu'ah* Prayer then] enter his house and pray two voluntary *Rak'ah*<sup>1</sup>. Further, Muslim narrated in his, Sahih, that Abu Hurairah, may Allah be pleased with him, said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"إِذَا صَلَّى أَحَدُكُمْ الْجُمُعَةَ فَلْيُصَلِّ بَعْدَهَا أَرْبَعًا."

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=Further, we should refer the reader to al-Albani's comment stating that a few pages back, ibn al-Qayyim reported the correct narration for this *Hadith*, but here, mentioned the same narration using an incorrect summary of it! This is further proof that no matter how knowledgeable the scholar is, and indeed, ibn al-Qayyim was a major scholar of Islam, no one is immune from error, except the Prophet, peace be upon him. This is one of the reasons why I made it my mission to add various references and comments to my translation of, az-Zad, to better serve the readers. The benefit from this major resource of Islam will, Inshaallah, be complete, if the reader is able to maximize the knowledge learned from, Zad-ul Ma`ad, by learning more about the texts used in the book and the comments made on them by scholars of *Hadith*. I ask Allah to benefit all Muslims from the knowledge of the scholars and make us among those who, when they hear the truth they hear, obey, follow and abide by it.

\* not necessarily that he saw the Prophet peace be upon him do the same.]

<sup>[1]</sup> [Al-Bukhari (885) and Muslim (1461)]

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*“After one of you finishes praying Jumu'ah, let him pray four Rak`ah<sup>1</sup>.”*



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<sup>[1]</sup> [Muslim (1457)]

## The Prophet's Guidance Regarding the 'Eed Prayers

The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to offer the 'Eed Prayers in the *Musalla*, which was located at the eastern entrance to *Madinah*, where the caravans of 'Hajj made camp. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never prayed the 'Eed Prayers in his *Masjid*, except once, when it was raining, if the 'Hadith that reports this, collected by Abu Dawood and ibn Majah<sup>1</sup>, is held to be authentic. The Prophet's regular guidance was that he always offered the 'Eed Prayer in the *Musalla*<sup>2</sup>.

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<sup>[1]</sup> [Abu Dawood (980) and ibn Majah collected this weak 'Hadith, Shaikh Wahby said to refer to, Dha'eef Sunan Abu Dawood (248). In his book, Salatu al-'Eedain fil-Musalla Hiya as-Sunnah, Pg. 32, footnote no. 1, al-Albani said that the chain of narration for this 'Hadith is weak, containing two unknown narrators regarding reliability in 'Hadith; also, ibn Hajar al-'Asqalani graded this 'Hadith weak in, Talkhis al-'Habeer, Pg. 144, and, Bulugh al-Maram (2:99).]

<sup>[2]</sup> [For more details about *Salatu al-'Eed*, refer to Al-Albani's book, Salatu al-'Eedaini fi-l-Musalla Hiya as-Sunnah. Al-Albani stated in this book, Pg. 20-21, that the majority of the scholars, such as and including al-Baghawi and an-Nawawi stated that the *Sunnah* is to pray the 'Eed Prayers in the *Musalla*. In Pg. 24-25, al-Albani reported Imam ash-Shafii's reiteration of the Prophet's guidance to go to the *Musalla* to pray the 'Eed Prayers, as ibn 'Hajar al-'Asqalani reported from ash-Shafii in, Fat'h al-Bari, Shar'h Sahih al-Bukhari (2:450). Malik, al-Auza'ii, ibn al-Mundhir, ibn 'Hazm, ibn Taimiyyah, ibn Qudamah, ibn al-'Hajj, ash-Shaukani, as-San'ani, Siddiq 'Hasan Khan, al-'Aini, are among the scholars who reiterated this *Sunnah*. =

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to wear his best clothes for the `Eed Prayers; he had a `Hullah<sup>1</sup> that he wore for the two `Eed Prayers and for *Jumu'ah*<sup>2</sup>. Sometimes he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wore two green *Burds*, or a red *Burd* (a square narrow dress or cloak). We previously stated that these clothes were not plain in color, as some people thought, otherwise, this type of clothes would no longer be called a *Burd*. To clarify, the said clothes had red (or green) stripes, like *Yemeni Burds*; they were called 'red (or green)', as a figure of speech. There are unequivocal and authentic statements reported from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in which he forbade wearing plain red and saffron colored clothes. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw `Abdullah ibn `Amr, may Allah be pleased with both of them, wearing two red garments, he ordered him to burn them. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would not have hated wearing red this much yet wear it himself. The evidence indicates that wearing plain red is disallowed, or at least greatly disfavored<sup>3</sup>.

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=Ibn al-Qayyim will soon mention several `Hadiths regarding the Prophet's practice during the `Eed Prayer. Allah willing, we will also report several more narrations regarding the `Eed Prayers towards the end of this chapter.]

[<sup>1</sup>] [Ibn al-Qayyim said that the `Hullah consists of an *Izar* (loin sheet) and a *Ridaa* (robe)]

[<sup>2</sup>] [There is an authentic narration leading to `Abdullah ibn `Abbas, may Allah be pleased with him, who reported that the Prophet, peace be upon him, wore a red *Burdah* during the `Eed Day; al-Albani reported this in, Tamamu al-Minnah fi at-Ta'liqi `ala Fiqhi as-Sunnah, Pg. 345, and said that he collected ibn `Abbas' narration in, Silsilat al-Ahadith as-Sahihah (1279)]

[<sup>3</sup>] [Muslim (3873) narrated that `Abdullah ibn `Amr (رَضِيَ اللهُ عَنْهُمَا) said, =

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to eat a few odd number of dates before he went to `Eed al-Fitr Prayer<sup>1</sup>. However, when he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went for `Eed al-Adh`ha Prayer, he did not eat until he came back from the *Musalla*; then, he would eat from the animal he slaughtered for *Udh`hiyah*<sup>2</sup>.

There is an authentic report stating that the Prophet, peace be upon him, used to make *Ghusl* (take a bath) for the two `Eeds. There are two weak `Hadiths about this practice. The first `Hadith was collected from Abdullah ibn `Abbas, through Jubarah ibn Mughallis<sup>3</sup>. The second `Hadith was reported from al-Fakih ibn Sa`d through Yusuf ibn Khalid as-Samti<sup>4</sup>. Yet, `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ), who was known of his vigor regarding imitating the

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رَأَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ تَوَيْنِ مَعْصَفَرَيْنِ فَقَالَ: "أَأْمُكُ  
أَمَرْتُكَ بِهَذَا" قُلْتُ: أَغَسَلْتُهُمَا قَالَ: "بَلْ أَحْرَقْتُهُمَا."

‘Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw me wearing two garments dyed from saffron and he said, ‘Your mother ordered you to wear these?’ I said, ‘Should I change their dye?’ He said, ‘Rather, burn them.’”]

[<sup>1</sup>] [Sahih al-Bukhari (900)]

[<sup>2</sup>] [Ahmad (21905), At-Tirmidhi (497) and ibn Majah (1746) collected this authentic `Hadith from Buraidah ibn al-`Haseeb, may Allah be pleased with him; Shaikh Wahby said that al-Albani graded this `Hadith *Sahih*, in his book, Sahih Sunan at-Tirmidhi (1422)]

[<sup>3</sup>] [Shaikh Wahby said, “Ibn Majah (1315) collected this `Hadith; al-Albani said that it is a very weak `Hadith; refer to, Dha`eef Sunan ibn Majah (272)”]

[<sup>4</sup>] [Shaikh Wahby said, “Ibn Majah (1316) collected this `Hadith; al-Albani said that it is a fabricated `Hadith; refer to, Dha`eef Sunan ibn Majah (273)”]

*Sunnah*, used to make *Ghusl* before he went to the `Eed Prayer<sup>1</sup>. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to go to the `Eed Prayer by walking; the *Anazah* (a short lance like a staff) was carried before him. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) reached the *Musalla*, the *Anazah* was placed in front of him when he led the prayer<sup>2</sup>. During that time, the *Musalla* was an empty space and did not contain buildings or walls. [While praying the `Eed,] he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used the lance for a *Sutrah*<sup>3</sup>.

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to delay the *`Eed al-Fitr* Prayer and hasten performing the *`Eed al-Adh`ha* Prayer<sup>4</sup>.

[1] [Shaikh Wahby said that Imam Malik (1:177) collected this *Hadith* using an authentic chain of narration]

[2] [Al-Bukhari (920)]

[3] [As we stated in the second volume of this translation, it is necessary (a *Wajib*) for those who lead the prayers for Muslims, as well as, those praying alone, to place a *Sutrah* in front of them. Al-Bukhari (363) and Muslim (778), with some variations in their narrations, narrated that Abu Ju`haifah said, "I saw Bilal carrying a short spear (or stick) which he stuck in the ground. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came while tucking up his red cloak, led the people in prayer, offering two *Rak`at* (facing the *Ka`bah*) making a short spear (or stick) as a *Sutrah*, while praying. I saw the people and animals passing in front of him beyond the stick."]

[4] [Sayyid Sabiq reported in, *Fiqhu as-Sunnah*, V. 1, Pg. 410, that ibn Qudamah said, "It is from the *Sunnah* to hasten praying *al-Ad`ha*, to give time for slaughtering the *Udh`hiyah* afterwards, and delay praying *al-Fitr*, to allow giving the *Fitr* charity (which is due before the prayer). I know of no conflict of opinion regarding this topic." Al-Albani said in, *Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah*, Pg. 348, "There is an authentic *Hadith* collected from `Abdullah ibn Busr on this topic. `Abdullah went with the people to attend *`Eed al-Fitr* or *`Eed al-Ad`ha* and criticized the Imam coming late to lead the prayer,=

‘Abdullah ibn ‘Umar, known for strictly following the *Sunnah*, used to remain in his house, until sunrise, and then proceed to the *Musalla*; he used to recite *Takbir* on the way to the *Musalla*.

When the Prophet, peace be upon him, reached the *Musalla*, he first offered the prayer without preceding it with *Adhan* or *Iqamah*<sup>1</sup>. They did not say, “*As-Salatu Jami`ah* (the congregational prayer is about to start)”<sup>2</sup>; the *Sunnah* does not legislate any of these statements. Upon reaching the *Musalla*, neither the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) nor his companions offered any prayer before or after the ‘*Eed* Prayer<sup>3</sup>.

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=saying, ‘We would have finished by this time, during the time of the Prophet, peace be upon him.’ Abu Dawood and other collectors of *Hadith* collected this narration, which al-Bukhari reported without a chain of narration. Al-‘Hakim, an-Nawawi and adh-Dhahabi graded this *Hadith* authentic. I collected it in, Irwaa al-Ghalil (3:101), and, Sahih Sunan Abu Dawood (1040).”]

<sup>[1]</sup> [Al-Bukhari (4848) from ‘Abdullah ibn ‘Abbas and Muslim (1467) from Jabir ibn ‘Abdullah]

<sup>[2]</sup> [Shaikh ‘Irfan said that ibn Hajar al-‘Asqalani said in, Fat’h al-Bari, Shar’h Sahih al-Bukhari (3:129), that Imam Malik said, “I heard several scholars state that there was no *Adhan* or *Iqamah* for *al-Fitr* or *al-Adh`ha* Prayers during the time of Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), until our time.” Shaikh ‘Irfan also said that Shaikh ibn Baz, may Allah grant him His Mercy, said, “...there exists the established Texts testifying that there was no *Adhan*, *Iqamah* or any other statement to announce *Salatu al-‘Eed*. Therefore, it should be known that using any statement to announce the ‘*Eed* Prayer is a *Bid`ah*, no matter the statement. Allah has the best knowledge.”]

<sup>[3]</sup> [Al-Bukhari (903) and Muslim (1472), from Abu Sa‘eed al-Khudri, may Allah be pleased with him]

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered the 'Eed Prayer, before the 'Eed *Khutbah*<sup>1</sup>, by first praying two *Rak'ah* (for 'Eed)<sup>2</sup>. He recited *Takbir* seven consecutive times in the first *Rak'ah*, after the first *Takbir*<sup>3</sup>, pausing briefly between each *Takbir*. There is no specific *Dhikr* (invocation of Allah) reported from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) between the *Takbirs*. It was reported, by al-Khallal, that 'Abdullah ibn Mas'ud used to recite praises and thanks to Allah<sup>4</sup> and say the *Salat* on His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)<sup>5</sup>.

[1] [Al-Bukhari (903) from Abu Sa'eed al-Khudri (رَضِيَ اللهُ عَنْهُ) and Muslim (1466) from Jabir ibn 'Abdullah (رَضِيَ اللهُ عَنْهُ). Al-Bukhari (909) narrated from 'Abdullah ibn 'Abbas (رَضِيَ اللهُ عَنْهُ) that the Prophet, peace be upon him, Abu Bakr, 'Umar and 'Uthman (رَضِيَ اللهُ عَنْهُمْ) prayed the 'Eed, before delivering the speech. Muslim (1471) reported that 'Abdullah ibn 'Umar (رَضِيَ اللهُ عَنْهُ) said that the Prophet, peace be upon him, Abu Bakr and 'Umar (رَضِيَ اللهُ عَنْهُمْ) offered the two 'Eed Prayers before the *Khutbah*]

[2] [Al-Bukhari (5433) and Muslim (1476) from 'Abdullah ibn 'Abbas (رَضِيَ اللهُ عَنْهُ)]

[3] [*Takbiratul I'hram*]

[4] [by saying, "Al-'hamdu li-llah", which means, "All the thanks and praises be to Allah", and glorifying Him, by saying, "Sub'hana-llah"]

[5] [As we stated in the first volume of this translation, the shortest form of the *Salat* and *Salam* on the Prophet is: صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, meaning, 'May Allah's peace and blessings be on him (in Arabic, *salla allahu 'alaihi wa-sallam*). We should mention that during the prayer, in the *Tashahhud*, there is a longer form of the *Salat* and *Salam* on the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that he taught his companions, may Allah be pleased with them.

Shaikh Wahby said, "There are authentic narrations reported from 'Abdullah ibn Mas'ud, may Allah be pleased with him, in which he said about the 'Eed Prayer, 'Between the *Takbirs* there is praising of Allah, the Exalted and Most Honored, and=

Further, `Abdullah ibn `Umar, known for his strict following of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), used to raise his hands every time he said *Takbir*<sup>1</sup>.

When the Prophet, peace be upon him, finished saying *Takbir*, he started reciting *Quran*, by first reading *al-Fati`hah*. He then recited *Surah Qaf*<sup>2</sup> in the first *Rak`ah* and *al-Inshiqaq*<sup>3</sup> in the second *Rak`ah*. Sometimes, he

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=glorifying of Allah.' Al-Baihaqi (3:291) collected this *Hadith* using an acceptable chain of narration; refer to, Irwa' al-Ghalil (3:115).” Refer to, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 349-350, where al-Albani said, “I found another narration for the statement collected from ibn Mas`ud, when I made *Ta`hqiq* on, Fadhlu as-Salati `ala an-Naby, authored by Imam Isma`eel al-Qhadhi, where I stated that the chain of narration leading to ibn Mas`ud is of the *Hasan* grade. Also, al-`Hafidh as-Sakhawi graded this narration authentic in, al-Qaulu al-Badi` fi-s-Salati `ala al-`Habib ash-Shafi`, Pg. 151. Refer to, Fadhlu as-Salati `ala an-Naby (37-38), and, Irwa' al-Ghalil (642).”]

<sup>[1]</sup> [Shaikh Wahby said to refer to, Irwa' al-Ghalil (3:112-114). Al-Albani said, in his book, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 348-349, “The correct statement to make here is that [raising the hands with every *Takbir*] is not legislated, because it was not reported of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The fact that it was reported of the practice of `Umar (رَضِيَ اللهُ عَنْهُ) and his son (رَضِيَ اللهُ عَنْهُ) does not make it a part of the *Sunnah*...especially since the narrations leading to them are weak. Al-Baihaqi reported this practice from `Umar, using a weak chain of narration. I could not find the narration leading to ibn `Umar. Malik said, ‘I did not hear anything regarding this topic’; refer to, Irwa' al-Ghalil (640).”]

<sup>[2]</sup> [*Surah* 50]

<sup>[3]</sup> [*Surah* 84; Muslim (1477), from Abu Waqid al-Laithi (رَضِيَ اللهُ عَنْهُ)]

recited *al-A`la*<sup>1</sup> and *al-Ghashiyah*<sup>2</sup>. Both were reported from him, peace be upon him, through established narrations; nothing else was reported from him.

When he (صلى الله عليه وسلم) finished reciting *Quran*, he said *Takbir* (*Allahu Akbar*) and went into the *Ruku`* posture. After finishing the first *Rak'ah* [saying *Takbir*] and standing up from *Sujud*, he (صلى الله عليه وسلم) recited five consecutive *Takbirs* then recited *Quran*. Therefore, during the two *Rak'ah* [of `Eed] he (صلى الله عليه وسلم) first recited *Takbir* [seven in the first and five the second], then recited *Quran*, then made *Ruku`*. It was reported that he (صلى الله عليه وسلم) said [seven] *Takbirs* [in the first *Rak'ah*], recited *Quran* and then made *Ruku`*, and in the second *Rak'ah*, he (صلى الله عليه وسلم) recited *Quran* first and then said *Takbirs* afterwards. However, this was not reported through an established chain of narration, because Muhammad ibn Mu`awiyah an-Naisaburi, who narrated it, was accused of fabricating *Hadith* by several scholars, as al-Baihaqi stated.

At-Tirmidhi<sup>3</sup> narrated that Kathir ibn `Abdullah ibn `Amr ibn `Auf reported that, his father `Abdullah said that, his father `Amr said that during the two *`Eed* Prayers, the Prophet (صلى الله عليه وسلم) recited seven *Takbirs* in the first *Rak'ah*, before reciting *Quran* and five *Takbirs* in the second *Rak'ah*, before reciting *Quran*. At-Tirmidhi said, "I

[<sup>1</sup>] [*Surah* 87]

[<sup>2</sup>] [*Surah* 88; Muslim (1452), from an-Nu`man ibn Bashir (رضي الله عنه), who said that even when the *`Eed* fell on a Friday, the Prophet (صلى الله عليه وسلم) recited these two *Surahs* (87-88) in both prayers]

[<sup>3</sup>] [At-Tirmidhi (492) and ibn Majah (1267) collected this *Hadith*; Shaikh Wahby said that al-Albani graded it *Sahih*, in his book, *Sahih Sunan ibn Majah* (1057)]

asked Muhammad [ibn Isma'eel al-Bukhari] about this *'Hadith* and he said, 'This is the most authentic *'Hadith* on this topic; I agree with it.' He also said that the *'Hadith* collected from 'Abdullah ibn Abdul Ra'hman at-Taifi, from 'Amr ibn Shu'aib, from his father, from his grandfather, is also authentic.'"

I -ibn al-Qayyim- say that al-Bukhari was referring to a *'Hadith*<sup>1</sup> wherein it is stated that the Prophet, peace be upon him, recited twelve *Takbirs*, seven in the first *Rak'ah* and five in the second; he did not offer any other prayer either before or after it. Ahmad said, "This is also my opinion<sup>2</sup>." As for Kathir ibn 'Abdullah ibn 'Amr, Imam Ahmad did not include his narrations in his book, al-Musnad, stating that his *'Hadiths* are not worthy of being recorded. However, at-Tirmidhi sometimes graded Kathir's narration *Sahih* and sometimes *'Hasan*. Al-Bukhari stated that this *'Hadith* is the most authentic on this topic. He also stated that the *'Hadith* collected from 'Amr ibn Shu'aib is *Sahih*, stating that it is also his opinion<sup>3</sup>; Allah has the best knowledge<sup>4</sup>.

When the Prophet (صلى الله عليه وسلم) finished the prayer, he would stand in front of the congregation, who would

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[<sup>1</sup>] [that Imam Ahmad (6401) collected from 'Abdullah ibn Abdul Ra'hman at-Taifi, from 'Amr ibn Shu'aib, from his father, from his grandfather]

[<sup>2</sup>] [meaning, 'since this *'Hadith* is established in my view, I make its content my stance,' not that Imam Ahmad agrees with some *Hadiths*, but not with others]

[<sup>3</sup>] [that during *'Eed Prayers*, seven *Takbirs* are recited in the first *Rak'ah*, after *Takbiratul-I'hram*, and five in the second, after reciting *Takbir* to stand up from *Sujud*]

[<sup>4</sup>] [Abu Dawood (970) and ibn Majah (1270) collected a *'Hadith* from 'Aishah, may Allah be pleased with her, to the same effect]

remain sitting in their rows. Then he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would preach to them, advise them and give them orders and forbid things for them [during the *Khutbatul-'Eed*]. Afterwards, if he wished to send an army or an expedition force, he would do so; or if he wanted to give an order, he would do so<sup>1</sup>. There was neither a pulpit that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would stand on [to deliver the *'Eed* speech], nor was *Madinah's* pulpit transported [to the *Musalla*]. Rather, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to deliver the speech while standing on the ground. Jabir (رَضِيَ اللهُ عَنْهُ) said, "I attended the *'Eed* Prayer with Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ); he first offered the prayer, and then delivered the speech without calling *Adhan* or *Iqamah*. Next, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up, while leaning on Bilal (رَضِيَ اللهُ عَنْهُ), and enjoined the *Taqwa* of Allah and ordained obeying Him. He advised people and reminded them, then went to where the women were sitting and advised them and reminded them." This *'Hadith* is *Muttafaqun 'Alaih* [al-Bukhari (905) and Muslim (1467)].

Abu Sa'eed al-Khudri (رَضِيَ اللهُ عَنْهُ) said, "The Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to go to *Fitr* and *Ad'ha 'Eed* Prayers in the *Musalla*. The first thing he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did was pray and then would stand before the people, who would remain sitting in their rows." Muslim (1472) [and al-Bukhari (903)<sup>2</sup>] collected this *'Hadith*.

There is another narration collected from Abu Sa'eed al-Khudri (رَضِيَ اللهُ عَنْهُ), who said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to go to the *'Eed* and lead the prayer, offering two *Rak'ah*. After he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ended the prayer with

<sup>[1]</sup> [Al-Bukhari (903) from Abu Sa'eed al-Khudri, may Allah be pleased with him]

<sup>[2]</sup> [Actually, these were the words that al-Bukhari collected for this *'Hadith*]

the *Salam*, he would mount his camel and face the congregation, who would be sitting in rows, and would encourage *Sadaqah*. Women would give the most charity at that time, giving away earrings, rings and other items. Afterwards, if the Prophet (صلى الله عليه وسلم) wished to send an army for an expedition, he would mention it to them. Otherwise, he (صلى الله عليه وسلم) would go back home.

I –ibn al-Qayyim- always thought that there is an error in reporting this narration. This is because the Prophet (صلى الله عليه وسلم) used to go to the *`Eed* Prayer walking, and the *`Anazah* would be carried before him. The only time he delivered the speech while sitting on his camel, was during *`Eed al-Adh`ha* in *Mina* [in *Makkah*]. I found the narration in question in, al-Musnad, collected by Baqi ibn Makhlad, the scholar of *`Hadith*. Baqi collected this *`Hadith* from Abu Bakr ibn Abi Shaibah, from Abdullah ibn Numair, from Dawood ibn Qais, from `Iyadh ibn `Abdullah ibn Sa`d ibn Abi Sar`h, from Abu Sa`eed al-Khudri, who said, “Allah's Messenger (صلى الله عليه وسلم) used to go to the *`Eed al-Fitr* Prayer and lead the people in offering two *Rak'ah* and end it with the *Salam*. He would then face the congregation and order them to give charity, and women would give the most charity<sup>1</sup>.” He then mentioned the rest of the *`Hadith*. Baqi then said that, Abu Bakr ibn Khallad said that, Abu Amir said that, Dawood said that, `Iyadh said that, Abu Sa`eed said, “The Messenger (صلى الله عليه وسلم) used to go to the *`Eed al-Fitr* Prayer and lead the people in offering two *Rak'ah*, which was the first thing he did [after arriving at the *Musalla*]. He would then face the

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<sup>[1]</sup> [Therefore, this narration did not mention the part stating that the Prophet, peace be upon him, was sitting on his camel, while delivering the *`Eed* Speech]

people, who would be sitting, and order them to give charity...” This is the same chain of narration ibn Majah used, except that ibn Majah collected it from Abu Kuraib, from Abu Usamah from Dawood<sup>1</sup>. The original narration could have said, “... and he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would stand on his feet,” to conform with Jabir’s narration that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was leaning on Bilal. However, the person who recorded ibn Majah’s *Hadith* might have incorrectly recorded it that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was sitting on his camel. Allah has the best knowledge.

One may say that the, Two Sahihs [al-Bukhari (926) and Muslim (1464)] reported that `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُ) said, “I joined the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), Abu Bakr (رَضِيَ اللهُ عَنْهُ), `Umar (رَضِيَ اللهُ عَنْهُ) and `Uthman (رَضِيَ اللهُ عَنْهُ) in the *Eed al-Fitr* Prayers. They used to offer the prayer, before the *Khutbah*, then deliver the *Khutbah*.” He said, “The Prophet of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) descended (after delivering the speech); it is as if I am now looking at him waving to the men to remain sitting. He, accompanied by Bilal, came crossing the rows [of men], until he reached the women. He recited the following verse,

﴿ يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا  
يُشْرِكْنَ بِاللَّهِ شَيْئًا ﴾

{O, Prophet! When the believing women come to you to give the oath of fealty to you that they will not associate anything in worship with Allah...}[60:12].” Also, the Two

<sup>[1]</sup> [Shaikh Wahby said that ibn Majah collected this *Hadith*, which al-Albani graded *Sahih* in his book, Sahih Sunan ibn Majah (1065)]

Sahihs [al-Bukhari (908) and Muslim (1466)] narrated that Jabir ibn `Abdullah (رَضِيَ اللهُ عَنْهُ) said, “The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up and started with the [*`Eed*] prayer, then delivered the *Khutbah*. When the Prophet of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) finished (the *Khutbah*), he descended to the women and preached to them.” One might say that according to these two narrations, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave the speech while standing on a pulpit or sitting on his camel. It is possible, one might say, that a pulpit was built for him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made of mud stones.

We answer this suggestion by first saying that there is no doubt in the authenticity of these two *Hadiths*. Also, there is no doubt that the pulpit was not transferred from the [Prophet’s] *Masjid* [to the *Musalla*]. The first to take the pulpit out [to the *Musalla*] was Marwan ibn al-`Hakam and was criticized for doing it. As for the pulpit that was built [in the *Madinah Musalla* with mud bricks], it was built by Kathir ibn as-Salt, when Marwan was governor of *Madinah*. This incident was reported in the, Two Sahihs [al-Bukhari (903) and Muslim (1472)]. It is possible that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to stand on a high place or a *Mistabah* (outdoor stone bench), then descend to the area where women were sitting to deliver a speech to them, advise and remind them. Allah has the best knowledge.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to start all his speeches with the praise of Allah. There is not a single *Hadith* in which it is reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) started the two *`Eed* Speeches by reciting *Takbir*<sup>1</sup>.

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<sup>(1)</sup> [Many Imams of *Masjids* start the *`Eed* Speeches with the *Takbir*. This is a contradiction of the *Sunnah* for which they have no evidence. Shaikh `Irfan mentioned two narrations here, one collected by ibn Abi Shaibah, in his book, al-Musannaf=

Ibn Majah reported in the *Sunan* that Sa'd al-Qaradh, who used to call the *Adhan* for the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite many *Takbirs* within his 'Eed Speeches<sup>1</sup>. This 'Hadith does not indicate that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to start his 'Eed Speeches by reciting *Takbir*.

There is a difference of opinion regarding whether to start the two 'Eed Speeches and the *Istisqaa* Speech<sup>2</sup> with *Takbir* or praises of Allah ('*Hamd*). There is an opinion that the *Istisqaa* Speech should start by invoking Allah for forgiveness. Shaikh al-Islam ibn Taimiyyah said that [starting with *al-'Hamd*] is the correct opinion, because the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "Every important matter that does not start with '*Hamd* of Allah, is *Aj-dham*'<sup>3</sup>."

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=(2:95), from 'Ubaidillah ibn 'Utbah who said that it is a part of the *Sunnah* for the Imam to recite nine *Takbir* before the 'Eed Speeches and seven afterwards, while standing on the pulpit. However, 'It is a part of the *Sunnah*,' does not necessarily mean that the Prophet, peace be upon him, said or did it, as the scholars stated. The second narration was collected from al-'Hasan, stating that while standing on the pulpit and delivering the 'Eed speech, the Imam recites 14 *Takbirs*. None of these two narrations state that the Prophet, peace be upon him, did so. Therefore, mentioning them here does not contradict what ibn al-Qayyim said, that there is no authentic 'Hadiths that the Prophet started his 'Eed Speeches with *Takbir*!]

[<sup>1</sup>] [A weak 'Hadith collected by ibn Majah (1277); Shaikh Wahby said that al-Albani graded it as being weak in, Dha'eef Sunan ibn Majah (264)]

[<sup>2</sup>] [invoking Allah, the Exalted, the Most Honored, for rain]

[<sup>3</sup>] ['Ajdam', means, 'Infected with leprosy; Abu Dawood (4200) and ibn Majah (1884) collected this 'Hadith, which as Shaikh Wahby said, al-Albani graded as weak in his book, Dha'eef Sunan ibn Majah (415). Ibn Majah's narration mentioned the=

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) started all his speeches by 'Hamd (praises and thanks) of Allah<sup>1</sup>.

=word, 'Aqta' (maimed)', instead of, 'Ajdam', which also means, 'maimed'. ]

[<sup>1</sup>] [Shaikh Wahby said, "Abu Hurairah (رَضِيَ اللهُ عَنْهُ) narrated that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"كُلُّ خُطْبَةٍ لَيْسَ فِيهَا تَشَهُدٌ فَهِيَ كَالْيَدِ الْجَذْمَاءِ."

'Every Khutbah that does not contain Tashahhud is like the Jadmaa (lepers or maimed) hand.' Abu Dawood (4201) [Ahmad (7675) and at-Tirmidhi (1024)] collected this 'Hadith, which al-Albani graded as *Sahih*, in his book, Sahih Sunan Abu Dawood (4052). Al-Albani said in his book, Silsilat al-Ahadith as-Sahihah (1:276-277), 'The meaning of, 'Tashahhud', in this 'Hadith pertains to *Khutbat al-Hajah* that the Prophet of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to teach his companions. [This *Khutbah* starts with,] 'Innal-hamda lillah, na'hamduhu wa-nasta'inuhu wa-nastaghfiruh, wa-na'udhu billahi min shururi anfusina wa-min sayyiaati a'malina. Man-yah-dihi-llahu fala mudhilla lah, wa-man-yudhlil fala hadiya lah, wa-ash-hadu anla ilaha illallahu wa'hdahu la sharika lah, wa-ash-hadu anna muhammadan 'abduhu wa-rasuluh. (All thanks and praises are due to Allah, Whom we thank and seek for help and forgiveness. We seek refuge with Allah from the evil contained in our own selves and from the evil burden of our deeds. 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.)' The proof to my statement is found in Jabir's 'Hadith, which reads, 'The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to stand up and deliver a speech in which he would thank and praise Allah and glorify Him as He is worthy, saying next, 'Whomsoever Allah guides, =

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave a concession to those who attended the `Eed Prayer to remain and listen to the *Khutbah* or to depart. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also gave a concession not to attend the *Jumu'ah* Prayer, if `Eed falls on a Friday and they attended the `Eed Prayer<sup>1</sup>.

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=will never be misled and whomsoever He misguides, will never find someone to guide them. Verily, the best Speech is Allah's Book...' In another narration collected from Jabir, Jabir said, 'He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say in his *Khutbah*, after *Tashahhud*, 'The best Speech is Allah's Book...' Ahmad and several other scholars collected this `Hadith. In the later narration, Jabir indicated that before saying, 'The best Speech', comes the *Tashahhud*. Jabir did not mention this directly, but it is apparent since he said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) first thanked and praised Allah and glorified Him. In other `Hadiths about *Khutbat al-'Hajah*, the thanking, praising and glorification of Allah included the *Tashahhud*, and this is why I said that the *Tashahhud* mentioned in the `Hadith [above in this footnote, after the Arabic Text] is the *Tashahhud* mentioned in *Khutbat al-'Hajah*, because it agrees with the second narration collected from Jabir. I explained this topic in my book, *Khutbat al-'Hajah*, Pg. 32, for those who seek more details.'"]

[<sup>1</sup>] [Abu Dawood (907) narrated that,

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: "قَدْ  
اجْتَمَعَ فِي يَوْمِكُمْ هَذَا عِيدَانِ فَمَنْ شَاءَ أَجْزَأَهُ مِنَ الْجُمُعَةِ وَإِنَّا  
مُجْمَعُونَ."

Abu Hurairah reported that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "In this day of yours, two `Eeds have coincided. He who wishes, does not have to attend *Jumu'ah*, but we will establish the *Jumu'ah* Prayer." Shaikh Wahby said that al-Albani graded=

=this *Hadith* as authentic and included it in his book, Sahih Sunan Abu Dawood (948). Also, ibn Majah (1301) collected this *Hadith* from Abu Hurairah and `Abdullah ibn `Abbas.

Shaikh Sayyid Sabiq said, in his book, Fiqhu as-Sunnah, Pg. 407, that the *`Eed* Prayer is an established *Sunnah* that the Prophet, peace be upon him, regularly performed and ordered men and women to attend (as reported by al-Bukhari (921) and Muslim (1473)). Al-Albani said, in his book, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 344, "The Prophet's order mentioned here indicates *Wajib* (necessity). Since it is necessary to go [to *`Eed*], then it is apparent that praying *`Eed* is necessary, as well. The true statement is that [*`Eed* Prayer] is *Wajib* (necessary), not only an established *Sunnah*. Among the proofs to this ruling, is the fact that the *`Eed* Prayer takes the place of *Jumu'ah*, if they coincide (according to the *Hadith* above), as the author [Sayyid Sabiq] previously mentioned. What is not a *Wajib* does not take the place of another *Wajib*, as Siddiq `Hasan Khan stated in his book, ar-Raudhah an-Nadiyyah. For more details about this topic, refer to, ar-Raudhah an-Nadiyyah, and, As-sail al-Jarrar (1:315) [by ash-Shaukani]."

The opinion reported here is also the opinion of Imam Abu `Hanifah, ash-Shafii (in one narration from him) and Ahmad ibn `Hanbal (in one narration from him), as ibn Taimiyyah stated, agreeing with it. It is amazing that some people require those who attend the *`Eed* Prayer on a Friday, to pray *Dhuhr* if they did not attend *Jumu'ah*. However, if one follows this opinion, the concession not to attend *Jumu'ah* becomes empty, since one will still have to pray *Dhuhr*. In fact, it will be easier for people to attend *Jumu'ah*, which consists of two *Rak'ah*, than to pray the four *Rak'ah* for *Dhuhr*! Then, where is the benefit Muslims gain from the concession, under discussion? Further, we previously mentioned that Allah ordained the *Jumu'ah* Prayer on Friday, not *Dhuhr*! We also mentioned the various differences between *Jumu'ah* and *Dhuhr*, in the chapter on the virtues of Friday.=

When he went to the `Eed Prayer, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to depart his house using a path and come back using another<sup>1</sup>. It was said that the reason behind the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) doing this, was to greet with the *Salam* the people residing along both fairways, or so that the blessing of his passing by would reach both areas, or to fulfil the needs of those among them who had needs. It was also said that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did so to establish the symbols of Islam in the various roads and fairways. Another reason offered was that he did so to bring rage to the hypocrites, when they witnessed the might of Islam and its people, and to the establish Islam's symbols. It was also said that the reason he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did so, was that he wished that the various areas [he walked on] testified [that he was fulfilling Allah's Obedience]. Surely, he who walks

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=Finally, al-Bukhari (5145) narrated that `Uthman ibn `Affan, may Allah be pleased with him, told the people who attended the `Eed Prayer, which fell on a Friday, to wait to attend *Jumu'ah* or leave if they wish. Further, Abu Dawood (906) narrated that during the reign of `Abdullah ibn az-Zubair, `Eed al-Fitr fell on a Friday. `Abdullah offered only two *Rak'ah* early in the morning [for the `Eed Prayer] and did not pray anything, until `Asr.

I used to ask those who did not agree that attending `Eed Prayer is required whether those, who attend the `Eed Prayer on Friday and do not pray until `Asr, whether they prayed four or five compulsory prayers on that day! If they agree that they prayed five compulsory prayers, then they have uttered the truth, and thus, attending the `Eed Prayer is required and necessary. Otherwise, what would they say about the Prophet's statement, "Therefore, those who wish, do not have to attend *Jumu'ah*!"

[<sup>1</sup>] [Al-Bukhari (933) narrated this `Hadith, from Jabir ibn `Abdullah, may Allah be pleased with him]

to the *Masjid* and the *Musalla* will earn this virtue: one step raises him a grade and another erases a mistake, until one returns home<sup>1</sup>. It was also said, and this is the correct opinion, that all the reasons mentioned here are possible, as well as, other unknown wisdom that always accompanied his actions (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

It was reported (*Ruwiya*<sup>2</sup>) that the Prophet, peace be upon him, used to recite the following words, beginning after praying *Fajr* on *'Arafah Day*<sup>3</sup>, until the *'Asr* Prayer of the last of the *Days of Tashriq*<sup>4</sup>, "Allahu akbar, allahu akbar, la ilaha illa-llah, wa-llahu akbar allahu akbar, wa-lillahi l-'hamd. (Allah is the Great, Allah is the Great. There is no deity worthy of worship except Allah. Allah is the Great, Allah is the Great. To Allah belongs all the thanks and praises.)"<sup>5</sup>.

[1] [Al-Bukhari (457) and Muslim (1059) reported a *'Hadith* regarding the reward of going to the *Masjid* to pray]

[2] [which indicates weakness in the *'Hadith*]

[3] [*Yaumu 'Arafah* is the ninth day of the lunar month of *Dhul-'Hijjah*, month of the *'Hajj*]

[4] [*The Days of Tashriq* are the eleventh, twelfth and thirteenth of the lunar month of *Dhul-'Hijjah*; saying *Takbir* is legislated during *Tashriq* days on the month of the *'Hajj: Dhul-'Hijjah*]

[5] [Al-Albani said in his book, Tamamu al-Minnah fi at-Ta'liq 'ala Fiqhi as-Sunnah, Pg. 356, "Ibn Abi Shaibah collected this narration, containing the statement, 'Allahu akbar', twice, and in another narration, thrice. The first narration is the established one; refer to, Irwa' al-Ghalil (3:125-126)." Allah knows best, there is no authentic narrations stating that the Prophet, peace be upon him, said the *Takbirs* reported here. However, ibn Abi Shaibah (2:72) reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to go to *'Eed al-Fitr* and would say *Takbir*, until he reached the *Musalla*. When he ended the prayer, he ended the *Takbir*; refer=

to, Silsilat al-Ahadith as-Sahihah (170). Further, al-Albani said, in his book, Tamamu al-Minnah fi at-Ta'liqi `ala Fiqhi as-Sunnah, Pg. 356, regarding starting *Takbir* for *`Eed al-Adh`ha* from after the dawn of *`Arafah Day*, until the *`Asr* Prayer of the last of the *Days of Tashriq*, "This is established through authentic narrations collected from the practice of `Ali and `Abdullah ibn `Abbas. I included both narrations in, Irwa' al-Ghalil (3:125). Also, al-Hakim reported this practice from `Abdullah ibn Mas'ud." This is also the opinion of Shaikh al-Islam ibn Taimiyyah.

We should state here that, as ibn Hajar al-`Asqalani stated, it is an innovation in the religion to recite these *Takbirs* in one group, all saying it in the same time. Everyone should say *Takbir* by himself, no matter what people say to them. Among the most ridiculous statements that I have heard about why people should say the *Takbir* in congregation, is that we should do so to show unity to the *Kuffar* and to protect our individual *Takbirs* from being confused and lost in the crowd! However, unity can only be attained through following the *Sunnah*, not contradicting it. Further, we should know that Muslims will only be united around the *Quran* and the authentic *Sunnah*. Moreover, Allah can indeed distinguish between the various *Takbirs* of the people, even if every one is saying them by himself. No voice is ever lost to Allah, the Exalted; He knows all secrets and nothing in the heavens or earth ever escapes His Knowledge.

Here are several other *Sunnahs* of *`Eed* Prayers:

1 – *Takbir* should be recited audibly. Al-Bukhari reported, without a chain of narration, regarding saying *Takbir* during the *Days of Tashriq*, "Umar ibn al-Khattab, may Allah be pleased with him, used to recite *Takbir* in his tent at *Mina*, and the people in the *Masjid* would hear him and start reciting *Takbir*, as well. Also, the people in the bazaars would recite *Takbir*, until *Mina* was shaken with loud *Takbirs*. Also, during the days of *Tashriq*, `Abdullah ibn `Umar recited *Takbirs* at *Mina*, after compulsory prayers, while in his bed or tent and while sitting or

=walking. Maimunah (the Prophet's wife) also said *Takbir* during the *Adh`ha* festival day. Also, women used to recite *Takbir*, after Aban ibn `Uthman and `Umar ibn Abdul Aziz, during the *Days of Tashriq*, and along with the men congregating in the *Masjid*."

2 – If one missed attending the `Eed Prayer, one prays two *Rak`ah*; refer to, Sahih al-Bukhari, where al-Bukhari reported this ruling from `Ata, without a chain of narration (*Ta`liq bi-Sighati al-Jazm*). If a group of people missed the `Eed prayer for any valid reason, they could offer the prayer the next day, according to an authentic `Hadith collected by Ahmad (13463), an-Nasaii (1539) and ibn Majah (1643).

3 – During the `Eed day, one could say to his brethren, "Taqabbala-llahu minna wa-minkum. (May Allah accept [the acts of worship] from us and from you)." As-Suyuti reported a statement in this meaning from Jubair ibn Nufair, may Allah be pleased with him, who reported it of the practice of the Prophet's companions. Al-Albani said in, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 355, that al-Ma`hamili collected this statement in, Salatu al-`Eedain (2:129:2), using an authentic chain of narration.

4 – Once, Allah's Messenger, peace be upon him, said after finishing the `Eed Prayer,

"إِنَّا نَخْطُبُ فَمَنْ أَحَبَّ أَنْ يَجْلِسَ لِلْخُطْبَةِ فَلْيَجْلِسْ وَمَنْ أَحَبَّ أَنْ  
يَذْهَبَ فَلْيَذْهَبْ."

"I am going to deliver a speech (for `Eed); those who wish to remain to hear the *Khutbah* can do so, and those who wish to leave, can leave"[Abu Dawood (975), an-Nasaii (1553), ibn Majah (1280); al-`Hakim, adh-Dhahabi, ibn Khuzaimah and al-Albani graded this `Hadith as *Sahih*; refer to, Tamamu=

=al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 350, Sahih Sunan Abu Dawood (1048), and, Irwaah al-Ghalil (629).

Finally, here are several *Hadiths* pertaining to the Prophet's guidance during the *`Eed* Prayers, taken from al-Albani's book, Salatu al-`Eedain fil-Musalla Hiya as-Sunnah, Pg. 15-20.

Ibn Majah (1294) narrated that `Abdullah ibn `Umar, may Allah be pleased with them, said, "The Prophet, peace be upon him, used to go to the *Musalla* during the *`Eed* Day and the *`Anazah* (a short lance) would be carried before him. When he arrived at the *Musalla*, the *`Anazah* was placed (in the ground) in front of him and he would pray facing it. During that time, the *Musalla* was an open area with nothing that qualifies to be a *Sutrah*." Al-Albani graded this *Hadith* as *Sahih*. Al-Bukhari and Muslim reported similar narrations.

Further, al-Baraa ibn `Azib, may Allah be pleased with him, said, "The Prophet, peace be upon him, went towards *al-Baqi`* (at *Madinah*) on the day of *`Eed-ul-Ad`ha* and offered a two-*Rak'ah* prayer (of *`Eed-ul-Ad`ha*). He then faced us and said, '*On this day of ours, our first act of worship is the offering of prayer and then we will return and slaughter the sacrifice. Whoever does this concords with our Sunnah; and whoever slaughtered his sacrifice before that (before the prayer) then that was a thing which he prepared earlier for his family, but would not be considered as a Nusuk (sacrifice)*'" [Al-Bukhari (923)].

Al-Bukhari (338) and Muslim (1475) narrated that Um Atiyyah, may Allah be pleased with her, said, "We were ordered to bring out our menstruating women and veiled women in the religious gatherings and invocation of Muslims [to Allah] on the two *`Eed* festivals. The menstruating women were to keep away from the *Musalla`*"; the menstruating women did not attend the Prayer of *`Eed*, but attended the *Khutbah* and invocation of Allah.)]

## The Prophet's Guidance Regarding *Salatu al-Kusuf* (Eclipse Prayer)

Once, when the sun went through an eclipse, the Prophet, peace be upon him, went to the *Masjid* in haste, feeling weary and pulling his robe behind him. The eclipse occurred in the early part of the day, after the sun had risen two or three spears [above the horizon]. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) led the prayer and offered two *Rak`ah*. In the first *Rak`ah*, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited the Opener of the Book (*al-Fati`hah*) and then a long *Surah*, reciting them audibly. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then bowed and prolonged his bowing considerably. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then raised his head from *Ruku`* and prolonged his stand, but it was less than the (duration) of the first stand. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) raised his head [from the first *Ruku`*], he said,

"سَمِعَ اللهُ لِمَنْ حَمِدَهُ رَبَّنَا لَكَ الْحَمْدُ."

"*Sami`a allahu liman `hamidah, rabbana laka-l-`Hamd.* (Allah hears those who praise and glorify Him. O, our Lord, all the praise is due to You)". He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then recited *Quran*, then bowed and prolonged his bowing, but it was less than the duration of his first bowing. Next, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) raised his head from [the second] bowing [saying,

"سَمِعَ اللهُ لِمَنْ حَمِدَهُ رَبَّنَا لَكَ الْحَمْدُ."

“*Sami`a allahu liman `hamidah, rabbana laka-l-`Hamd.* (Allah hears those who praise and glorify Him. O, our Lord, all the praise is due to You)”. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then prostrated [twice] for a long time and then did in the second *Rak'ah* what he did in the first *Rak'ah*. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed two *Ruku`* and two *Sujud* in every *Rak'ah*. Therefore, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed four *Ruku`* and four *Sujud* in the two *Rak'ahs* for *Kusuf*. In this prayer, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw Paradise and Hellfire, and wanted to take a cluster of fruits from Paradise to show it to the congregation. He also saw the Fire while its people were being punished, such as, a woman who was being scratched by a cat. She had tied the cat, until the cat died from hunger and thirst. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw `Amr ibn Malik pulling his internal organs behind him in the Fire; he was the first to change the religion of Prophet Ibrahim (Abraham), peace be upon him, [in *Arabia*, by introducing idol-worshipping]. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also saw a man who used to steal from the pilgrims being punished. [When the sun became bright,] he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) finished the prayer and addressed the people, delivering an emotional speech, saying,

"إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْعُوا اللَّهَ وَكَبِّرُوا وَصَلُّوا وَتَصَدَّقُوا" ثُمَّ قَالَ: "يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ مَا مِنْ أَحَدٍ أُغْيِرُ مِنَ اللَّهِ أَنْ يَزِنِي عَبْدُهُ أَوْ تَزِنِي أُمَّتُهُ يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا."

*“The sun and the moon are two signs of Allah; they are not eclipsed on account of anyone’s death or on account of anyone’s birth. So when you see them, glorify Allah and supplicate to Him, observe prayer and give alms. O, Ummah of Muhammad, none is more indignant than Allah when His servant or maid commits fornication. O, People of Muhammad, by Allah, if you knew what I know, you would weep much and laugh little.”*<sup>1</sup> He (مَنْ لِي اللهُ عَلَيْهِ وَسَلَّمَ) also said,

لَقَدْ رَأَيْتُ فِي مَقَامِي هَذَا كُلَّ شَيْءٍ وَعِدَّتُهُ حَتَّى لَقَدْ رَأَيْتُ  
أُرِيدُ أَنْ أَخْذَ قِطْفًا مِنَ الْجَنَّةِ حِينَ رَأَيْتُمُونِي جَعَلْتُ أَتَقَدَّمُ  
وَلَقَدْ رَأَيْتُ جَهَنَّمَ يَحْطِمُ بَعْضُهَا بَعْضًا حِينَ رَأَيْتُمُونِي  
تَأَخَّرْتُ.

*“Everything you have been promised (in the Hereafter), I have seen in this prayer of mine. I was going to pick a cluster of fruit from Paradise; this is when you saw me move forward. Hell was brought to me; its parts were consuming the other parts; and this is when you saw me moving back”*<sup>2</sup>. In another narration, he (مَنْ لِي اللهُ عَلَيْهِ وَسَلَّمَ) said,

“وَرَأَيْتُ النَّارَ فَلَمْ أَرَ كَالْيَوْمِ مَنْظَرًا قَطُّ وَرَأَيْتُ أَكْثَرَ أَهْلِهَا  
النِّسَاءَ” قَالُوا: لِمَ يَا رَسُولَ اللَّهِ قَالَ: “بِكُفْرِهِنَّ” قِيلَ:

<sup>[1]</sup> [Al-Bukhari (986) and Muslim (1499), from `Aishah, may Allah be pleased with her]

<sup>[2]</sup> [Al-Bukhari (1136) and Muslim (1500), from `Aishah, may Allah be pleased with her]

يَكْفُرْنَ بِاللَّهِ قَالَ: "يَكْفُرْنَ الْعَشِيرَ وَيَكْفُرْنَ الْإِحْسَانَ لَوْ  
أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ: مَا  
رَأَيْتُ مِنْكَ خَيْرًا قَطُّ."

*"I saw Hell also. No such (abominable) sight have I ever seen as that which I saw today; and I observed that most of its inhabitants were women."* They said, "O, Messenger of Allah, on what account is it so?" He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "For their ingratitude (or disbelief -bi-kufrihinna-)." It was said, "Do they disbelieve in Allah?" He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "(Not for their disbelief in Allah, but) for their ingratitude to their husbands and ingratitude to kindness. If you were to treat one of them kindly forever, but later saw anything (displeasing) in you, she would say, 'I have never seen any good in you'." He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also said,

"وَلَقَدْ أُوحِيَ إِلَيَّ أَنكُمْ تُفْتَنُونَ فِي الْقُبُورِ مِثْلَ أَوْ قَرِيْبًا مِنْ فِتْنَةِ  
الدَّجَالِ يُؤْتَى أَحَدُكُمْ فَيَقَالُ لَهُ: مَا عَلِمَكَ بِهَذَا الرَّجُلِ فَأَمَّا  
الْمُؤْمِنُ أَوْ الْمُؤْمِنَةُ فَيَقُولُ: مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى فَأَجَبْنَا وَآمَنَّا وَاتَّبَعْنَا فَيَقَالُ لَهُ:  
نَمْ صَالِحًا فَقَدْ عَلِمْنَا إِنْ كُنْتَ لَمُؤْمِنًا وَأَمَّا الْمُنَافِقُ أَوْ الْمُنَافِقَةُ  
فَيَقُولُ: لَا أَذْرِي سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ."

[1] [Al-Bukhari (993) and Muslim (1512), from `Abdullah ibn `Abbas, may Allah be pleased with him]

*“It was also revealed to me that you will be tried in the graves like –or similar to- the turmoil of the Dajjal (False Messiah). Each one of you will be brought and it will be said, ‘What is your knowledge about this man?’ If the person is a believer –or is among those who are certain- he will say, ‘He is Muhammad and he is the Messenger of Allah. He brought us the clear signs and right guidance. So we responded, believed in him and obeyed him.’ It will be said to him, ‘You should go to sleep. We already knew that you are a believer in him.’ So far as the hypocrite -or skeptic- is concerned, he will say, ‘I do not know. I only uttered whatever I heard people say.’<sup>1,2</sup>*

This is the authentic narration concerning the description of the Prophet’s *Kusuf* (Eclipse) Prayer and its *Khutbah*. It was reported that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed it in several different ways, such as offering three *Ruku*<sup>3</sup> or four *Ruku*<sup>4</sup> in every *Rak’ah*. Among the reported descriptions for the Eclipse Prayer is the narration that he

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[1] [Al-Bukhari (994) and Muslim (1509), from ‘Aishah, may Allah be pleased with her; the hesitation as to which word the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said came from Fatimah, one of the narrators of this ‘*Hadith*]

[2] [Ibn al-Qayyim mentioned a ‘*Hadith* next that, according to Shaikh Wahby and Shaikh ‘Irfan, contains in its chain of narration Tha‘labah ibn ‘Abbad al-‘Abdi, who was weak in ‘*Hadith*. This is why I did not translate this ‘*Hadith*, especially since parts of it were mentioned in authentic ‘*Hadiths* that we will report later on, Allah willing.]

[3] [Muslim (1499)]

[4] [Muslim (1513)]

(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered it as a regular prayer, with one *Ruku`* in every *Rak'ah*<sup>1</sup>.

[<sup>1</sup>] [Ahmad (19696), Abu Dawood (1001) and an-Nasaii (1469) narrated a *Hadith* from Abu Qilabah, from Qabisah ibn Mukhariq al-Hilali, and an-Nasaii (1468), from Abu Qilabah from an-Nu`man ibn Bashir, reporting the Prophet's order to pray the Eclipse Prayer just as one prayed the last compulsory prayer. Also, an-Nasaii (1470), from Abu Qilabah, from Qabisah, and Abu Dawood (1008), from Abu Qilabah, from an-Nu`man ibn Bashir reported the Prophet's practice of praying a two-*Rak'ah* eclipse prayer with one *Ruku`* in each *Rak'ah*. However, these two *Hadiths* are not authentic. Al-Albani said, in his book, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 262-263, "The *Hadiths* mentioning this description are not authentic, because of the contradictions they contain and the existence of contradicting authentic narrations describing the Prophet's *Kusuf* Prayer." Al-Albani went on to describe the contradictions in the text and chain of narration for these two *Hadiths*. The defect came from Abu Qilabah; these two *Hadiths* appear to be one *Hadith* in which Abu Qilabah made mistakes, sometimes reporting it from Qabisah, and sometimes from an-Nu`man, and sometimes from other companions. He also contradicted himself in the various texts he reported for these two *Hadiths*; refer to, Irwa' al-Ghalil (3:131), for more details. Al-Albani then stated that these defects do not qualify these two narrations to contradict the established *Hadiths* describing the Prophet's Eclipse Prayer.

Al-Albani also said that it appears, according to the authentic narration, that the Prophet, peace be upon him, offered the *Kusuf* Prayer only once, reciting the *Quran* audibly, as al-Bukhari reported. Therefore, al-Albani discounted the claimed concession that one could recite *Quran* during *Kusuf* Prayer either audibly or inaudibly, which Shaikh Sayyid Sabiq stated in, Fiqhu as-Sunnah, Pg. 279, Vol. 1.]

However, the major scholars, such as Imams Ahmad, al-Bukhari and ash-Shafii stated that these narrations are not authentic, but a mistake<sup>1</sup>. Ash-Shafii was asked about the narration that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered three *Ruku`* in each *Rak'ah* [during the *Kusuf* Prayer], and ash-Shafii asked the questioner if he agreed with that narration. The questioner answered in the negative, but then asked ash-Shafii, "Why do you not agree with it, since it contains more bowing than the narration you reported", referring to a *Hadith* stating that there are two *Ruku`* in every *Rak'ah* [in the Eclipse Prayer]. Ash-Shafii said, "For two reasons. First the *Hadith* you quote<sup>2</sup> is *Munqati`*<sup>3</sup> and we do not accept this type of narration on their own merit. The second reason, the narration, under discussion, contains a mistake." Al-Baihaqi commented, "By referring to the *Munqati`* narration, ash-Shafii meant the statement of `Ubaid ibn Umair, 'One who I trust has narrated...' `Ata [who reported the *Hadith* from `Ubaid] said, 'I think he meant `Aishah.' In this narration, it is reported that the Prophet, peace be upon him, offered three *Ruku`* and four *Sujud* in every *Rak'ah*<sup>4</sup>.

Qatadah said that, `Ata said that, `Ubaid ibn Umair said that `Aishah said that the Eclipse Prayer contained six

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[1] [They stated that the correct narration regarding *Salatu al-Kusuf* is that it contains two *Ruku`* in every *Rak'ah*]

[2] [describing the Eclipse Prayer as containing three *Ruku`* in every *Rak'ah*]

[3] [*Ubaid ibn Umair*, the narrator of the *Hadith*, did not directly and clearly relate the *Hadith* to `Aishah, especially since the authentic narrations collected from her indicate that the Prophet, peace be upon him, offered two *Ruku`* in every *Rak'ah* of the *Kusuf* Prayer]

[4] [Muslim (1504)]

*Ruku`* (and four *Sujuds* within the two-*Rak`ah*)<sup>1</sup>. Therefore, [and as the first example proves,] `Ata attributed this *Hadith* to `Aishah through guessing, not from being certain that she really reported this description [to `Ubaid]. How can this narration be true, when the authentic narrations `Urwah<sup>2</sup> and `Amrah<sup>3</sup> reported from `Aishah contradict it? These are two narrators who were closer students of `Aishah than `Ubaid ibn Umair. Therefore, their narration, especially since they are two, should be accepted rather than `Ubaid's. As for the mistake that ash-Shafii referred to [regarding offering three *Ruku`* in every *Rak'ah* in the Eclipse Prayer,] I think he was referring to the *Hadith* that `Ata reported from Jabir, "The sun eclipsed during the time of the Messenger of Allah, peace be upon him, the day when his son, Ibrahim, died. The people said, 'This eclipse occurred because Ibrahim died.' The Prophet, peace be upon him, lead the people in prayer, offering six *Ruku`* and four *Sujud*<sup>4</sup>." Al-Baihaqi went on to say, "If one closely analyzed this latter narration and compared it to the narration reported from Abu az-Zubair [from Jabir], one will find that they are the same, describing the Prophet's eclipse Prayer, which coincided with the death of his son, Ibrahim<sup>5</sup>."

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<sup>[1]</sup> [Muslim (1505)]

<sup>[2]</sup> [Muslim (1501), from `Urwah from `Aishah, may Allah be pleased with her]

<sup>[3]</sup> [Muslim (1506) from `Amrah, from `Aishah, may Allah be pleased with her]

<sup>[4]</sup> [Muslim (1508)]

<sup>[5]</sup> [but some of the narrators erred, by reporting a different account of how many *Ruku`* the Prophet peace be upon him offered in each *Rak`ah*]

Al-Baihaqi said, "There is a contradiction between the narration collected from Abdul Malik ibn Abi Sulaiman, from `Ata, from Jabir<sup>1</sup>, and the narration of Hisham ad-Dastawaii, from Abu az-Zubair, from Jabir<sup>2</sup>. These narrations reported a conflict between the number of *Ruku`* offered in each *Rak'ah*. We found that Hashim's narration is more worthy of being the correct narration, stating that there were only two *Ruku`* in every *Rak'ah*. Hashim, who narrated this *Hadith* from Abu az-Zubair, was better at recollecting narrations than Abdul Malik, especially since Hashim's narration conforms with the narrations collected from `Amrah and `Urwah, from `Aishah, may Allah be pleased with her. Also, Hashim's narration conforms with the narration collected from Kathir ibn `Abbas<sup>3</sup> and `Ata ibn Yasar from `Abdullah ibn `Abbas, and the narration collected from Abu Salamah from `Abdullah ibn `Amr, as well as, the narration collected from Ya`hya ibn Sulaim and others.

Further, Abdul Malik was contradicted regarding his narration from `Ata, because ibn Juraij and Qatadah reported that `Ata said that `Ubaid ibn Umair [not Jabir] said that [the Eclipse Prayer] consisted of *six Ruku`* and four *Sujud*<sup>4</sup>. Therefore, the narration that Hisham collected from Abu az-Zubair from Jabir, which was not contradicted and conforms with the description reported from several narrators, is more worthy of authenticity than the two narrations collected from `Ata, one of which was based on

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[<sup>1</sup>] [Muslim (1508)]

[<sup>2</sup>] [Muslim (1507)]

[<sup>3</sup>] [Muslim (1503)]

[<sup>4</sup>] [Muslim (1505)]

guessing<sup>1</sup> and the other was collected from Abdul Malik ibn Abi Sulaiman, who has made mistakes in several other narrations.”

Al-Baihaqi went on to say, “A *‘Hadith* that Habib ibn Abi Thabit collected from Tawos, from ‘Abdullah ibn ‘Abbas, reported that the Prophet, peace be upon him, once performed the Eclipse Prayer, recited *Quran*, then bowed in *Ruku`*, then recited *Quran*, then bowed in *Ruku`*, then recited *Quran*, then bowed in *Ruku`*, then recited *Quran*, then bowed in *Ruku`*. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then made *Sujud*. [In this narration,] the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was reported to have done the same in the second *Rak'ah*. Muslim (1514) collected this *‘Hadith* in his *Sahih*; but only Habib ibn Abu Thabit reported this narration. Habib was reliable in *‘Hadith*, but also was a *Mudallis*<sup>2</sup>; he did not state that he heard this *‘Hadith* from Tawos. Hence, it is possible that he heard it from someone who is not reliable in *‘Hadith*. Further, Sulaiman al-Makki al-A`hwal contradicted Habib on two accounts. He narrated the *‘Hadith* from Tawos, who reported that ‘Abdullah ibn ‘Abbas offered [the Eclipse Prayer by performing] three *Ruku`* in every *Rak'ah*. Even Sulaiman’s narration was contradicted regarding the number of *Ruku`* [in each *Rak'ah*], since several other narrators reported that ‘Abdullah ibn ‘Abbas prayed two *Ruku`* in every *Rak'ah*; ‘Ata ibn Yasar also reported it

[1] [that ‘Ubaid ibn Umair heard it from ‘Aishah, may Allah be pleased with her]

[2] [For the narration collected from a *Mudallis* to be accepted, the *Mudallis* must state that he heard the *‘Hadith* from the next person in the chain of narration. Further, the *Mudallis* must be reliable himself and have a good character and a good memory, reporting a *‘Hadith* that is free from apparent and hidden defects and using an authentic chain of narration.]

from `Abdullah ibn `Abbas that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did the same.”

Al-Baihaqi said, next, “Muhammad ibn Isma`eel al-Bukhari ignored these three different narrations<sup>1</sup> and did not include any of them in his Sahih, because these narrations contradict other more established narrations, reported by more narrators who were more reliable. Abu `Esa at-Tirmidhi reported that al-Bukhari said, ‘The most authentic narration regarding *Salatu al-Kusuf*, is the one reporting four *Ruku`* and four *Sujud* in all.’”

Al-Baihaqi said, “It was reported that `Hudhaifah reported the Prophet praying four *Ruku`* in every *Rak'ah*<sup>2</sup>; the chain of narration to this report is weak. It was also reported that Ubai ibn Ka`b reported the Prophet praying five *Ruku`* in every *Rak'ah*<sup>3</sup>. However, the Two Collectors of the Sahih [al-Bukhari and Muslim] did not rely on such chains of narration as in this last narration.”

Al-Baihaqi also said, “Some scholars of *Ahlu al-`Hadith*<sup>4</sup> affirmed all different narrations reporting the number of *Ruku`* [during the Eclipse Prayer], saying that the Prophet, peace be upon him, offered the Eclipse Prayer

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[<sup>1</sup>] [that report the Prophet’s praying more than two *Ruku`* in every *Rak'ah* in the *Kusuf* Prayer]

[<sup>2</sup>] [Shaikh Wahby said, “This *‘Hadith* was collected by al-Baihaqi, in his book, As-Sunan al-Kubra (3:359)”]

[<sup>3</sup>] [Shaikh Wahby said, “Abu Dawood (998) [and also Ahmad (20277)] collected this *‘Hadith*, which al-Albani graded as weak in, Dha'eef Sunan Abu Dawood (251)]

[<sup>4</sup>] [*‘Ahlu al-`Hadith’*, are those who follow the *Quran* and the *Sunnah*, the way the companions understood and implemented them. They are the saved and apparent group that the Prophet, peace be upon them, promised will be apparent and on the truth, until the last generation of them fights the False Messiah.]

several times. Therefore, according to this group of scholars, all of these numbers of *Ruku`* are legislated. Among those who agreed with this opinion were Is`haq ibn Rahawaih, Muhammad ibn Is`haq ibn Khuzaimah, Abu Bakr ibn Is`haq adh-Dhab`ii, Abu Sulaiman al-Khattabi, as well as, ibn al-Mundhir. However, the stance that al-Bukhari and ash-Shafii took was better, by comparing the various narrations to each other to find the established narration among them. Indeed, all these narrations describe the Prophet, peace be upon him, offering the [Eclipse] Prayer when his son died.”

I –ibn al-Qayyim- add, by saying that it is reported that Imam Ahmad only accepted the *Hadith* reported from `Aishah, that there were two *Ruku`* and two *Sujud* [in every *Rak'ah* during the *Kusuf* Prayer]. Al-Marwazi said that Imam Ahmad said, “I believe that the *Kusuf* Prayer consists of four *Ruku`* and four *Sujud*. Every *Rak'ah* consists of two *Ruku`* and two *Sujud*. I agree with the *Hadith* collected from `Aishah; most of the narrations agree with the narration reported from her.” This is also the stance taken by the `Hanbali scholars of old, as well as, the stance taken by my Shaikh Abu al-`Abbas ibn Taimiyyah. Ibn Taimiyyah stated that all the *Hadiths* that contradict `Aishah’s narration are weak, stating that they were reported in error. He said that the Prophet, peace be upon him, offered the *Kusuf* Prayer only once, when his son Ibrahim died<sup>1</sup>. Allah has the best knowledge.

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[<sup>1</sup>] [Indeed, ibn al-Qayyim’s statement here is true, and indicates the deep knowledge of this Imam and scholar. Al-Albani said, in his book, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 263, “It is a fact that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed the *Kusuf* Prayer only once. The authentic narration=

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered that while praying the Eclipse Prayer, one remember Allah, invoke Him, seek His forgiveness, give charity and free slaves<sup>1</sup>; Allah has the best knowledge<sup>2</sup>.

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=states that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited *Quran* audibly during the *Kusuf* Prayer, as al-Bukhari reported.”]

[<sup>1</sup>] [Al-Bukhari (986) and Muslim (1499) from `Aishah, may Allah be pleased with her]

[<sup>2</sup>] [Shaikh Sayyid Sabiq said, in his book, *Fiqhu as-Sunnah*, Pg. 278, “The scholars agree that performing *Salatu al-Kusuf* is an established, recommended *Sunnah* for both men and women, and that it should be performed in congregation. However, it is not a condition to pray it in congregation.” In his commentary on, *Fiqhu as-Sunnah*, al-Albani said in, *Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah*, Pg. 261-262, “There are two matters to discuss here. First, the claim that there is a consensus [that *Salatu al-Kusuf* is an established *Sunnah*] is untrue. Abu `Awanah wrote in his, *Sahih* (2:398), “Chapter: Asserting the Necessity of Performing *Salatu al-Kusuf*.” He then mentioned several authentic *Hadiths* that include the Prophet’s order, ‘...so when you see it (eclipse), pray.’ Further, this is apparently the opinion of ibn Khuzaimah, who wrote in, *Sahih ibn Khuzaimah* (2:308), “Chapter: The Order to Pray When Witnessing Solar and Lunar Eclipses.” He also reported some of the *Hadiths* that order performing the Eclipse Prayer. It is a known fact pertaining to ibn Khuzaimah’s style in his, *Sahih*, that whenever he considered the Prophet’s order not to be of the necessary type, he would state so in the names of the respective chapter. Therefore, there is a difference of opinion regarding this topic. This is why al-`Hafidh [ibn `Hajar al-`Asqalani] said, in his book, *Fat`h al-Bari, Shar`h Sahih al-Bukhari* (2:527), ‘The majority of scholars stated that it is a *Sunnah Muakkadah* (established, recommended voluntary act). However, Abu `Awanah stated in his, *Sahih*, that it is *Wajib* (necessary). I did not see any other scholar say the=

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=same, except for a report that Malik equated it with *Jumu'ah* Prayer. Further, az-Zain ibn al-Munir reported that Abu `Hanifah said that it is *Wajib*. Some `Hanafi scholars also reported the opinion that it is *Wajib* .”

Al-Albani went on to say, “Saying that it is only *Sunnah* would render the many orders reported from the Prophet, peace be upon him, to establish this prayer useless, without any evidence that reduces this order from being necessary [to becoming only a *Sunnah*]. Ash-Shaukani agreed with this stance, in his book, As-sail al-Jarrar (1:323); Siddiq `Hasan Khan agreed with ash-Shaukani, in his book, ar-Raudhah an-Nadiyyah. Inshaallah, this is the correct opinion.”

Shaikh Wahby said that al-Albani said, in his book, Irwa' al-Ghalil (3:132), “In summary, regarding *Salatu al-Kusuf*, we state that the authentic, established narrations reporting the Prophet’s practice assert that there are two bowing (*Ruku`*) in every one of the two *Rak`ah* (of the Eclipse Prayer). These narrations were collected from several companions in the most authentic books, using the most authentic chains of narration. What contradicts this number is either weak or *Shaadh*, not worthy of being a proof.”

The, ‘Shaadh’, is a ‘*Hadith*’ in which a reliable narrator contradicts the narration of a more reliable narrator or narrators reporting the same ‘*Hadith*.]’

## The Prophet's Guidance Regarding *al-Istisqaa* (Invoking Allah for Rain)

It is established that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed several types of *Istisqaa*. First, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) invoked Allah, the Exalted, for rain during Friday, while delivering the *Jumu'ah* speech and standing on the pulpit. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"اللَّهُمَّ اغْنِنَا اللَّهُمَّ اغْنِنَا اللَّهُمَّ اغْنِنَا."

"*Allahumma aghithna, allahumma aghithna, allahumma aghithna.* (O, Allah, send rain on us [three times].)<sup>1</sup>" Second, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) appointed a certain day during which the people gathered at the *Musalla*. After sunrise of the appointed day, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went [to the *Musalla*] showing signs of modesty and humbleness, wearing casual clothes and walking slowly<sup>2</sup>. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) reached the *Musalla*, he ascended the pulpit<sup>3</sup>, if the narration about it is authentic; the heart does not feel

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[<sup>1</sup>] [Al-Bukhari (958) and Muslim (1493) from Anas ibn Malik, may Allah be pleased with him]

[<sup>2</sup>] [Ahmad (1935), Abu Dawood (984), at-Tirmidhi (512), an-Nasaii (1504) and ibn Majah (1256) collected similar words from `Abdullah ibn `Abbas, may Allah be pleased with him; Shaikh Wahby said that al-Albani graded this `Hadith as `Hasan in, Sahih Sunan Abu Dawood (1032)]

[<sup>3</sup>] [according to the narration collected by Abu Dawood (984), at-Tirmidhi (558, according to Shaikh `Irfan), an-Nasaii (1491), ibn Majah (1266, according to Shaikh `Irfan), and so forth]

content that it is authentic. He (مَنْ لَى اللّٰهُ عَلَيْهِ وَسَلَّمَ) praised and glorified Allah and declared His Greatness. Among the supplication and the words he delivered in his speech on that day were the following,

"(الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَلِكِ يَوْمِ الدِّينِ) لَا إِلَهَ إِلَّا اللَّهُ يَفْعَلُ مَا يُرِيدُ اللَّهُمَّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ أَنْزِلْ عَلَيْنَا الْغَيْثَ وَاجْعَلْ مَا أَنْزَلْتَ لَنَا قُوَّةً وَبَلَاغًا إِلَى حِينٍ."

*"Al-'hamdu lillahi rabbi al-'alamin, ar-ra'hman ar-ra'heem, maliki yaumi ad-din. La ilaha illa-llahu, yaf'alu ma yurid. Allahumma anta-llahu la ilaha illa anta, al-ghaniyyu, wa-na'hnu al-fuqaraa. Anzil 'alaina al-ghaith wa-j'al ma anzalta lana quwwatan wa-balaghan ila 'heen. (All the thanks and praises be to Allah, Lord of all that exists. The Most Merciful, Most Compassionate. Owner and King of the day of Recompense. None has the right to be worshipped, except Allah, Who does what He wills. O, Allah! You are Allah, none has the right to be worshipped, except You, the All-Rich and we are the meek. Send down rain on us and make what you send down a source of strength and sufficiency for us for some time to come.)<sup>1</sup>"*

[<sup>1</sup>] [An authentic *'Hadith* collected by Imam Abu Dawood (992), from `Aishah, may Allah be pleased with her. Al-'Hakim graded this *'Hadith* as authentic, following the guidelines and conditions set in the, Two Sahihs; adh-Dhahabi agreed; refer to, Fiqhu as-Sunnah, Pg., 281, sixth footnote. Al-Albani did not criticize=

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then raised his hands and humbly invoked Allah, the Exalted, and supplicated to Him. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) exaggerated in raising his hands, until the whiteness of his under arm became visible. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) turned his back to the congregation, faced the *Qiblah* and placed the right arm of his garment on the left and the left arm on the right, turning the garment inside out and outside in. At that time, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was wearing a black *Khameesah* (a square marked garment or robe). He invoked Allah, the Exalted, facing the *Qiblah*, and the people imitated him. He next left the pulpit and led them in praying two *Rak'ah* similar to the two *Rak'ah* of 'Eed Prayer; neither *Adhan* nor *Iqamah* nor any other statement were called. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) audibly recited *Quran*. After reciting *al-Fati'hah*, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited *Surat al-A'la*<sup>1</sup> in the first *Rak'ah* and *Surat al-Ghashiyah*<sup>2</sup> in the second *Rak'ah*.

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=the chain of narration for this 'Hadith in, Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah. The rest of the 'Hadith reads, "Allah created a cloud that soon brought thunder and lightening; it rained by Allah's permission. The Prophet, peace be upon him, did not reach his *Masjid*, but after floods started to form. When he, peace be upon him, saw how fast the people took shelter [from the rain], he smiled and said,

"أَشْهَدُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَا عَبْدُ اللَّهِ وَرَسُولُهُ."

'I bear witness that Allah is Able to do all things and that I am His slave and Messenger.'" Abu Dawood then stated that this 'Hadith has a good (or acceptable) chain of narration.]

[<sup>1</sup>] [*Surah* 87]

[<sup>2</sup>] [*Surah* 88] Al-Albani said, in his book, Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah, Pg. 264, "Reciting *Quran*=

Third, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) invoked Allah for rain while on the pulpit of *Madinah*, on a day other than Friday. It was not reported that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also offered prayer during this type of *Istisqaa*<sup>1</sup>.

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=audibly [during *Salatu al-Istisqaa*], was reported through an authentic chain of narration in a *Hadith* collected by `Abdullah ibn Zaid; it is found in, *Irwaa al-Ghalil* (3:133). As for reciting the two chapters specifically mentioned here, they were not reported through authentic narrations. The chain of narration that reports this contains Muhammad ibn Abdul Aziz ibn `Umar az-Zuhri, a very weak narrator of *Hadith*. Refer to, *Talkhees al-Mustadrak*, by adh-Dhahabi, *Nasb ar-Rayah*, by az-Zaila'ii, *Irwaa al-Ghalil* (3:134), and, *Silsilat al-Ahadith adh-Dha'eefah wa-l-Maudhu'ah* (5631). Therefore, the correct stance is that one reads whatever [chapter of the *Quran*] one is able to recite. One does not have to recite certain chapters.”]

[<sup>1</sup>] [Ibn Majah (1260) from `Abdullah ibn `Abbas and Ahmad (17368) and ibn Majah (1259), from Ka'b ibn Murrah, may Allah be pleased with them. The invocation of Allah the Prophet, peace be upon him, supplicated to Allah with in this narration, is similar to the words contained in the next narration. Al-Albani said, in his book, *Tamamu al-Minnah fi at-Ta'liqi `ala Fiqhi as-Sunnah*, Pg. 265-266, that ibn Majah's narration (1260) contained Habib ibn Abi Thabit, a known *Mudallis*. Al-Albani stated that the narrations collected from this type of narrator should not be accepted, if he used ‘*An`amah\**’. Al-Albani went on to say that those who graded this narration authentic did not pay attention to the defect mentioned here.

\* *An`amah* occurs when the narrator who is a *Mudallis* does not state that he heard the *Hadith* from his teacher, saying instead, ‘An’, meaning, ‘from’. In this case, even if the *Mudallis* is reliable in *Hadith* narrations, the *Hadith* should not be accepted, unless supported by other authentic narrations.]

Fourth, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made *Istisqaa* while sitting inside the *Masjid*. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) raised his hands and invoked Allah, the Exalted, the Most Honored. Among the invocation to Allah he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited that day was,

اللَّهُمَّ اسْقِنَا غَيْثًا مَرِيئًا مَرِيئًا طَبَقًا عَاجِلًا غَيْرَ رَائِثٍ نَافِعًا غَيْرَ ضَارٍّ.

“*Allahumma isqina ghaitan mari-an, mari-`an, tabaqan, `ajilan ghaira ra-ith, nafi`an ghaira dharr.* (O, Allah! Supply us with relieving, fertile, widespread rain that falls sooner rather than later, that is beneficial rather than harmful.)<sup>1</sup>”

Fifth, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) invoked Allah for rain near *az-Zauraa*, an area that had oil stones and was located outside *Madinah's Masjid*, now called, ‘Bab as-Salam’, to the right side of those exiting the *Masjid*<sup>2</sup>.

Sixth, the Prophet, peace be upon him, invoked Allah for rain during one of his battles, when the pagans reached the water source before the Prophet’s army. The Muslims complained to the Prophet, peace be upon him, of thirst. Some of the hypocrites said, “Had he been a prophet, he would have invoked Allah for rain, just as [Prophet] Moses invoked Allah for rain for his people.”

[<sup>1</sup>] [Abu Dawood (988) from Jabir ibn `Abdullah, may Allah be pleased with him; Shaikh Wahby said that al-Albani graded this `Hadith as *Sahih*, in his book, *Sahih Sunan Abu Dawood* (1036)]

[<sup>2</sup>] [Shaikh Wahby said that Abu Dawood collected a `Hadith in this meaning and said to refer to, *Sahih Sunan Abu Dawood* (1035). Shaikh `Irfan said that Ahmad, at-Tirmidhi, an-Nasai and al-`Hakim also collected this `Hadith]

When the Prophet, peace be upon him, was informed of the hypocrite's statement, he said, "They said that! Might your Lord send rain on you then!" He then extended his hands and invoked Allah. No sooner had the Prophet lowered his hands than clouds shaded them and it started raining until a flood filled the valley. The Muslims drank their fill<sup>1</sup>.

Among the invocation of Allah that the Prophet (صلى الله عليه وسلم) invoked Allah for rain with are,

"اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ وَأَنْشُرْ رَحْمَتَكَ وَأُحْيِ بَلَدَكَ  
الْمَيِّتَ."

"*Allahumma isqi `ibadaka wa-baha-imak, wa-n-shur ra`hmatak, wa-a`hyi baladaka al-mayyit.* (O, Allah! Send rain to Your slaves and animals, spread wide Your Mercy and bring life back to Your dead earth)<sup>2</sup>", and,

"اللَّهُمَّ اسْقِنَا غَيْثًا مَرِيئًا مَرِيئًا طَبَقًا عَاجِلًا غَيْرَ رَائِتٍ نَافِعًا غَيْرَ  
ضَارٍّ."

"*Allahumma isqina ghaithan mari-an, mari-`an, tabaqan, `ajilan ghaira ra-ith, nafi`an ghaira dharr.* (O, Allah! Supply us with relief, fertile, widespread rain that falls sooner rather than later, that is beneficial rather than

[1] [Shaikh `Irfan said that he could find the resources of this `Hadith]

[2] [Abu Dawood (994); Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (1043), wherein al-Albani stated that this `Hadith is from the `Hasan type]

harmful.)<sup>1</sup>” Every time the Prophet, peace be upon him, invoked Allah the Exalted for rain, Allah sent rain.

When rain kept falling [after the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) invoked Allah the Exalted for rain], the people asked him to invoke Allah to stop the rain and he did, saying,

”اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا اللَّهُمَّ عَلَى الْأَكَامِ وَالْجِبَالِ وَالْأَجَامِ  
وَالظَّرَابِ وَالْأُودِيَةِ وَمَنَابِتِ الشَّجَرِ.”

“*Allahumma `hawalaina wala `alaina, allahumma `ala al-akami, wal-jibali, wal-ajami, wadh-dhirabi, wal-audiyati, wa-manabiti ash-shajar* (O, Allah! Round about us and not on us. O, Allah! On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow).<sup>2</sup>”

<sup>[1]</sup> [Abu Dawood (988) from Jaber ibn `Abdullah, may Allah be pleased with him; Shaikh Wahby said that al-Albani graded this *Hadith Sahih*, in his book, *Sahih Sunan Abu Dawood* (1036)]

<sup>[2]</sup> [Al-Bukhari (957) and Muslim (1493) from Anas ibn Malik, may Allah be pleased with him.

Here is the full text of this *Hadith*, which asserts the Prophet’s Prophethood and the fact that Allah, the Exalted, accepted his supplication and invocation to Him. Sharik ibn `Abdullah ibn Abi Namir narrated, “I heard Anas ibn Malik saying, ‘On a Friday, a person entered the main *Masjid* through the gate facing the pulpit while Allah’s Apostle, peace be upon him, was delivering the *Khutbah*. The man stood in front of Allah’s Apostle and said, ‘O, Allah’s Apostle! The livestock are dying and the roads are cut off. Therefore, please pray to Allah for rain.’ Anas added, ‘Allah’s Apostle, peace be upon him, raised both his hands and said, ‘O, Allah! Bless us with rain! O, Allah! Bless us with rain! O, Allah! Bless us with=

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw rain falling, he used to say,

"اللَّهُمَّ صَيِّبًا نَافِعًا."

=rain!" Anas added, 'By Allah, we could not see any trace of clouds in the sky and there was no building or a house between us and (the mountains of) *Sil`*.' Anas added, 'A heavy cloud, like a shield, appeared from behind it (*Sil`* Mountain). When it came in the middle of the sky, it spread and then rained.' Anas further said, 'By Allah! We could not see the sun for a week. Next Friday a person entered through the same gate and at that time Allah's Apostle, peace be upon him, was delivering the Friday's *Khutbah*. The man stood in front of him and said, 'O, Allah's Apostle! The livestock are dying and the roads are cut off, please pray to Allah to withhold rain.' Anas added, 'Allah's Apostle, peace be upon him, raised both his hands and said, '*O Allah! Round about us and not on us. O Allah! On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.*' So the rain stopped, and we came out walking in the sun.'" Sharik asked Anas whether it was the same person who had asked for the rain (the last Friday). Anas replied that he did not know.

We should state that the Prophet, peace be upon him, made a better invocation of Allah than what the man requested, i.e., invoking Allah the Exalted to stop the rain. Surely, rain is mostly beneficial and a part of Allah's Mercy. This is why the Prophet, peace be upon him, instead invoked Allah, the Exalted, the Most Honored, that the rain falls on surrounding areas, not directly on those who asked him to invoke Allah for rain a week earlier. May Allah's peace and blessings be on Muhammad, Allah's Last and Final Messenger and Prophet and the chief and master of all of mankind in this life and the Hereafter.]

“*Allahumma sayyiban nafi`an* (O, Allah! Make it plenty and beneficial.)<sup>1</sup>” He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to remove a part of his garment, so that the rain touched a part of his body. When he was asked why, he said,

“لَأَنَّهُ حَدِيثُ عَهْدِ رَبِّهِ تَعَالَى.”

“*Because it has just come from its Lord, the Exalted*.”<sup>2</sup>

Ash-Shafii, may Allah grant him His Mercy, said, “One who I do not doubt regarding trustworthiness narrated that Yazid ibn al-Had said, that when rain fell and caused a stream of water, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘Let us go to where this, which Allah made as a purifier, is running, so that we purify ourselves with it and thank and praise Allah for it<sup>3</sup>.’ One whom I trust narrated that, Is`haq ibn `Abdullah said, that when rain fell, `Umar used to take his companions to where it was running in a stream, saying, ‘When someone came from where we are going now (which Allah blessed with rain), we used to wipe our hands on him.’”

When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw dark clouds and a strong wind, the effect of this used to appear on his face. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would be restless, pacing back and forth. When it

[1] [Al-Bukhari (974), from `Aishah, may Allah be pleased with her]

[2] [Muslim (1494), from Anas ibn Malik, may Allah be pleased with him]

[3] [Shaikh Wahby said that ash-Shafii collected this `Hadith in his book, al-Um (1:252-253), and, al-Baihaqi in his book, as-Sunan al-Kubra (3:359); al-Baihaqi stated that this `Hadith is from the *Munqati`* grade (one name is missing from the chain of narration)]

rained, his concern would disappear, and he would feel at ease. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to fear that the clouds and wind were bringing Allah's Punishment<sup>1</sup>.

Ash-Shafii said, "It was reported (*Ruwiya*) that Salim narrated that<sup>2</sup>, his father [ `Abdullah ibn `Umar (رَضِيَ اللهُ

[<sup>1</sup>] [Muslim (1495), from `Aishah, may Allah be pleased with her. Also, Muslim (1497) narrated that `Aishah said,

مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَجْمِعًا ضَاحِكًا حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ إِنَّمَا كَانَ يَتَبَسَّمُ قَالَتْ: وَكَانَ إِذَا رَأَى غَيْمًا أَوْ رِيحًا عُرِفَ ذَلِكَ فِي وَجْهِهِ فَقَالَتْ: يَا رَسُولَ اللَّهِ أَرَى النَّاسَ إِذَا رَأَوْا الْغَيْمَ فَرِحُوا رَجَاءً أَنْ يَكُونَ فِيهِ الْمَطَرُ وَأَرَاكَ إِذَا رَأَيْتَهُ عَرَفْتُ فِي وَجْهِكَ الْكَرَاهِيَةَ قَالَتْ فَقَالَ: "يَا عَائِشَةُ مَا يُؤَمِّنُنِي أَنْ يَكُونَ فِيهِ عَذَابٌ قَدْ عَذَّبَ قَوْمٌ بِالرِّيْحِ وَقَدْ رَأَى قَوْمٌ الْعَذَابَ فَقَالُوا (هَذَا عَارِضٌ مُمَطِّرُنَا)".

"I never saw Allah's Messenger, peace be upon him, laugh to such an extent that I could see his uvula; he used to only smile. When he saw dark clouds or wind, (the signs of fear) were depicted on his face. I said, 'O, Messenger of Allah, I find people being happy when they see dark clouds in the hope that it will bring rain, but I find that when you see them (clouds and wind) there is an anxiety on your face.' He said, 'O, `Aishah! What assurance do I have that there is no calamity sent with them (clouds and wind)? Before, a people were afflicted with wind; another people said, when they saw clouds, 'It is but a cloud which would give us rain'"[46:24].]

[<sup>2</sup>] [Al-Albani said that actually, ash-Shafii said, "Salim narrated that his father...(not, 'it was reported')"; refer to, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 266. Al-Albani stated that this `Hadith is from the *Munqati`* grade (Ash-Shafii=

عنه)] reported that when Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) invoked Allah for rain, he would say in his invocation, "O, Allah! Supply us with reliever, helpful, pleasant, fertile, plentiful, prevailing, wide covering, widespread, flowing and abundant rain. O, Allah, supply us with rain and do not make us among the hopeless. O, Allah! The slaves, land, animals and creatures have suffered hardships, fatigue and meekness about which we complain to none, except You. O, Allah, make plants grow, fill the udders [with milk], supply us with the blessings of the sky and make the blessings of the earth grow. O, Allah, remove fatigue, hunger and nakedness from us and remove the trials, for none except You can do these things. O, Allah, we ask forgiveness from You, verily, You are Oft-Forgiving. So send rain to us in abundance.<sup>1</sup>" Ash-Shafii commented, "I prefer that the Imam (of prayer) invoke Allah, the Exalted, with this supplication."

Ash-Shafii also said, "I was told that when the Prophet, peace be upon him, invoked Allah for rain, he raised his hands<sup>2</sup>. I was told that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to uncover a part of his body to allow the first batch of rain to fall on it<sup>3</sup>. I was told that when rain fell at night,

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=did not meet Salim ibn `Abdullah ibn `Umar, and therefore, this `Hadith is weak)]

[<sup>1</sup> [Shaikh Wahby said that this `Hadith is found in, Al-Um (1:251); it is weak, because the chain of narration is incomplete]

[<sup>2</sup> [Al-Bukhari (973) and Muslim (1491) narrated that Anas ibn Malik (رَضِيَ اللهُ عَنْهُ) said, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never raised his hands for any invocation, except for that of *Istisqaa*; he used to raise them so much that the whiteness of his armpits became visible."]

[<sup>3</sup> [Muslim (1494), from Anas ibn Malik, may Allah be pleased with him]

some of the Prophet's companions used to say to the people in the morning, 'We have been granted the rain of *al-Fat`h*.' He would then recite the *Ayah*,

﴿ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا ﴾

{*Whatever of mercy (of good), Allâh may grant (Yafta`h) to mankind, none can withhold it*}[35:2]<sup>1</sup>."

Ash-Shafii also said, "One who is trustworthy told me that Abdul Aziz ibn `Umar reported that, Mak`hul narrated that the Prophet, peace be upon him, said,

اطْلُبُوا اسْتِجَابَةَ الدُّعَاءِ عِنْدَ التَّقَاءِ الْجُيُوشِ وَإِقَامَةِ الصَّلَاةِ  
وَنُزُولِ الْغَيْثِ."

'*Seek acceptance of your supplication by invoking Allah when armies meet, when the prayer is being called to by the Iqamah and when rain falls*<sup>2</sup>.' I also memorized the

<sup>[1]</sup> [Shaikh Wahby said that Imam Malik collected this statement in his book, *al-Muwatta* (614), in the form of *Balagh*\*.

\* When the narrator of *Hadith* says, 'Balaghani', it means, 'it has been conveyed to me'. Obviously, since the chain of narration is missing a name or more, the *Hadith* becomes weak, unless it is supported by an authentic, continuous chain of narration.]

<sup>[2]</sup> [Shaikh Wahby said, "Ash-Shafii collected this *Hadith*, in his book, *al-Um* (1:223-224) using a weak chain of narration. Al-Albani said, in his book, *Silsilat al-Ahadith as-Sahihah* (3:454), 'However, this *Hadith* has several other narrations collected from Sahl ibn Sa'd (رَضِيَ اللهُ عَنْهُ), `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ) and Abu Umamah (رَضِيَ اللهُ عَنْهُ); I collected these narrations in, =

statements of several scholars, stating that one should seek means of acceptance of one's supplications [by invoking Allah] when rain falls and when the prayer is called to (*Iqamah*).”

Al-Baihaqi said, “In a continuous chain of narration, we are told that Sahl ibn Sa’d reported that the Prophet, peace be upon him, said,

”الدُّعَاءُ لَا يُرَدُّ عِنْدَ النَّدَاءِ وَعِنْدَ الْبَأْسِ وَتَحْتَ الْمَطَرِ.”

‘*Invocation to Allah is not rejected when the prayer is called for, in battle and under the rain*<sup>1</sup>.’”

=At-Ta’liq ar-Raghib (1:116). And even though each of these narrations is weak, if they are joined with this *Mursal*\* narration they gain strength and ascend to the grade of *Hasan*, Allah willing.”

\* *Mursal*: the name of the companion is missing from the chain of narration, making the narration weak. In this case, Mak’hul, who narrated the *Hadith* above, as ash-Shafii collected it, was not among the companions, but among the second generation of Islam, and therefore, he did not meet or hear the Prophet, peace be upon him.]

[<sup>1</sup>] [Shaikh Wahby said, “Abu Dawood (2178) [and ad-Darimi (1174)] collected this *Hadith* using the following words,

”تَنْتَانِ لَا تُرَدَّانِ - أَوْ قَلَّمَا تُرَدَّانِ - الدُّعَاءُ عِنْدَ النَّدَاءِ وَعِنْدَ الْبَأْسِ حِينَ يُلْحِمُ بَعْضُهُمْ بَعْضًا.” (عَنْ سَهْلِ بْنِ سَعْدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ”وَوَقْتُ الْمَطَرِ”\*)

‘*Two are never [or rarely] rejected, invocation of Allah when the prayer is called for\*\* and in battle\*\*\*, when lines (of=*

=feuding armies) *meet each other.*' Al-Albani graded this *'Hadith* as *Sahih*, in his book, *Sahih al-Jami`* (3079). As far as the words, '*...and under the rain*', al-'Hakim collected them, and al-Albani graded this latter narration authentic from the *'Hasan* grade; refer to, *Sahih al-Jami`* (3077).”

\* Abu Dawood collected these words, “*...and during rain*”, in the *'Hadith* above (2178).

\*\* Al-Bukhari (579) reported that, Jabir ibn 'Abdullah, may Allah be pleased with him, narrated that the Prophet of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

”مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ  
الْقَائِمَةُ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَأَبْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي  
وَعَدْتَهُ حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ.”

“Whoever after listening to the Adhan says, 'Allahumma rabba hadhihi-d-da`watit-tammah, wa-s-salati-l qa-imah, ati Muhammadan al-wasilata wa-l-fadhilah, wa-b`ath-hu maqaman mahmudan-il-ladhi wa`adtah'. (O, Allah! Lord of this perfect call (perfect by not ascribing partners to You) and of the regular prayer which is going to be established, give Muhammad the right of intercession and illustriousness, and resurrect him to the best and the highest place in Paradise that You promised him (of)], then my intercession for him will be allowed on the Day of Resurrection.”

\*\*\* Allah forbids Muslims from fighting one another. Al-Bukhari (118) and Muslim (98) narrated that, Jarir ibn 'Abdullah al-Bajali, may Allah be pleased with him, reported that Allah's Prophet, peace be upon him, said,

”لَا تَرْجِعُوا بَعْدِي كُفَارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.” =

Al-Baihaqi continued, “We were told that Abu Umamah, may Allah be pleased with him, reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘The doors of heaven are opened and the supplication is accepted in four occasions: when armies meet, when rain falls, when the *Iqamah* to the prayer is recited and when the *Ka`bah* is seen<sup>1</sup>.’”<sup>2</sup>

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=“Do not become infidels after me (i.e. my death) by cutting the necks (throats) of one another.”]

[<sup>1</sup>] [Shaikh Wahby said that al-Baihaqi (3:360) collected this very weak *Hadith*; refer to, Dha`eef al-Jami` (2464)]

[<sup>2</sup>] [Here are several more benefits pertaining to *al-Istisqaa*, invoking Allah for rain.

Shaikh Sayyid Sabiq said, in his book, Fiqhu as-Sunnah \*, Pg. 280-281, “When the Imam finishes the speech [after or before offering the *Istisqaa* Prayer], all of those offering the prayer turn and put on their cloak inside out, making the right side of the cloaks on the left and the opposite, face the *Qiblah* and invoke Allah, *‘azza wa-jall*, while raising their hands and exaggerating in raising them.”

Imam al-Albani commented, “There are two rulings that the author mentioned here without evidence to support them. First, the matter of the congregation turning their cloaks inside out. The second is their raising the hands [while invoking Allah for rain]. The evidence for the first ruling comes from a *Hadith* collected from `Abdullah ibn Zaid (رَضِيَ اللهُ عَنْهُ), who said, ‘I saw Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), when he made *Istisqaa* on our behalf, invoking Allah, the Exalted, with a lengthy supplication that contained extensive requests. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then faced the direction of the *Qiblah* and turned his cloak inside out and outside in; the congregation imitated him.’ Ahmad collected this *Hadith* using a strong chain of narration. However, the part stating that the congregation turned their cloaks inside out and outside in, is *Shaadh* (and thus, weak). I explained this detail in, Silsilat al-Ahadith adh-Dha’eefah wa-l-Maudhu’ah (5629). The=

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=second ruling has supporting evidence in a *Hadith* collected from Anas (which we previously mentioned), who said, in one narration for this *Hadith*, ‘Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) raised his hands and the congregation raised their hands with him.’ Al-Bukhari collected this statement without a chain of narration, but al-Baihaqi and others collected it with a continuous chain of narration. These narrations do not indicate that the congregation exaggerated in raising their hands, except for the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ); His practice is reported through a *Hadith* collected from ‘Aishah and a *Hadith* collected from Anas, found in the, Two Sahihs [al-Bukhari (973) and Muslim (1419)]. Therefore, I believe that only the Imam raises his hands in this manner, not those praying behind him.”

\* I should state that, Fiqhu as-Sunnah, by Sayyid Sabiq, is largely based on, Zad-ul Ma’ad, by ibn al-Qayyim, to the extent of repeating the same mistakes ibn al-Qayyim makes in, az-Zad!]

## **The Prophet's Guidance Regarding Traveling and Worshipping Allah while Traveling**

The Prophet's travels were of four types: his migration [from *Makkah* to *Madinah*], traveling for *Jihad*, which was the most frequent, traveling for *'Umrah* and traveling for *'Hajj*.

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) intended to travel, he conducted a lottery between his wives and would take the wife that won the lottery<sup>1</sup>. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) traveled for *'Hajj*, he took all of his wives with him<sup>2</sup>.

When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) traveled, he started the journey in the early morning; he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to like traveling on Thursdays<sup>3</sup>. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) invoked Allah to bless the early mornings for his *Ummah*, and when he sent an army, he used to send them in the early morning<sup>4</sup>.

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<sup>[1]</sup> [Al-Bukhari (2404) and Muslim (4974), from `Aishah (رَضِيَ اللهُ عَنْهَا)]

<sup>[2]</sup> [Al-Bukhari (1459) and Muslim (2121), from `Aishah (رَضِيَ اللهُ عَنْهَا)]

<sup>[3]</sup> [Al-Bukhari (2731), from Ka`b ibn Malik, may Allah be pleased with him]

<sup>[4]</sup> [Ahmad (15007), Abu Dawood (2239), at-Tirmidhi (1133), ibn Majah (2227), and others, from Sakhr al-Ghamidi, may Allah be pleased with him. Sakhr was a merchant and he used to send his workers in the early morning to conduct his business and commercial deals for him. Soon afterwards, Sakhr became rich and his wealth multiplied. This is the result of believing in the Prophet, peace be upon him, and benefiting from the blessings of his invocation of Allah to bless the early mornings for his *Ummah*. Shaikh Wahby said that al-Albani graded this *'Hadith*=

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered a group of three or more traveling men to appoint one of them as their *Amir* (leader) during the journey<sup>1</sup>.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade men from traveling alone<sup>2</sup>, saying,

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=as authentic, from the *Sahih* grade, in his book, *Sahih al-Jami`* (1300)]

[<sup>1</sup>] [Abu Dawood (2241 & 2242) narrated that Abu Sa`eed al-Khudri (رَضِيَ اللهُ عَنْهُ) and Abu Hurairah (رَضِيَ اللهُ عَنْهُ) reported that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"إِذَا خَرَجَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ."

"If three men start on a journey, they should appoint one of them as their *Amir*." Shaikh Wahby said that al-Albani graded this *Hadith* as *Hasan*, in his book, *Silsilat al-Ahadith as-Sahihah* (1322).

We should state and affirm that the *Amir* mentioned in this *Hadith* is just an organizer during the trip!]

[<sup>2</sup>] [Al-Bukhari (2776) narrated that, `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُمَا) reported that, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لَوْ يَعْلَمُ النَّاسُ مَا فِي الْوَحْدَةِ مَا أَعْلَمُ مَا سَارَ رَاكِبٌ بَلِيلٍ وَحْدَهُ."

"If people but know what I know about traveling alone, no one would travel by himself at night."

We should state here that women are not allowed to travel at all, except with a *Ma`hram* (her husband or a man with whom that woman cannot marry at all according to the Islamic Jurisprudence). Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, in a *Hadith* that Imam al-Bukhari (1729) and Imam Muslim (2391) collected from `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُمَا), =

"الرَّأَكِبُ شَيْطَانٌ وَالرَّأَكِبَانِ شَيْطَانَانِ وَالثَّلَاثَةُ رَكْبٌ."

"One traveling alone is a devil, two are two devils and three are a group (or caravan)<sup>1</sup>." It was reported that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wanted to start a journey, he used

"لَا تُسَافِرِ الْمَرْأَةُ إِلَّا مَعَ ذِي مَحْرَمٍ وَلَا يَدْخُلُ عَلَيْهَا رَجُلٌ إِلَّا وَمَعَهَا مَحْرَمٌ" فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ أَنْ أَخْرُجَ فِي جَيْشٍ كَذَا وَكَذَا وَأَمْرَاتِي تُرِيدُ الْحَجَّ فَقَالَ: "اخرُجْ مَعَهَا."

"A woman should not travel except with a Dhu-Ma`hram, and no man may visit her except in the presence of a Dhu-Ma`hram." A man got up and said, "O, Allah's Apostle! I intend to join such and such an army and my wife wants to perform `Hajj." The Prophet, peace be upon him, said to him, "Go along with her (to `Hajj)."

There are several benefits gained from this `Hadith.

1 – A woman cannot travel alone, no matter the distance, since the `Hadith here mentioned travel in general terms.

2 – The Ma`hram is a male relative whom the woman can never marry, like her father, brother, uncle, step-father, son. A woman's husband is also her Ma`hram.

3 – Women cannot be a Ma`hram for each other. Therefore, the practice that some women engage in, in the present time, by traveling in groups of women and thinking that they have satisfied the requirement of traveling with a Ma`hram, is unacceptable; there is no sound evidence in the *Quran* or *Sunnah* to support it.]

[<sup>1</sup>] [Ahmad (6460), Abu Dawood (2240) and at-Tirmidhi (1597), from `Amr ibn Shu`aib, from his father, from his grandfather. Shaikh Wahby said that al-Albani graded this `Hadith as `Hasan in his book, Sahih Sunan at-Tirmidhi (1368)]

to say, [while invoking Allah (عَزَّ وَجَلَّ)], “O, Allah! I turn towards You and take refuge with You. O, Allah! Suffice for me regarding the things I am concerned about and the things that I am not concerned about. Provide me with *Taqwa* (fear and obedience of Allah), forgive my sin and direct me to all things righteous wherever I might go<sup>1</sup>.”

When an animal would be brought to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to ride it, he said,

"بِسْمِ اللَّهِ"

“*Bismillah* (in the Name of Allah)”, upon placing his foot in the stirrup. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mounted the animal, he said,

"سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ" ثُمَّ قَالَ: "الْحَمْدُ لِلَّهِ" (ثَلَاثًا) و"اللَّهُ أَكْبَرُ" (ثَلَاثًا) "سُبْحَانَكَ إِنِّي قَدْ ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ."

[<sup>1</sup>] [Shaikh Wahby said, “Ibn as-Sunni collected this *Hadith* in his book, Amalu al-Yaumi wa-l-Lailah (495); the Shaikh who did *Ta’haqiq* on this book said, ‘Al-Baihaqi collected this *Hadith* in his, Sunan (5:250). Its chain of narration contains `Amr ibn Musawir, about whose narrations al-Bukhari said, ‘Munkar (rejected).’ Al-Bukhari, and other scholars, stated that `Amr is weak in *Hadith*’; refer to, al-Futu`hat ar-Rabbaniyyah (5:111-112).”]

{*Sub`hana-l-ladhi sakh-khara lana hadha wa-ma kunna lahu muqrinin, wa-inna ila rabbina la-munqalibun. (Glory to Him Who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return!)*}[43:13-14]. He then said, “*Al`Hamdulillah* (all the thanks and praises be to Allah)”, three times, then, “*Allahu Akbar* (Allah is the Great)”, three times. He (مَنْ لِي اللهُ عَلَيْهِ وَسَلَّمَ) said next, “*Sub`hanaka inni qad dhalamtu nafsi, fa-ghfirli, fa innahu la yaghfiru adh-dhunuba illa anta. (All praise and glory be to You! I have done wrong to myself, so forgive me. Verily, You, only You forgive the sins.)*”<sup>1</sup>”

He, peace be upon him, used to say this invocation [upon starting a journey],

<sup>[1]</sup> [Ahmad (714), Abu Dawood (2235) and at-Tirmidhi (3368), from `Ali ibn Abi Talib, may Allah be pleased with him. Shaikh Wahby said that al-Albani graded this `Hadith as *Sahih* in his book, *Sahih Sunan Abu Dawood* (2267).

The rest of the `Hadith states that when `Ali ibn Abi Talib (رَضِيَ اللهُ عَنْهُ) did this and said these words, he laughed. When he was asked why he laughed, he said that he saw the Prophet, peace be upon him, do the same thing and then laugh. When `Ali asked him, peace be upon him, why he laughed, he said,

“إِنَّ رَبَّكَ يَعْجَبُ مِنْ عَبْدِهِ إِذَا قَالَ اغْفِرْ لِي ذُنُوبِي يَعْلَمُ أَنَّهُ لَا يَغْفِرُ  
الذُّنُوبَ غَيْرِي.”

“Verily, your Lord wonders at His slave who says, ‘Forgive me my sins.’ [Allah says], ‘He (My slave) knows that none, except Me, forgives the sins.’”]

"اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى وَمِنَ الْعَمَلِ مَا تَرْضَى اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِرْ عَنَّا بُعْدَهُ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ" وَإِذَا رَجَعَ قَالَهُنَّ وَزَادَ فِيهِنَّ: "أَيُّونَ تَائِبُونَ عَبِيدُونَ لِرَبِّنَا حَامِدُونَ."

*"Allahumma inna nas-aluka fi safarina hadha al-birra wat-taqwa, wa-mina-l-'amali ma tardha. Allahumma hawwin 'alaina safarana hadha wa-t-wi 'anna bu'dah. Allahumma anta as-sa'hibu fi-s-safar wa-l-khalifatu fi-l-ahl. Allahumma inni a'udhu bika min wa'tha-i-s-safar wa-ka-abati al-mandhar, wa-su-il-munqalabi fi-l-mali wa-l-ahl. (O, Allah, we invoke You to provide us with virtue and piety -in this journey of ours- and the acts which please You. O, Allah, lighten this journey of ours, and make its distance easy for us. O, Allah, You are (our) companion during the journey, and guardian of (our) family (whom we left behind). O, Allah, I seek refuge with You from hardships of the journey, gloominess of the sight (surroundings), and finding evil changes in (our) property and family on returning.)"* Upon returning, the Prophet (ﷺ) repeated these words and made this addition to them, *"Ayibuna, ta-ibuna, 'abiduna, lirabbina 'hamidun.*

(We are returning, repentant, worshipping our Lord. and praising Him.)<sup>1</sup>”

When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions used to ascend a hilly side, they used to recite *Takbir* (saying, “*Allahu Akbar*”), and when they went down a valley, they glorified Allah (saying, “*Sub`hanallah*”)<sup>2</sup>.

[<sup>1</sup>] [Muslim (2392) reported that `Abdullah ibn `Umar, may Allah be pleased with him, said that whenever Allah's Messenger, peace be upon him, mounted his camel while setting out on a journey, he glorified Allah (saying, “*Allah-o-Akbar*”) thrice, and then said,

(سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا  
لَمُنْقَلِبُونَ)

“*Glory to Him Who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return!*”[43:13-14]”, then the rest of the `Hadith above.]

[<sup>2</sup>] [Al-Bukhari (2771) reported that Jabir ibn `Abdullah al-Ansari, may Allah be pleased with him and his father, said, “Whenever we went up a place we would say, ‘*Allahu Akbar* (Allah is Greater)’, and whenever we went down a place we would say, ‘*Sub`hanallah*.’” Also, al-Bukhari (2770) narrated that Abu Musa al-Ash`ari, may Allah be pleased with him, said,

كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكُنَّا إِذَا أَشْرَفْنَا عَلَى وَادٍ هَلَّلْنَا  
وَكَبَّرْنَا ارْتَفَعَتْ أَصْوَاتُنَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا أَيُّهَا  
النَّاسُ ارْبَعُوا عَلَى أَنْفُسِكُمْ فَإِنَّكُمْ لَا تَدْعُونَ أَصَمًّا وَلَا غَائِبًا إِنَّهُ مَعَكُمْ  
إِنَّهُ سَمِيعٌ قَرِيبٌ تَبَارَكَ اسْمُهُ وَتَعَالَى جَدُّهُ.”

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) approached a town he wanted to enter, he used to say,

"اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ وَرَبَّ الْأَرْضِينَ السَّبْعِ وَمَا أَقْلَلْنَ وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَّلْنَ وَرَبَّ الرِّيَّاحِ وَمَا ذَرَّرْنَ أَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَخَيْرَ أَهْلِهَا وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا وَشَرِّ مَا فِيهَا."

*"Allahumma rabba as-samawati as-sab`i wa-ma athlalna, wa-rabba al-aradhina as-sab`i wa-ma aqlalna, wa-rabba ash-shayatini wa-ma adhlalna, wa-rabba ar-riya`hi wa-ma dharaina. As`aluka khaira hadhihi al-qaryati wa-khaira ahliha, wa-a`udhu bika min sharriha wa-sharri ahliha wa-sharri ma-fiha. (O, Allah, Lord of the seven heavens and all that they shade, Lord of the seven earths and all that they carry, Lord of the devils and all that they mislead, and Lord of the winds and all that they scatter. I invoke You for the best of this city and the best of its people and seek refuge with You from its evil, the evil of its people and the evil it contains.)<sup>1</sup>"*

=“We were (traveling) with Allah's Apostle, peace be upon him, and whenever we went up a hill or reached its peak or went down a valley, we raised our voices with *Takbir*. Allah's Apostle, peace be upon him, came close to us and said, ‘O, people! Don't exert yourselves. Verily, you do not call a deaf or an absent one. Rather, He (Allah) is with you; He is All-Listener, All-Near. Blessed be His Name and mighty is His Kingdom.’”]

<sup>[1]</sup> [An-Nasai, ibn `Hibban and al-`Hakim collected this narration; Shaikh Wahby said, “Refer to, Silsilat al-Ahadith as-Sahihah (2759), for more details about this ‘*Hadith*.”=

It was reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say these words [upon approaching a city or a village], “O, Allah! I ask You from the good that this village has and the good that You created in it and seek refuge with You from its evil and the evil You gathered in it. O, Allah! Grant us its best dwelling (or fruits) and save us from its diseases. Make us dear to its people and make the righteous ones among its people dear to us<sup>1</sup>.”

While traveling, until he returned to *Madinah*, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to shorten the four-*Rak'ah* Prayers into two (*Qasr*). It was not reported that he ever offered the full four-*Rak'ah* Prayer, while traveling. As for the *Hadith* collected from `Aishah (رَضِيَ اللهُ عَنْهَا), that the

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=Albani said, in his book, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 323, that an-Nasaii collected this *Hadith* in his book, Amalu al-Yaumi wa-l-Lailah (543), using an authentic chain of narration, not the chain of narration reported above. Also, refer to, Sahih al-Kalim at-Tayyib, by al-Albani, for more details about the latter narration.]

[<sup>1</sup>] [Shaikh Wahby said that ibn as-Sunni collected this *Hadith* in his book, Amalu al-Yaumi wa-l-Lailah, Pg. 196, using a weak chain of narration. Al-Albani said in his book, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 323-324, “This *Hadith*’s chain of narration is weak, because it contains `Eesa ibn Maimun, the freed slave of al-Qasim ibn Muhammad. Al-`Hafidh [ibn `Hajar al-`Asqalani] said, ‘He is weak’; but he stated in his book, Takhriju al-Adhkar, that this *Hadith* gains strength because of a *Hadith* collected from `Abdullah ibn `Umar through two chains of narration; one of them is the *Hadith* that the author (Sayyid Sabiq, Fiqhu as-Sunnah, Pg. 379, no. 8) used, from [At-Tabarani’s book] al-Ausat, and graded strong. This is the same judgment that al-Haithami reached in his book, Majma` az-Zawa-id (10:134); refer to ibn `Allan (5:158-159), and, Silsilat al-Ahadith as-Sahihah (2759).”]

Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to shorten the prayers [the four *Rak'ah* into two] and sometimes offer its full *Rak'ah*, fast and sometimes break the fast, while traveling; it is not authentic<sup>1</sup>. I heard Shaikh al-Islam ibn Taimiyyah say that this *Hadith* is fabricated and falsely attributed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The *Hadith*, under discussion, was also collected in these words, “He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to make *Qasr* and she (‘Aishah) used to offer the prayer’s full number of *Rak'ah*; he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to fast and she used to break the fast.” Even though, my Shaikh, ibn Taimiyyah said, “This is false. The Mother of the believers (‘Aishah) would never contradict the practice of Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions, offering a different number of *Rak'ah* than they offered in their prayer. How can this be, when it was she who said, ‘Allah ordained the prayers containing two *Rak'ah* each. When the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) migrated to *Madinah*, the prayers while one is residing (in his area) were increased<sup>2</sup>, while

[1] [Shaikh Wahby said, “Al-Albani, the renowned scholar of *Hadith*, may Allah protect him, has exposed the defects and weakness of this *Hadith* in his book, Irwa' al-Ghalil (3:6-9).” Al-Albani said, in his book, Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah, Pg. 318, about this *Hadith*, “Its weak chain of narration is added to the fact that it contradicts the clear, authentic *Hadiths* stating that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) shortened the prayers while traveling. I mentioned some of these *Hadiths* in, Irwa' al-Ghalil (3:3-9), and explained the defect of this *Hadith* in specific; those who wish, should refer to the said book.”]

[2] [*Dhuhr*, *Asr* and *Isha* became four *Rak'ah* each, while *Maghrib* became three *Rak'ah*]

the prayers during travel remained the same<sup>1</sup>.’ How can one think that she would offer a different number of *Rak'ah* in her prayer, contradicting the number the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the Muslims behind him offered?”

I –ibn al-Qayyim- say that after the Prophet’s death `Aishah (رَضِيَ اللهُ عَنْهَا) completed the number of *Rak'ah* [while traveling, without shortening the prayer]. `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُ) and other scholars said that `Aishah (رَضِيَ اللهُ عَنْهَا) made *Taawil*, just as `Uthman (رَضِيَ اللهُ عَنْهُ) did<sup>2</sup>.

<sup>[1]</sup> [Except for *Maghrib*, which one offers in three *Rak'ah*, whether traveling or not. Al-Bukhari (337) and Muslim (1105) collected the `Hadith in the text above, from `Aishah (رَضِيَ اللهُ عَنْهَا)]

<sup>[2]</sup> [She interpreted the Prophet’s shortening the prayer while traveling to be a recommended act, not obligatory on everyone. According to ibn `Hajar al-`Asqalani, this is clear from the `Hadith that al-Baihaqi collected, from Hisham ibn `Urwah, from his father, who said that `Aishah, may Allah be pleased with her, used to offer the prayer in four *Rak'ah*, while traveling. When `Urwah asked her why she did not offer it in two *Rak'ah*, she said, “O, my nephew! It is not hard for me [to pray four].” Ibn al-Qayyim mentions other reasons for `Aishah’s action. However, whatever the reason behind her action, may Allah be pleased with her, the best guidance, is the guidance of Allah’s Apostle, peace be upon him, who never offered the complete number of the four-*Rak'ah* Prayers, while traveling. Further, we stated that the `Hadith claiming that the Prophet, peace be upon him, shortened the prayers sometimes and did not shorten them at other times while traveling, is weak. Al-Albani said that ibn `Hajar al-`Asqalani said in his book, *At-Talkhis* (2:44), “Urwah said that `Aishah made *Taawil*, just as `Uthman did. This statement is found in the Sahih collections [al-Bukhari (1028) and Muslim (1107)]. If she had a narration regarding this practice, that she heard from the Prophet, (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), `Urwah would not have said that she made *Taawil*. Added to this, is the=

The fact that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) always shortened the prayer [while traveling] was duly reported. It appears that some of the narrators joined between these two facts [the Prophet's action and `Aishah's action] and made them one narration. This combined narration might originally have stated that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to shorten the prayer, while `Aishah used to complete it [after his death]. Some of the narrators might have erred, again, when they reported that the Prophet (صَلَّى)

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=fact that her action is contradicted by narrations collected in the, Two Sahihs." Refer to, Tamamu al-Minnah fi at-Ta'liqi `ala Fiqhi as-Sunnah, Pg. 318.]

[Al-Bukhari (1022) and Muslim (1122) reported that `Abdul Ra'hman bin Yazid narrated, "We offered a four-*Rak'ah* prayer at *Mina* behind `Uthman ibn `Affan, may Allah be pleased with him. `Abdullah bin Mas`ud was informed about it. He said sadly, 'Truly, to Allah we belong and truly, to Him we shall return.' He added, 'I prayed two *Rak'ah* with Allah's Apostle, peace be upon him, at *Mina* and similarly with Abu Bakr and with `Umar, may Allah be pleased with them, (during their caliphates).' He continued, 'May I be lucky enough to have two of the four *Rak'ah* accepted (by Allah).'" `Uthman, may Allah be pleased with him, made his best effort and reached an erroneous decision regarding this matter. And even though `Abdullah ibn Mas'ud said what he said here, he still offered the prayer behind `Uthman, according to the number of *Rak'ah* `Uthman chose on account of his *Taawil*. `Abdullah ibn Mas'ud did not want to split the congregation of Muslims, and thus, he offered the prayer in the manner `Uthman chose, even though he disagreed with his opinion. May Allah be pleased with all of the companions of Muhammad, peace be upon him, they were indeed the most righteous and knowledgeable generation to have ever lived on the face of the earth.]

(اللَّهُ عَلَيْهِ وَسَلَّمَ) used to shorten the prayer sometimes and complete it sometime [while traveling]!

As for the details of the *Taawil`Aishah* (رَضِيَ اللَّهُ عَنْهَا) made, there are different opinions regarding the reasons behind it. It was said that she made this *Taawil*, or in fact chose this opinion, because she thought that shortening the prayer was tied to being in fear while traveling<sup>1</sup>. Therefore, she thought, when the state of fear ended, shortening the prayer also ended, because its reason ended. However, this explanation is not valid, because the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

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<sup>[1]</sup> [Fear for one's safety and religion was the prevalent state the Muslims faced in the early era of Islam, when the majority of *Arabia* was still practicing idol-worshipping. Muslims were being attacked and killed, as well as, oppressed. The tribes around *Madinah* were hostile to Muslims and Islam and often attacked the outskirts of *Madinah*. This is why Allah, the Exalted, the Most Honored, said,

﴿ وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا ﴾

{*And when you (Muslims) travel in the land, there is no sin on you if you shorten As-Salât (the prayer) if you fear that the disbelievers may put you on trial (attack you), verily, the disbelievers are ever unto you open enemies*}[4:101]. After Allah (عَزَّ وَجَلَّ) raised high the flag of Islam and gave victory to His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), who became the undisputed ruler of *Arabia* before he died, the state of fear was replaced by the peace that Islam brought –and always brings- to the areas under its control, where Islam is taken as the constitution of Muslims.]

traveled during times of peace and safety and he used to shorten the prayer. The *Ayah* [4:101] confused `Umar ibn al-Khattab and other companions. So `Umar, may Allah be pleased with him, asked Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) about it, and he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) gave him the unequivocal answer,

"صَدَقَةٌ تَصَدَّقَ اللهُ بِهَا عَلَيْكُمْ."

"A charity that Allah has favored you with."<sup>1</sup> Therefore, this is a legislation that he, peace be upon him, has established for the *Ummah*. This explanation [from him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)] asserted that what `Umar understood from the *Ayah* is not the desired meaning. Therefore, there is no sin regarding shortening the prayer, [while traveling,] on those who feel safe or fearful. The *Ayah* only mentioned a part of the desired meaning, or, the *Hadith* modified its meaning. Someone might say that the *Ayah* entailed two types of *Qasr* [with regards to the prayers while traveling]; one entails reducing the number and form of the pillars<sup>2</sup>, while the other reduced the number of *Rak'ah* to two. One might add that these two types are connected to two states, traveling and being in fear. If the two states exist together, one might add, then shortening the prayers becomes

<sup>[1]</sup> [Muslim (1108)]

<sup>[2]</sup> [During the Fear Prayer, especially if the battle is raging, if one cannot make *Sujud* or *Ruku`*, then one can offer the prayer as he is able to, even if one is not facing the *Qiblah*, which is *al-Ka`bah* in *Makkah*. In other instances, while offering the obligatory prayers during times of peace and safety, it is a pillar of the prayer to face the *Qiblah*, according to the *Quran*, the *Sunnah* and the consensus of the scholars of Islam, as well as, perform *Ruku`*, *Sujud* and the rest of the pillars.]

legislated. In this case, one offers the Fear Prayer and reduces its pillars and the number of *Rak'ah* offered. If both of these states do not exist together, when one is safe and not traveling, then shortening the prayer is not legislated. Therefore, one offers the prayer in its full form and number of *Rak'ah*. If one of these two reasons exists, one uses the concession that applies to it. If one is afraid, but not traveling, one is allowed to reduce the pillars of the prayer, but offer the full number of *Rak'ah*. This is a type of *Qasr* (shortening the prayers), but not the full fledged *Qasr* mentioned in the *Ayah*. If one is traveling, during peace and safety, one shortens the prayers by reducing the number of *Rak'ah*, but offers all the pillars of the prayer. This also is a type of *Qasr*, but not its full form; it is described as being shortened, because its number is reduced [and this is the first jurisprudence term]. [The second term states that] it is called complete, since its pillars are performed in the manner and form they should be performed, and therefore, is not a part of the meaning desired in the *Ayah*. The first is the term many scholars of the latter generations use, while the second is the meaning the companions, such as 'Aishah and ibn 'Abbas, reiterated. For instance, 'Aishah said, "Allah ordained the prayers containing two *Rak'ah* each. When the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) migrated to *Madinah*, the prayer while one is residing (in his area) was increased, while the prayer during travel remained the same<sup>1</sup>." This *Hadith* indicates that 'Aishah considered prayers while traveling not to be reduced from four, but originally contained two *Rak'ah*. Further, 'Abdullah ibn 'Abbas said, "Allah

<sup>[1]</sup> [Al-Bukhari (337) and Muslim (1105) collected this *Hadith*, from 'Aishah (رَضِيَ اللهُ عَنْهَا)]

ordained the prayer, by the words of your Prophet, four *Rak'ah* while residing, two *Rak'ah* while traveling and one *Rak'ah* in times of fear.” The *Hadith* from `Aishah is *Muttafaqun `Alaih*<sup>1</sup>, while Muslim (1109) collected ibn `Abbas' *Hadith*. Moreover, `Umar (رَضِيَ اللهُ عَنْهُ) said, “Prayer while traveling is two *Rak'ahs*, *Jumu'ah* Prayer is two *Rak'ahs*, `Eed Prayer is two *Rak'ahs*; whole not shortened, by the words of Muhammad (*salla allahu `alaihi wa-sallam*), and those who lie will earn failure!<sup>2</sup>” This *Hadith* is authentically reported from `Umar, may Allah be pleased with him. It was `Umar who asked the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), “Why do we still perform *Qasr*, even though we are now safe?” The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"صَدَقَةٌ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ فَاقْبَلُوا صَدَقَتَهُ."

“A charity that Allah has favored you with, so accept His charity.<sup>3</sup>” There is no contradiction between the two *Hadiths* collected from `Umar (رَضِيَ اللهُ عَنْهُ). When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said that this is a charity that Allah has granted them, and indeed, Allah's religion is easy and lenient, `Umar understood that the meaning desired in the Ayah (4:101) is not shortening the number<sup>4</sup>, as many people thought. This is why he said that prayer while

[1] [Al-Bukhari and Muslim collected it]

[2] [Ahmad (248), an-Nasaii (1403), ibn Majah (1053), and so forth; Shaikh `Irfan said that this *Hadith* is authentic]

[3] [Muslim (1108)]

[4] [but a change in the way one performs the prayer, by reducing its pillars, to the extent that if one is able to only move his eyelids, while offering the obligatory prayers, one does so and his prayer is complete]

traveling is two *Rak'ah*, since its number is complete and was not changed<sup>1</sup>. Hence, the *Ayah* (4:101) does not indicate that reducing the number of *Rak'ah* is contingent upon one's choice; if one wishes, one makes *Qasr*. Otherwise, if one wishes, one completes the prayer<sup>2</sup>.

It is a fact that Allah's Apostle, peace be upon him, always offered the obligatory prayers two *Rak'ah* each while traveling<sup>3</sup>. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never offered the prayers in four *Rak'ah* while traveling, except in some types of the Fear Prayer (*Salatu al-Khauf*), as we will soon mention and explain, Allah willing.

Anas (رَضِيَ اللهُ عَنْهُ) narrated, "We went with Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) from *Madinah* to *Makkah*, and he used to offer the prayers in two *Rak'ah* each, until we returned to *Madinah*." This *'Hadith* is *Muttafaqun 'Alaih*<sup>4</sup>. And when 'Abdullah ibn Mas'ud (رَضِيَ اللهُ عَنْهُ) was told that 'Uthman ibn 'Affan (رَضِيَ اللهُ عَنْهُ) offered the prayer in four *Rak'ah* at *Mina*, 'Abdullah said, "*Inna lillahi wa-inna ilaihi raji'un*. (Truly to Allah we belong and truly to Him we shall return [this is called *Istirja`*]). I prayed two *Rak'ah* with Allah's Apostle, peace be upon him, at *Mina* and similarly with Abu Bakr and with 'Umar ibn al-Khattab (during their caliphates). May I be lucky enough to have

[<sup>1</sup>] [because Allah ordained the prayer two *Rak'ah* each, and this number remained as it is while one is traveling; it was not increased to four]

[<sup>2</sup>] [by offering *Dhuhr*, *'Asr* and *'Isha* in four *Rak'ah* each while traveling]

[<sup>3</sup>] [except for *Maghrib*, which consists of three *Rak'ah*, whether one is traveling or not]

[<sup>4</sup>] [Al-Bukhari (1019) and Muslim (1118). Anas (رَضِيَ اللهُ عَنْهُ) was asked how many days the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) remained in *Makkah*, and he said, "Ten days."]

two of the four *Rak'ah* accepted (by Allah).” This *Hadith* is also *Muttafaqun `Alaih*<sup>1</sup>. `Abdullah ibn Mas'ud would not have said *Istirja*<sup>2</sup>, when he heard of `Uthman's action, if he thought that `Uthman chose one of two choices, both of which are allowed. Rather, he said *Istirja* because he witnessed the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his righteous successors only pray two *Rak'ah* while traveling.

Al-Bukhari reported, in his, *Sahih* (1038), that `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ) said, “I accompanied Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and he never offered more than two *Rak'ah* during the journey. Abu Bakr (رَضِيَ اللهُ عَنْهُ), `Umar (رَضِيَ اللهُ عَنْهُ) and `Uthman (رَضِيَ اللهُ عَنْهُ) used to do the same.” `Abdullah ibn `Umar was referring to the beginning of `Uthman's reign. Towards the end of his reign, `Uthman (رَضِيَ اللهُ عَنْهُ) offered the full number of *Rak'ah*. This was one of the reasons behind `Uthman being criticized; various reasons behind his action were offered<sup>3</sup>.

[1] [Al-Bukhari (1022) and Muslim (1122)]

[2] [which is recited upon hearing of a disaster!]

[3] [Some of the companions, such as `Ali and `Abdullah ibn Mas'ud, reminded the people of the Prophet's practice regarding shortening the prayer, while traveling. They were not questioning `Uthman's righteousness, knowledge, or dedication to the *Sunnah*. They explained the *Sunnah* where `Uthman contradicted it out of *Ijtihad*. Sadly, some people of the second generation, who did not witness battles on the side of the Prophet, peace be upon him, or learned from him, or accompanied him, or migrated in Allah's cause as he and his companions did, or realized the virtue the companions have over all those who came after them, used these words of criticism to undermine `Uthman's authority. Of course, `Uthman, may Allah be pleased with him, made some mistakes, just like all other human beings, except the Prophets of Allah. However, his=

=‘mistakes’ were out of *Ijtihad*, not because of the desire to undermine the Prophet’s *Sunnah*. ‘Uthman was –and still is– among the most righteous believers to have ever walked on the face of the earth. The hypocrites and the *Khawarij* during his time were trying to undermine the authority of ‘Uthman. They complained that ‘Uthman offered the prayer in four *Rak’ah* at *Mina*, whereas the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) always offered it in two *Rak’ah* while traveling. They also claimed that he had Abu Dharr expelled from *Madinah*, and so forth. They forgot ‘Uthman’s virtues, his past support for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the tremendous wealth he gave for Allah’s Sake and the fact that Allah the Exalted had decided by the words of His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that ‘Uthman would die a *Shahid* (a martyr; al-Bukhari:3399) and enter Paradise (al-Bukhari:3398). If these *Khawarij* believed in these facts, would they have risen against ‘Uthman, the Righteous *Caliph* and claim that he apostated from Islam? Did they not hear the Prophet’s statements? Did they witness that during the reign of ‘Uthman, he (رَضِيَ اللهُ عَنْهُ) ruled by what Allah has revealed, established the authority of Islam and sent the Muslim armies to conquer various parts of the earth, until they reached the borders of China? Had they not witnessed that during the reign of ‘Uthman, peace was prevalent, Islam’s flag was raised high and the Muslim State was the most powerful on the face of the earth? The *Khawarij* envied the companions for their exalted virtues and for Allah choosing them to be the best generation ever. They did not like the fact that the companions were more worthy of ruling by what Allah has revealed than any other generation ever. They forgot that the companions established the very foundation of Islam and its magnificent state. They punished ‘Uthman (رَضِيَ اللهُ عَنْهُ) for these ‘errors’ by killing him, after they prevented him from drinking from the very well, *Rumah*, that ‘Uthman bought and made a charity during the time of Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). They killed him without justification. This is why when one of the companions asked them, “Why did you kill ‘Uthman?”, and=

The first reason, it was said that the Bedouins performed *Hajj* during that same year. Because of this fact, `Uthman wanted to teach them that the obligation is to pray four *Rak'ah* [while not traveling], so that they would not think that they only had to pray two while traveling or not. However, this explanation is discounted by the fact that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not pray four *Rak'ah* while leading the Bedouins in prayer when performing *Hajj*, even though they were new Muslims and had just started to be familiar with the Islamic prayer.

The second reason is that, it was said that `Uthman (رَضِيَ اللهُ عَنْهُ) was the grand *Imam* (leader) of the people, and wherever the *Imam* travels, he is in his area of residence and authority. However, this opinion is also refuted by the fact that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the *Imam* of all of mankind, and thus, more worthy of this stature. However, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not offer the full number of *Rak'ah* [while traveling], even though he was the grand *Imam* of all times.

The third reason is that, it was said that during `Uthman's reign, *Mina* was built up and became an inhabited village, whereas it was an empty land during the

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=they said, "For spending our money and flogging our skin!" He said, "By Allah! you have not punished on equal terms to what you claim to have suffered. And indeed, if you were patient, it would have been better for the patient." Muslims are ordered to invoke Allah, the Exalted, the Most Honored, to forgive the Prophet's companions, love them and refrain from criticizing their mistakes. We ask Allah to grant `Uthman Paradise for his tremendous loyalty, faith, support of His Prophet, great acts of charity and the wonderful years during which he was one of the best rulers to have ever ruled on earth. And indeed, Allah has already granted `Uthman Paradise.]

time of Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). This is why, it is said, that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was asked, "O, Allah's Apostle! Should we build a house for you in *Mina* to shade you from the heat", he said, "No. *Mina* is the campsite of those who come first<sup>1</sup>." Therefore, 'Uthman thought that shortening the prayer only occurs while one is traveling [not after setting camp on a trip]. This reason is also discounted by the fact that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) remained in *Makkah* for ten days, while shortening the prayer in *Qasr*.

The fourth reason, 'Uthman remained in the vicinity of *Makkah* for three days. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"يَقِيمُ الْمُهَاجِرُ بِمَكَّةَ بَعْدَ قِضَاءِ نُسُكِهِ ثَلَاثًا."

"An Emigrant is allowed to stay (*Yuqimu*) in *Makkah* for three days after departing from *Mina* (i.e. after performing all the ceremonies of 'Hajj)<sup>2</sup>." Therefore, we are told, the Prophet, peace be upon him, called one [who remains in *Makkah* after finishing the rituals of 'Hajj] a *Muqim* (resident). They said that the resident is not a traveler. However, this explanation is also refuted by the fact that the type of residency the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioned is a restricted [temporary] residency that is not the opposite of traveling. Indeed, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) remained in *Makkah* for ten days, shortening the prayers. Further, he

<sup>[1]</sup> [Ahmad (24365), Abu Dawood (1726), at-Tirmidhi (807), ibn Majah (2997), ad-Darimi (1658) and al-'Hakim (1:466-467). Shaikh Wahby said to refer to, *Dha'eef Sunan at-Tirmidhi* (153), thus, indicating that this 'Hadith is weak.]

<sup>[2]</sup> [Al-Bukhari (3640) and Muslim (2409), from al-'Alaa ibn al-'Hadhrami, may Allah be pleased with him]

(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) remained in *Mina* during the three days of throwing *al-Jamrat* (pebbles, during *Hajj*), also shortening the prayer.

The fifth reason pertains to the claim that `Uthman (رَضِيَ اللهُ عَنْهُ) had decided to remain in *Makkah*, move the seat of the Caliphate to it, and therefore, he (رَضِيَ اللهُ عَنْهُ) did not offer the prayer in the form of *Qasr*. He (رَضِيَ اللهُ عَنْهُ) later decided to go back to *Madinah*, we are told. This explanation is also invalid. `Uthman (رَضِيَ اللهُ عَنْهُ) was among the early *Muhajirin* (Migrants), who were not permitted to remain in *Makkah* more than three days after finishing the ceremonies of *Hajj*, as the Prophet, peace be upon him, ordered them. Therefore, `Uthman (رَضِيَ اللهُ عَنْهُ) would not decide to reside in *Makkah*, after the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade the Migrants from doing so beyond three days.

The *Migrants* left *Makkah* for the sake of Allah, the Exalted, and what was abandoned for the sake of Allah cannot be taken back or reversed. This is why the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not allow one who gave charity to buy it back, saying to `Umar (رَضِيَ اللهُ عَنْهُ),

"لَا تَشْتَرِي وَلَا تَعُدُّ فِي صَدَقَتِكَ."

"Do not buy it and thus go back on your charity<sup>1</sup>." Even though `Umar wanted to buy back his charity, the Prophet

<sup>[1]</sup> [Al-Bukhari (1395) and Muslim (3044) from `Abdullah ibn `Umar, may Allah be pleased with both of them. Here is the full text of the *Hadith*. `Umar ibn Al-Khattab said, "I gave a horse in Allah's Cause. The person to whom it was given, did not look after it. I intended to buy it from him, thinking that he would sell it cheap. When I asked the Prophet, peace be upon him, he said,=

(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) still considered it as taking back the charity he gave.

The sixth reason, pertains to the tale that `Uthman had married in *Mina*. Those who offered this explanation said that if a traveler remained in an area and got married, or if one has a wife residing in an area, one does not perform *Qasr*. There is a *Hadith* on this topic attributed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). `Ikrimah ibn Ibrahim al-Azdi narrated that, ibn Abi Dhubab said that, his father said, “`Uthman led the prayer in four *Rak`ah* while in *Mina* and then said, ‘O, People! When I came here I got married. I heard Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say, ‘If a man got married in a town, he offers the prayers in it as a resident<sup>1</sup>.’” Imam Ahmad, may Allah grant him His Mercy, collected this *Hadith* in his, Musnad, and also `Abdullah ibn az-Zubair al-`Humaidi, in his, Musnad. Al-Baihaqi stated that this *Hadith* has a defect; it is of the *Munqati`* type and `Ikrimah ibn Ibrahim is weak in *Hadith*. Abu al-Barakat ibn Taimiyyah said, “The weakness in the *Hadith* can be amended by the fact that al-Bukhari mentioned `Ikrimah ibn Ibrahim in his, Tarikh, and did not discount his reliability. It is al-Bukhari’s method in this

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"لَا تَشْتَرِي وَلَا تَعُدُّ فِي صَدَقَتِكَ وَإِنْ أَعْطَاكَ بِدِرْهَمٍ فَإِنَّ الْعَائِدَ فِي  
صَدَقَتِهِ كَالْعَائِدِ فِي قَيْئِهِ."

‘Do not buy it, even if he gives it to you for one Dirham, as the person who takes back what he has given in charity, is like a dog that swallows its vomit.’”]

[<sup>1</sup>] [Ahmad (416) and al-`Humaidi (36) collected this *Hadith*, about which Shaikh `Irfan said that it is weak, because of `Ikrimah of ibn Ibrahim and the fact that Abdul Ra'hman ibn Abi Dhubab is an unknown regarding reliability in *Hadith*]

book to specify those who are criticized regarding reliability. Further, Ahmad and ibn `Abbas –before Ahmad– stated that if the traveler gets married, he needs to offer the prayer as a resident. This is also the opinion of Abu `Hanifah, Malik and the followers of their schools of thought.” This is the best explanation offered for `Uthman’s practice.

Another explanation was offered regarding the practice of `Aishah, pertaining to the fact that she is the Mother of the Faithful<sup>1</sup>, and therefore, wherever she travels, she is in her own home. This is also a weak explanation. Indeed, the Prophet, peace be upon him, is the Father of all believers. In fact, his wives are the Mothers of the Faithful on account of his being the Father of the Faithful. Yet, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not offer the full number of *Rak'ah* [while traveling as he did while residing]. Further, Hisham ibn `Urwah narrated that his father said, that `Aishah, may Allah be pleased with her, used to offer the prayer in four *Rak'ah*, while traveling. When `Urwah asked her why she did not offer it in two *Rak'ah*, she said,

[<sup>1</sup>] [Allah, the Exalted and Most Honored, said, in the *Quran* 33:6,

﴿ النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ﴾

{*The Prophet is closer to the believers than their ownelves, and his wives are their (believers’) mothers (as regards respect and marriage).*}}

“O, son of my sister (Asmaa)! It is not hard for me [to pray four]<sup>1</sup>.”

Ash-Shafii, *ra`himahu-llah*, said, “If it is required from the traveler to only offer two *Rak'ah*, `Uthman, `Aishah and `Abdullah ibn Mas'ud would not have offered the full number of *Rak'ah*<sup>2</sup> (while traveling). Further, a traveler would not be allowed to offer the full number of *Rak'ah* behind one who is residing<sup>3</sup>. `Aishah stated that the Prophet, peace be upon him, did both: offering the full prayer and making *Qasr* [while traveling].” He next

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[<sup>1</sup>] [Al-Baihaqi collected this *Hadith*, in his book, as-Sunan al-Kubra (3:143); Shaikh Wahby said to refer to, Irwa' al-Ghalil (3:7)]

[<sup>2</sup>] [What `Uthman, `Aishah and ibn Mas'ud did was their practice and their understanding. However, and as the companions taught us, the best guidance, is the guidance of Muhammad, peace be upon him.]

[<sup>3</sup>] [In his book, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 317-318, al-Albani said that there is no evidence to support ash-Shafii's statement here, especially since it contradicts the *Sunnah*, as reported by the scholar of the Muslim *Ummah* `Abdullah ibn `Abbas, may Allah be pleased with him. Al-Albani said, next, “Musa ibn Salamah said, ‘We were with ibn `Abbas in *Makkah*, when I said to him, ‘How is it that when we pray behind you we offer the prayer in four *Rak'ah*, but when we go back to where we camped, we offer only two?’ `Abdullah ibn `Abbas said, ‘This is the *Sunnah* of Abul Qasim (Prophet Muhammad, peace be upon him).’ Imam Ahmad (1765) collected this statement using an authentic chain of narration. Also Muslim and Abu `Uwanah collected a shorter form of this statement. This *Hadith* has a *Takhrij* in, Irwa' al-Ghalil (571).” ‘Takhrij’, entails listing the various references where a certain narration can be found. We should also state that `Abdullah ibn `Abbas was a resident of *Makkah*.]

reported that, Ibrahim ibn Muhammad said that, Tal'hah ibn `Amr said that, `Ata ibn Abi Raba'h said that, `Aishah said, "All of this was practiced by the Prophet, peace be upon him; he offered the full prayer and made *Qasr*, fasted and did not fast, while traveling<sup>1</sup>."

Al-Baihaqi said, about the last narration, that al-Mughirah ibn Ziyad reported it from `Ata. Next, Al-Baihaqi said that the most authentic chain of narration for this *Hadith* is that wherein Abu Bakr al-`Harithi said that, ad-Daraqutni narrated that, al-Ma`hamili said that, Sa`eed ibn Muhammad ibn Thawab said that, Abu `Asim said that, `Umar ibn Sa`eed said that, `Ata said that `Aishah said, "The Prophet, peace be upon him, used to offer the *Qasr* and otherwise, and fast and break the fast, while traveling." Ad-Daraqutni said that this chain of narration is authentic. He then reported that Abu Bakr an-Naisaburi said that, `Abbas ad-Duri said that, Abu Na'im said that, al-`Ala ibn Zuhair said that, Abdul Ra'hman ibn al-Aswad told him of when `Aishah performed *Umrah* with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) from *Madinah* to *Makkah*. When she arrived at *Makkah*, she said, "O, Allah's Apostle! May I sacrifice my father and mother for your sake, you made *Qasr*, but I did not, and you fasted, but I did not fast." The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

[<sup>1</sup>] [We previously said that Shaikh Wahby said, "Al-Albani, the renowned scholar of *Hadith*, may Allah protect him, has exposed the defects and weakness of this *Hadith*, in his book, Irwa' al-Ghalil (3:6-9)." Al-Albani said, in his book, Tamamu al-Minnah fi at-Ta'liqi `ala Fiqhi as-Sunnah, Pg. 318, about this *Hadith*, "Its weak chain of narration is added to the fact that it contradicts the clear, authentic *Hadiths* stating that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) shortened the prayers while traveling. I mentioned some of these *Hadiths* in, Irwa' al-Ghalil (3:3-9) and explained the defect of this particular *Hadith*."] ]

(عَلَيْهِ وَسَلَّمَ) was reported to have said, “You have done well.” However, I –ibn al-Qayyim- heard Shaikh al-Islam ibn Taimiyyah say, “This narration is a fabrication and falsely attributed to `Aishah. `Aishah would never contradict the practice of Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions and offer a different number of *Rak'ah* than they offered in their prayer. She would never see them make *Qasr*, yet, she alone offers the full number of *Rak'ah*, without necessity. How can this be, when it was she who said, ‘Allah ordained the prayers containing two *Rak'ah* each. When the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) migrated to *Madinah*, the prayer while one is residing (in his area) was increased, while the prayer during travel remained the same<sup>1</sup>.’ How can one think that she would contradict what Allah ordained and the practice of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions?”

Az-Zuhri asked `Urwah, when `Urwah told him that `Aishah used to not make *Qasr* [while traveling], “Why did she perform the full prayer?” `Urwah said, “She made *Taawil*, just as `Uthman did.” Had the Prophet, peace be upon him, said that `Aishah had done well and agreed to her practice, then she would not need to make *Taawil*<sup>2</sup>.

[<sup>1</sup>] [Al-Bukhari (337) and Muslim (1105) collected this *Hadith*, from `Aishah (رَضِيَ اللهُ عَنْهَا)]

[<sup>2</sup>] [Since the Prophet, peace be upon him, was reported to have agreed to `Aishah's practice, what is the need to say that she – and `Uthman- made *Taawil*, meaning, used their own opinion in deciding not to offer the *Qasr*. Had the Prophet, peace be upon him agreed to her practice, `Urwah would have said, “The Prophet agreed to her practice.” This is very clear, all thanks be to Allah, especially since Muslim (1107) collected from `Urwah his statement that `Aishah made *Taawil*, when she did not make=

Furthermore, `Abdullah ibn `Umar stated that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never offered more than two *Rak'ah* during the journey, nor did Abu Bakr (رَضِيَ اللهُ عَنْهُ), nor `Umar (رَضِيَ اللهُ عَنْهُ)<sup>1</sup>. Does one think that `Aishah, the Mother of the Faithful, would contradict them all while seeing them offer the prayer in *Qasr*? After the Prophet's death, she did not offer *Qasr*, and `Uthman did the same. Each one of them did so because of an opinion they thought of. The evidence taken from their narrations<sup>2</sup> takes precedence above their actions, especially if an opinion taken by one of the companions was contradicted by that of other companions. Allah has the best knowledge.

Umayyah ibn Khalid said to `Abdullah ibn `Umar, "In the *Quran*, we find mention of praying while residing and during time of fear, but we do not find mention of praying while traveling." `Abdullah ibn `Umar said, "My brother! Allah sent Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) while we knew nothing. We only do what we saw Muhammad (صَلَّى اللهُ

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=*Qasr* while traveling. Al-Albani said that ibn `Hajar al-`Asqalani said in his book, *At-Talkhis* (2:44), "In the *Sahih* collection (Muslim 1107), `Urwah reported that `Aishah made *Taawil*, just as `Uthman did. Had she heard the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) agree with her (not to make *Qasr*), `Urwah would not have said that she made *Taawil*. This is especially true since the, *Two Sahihs*, collected narrations that contradict the narration, under discussion." Al-Albani said that ibn `Hajar was asserting the fact that ad-Daraqutni's narration, that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made *Qasr* sometimes and did not make it at other times while traveling, is not authentic.]

[<sup>1</sup>] [Al-Bukhari (1038)]

[<sup>2</sup>] [regarding what they saw or heard the Prophet do or say or agree to]

do<sup>1</sup>.” Anas said, “We went from *Madinah* to *Makkah* with Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and he used to offer the prayers in two *Rak'ah* each, until we returned to *Madinah*<sup>2</sup>.” Also, as we stated, `Abdullah ibn `Umar said, “I accompanied Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and he never offered more than two *Rak'ah* during the journey. Abu Bakr (رَضِيَ اللهُ عَنْهُ), `Umar (رَضِيَ اللهُ عَنْهُ) and `Uthman (رَضِيَ اللهُ عَنْهُ) used to do the same<sup>3</sup>.” All these *Hadiths* are authentic.

While traveling, the Prophet's guidance was that he only offered the obligatory prayers. It was not reported that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed any regular voluntary prayers [while traveling], either before or after the obligatory prayers. He only offered the *Witr* and the *Sunnah* that precedes the Dawn Prayer<sup>4</sup>; he did not abandon these two regular *Sunnah* prayers whether traveling or otherwise. `Abdullah ibn `Umar said, when he was asked about it, “I accompanied the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and he did not offer optional prayers during the journey, and Allah, the Exalted, the Most Honored, says,

[<sup>1</sup>] [Shaikh Wahby said that al-Baihaqi (3:136) collected this statement, using an authentic chain of narration of the *Hasan* grade]

[<sup>2</sup>] [Al-Bukhari (1019) and Muslim (1118). Anas (رَضِيَ اللهُ عَنْهُ) was asked how many days the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) remained in *Makkah*, and he said, “Ten days.”]

[<sup>3</sup>] [Al-Bukhari (1038)]

[<sup>4</sup>] [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, riding his camel, no matter the direction the camel walked]

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ﴾

{Verily! In Allah's Apostle you have a good example to follow}[33:21].” Ibn `Umar was referring to the usual *Sunnah* [offered before or after the compulsory prayers], because it is established through authentic narrations that while traveling, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered general voluntary prayers while riding his camel, regardless of the direction it was walking to. The, Two Sahihs [al-Bukhari (945) and Muslim (1130)] narrated that `Abdullah ibn `Umar said, “While on the journey, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to offer optional prayers on the back of his mount facing any direction, nodding his head (for *Ruku`* and *Sujud*) while praying at night. He also used to pray the *Witr* on it, but never offered the compulsory prayers on it.” Ash-Shafii, may Allah grant him His Mercy, said, “It is established that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to offer [general] voluntary prayers at night, even though he was performing *Qasr*<sup>1</sup>.” Also, the, Two Sahihs [al-Bukhari (1039) and Muslim (1137)] narrated that Amir ibn Rabi`ah, may Allah be pleased with him, said that he saw the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) pray the *Sub`hah* (voluntary prayers) at night while riding his camel during a journey. This *Hadith* is describing *Qiyamu al-Lail*.

[<sup>1</sup>] [One must duly understand the words of this great Imam here. Ash-Shafii is talking about general voluntary prayers, not the regular voluntary prayers that are offered either before or after the compulsory prayers. Another topic of interest is ash-Shafii's agreeing that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made *Qasr*, while traveling, by shortening the number of *Rak'ah* in the compulsory prayers.]

Imam Ahmad, may Allah grant him His Mercy, was asked about praying general voluntary prayers while traveling. He said, "I think that there is no harm in offering voluntary prayers, while traveling." It was reported that al-`Hasan [al-Basri] said, "During the journey, the companions of Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to offer voluntary prayers before and after the compulsory prayers." This was the reported practice of `Umar, `Ali, ibn Mas'ud, Jabir, Anas, `Abdullah ibn `Abbas and Abu Dharr, may Allah be pleased with all of them. As far as `Abdullah ibn `Umar is concerned, he did not offer any voluntary *Sunnah* [while traveling], except at night, in addition to *Witr*. This is the clear guidance of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ); he did not offer the usual voluntary prayers, either after or before the shortened compulsory prayers. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not order one not to pray general voluntary prayers, whether before or after the shortened compulsory prayers. This latter type of voluntary prayers [while traveling] is a general act of worship, not the same as the regularly performed voluntary prayers associated with compulsory prayers, offered while one is not traveling. What further supports this stance, is the fact that the four-*Rak'ah* prayers were reduced to two *Rak'ah*, to make it easy on the traveler. How can there be usual voluntary prayers [offered during the journey], when compulsory prayers were reduced? If the aim behind this was not to make things easy for the traveler, then completing the full number of *Rak'ah* [in the compulsory prayers] would have been better<sup>1</sup>. This is why `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ) said, "If I were to offer

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[<sup>1</sup>] [than to pray the usual *Sunnah* offered after or before the shortened compulsory prayers]

*Sunnah* [while traveling], I would offer the full number of *Rak'ah*<sup>1</sup>.”

It is established that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered an eight-*Rak'ah* prayer on the day of conquering

<sup>1)</sup> [meaning, in the compulsory prayers; Muslim (1112). Here is the full text of the *Hadith*. 'Hafs ibn 'Asim said, “I accompanied ibn 'Umar on the road to *Makkah*, and he led us in praying two *Rak'ahs* at the noon prayer. Then he went forward, and we too went along with him to a place where he alighted; he sat and we sat along with him. He glanced to the side where he prayed and saw people standing. He asked, ‘What are they doing?’ I said, ‘They are engaged in glorifying Allah, offering *Sunnah* prayer.’ He said, ‘If I had done so, I would have perfected my prayer; O my nephew! I accompanied the Messenger of Allah, peace be upon him, on a journey, and he made no addition to two *Rak'ahs*, until Allah called him (he died). I accompanied Abu Bakr and he made no addition to two *Rak'ahs*, until Allah caused him to die. I accompanied 'Umar and he made no addition to two *Rak'ahs*, until Allah caused him to die. I accompanied 'Uthman and he made no addition to two *Rak'ahs*, until Allah caused him to die. Allah said,

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{*Verily! In Allah's Apostle you have a good example to follow*}[33:21].”

Imam ibn al-Qayyim said (in the second volume in this translation), “This indicates his deep knowledge (رَضِيَ اللهُ عَنْهُ), because Allah, the Exalted, shortened the four-*Rak'ah* compulsory prayer to two while one is traveling. Therefore, if Allah (سُبْحَانَهُ وَتَعَالَى) 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.”]

*Makkah*, during the early morning (*Dhu`ha*). He (صلى الله عليه وسلم) was traveling then<sup>1</sup>. There is a *Hadith* that Abu Dawood (1033) and at-Tirmidhi (505) collected in their Sunan, from al-Laith, from Safwan ibn Salim, from Abu Busrah al-Ghifari from al-Baraa ibn `Azib (رضي الله عنه), who said, "I accompanied Allah's Apostle (صلى الله عليه وسلم) in eighteen trips and saw that he did not abandon offering two [voluntary] *Rak'ahs* just before the sun reached the middle of the sky, before the time for *Dhuhr*<sup>2</sup>." At-Tirmidhi commented, "This is a *Gharib* (weak) *Hadith*." He also said, "I asked Muhammad [ibn Isma`eel al-Bukhari] about it and he did not know of any other chain of narration for it, except through al-Laith ibn Sa`d. He did not know the name of Abu Busrah." Further, there is a *Hadith* collected from `Aishah (رضي الله عنها) wherein she said that the Prophet (صلى الله عليه وسلم) did not abandon performing four *Rak'ah* before *Dhuhr* and two after it. Al-Bukhari (1110) collected this *Hadith* in his, Sahih. However, this *Hadith* does not clearly indicate that he (صلى الله عليه وسلم) also did so while traveling. `Aishah was describing the Prophet's usual practice, while in residence. Men had more knowledge in the Prophet's practice while traveling than women. `Abdullah ibn `Umar said that the Prophet (صلى الله عليه وسلم) did not offer more than two [compulsory] *Rak'ah*. Moreover, `Abdullah ibn `Umar did not offer any voluntary prayers, either before, or after the compulsory prayers [while traveling]. Allah has the best knowledge.

[1] [This is not a usual type of voluntary prayers, but a prayer of appreciation for Allah's support and victory with which He aided his Prophet, peace be upon him]

[2] [Shaikh Wahby said that this is a weak *Hadith* and to refer to, Dha'eef Sunan at-Tirmidhi (263)]

The Prophet's guidance was that he offered the voluntary prayers<sup>1</sup> [while traveling], riding his camel, no matter the direction it took<sup>2</sup>. For *Ruku`* and *Sujud*, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to nod his head, lowering his head more for *Sujud* than for *Ruku`*<sup>3</sup>. Ahmad and Abu Dawood narrated that Anas ibn Malik said that the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) [when he wanted to perform voluntary prayers while riding his camel] would turn his camel towards the *Qiblah*<sup>4</sup>, recite *Takbiratul Istifta`h*<sup>5</sup> then allow his camel to continue walking, praying to whatever direction it was walking in<sup>6</sup>. There is a doubt about the authenticity of this *Hadith*<sup>7</sup>. Most of the narrators who described the Prophet's prayer, while riding, stated that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would pray in whatever direction the animal

[<sup>1</sup>] [such as the *Witr*, the two *Rak'ah* preceding *Fajr* and any other general voluntary prayers not prayed usually, either after, or before the compulsory prayers]

[<sup>2</sup>] [Al-Bukhari (385), from Jabir ibn `Abdullah, and Muslim (1136), from `Abdullah ibn `Umar, may Allah be pleased with them; Jabir added that when the Prophet, peace be upon him, wanted to offer compulsory prayers, he would dismount his camel and face the *Qiblah* (*al-Ka`bah* at *Makkah*)]

[<sup>3</sup>] [Ahmad (11276), Abu Dawood (1038) and at-Tirmidhi (319); al-Albani graded this *Hadith* as authentic in, Sifatu Salati an-Naby, Pg. 75]

[<sup>4</sup>] [the *Ka`bah* at *Makkah*]

[<sup>5</sup>] [by saying, "*Allahu akbar* (Allah is the Great)"]

[<sup>6</sup>] [Ahmad (12635), Abu Dawood (1225), ibn `Hibban, in his book, ath-Thiqat (1:12), adh-Dhiyaa, in his book, al-Mukhtarah, and others, collected this authentic *Hadith*; al-Albani said this and graded it as *Hasan* in, Sifatu Salati an-Naby, Pg. 75]

[<sup>7</sup>] [Rather, this is an authentic *Hadith*; refer to, Sahih Sunan Abu Dawood, as Shaikh Wahby suggested]

was facing, including while reciting *Takbiratul Istifta`h*<sup>1</sup>. They include `Amir ibn Rabi`ah, `Abdullah ibn `Umar and Jabir ibn `Abdullah; the narrations collected from them are more established than this narration collected from Anas<sup>2</sup>. Allah has the best knowledge.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed while riding his camel and his donkey, if the narration that reports this is authentic; Muslim (1132) collected this narration in his, Sahih, from `Abdullah ibn `Umar<sup>3</sup>.

It was reported that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) led the companions in the compulsory prayer while they were riding their animals, because of the rain and mud, if the `Hadith that reports this practice is authentic. Ahmad (16915), at-Tirmidhi (376) and an-Nasai reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) reached a narrow road while he and his companions were riding their animals. Rain was falling from above them, mud was beneath them, and it was time to pray. The one who called the *Adhan* was ordered to recite it, and then say the *Iqamah*. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went forward while riding his camel and led them in prayer, nodding his head, lowering it more for *Sujud*

[<sup>1</sup>] [by saying, “*Allahu akbar* (Allah is the Great)”]

[<sup>2</sup>] [This `Hadith from Anas added a benefit witnessed from the actions the Prophet did sometimes, and does not contradict the narrations ibn al-Qayyim mentioned; Anas described what he saw and they described what they saw.]

[<sup>3</sup>] [Shaikh `Irfan said that Imam an-Nawawi said, “Ad-Daraqutni and other scholars said that this `Hadith is a mistake committed by `Amr ibn Ya`hya al-Mazini (one of its narrators). They said that it is established that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered [voluntary] prayers while riding his camel. The correct statement to make here is that praying while riding a donkey is the action of Anas, just as Muslim reported in the following `Hadith.”]

(prostration) than for *Ruku`* (bowing). At-Tirmidhi said that this *Hadith* is *Gharib* (weak), only collected through `Umar ibn ar-Ramma`h<sup>1</sup>. However, this practice was reported from Anas, from his action [not the Prophet's<sup>2</sup>].

It was the Prophet's guidance that when he started a journey before midday, he (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) would delay offering *Dhuhr* Prayer, until the time of *Asr* Prayer and then would dismount his camel and make *Jam`a*<sup>3</sup>. If the sun reached the middle of the sky, before he started –or restarted- a journey, he (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) would offer *Dhuhr* Prayer and then travel. If he needed to continue the journey, he would delay *Maghrib* Prayer until the time of *Isha*, when he would make *Jam`a* [and *Qasr*] between the two prayers during the time of *Isha*<sup>4</sup>. There is a *Hadith* stating that while traveling to the battle of *Tabuk*, the Prophet, peace be upon him, combined *Dhuhr* and *Asr*, if midday started before he continued the journey. If he (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) traveled before midday, he would delay *Dhuhr* until the time of *Asr*, when he would combine the two prayers. It is reported that he did the same regarding *Maghrib* and *Isha*. There is a difference of opinion regarding this *Hadith*; some scholars grade it *Sahih*, others grade it *Hasan*, while other scholars, such as al-`Hakim, state that it is fabricated. Yet, its chain of narration follows the guidelines used in the *Sahih*, but it was said that it has a

[1] [As at-Tirmidhi stated, this is a weak *Hadith*; Shaikh Wahby said to refer to, *Dha'eef Sunan at-Tirmidhi* (65)]

[2] [At-Tirmidhi added that Imams Ahmad ibn `Hanbal and Is`haq ibn Rahawaih agreed with Anas's action, who offered the compulsory prayer while riding because it was raining and muddy]

[3] [by offering *Dhuhr* and *Asr* Prayers combined and shortened]

[4] [Each prayer has its own *Iqamah*]

defect; those who said this offered an amazing explanation! Al-'Hakim said that, Abu Bakr ibn Muhammad ibn Ahmad ibn Balawaih said that, Musa ibn Harun said that, Qutaibah ibn Sa'eed said that, al-Laith ibn Sa'd said that, Yazid ibn Abi Habib said that, Abu at-Tufail said that, Mu'adh ibn Jabal said that while traveling to the battle of *Tabuk*, the Prophet, peace be upon him, would combine *Dhuhr* and *'Asr* [at the time of *Dhuhr*], if midday started before he continued the journey. If he (صلى الله عليه وسلم) traveled before midday, he would delay *Dhuhr* until the time of *'Asr* and combine the two prayers. If he (صلى الله عليه وسلم) continued the journey before *Maghrib* (sunset), he would delay *Maghrib* Prayer until the time of *Isha* and combine the two prayers. If he traveled after sunset, he would pray *Maghrib* and combine it with *Isha* [during the time of *Maghrib*]<sup>1</sup>.

Al-'Hakim said, next, "The narrators of this *'Hadith* are trustworthy Imams. However, it is *Shadd* with regards to its chain of narration and text, even though we do not know of a specific defect with which we can clearly discount it. We had a closer look and found that Yazid ibn Abi Habib was not known to have heard *'Hadith* narrations from Abu at-Tufail. Further, we did not find this specific narration transmitted from Abu at-Tufail through any of his usual pupils, or through any other narrator from Mu'adh, except Abu at-Tufail, who usually narrated *'Hadith* from Mu'adh. Since only Abu at-Tufail collected this *'Hadith* from Mu'adh ibn Jabal, we graded it as *Shadd*. We are told that Abu al-'Abbas ath-Thaqafi said that Qutaibah ibn

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<sup>[1]</sup> [Just as ibn al-Qayyim stated here, this is an authentic *'Hadith* collected by Abu Dawood (1031) and at-Tirmidhi (508); Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (1080), where al-Albani graded this *'Hadith* from the *Sahih* grade]

Sa`eed used to say, ‘This *‘Hadith* was heard by Ahmad ibn `Hanbal, `Ali ibn al-Madini, Ya`hya ibn Ma`een, Abu Bakr ibn Abi Shaibah, Abu Khaithamah,’ and mentioned seven of the scholars of *‘Hadith* who recorded this *‘Hadith* from him. However, the mentioned scholars of *‘Hadith* recorded this *‘Hadith* from Qutaibah, because they were astonished at its chain of narration and words. Yet, we did not hear reports from any of these Imam criticizing this *‘Hadith* due to a certain defect.’”

Al-Hakim went on to say, “We had another closer look and found that this *‘Hadith* is fabricated, even though Qutaibah is a trustworthy truthful narrator.” He then reported, using a chain of narration that ends with al-Bukhari, that al-Bukhari said, “I asked Qutaibah ibn Sa`eed, ‘With whom did you record the *‘Hadith* that you heard from al-Laith, from Yazid ibn Abi Habib from Abu at-Tufail?’ He said, ‘With Abu al-Haitham Khalid ibn al-Qasim al-Mada-*ini*.’ Al-Bukhari commented, ‘Khalid al-Mada-*ini* used to invent narrations and attribute them to teachers of *‘Hadith*.’”

I –ibn al-Qayyim- say that al-`Hakim’s claim that this *‘Hadith* is fabricated is not valid. Abu Dawood reported this *‘Hadith* through Yazid ibn Khalid ibn `Abdullah ibn Yazid ibn Mauhab ar-Ramli al-Hamadani, from al-Mufaddal ibn Fadhalah, from al-Laith ibn Sa`d, from Hisham ibn Sa`d, from Abu az-Zubair, from Abu at-Tufail [Amir ibn Wathilah], from Mu`adh..., and then mentioned the rest of the *‘Hadith*<sup>1</sup>. Therefore, al-Mufaddal reported the *‘Hadith* [from al-Laith ibn Sa`d], just as

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<sup>1</sup>] [Abu Dawood (1022); Shaikh Wahby said that al-Albani graded this *‘Hadith Sahih*, in his book, Sahih Sunan Abu Dawood (1067)]

Qutaibah reported it. However, Qutaibah had a better memory and exalted grade regarding *Hadith* narrations than al-Mufaddal, but the fact that al-Mufaddal narrated it ends the argument that only Qutaibah reported it. Further, Qutaibah stated that he heard the *Hadith*. Therefore, how can one question the fact that he heard it, especially if we remember the trustworthiness, good memory, honesty and straightness that Allah endowed Qutaibah with? Moreover, Is'haq ibn Rahawaih reported that Shabbabah told him that, al-Laith narrated that, 'Uqail said that, ibn Shihab [az-Zuhri] said that, Anas said that when the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was traveling and the sun reached its midday, he would offer *Dhuhr* and *Asr* Prayers and then continue the journey<sup>1</sup>. Examine this chain of narration from Shabbabah, who was trustworthy and scholars agreed on accepting his narrations. In his, Sahih, Muslim collected other *Hadiths* from Shabbabah from al-Laith ibn Sa'd; this chain of narration follows the guidelines of the Two Shaikhs [al-Bukhari and Muslim]. The least we can say about this narration [from Anas, above] is that it supports the narration collected from Mu'adh. Further, the, Two Sahihs [al-Bukhari (1044) and Muslim (1143), from Anas] reported a similar account, except for mentioning combining the prayers early.

Moreover, Abu Dawood said that, Hisham narrated that, 'Urwah said that, Husain ibn 'Abdullah reported that, Kuraib said that, 'Abdullah ibn 'Abbas said that the Prophet, peace be upon him, used to..., then reported a similar *Hadith* to al-Mufaddal's from Mu'adh, which mentioned combining the prayers early. This is the full text

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<sup>1</sup> [Shaikh Wahby said that al-Baihaqi (3:162) collected this *Hadith* using an authentic chain of narration]

of the *Hadith*: Husain ibn `Abdullah ibn `Ubaidillah ibn `Abbas said that, Kuraib said that, `Abdullah ibn `Abbas said, "Should I tell you about the Prophet's prayer while traveling? When the sun reached the middle of the sky while he, peace be upon him, was not proceeding on his journey, he would combine *Dhuhr* and `Asr after midday. If he traveled before midday, he, peace be upon him, would delay *Dhuhr* and combine it with `Asr, at the time of `Asr." Kuraib then said that he thought that `Abdullah ibn `Abbas said the same regarding *Maghrib* and *Isha*. Ash-Shafii also collected this *Hadith* from ibn Abi Ya`hya, from `Husain, [from Kuraib from `Abdullah ibn `Abbas] and from ibn `Ajlan using the *Balagh*<sup>1</sup> way of narration, from Husain. Al-Baihaqi commented, "This is how the major scholars, such as Hisham ibn `Urwah, reported this *Hadith* from `Husain ibn `Abdullah. Also, Abdul Razzaq collected the *Hadith* from ibn Juraij, from `Husain, from `Ikrimah and Kuraib from `Abdullah ibn `Abbas. Abu Ayyub collected it from Abu Qilabah from `Abdullah ibn `Abbas, saying that he thinks that ibn `Abbas was reporting the Prophet's practice."

Moreover, Isma`eel ibn Is`haq said that, Isma`eel ibn Abi Idris reported that, his brother narrated that, Sulaiman ibn Malik said that, Hisham ibn `Urwah said that, Kuraib said that, `Abdullah ibn `Abbas said, "When the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) intended to proceed on his journey before midday, he would mount his animal and proceed. He would later dismount and combine *Dhuhr* and `Asr [at the time of `Asr]. If he did not proceed on his journey before midday, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would combine *Dhuhr* and `Asr [at the time of *Dhuhr*] and then ride his

<sup>[1]</sup> [saying, 'Balaghani', which means, 'It was conveyed to me']

animal. If he wanted to mount his camel, but it was time for *Maghrib* Prayer, he would combine *Maghrib* and *Isha* [at the time of *Maghrib*].”

Abu al-`Abbas ibn Suraij said that, Ya`hya ibn Abdul `Hameed said that, Abu Khalid al-A`hmar said that, al-`Hajjaj said that, al-`Hakam said that, Muqassim said that, `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُ) said, “When the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wanted to proceed on his journey after midday, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would combine *Dhuhr* and `Asr [at the time of *Dhuhr*]. Otherwise, if it was not midday yet, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would delay *Dhuhr* and combine it with `Asr, at the time of `Asr.”

Shaikh al-Islam ibn Taimiyyah said, “The proof that combining in a *Taqdim*<sup>1</sup> manner is legislated is found in the Prophet’s combining *Dhuhr* and `Asr Prayers while standing at `Arafah<sup>2</sup>. This way, the time for invoking Allah would not be broken by dismounting to offer the `Asr Prayer, even though it was not difficult to do so. Therefore, *Jam`a* out of necessity and to avoid hardship is even more proper.”

[<sup>1</sup>] [‘*Jam`a Taqdim*’, means, ‘offering *Dhuhr* and `Asr at the time of *Dhuhr* –early and combined-, and combining *Maghrib* and *Isha* at the time of *Maghrib*. If one delays *Dhuhr* and `Asr until the time of `Asr, or *Maghrib* and *Isha* until the time of *Isha*, it is called, ‘*Jam`a Ta-kheer* (combining and delaying)’. One cannot pray *Dhuhr* (right after midday), *Maghrib* (right after sunset), or *Fajr* (right after dawn) Prayers before their stated fixed times]

[<sup>2</sup>] [The pilgrims stand at the vicinity of `Arafah on the ninth day of the lunar month of *Dhul-`Hijjah*, month of the `Hajj, from dawn until sunset, invoking Allah and supplicating to Him, then proceed to *Muzdalifah*, where they offer the prayers of *Maghrib* and *Isha* combined and shortened]

Ash-Shafii said, "It was better for him (صلى الله عليه وسلم) to pray [*Dhuhr* and] *Asr* in a *Taqdim* manner on the day of *'Arafah*, so that the invocation of Allah would not be interrupted. It was also easier to keep proceeding to *Muzdalifah* and not stop to pray *Maghrib*, so as not to make it hard on the pilgrims." Allah has the best knowledge.

It was not in the guidance of the Prophet (صلى الله عليه وسلم) to combine the compulsory prayers while riding during the journey, as many people do<sup>1</sup>.

Moreover, it was not the Prophet's *usual* guidance to combine the prayers while resting during a trip, except if he intended to proceed on the journey, as we explained regarding the battle of *Tabuk*<sup>2</sup>.

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<sup>[1]</sup> [We previously stated that standing is a pillar in the obligatory prayers, unless one cannot stand, such as if traveling in a ship or an airplane. Al-Albani said, in his book, *Sifatu Salati an-Naby*, Pg. 79, "The Messenger of Allah (صلى الله عليه وسلم) was asked about praying in a ship, and he said,

"صَلِّ فِيهَا قَائِمًا إِلَّا أَنْ تَخَافَ الْغَرَقَ."

'Pray in it while standing, unless you fear that you might drown.'" In the corresponding footnote, al-Albani said, "Al-Bazzar (68), ad-Daraqutni and Abdul Ghani al-Maqdisi in, *as-Sunan* (2:82), [collected this *Hadith* which] al-'Hakim graded as authentic; adh-Dhahabi agreed with al-'Hakim. The ruling regarding praying on an airplane is similar to praying on a ship, one stands up for the prayer, if one is able to do so. Otherwise, one prays while sitting down and nodding his head for *Ruku'* and *Sujud*, as we previously explained."]

<sup>[2]</sup> [Imam Muslim collected several *Hadiths* with this meaning, such as *Hadith* no. 1145, from Anas ibn Malik, may Allah be pleased with him. This is the regular practice of the Prophet,=

As for combining the prayers while resting, not intending to continue the journey, it was not reported of his practice, except at *`Arafah*. Even then, he did so, so that standing in its vicinity was not interrupted, according to the explanation of ash-Shafii and my Shaikh –ibn Taimiyyah. This is why Abu `Hanifah stated that combining the prayers in this manner is exclusively performed at *`Arafah*, making it a part of the rituals of *`Hajj*, not because of traveling. Ahmad, Malik and ash-Shafii said that combining the prayers at *`Arafah* was due to traveling<sup>1</sup>. Ash-Shafii and Ahmad –according to one narration from him- said that combining is due to long travels, and therefore, they did not allow it [at *`Arafah*] for residents of *Makkah*. Malik and Ahmad –in another narration- reported that the residents of *Makkah* could combine the prayers and shorten them if they are [performing *`Hajj* and] standing at *`Arafah*. My Shaikh –ibn Taimiyyah- and Abu al-Khattab preferred this opinion. However, my Shaikh stated that combining and

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=peace be upon him. However, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) combined the prayers, even for no reason that warrants combining them. Imam Muslim (1151) reported that `Abdullah ibn `Abbas said, “Allah's Apostle, peace be upon him, combined noon prayer (*Dhuhr*) with the afternoon prayer (*`Asr*), and the sunset prayer (*Maghrib*) with the *'Isha* Prayer in *Madinah*, without being in a state of danger or rainfall.” In the narration transmitted by Waki', ibn `Abbas was asked what prompted the Prophet to do so? Ibn `Abbas said, “So that his (Prophet's) *Ummah* should not be put into (unnecessary) hardship.”

However, we must state here that Shaikh al-Islam ibn Taimiyyah said that those who have the habit of always combining the prayers, without necessity, are *Munafiqun* (hypocrites).]

<sup>[1]</sup> [We previously stated, with supporting evidence, that it is necessary to shorten the prayer while traveling]

shortening the prayers are general in implication, and as such, are allowed during short and long trips<sup>1</sup>. This was the method that many scholars among *as-Salaf as-Sali`h* followed regarding explaining such matters<sup>2</sup>. As for Malik and Abu al-Khattab, they said that the concession, under discussion, is exclusive for the residents of *Makkah*.

The Prophet, peace be upon him, did not set any limitations for his *Ummah* as to when to make *Qasr* or break the fast<sup>3</sup>. Rather, he made it general in indication, pertaining to traveling and moving about on the earth. He,

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[<sup>1</sup>] [and this is the correct opinion, as we will soon mention, Allah willing]

[<sup>2</sup>] [Many scholars among *as-Salaf as-Sali`h* did not restrict, without evidence, concessions or practices reported from the Prophet, peace be upon him, to the reported incident, but made it a general ruling that pertains to other areas and other people. An example of this, is ibn Taimiyyah's statement that combining and *Qasr* are legislated during long or short travels, even though=

=the specific evidence he used pertains to the Prophet's practice at *`Arafah*.]

[<sup>3</sup>] [At-Tirmidhi (729) reported, using an authentic chain of narration, that once, during *Ramadhan*, Anas intended to travel; his camel was prepared for him and he wore the clothes he wanted to wear while traveling. Before he left, he asked for food and ate. When he was asked if it was a *Sunnah* to do so, he answered in the positive.

Therefore, one is allowed to break the fast even before he travels, let alone doing so after starting the trip. As for shortening the prayer before leaving one's city, there is a difference of opinions between the scholars about it. Ibn al-Mundhir stated that the majority of scholars agree that one should shorten the prayer after leaving the outskirts of the city of one's residence. Allah has the best knowledge.]

peace be upon him, also made *Tayammum*<sup>1</sup> general and pertaining to every type of travel.

As for limiting these concessions to one, two or three days, no authentic statement was collected from the Prophet in this regard, and Allah has the best knowledge<sup>2</sup>.

[<sup>1</sup>] *Tayammum* is performed when there is no water available to perform *Wudhu* or *Ghusl* and when one cannot use water for health reasons. In this case, one strikes his hands on the earth and then passes the palm of each on the back of the other and then blow off the dust from them and then pass (rub) them on his face, this is called, *Tayammum*.]

[<sup>2</sup>] [Allah, the Exalted, said,=

﴿ وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ  
الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا  
مُبِينًا ﴾

{And when you (Muslims) travel in the land, there is no sin on you if you shorten *As-Salât* (the prayer) if you fear that the disbelievers may put you in trial (attack you), verily, the disbelievers are ever unto you open enemies}[4:101]. Shaikh Sayyid Sabiq said in his book, *Fiqhu as-Sunnah*, Pg. 367-368, "It is apparent from the words of the *Ayah* that any travel that linguistically means travel, whether long or short, warrants *Qasr* of the prayers and allows combining them and breaking the fast. There are no statements in the *Sunnah* that restrict this concession. Ibn al-Mundhiri and other scholars reported twenty different opinions for the scholars regarding this topic. Ahmad (11864), Muslim (1116), Abu Dawood (1015) and al-Baihaqi narrated that Ya'hya ibn Yazid said, 'I asked Anas ibn Malik about *Qasr* of the prayers. Anas said, 'When the Prophet, peace=

=be upon him, traveled three miles –or\* three *Farsakh*\*\*-. he used to offer two *Rak'ah*.'

Al-'Hafidh ibn Hajar al-'Asqalani said in his book, Fat'h al-Bari, Shar'h Sahih al-Bukhari, 'This is the most authentic and clear *'Hadith* about this topic. The doubt concentrating on whether the distance was in miles or *Farsakhs* ends on account of a *'Hadith* collected from Abu Sa'eed al-Khudri, who said, 'When the Messenger of Allah, peace be upon him, traveled the distance of a *Farsakh*, he used to perform *Qasr* of the prayer.'

Sa'eed ibn Mansur collected this last statement; al-'Hafidh collected it in his book, at-Talkhis, and affirmed its authenticity since he did not criticize it\*\*\*. It is a fact that the *Farsakh* is three miles, and therefore, the statement collected from Abu Sa'eed removes the doubt that occurred in the statement collected from Anas. Also, Abu Sa'eed's statement affirms that the shortest distance in which the Messenger of Allah, peace be upon him, shortened the prayer was three miles. The *Farsakh* consists of 5541 meters, while the mile consists of 1748 meters. We should state that the shortest distance that *Qasr* was reported in was one mile, as reported by ibn Abi Shaibah, using an authentic chain of narration from 'Abdullah ibn 'Umar. Ibn 'Hazm agreed with this narration and said that the proof that *Qasr* was not performed in less than a mile, is the fact that the Prophet, peace be upon him, visited the *Baqi'* graveyard to bury the dead and went out far in the open to relieve the call of nature [under cover and far from people's eyes]; he did not make *Qasr* then.

As for the opinions issued by scholars of *Fiqh*, such as stating that the distance of travel should be long, Imam Abu al-Qasim al-Khiraqi sufficed for us regarding refuting them. Al-Khiraqi said, as in, al-Mughni, 'I do not think that there is proof to support the various opinions of the Imams [regarding the shortest distance that allows *Qasr*]. This is because the statements of the companions do not conform with each other, and proof is not=

=established by any of their statements where there is conflict of opinion.”

Shaikh Sayyid Sabiq went on to say, with regards to when one should start *Qasr*, while traveling, “The majority of scholars agree that *Qasr* is legislated as soon as one leaves the dwellings of his area. They considered this a condition that allows *Qasr*; one does not offer the full number of *Rak'ah* in the prayers, until entering the first line of dwellings in his area [upon returning from a trip]. Ibn al-Mundhir said, ‘I did not hear any account stating that the Prophet (صلى الله عليه وسلم) offered *Qasr*, except after leaving *Madinah*.’”

\* The hesitation here came from Shu'bah, one of the narrators of the *Hadith*, not Anas.

\*\* The *Farsakh* is three miles.

\*\*\* In his book, Tamamu al-Minnah fi at-Ta'liqi 'ala Fiqhi as-Sunnah, Pg. 319, Imam al-Albani said, “The author (Sayyid Sabiq) was deceived here on account of the fact that al-'Hafidh [ibn Hajar al-'Asqalani] did not comment after mentioning this *Hadith*. As-San'ani in his book, Subul as-Salam, and ash-Shaukani in his book, As-sail al-Jarrar (1:307), were also deceived in the same manner. However, in his book, Nail al-Autar (3:176), ash-Shaukani questioned the authenticity of this *Hadith* and commented after mentioning it, by saying, ‘Al-'Hafidh collected it in, at-Talkhis, and did not comment on it. If it is held to be authentic, then the distance of a *Farsakh* would be established [as the shortest distance that warrants *Qasr*]. One does not make *Qasr* in less than a *Farsakh*, if his journey is considered a travel legislatively and linguistically.’ I –al-Albani- question how this *Hadith* attains authenticity, when its chain of narration contains Abu Harun al-'Abdi, about whom al-'Hafidh [ibn 'Hajar al-'Asqalani] said in, At-Taqrīb, ‘He is a *Matruk* (unacceptable, abandoned); some scholars stated that he fabricated *Hadith*.’ I –al-Albani- collected this *Hadith* in, Irwa' al-Ghalil (3:15) from various resources; those who wish can refer to it in that book.”=

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=Therefore, and as ibn `Hazm, ibn al-Qayyim, and several other scholars including al-Albani stated, *Qasr* is legislated during travel, no matter the distance, the time spent during travel or the fact that during a trip, one temporarily resides at a certain area for a while. What legislates *Qasr*, is traveling, as a concept known to people and thus universally accepted and defined by the relevant *Hadiths*. Ibn al-Qayyim will soon discuss this topic in detail, but here, I should state that the Prophet made *Qasr* for nineteen days, as al-Bukhari reported, Sa`d ibn Abi Waqqas performed it for forty days, `Abdullah ibn `Umar for six months, when snow prevented him from entering Azerbaijan, and Anas ibn Malik for two years when he went to *ash-Sham*. Similar accounts were reported of the practice of Abdul Ra'hman ibn Masurah, while besieging Kabul, etc. This is the guidance of the Prophet's companions; it is the best guidance, because it is taken from the guidance of Allah's Prophet, peace be upon Him.]

## **The Prophet's Guidance Regarding Reciting Quran, Listening to it, Feeling Humbleness and Crying Upon Hearing it, and Making the Voice Beautiful While Reciting it**

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had a *'Hizb*<sup>1</sup> that he used to regularly recite. The Prophet's recitation was in the *Tarteel* manner, not fast or inaudible<sup>2</sup>, but clear, pronounced letter by letter<sup>3</sup>. He used to divide his recitation into one *Ayah* at a time [by stopping at the end of

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<sup>[1]</sup> [a certain portion of the *Quran* that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite in any day or night; the *Salaf* imitated their beloved Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and used to divide the *Quran* into *'Hizbs*, to make it easy for them to recite and memorize it]

<sup>[2]</sup> [*'Tarteel*', pertains to reciting the *Quran* in a slow, pleasant, careful manner, lengthening the letters that warrant lengthening. This way, one will be able to also contemplate the parts one is reciting. When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited the *Quran*, he did so using *Tarteel*, as Muslim reported (1212), implementing Allah's order,

﴿ وَرَتِّلِ 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. 124, by al-Albani.]

<sup>[3]</sup> [Al-Albani wrote in, Sifatu Salati an-Naby, Pg. 124, referencing that `Abdullah ibn al-Mubarak in, az-Zuhd (1:162), Abu Dawood and Ahmad collected this authentic *'Hadith*, using a *Sahih* chain of narration]

every *Ayah*<sup>1</sup>], lengthening and extending his voice at the letters that warranted such practice<sup>2</sup>. He used to extend his voice while reciting,

( الرَّحْمَنِ )

{*Ar-Ra'hman* (The Most Gracious)}, then,

( الرَّحِيمِ )

{*Ar-Ra'heem* (The Most Merciful)}<sup>3</sup>. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to seek refuge with Allah from the cursed devil, before he recited *Quran*, saying,

"أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمَزِهِ وَتَفْنِهِ وَتَفْنِهِ."

"*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

[<sup>1</sup>] [Ahmad (25371), Abu Dawood (3487), at-Tirmidhi (2851), as-Suhmi (64:65) and Abu `Amr ad-Danni, in his book, *Al-Muktafa* (5:2), collected this authentic *Hadith*, which al-Albani referenced, as we stated here, and graded it as *Sahih* in, *Sifatu Salati an-Naby*, Pg. 96, and said to refer to, *Irwaa al-Ghalil* (343)]

[<sup>2</sup>] [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).'" ]

[<sup>3</sup>] [Al-Bukhari (4658)]

arrogance and poetry]).<sup>1</sup>” Sometimes, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say,

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَتَفْخِهِ  
وَتَفْتِهِ.”

“*Allahumma inni a`udhu bika mina-sh-shaitani ar-rajim, min hamzihi wa-naf-khihi, wa-naf-thih.* (O, Allah! I seek refuge with You from the cursed devil, from his madness, luring to pride and poems.)<sup>2</sup>”

[<sup>1</sup>In his book, Sifatu Salati an-Naby, Pg. 96, al-Albani referenced this `Hadith, which Abu Dawood (651), ibn Majah (799), ad-Daraqutni and al-`Hakim collected, with the addition between brackets; also refer to, Irwa' al-Ghalil (342). There is another similar `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 وَتَفْخِهِ  
وَتَفْتِهِ.”

“*A`udhu billahi as-samee `i al-`aleem 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).” For more details, refer to, Sifatu Salati an-Naby, Pg. 96. Also, refer to, Irwa' al-Ghalil (342), as Shaikh Wahby advised, may Allah reward him for this and many other benefits I used throughout this translation.]

[<sup>2</sup>[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) liked to hear *Quran* being recited by others. One day, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) asked `Abdullah ibn Mas'ud to recite *Quran*, so he could hear it from him. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) felt humbleness (*Khushu`*) while listening to the *Quran* being recited by `Abdullah ibn Mas'ud, may Allah be pleased with him, and his eyes became tearful<sup>1</sup>.

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=to, Dha'eef Sunan Abu Dawood (160), by al-Albani, regarding this *Hadith*.]

[<sup>1</sup>] [Al-Bukhari (4216) and Muslim (1332 & 1333) reported that `Abdullah ibn Mas'ud (رَضِيَ اللهُ عَنْهُ) said,

قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "اقْرَأْ عَلَيَّ" قُلْتُ: اقْرَأْ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ قَالَ: "فَإِنِّي أَحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي" فَقَرَأْتُ عَلَيْهِ سُورَةَ النِّسَاءِ حَتَّى بَلَغْتُ ( فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ) قَالَ: "أَمْسِكْ" فَإِذَا عَيْنَاهُ تَذْرِفَانِ.

"Allah's Apostle, peace be upon him, said to me, 'Recite (of the *Qur'an*) for me.' I said, 'Shall I recite it to you although it had been revealed to you?' He said, 'I like to hear (the *Qur'an*) from others.' So I recited *Surat-an-Nisa'* (chapter 4) until I reached, {How (will it be) then when We bring from each nation a witness, and We bring you (O Muhammad) as a witness against these people?}[4:41]. Then he said, 'Stop!' And behold, his eyes were overflowing with tears."

Shaikh Wahby said, "An-Nawawi, may Allah grant him His Mercy, said, 'The *Hadith* collected from `Abdullah ibn Mas'ud contains several beneficial matters, such as recommending listening to *Quran* and paying attention to its recitation, crying and contemplating upon hearing it being recited. These benefits also include recommending asking other people to recite the=

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to recite the *Quran* while standing, sitting and laying on his side, whether having *Wudhu* or not<sup>1</sup>. Nothing, except *Janabah*, prevented him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) from reciting *Quran*<sup>2</sup>.

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=*Quran* so that one can hear its recitation [from others]; this helps contemplate it and think about its meanings more than if one recites it to himself. Moreover, this *Hadith* asserts and describes the humbleness of those who have knowledge and virtue when they are with their followers.”]

[<sup>1</sup>] [Muslim (558) narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) said that Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to mention –or remember– Allah at all times.]

[<sup>2</sup>] [The *Hadith* Muslim (558) collected from `Aishah, may Allah be pleased with her, indicates that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to remember Allah at all times, which pertains in its general meaning to the state of *Janabah*\*. Remembering Allah is performed by praising Him, glorifying Him, seeking His forgiveness, and reading the *Quran*, which is Allah's Speech and the best Speech one can ever recite and remember Allah with. There is a *Hadith* collected from `Ali (رَضِيَ اللهُ عَنْهُ) that Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would leave the area where he relieved the call of nature and recite the *Quran* to them and eat meat. `Ali went on to say that nothing, except *Janabah* prevented the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) from reciting *Quran*. Ahmad (604), Abu Dawood (198), at-Tirmidhi, an-Nasaii (265), and ibn Majah (587) collected this *Hadith*. However, this *Hadith* is weak, according to the following Imams: ash-Shafii, Ahmad, al-Baihaqi and al-Khattabi, as al-Albani reported [refer to, Tamamu al-Minnah fi at-Ta`liqi `ala Fiqhi as-Sunnah, Pg. 108-110]. Al-Albani went on to state that Imam an-Nawawi said that most scholars of *Hadith* stated that this is a weak *Hadith*, contrary to the statement of at-Tirmidhi that it is authentic. [Also, al-Bukhari stated that ibn `Abbas did not see any sin in one reciting *Quran* while in the state of *Janabah*.] Al-Albani went on to=

The Prophet, peace be upon him, used to recite *Quran* with a beautiful voice, making *Tarji`* (in a vibrant quivering tone), just as he did during the conquest of *Makkah*, when he recited,

﴿ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴾

{*Verily, We have given you (O Muhammad ﷺ) a manifest victory*}[48:1]. `Abdullah bin Mughaffal, may Allah be pleased with him, imitated the *Tarji`* of Allah's Apostle (ﷺ) by extending these words three folds

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=say, Pg. 117-118, that ibn `Hazm also stated that `Abdullah ibn `Abbas, Sa`eed ibn al-Musayyib, Sa`eed ibn Jubair –with a good chain of narration leading to him reported by Hammad ibn Salamah- had the same opinion. He said that al-Baghawi said that this is the opinion of `Ikrimah (Shar`h as-Sunnah 2:43). However, al-Albani said, this matter [touching and reciting *Quran* while in the state of *Janabah*] is not free from being discouraged, because of a *Hadith* that states,

"إِنِّي كَرِهْتُ أَنْ أذْكَرَ اللَّهَ إِلَّا عَلَى طَهْرٍ."

"I dislike mentioning Allah, except when I am in the state of *Taharah*"; 'Taharah', is the opposite of, 'Janabah'. Next, al-Albani said, "Refer to, Silsilat al-Ahadith as-Sahihah (834); Allah has the best knowledge." Further, al-Albani stated that all other *Hadiths* that disallow touching or reciting the *Quran* while one is *Junub* are weak.

\* *Janabah* occurs when one needs to make *Ghusl* (take a bath) before praying, because of a wet dream, ejaculating, or having sexual intercourse.]

[as compared to the normal time it takes to read them]. Al-Bukhari (4659) collected this *Hadith*.

If you add these *Hadiths* to the Prophet's statements,

"زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ."

"*Beautify the Quran with your voices*<sup>1</sup>",

"لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ."

"*He who does not make his voice beautiful while reciting the Quran is not one of us*<sup>2</sup>", and,

"مَا أَدِنَ اللَّهُ لِشَيْءٍ كَأَذْنِهِ لِنَبِيِّ يَتَغَنَّى 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*

<sup>[1]</sup> [Ahmad (17763) Abu Dawood (1256), an-Nasaii (1005) and ibn Majah (1332), from al-Baraa ibn `Azib, may Allah be pleased with him; Shaikh Wahby said that this authentic *Hadith* is contained in, Sahih Sunan Abu Dawood (1303)]

<sup>[2]</sup> [Al-Albani stated that this *Hadith* was collected by Abu Dawood and al-Hakim, who graded it as *Sahih*; adh-Dhahabi agreed. For more details about this *Hadith*, refer to the exemplary comment made by Imam al-Albani, may Allah grant him His Mercy, in his book, Sifatu Salati an-Naby, Pg. 125-127. Shaikh Wahby said that al-Albani graded this *Hadith* from the *Hasan Sahih* grade and included it in his book, Sahih Sunan Abu Dawood (1305)]

(*Yataghanna bil-Quran*)<sup>1</sup>”, you will find that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) chose to recite *Quran* in a *Tarji`* manner [during the conquest of *Makkah*], not because his camel was moving while he was reciting. If his *Tarji`* at that time was on account of his camel moving, then reciting *Quran* in this manner would not be a matter of choice and `Abdullah ibn Mughaffal (رَضِيَ اللهُ عَنْهُ) would not have imitated and duly reported it, so that the Prophet’s guidance is imitated. `Abdullah (رَضِيَ اللهُ عَنْهُ) saw the camel shake the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) while moving, but reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) made *Tarji`*, thus, indicating that it was the Prophet’s choice to do so. Had he thought that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did the *Tarji`* because of the camel’s movement, then the Prophet’s manner of recitation at that instance would not be called, ‘*Tarji`*’.

One night, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) heard Abu Musa al-Ash`ari (رَضِيَ اللهُ عَنْهُ) recite *Quran* and when he told Abu Musa about it, Abu Musa (رَضِيَ اللهُ عَنْهُ) said, “If I knew you were listening, I would made my voice very beautiful for you<sup>2</sup>.”

[1] [Al-Bukhari (4636) and Muslim (1318-1320) collected this `Hadith, from Abu Hurairah, may Allah be pleased with him]

[2] [Shaikh Wahby said that al-Haithami said in, Majma` az-Zawa-id (7:170), “Abu Ya`la collected this `Hadith, which was reported by Khalid ibn Nafi` al-Ash`ari, who is weak in `Hadith.” However, al-Albani graded this `Hadith authentic in, Sifatu Salati an-Naby, Pg. 127-128.

Al-Bukhari (4660) and Muslim (1322) reported that Allah’s Apostle, peace be upon him, said to Abu Musa al-Ash`ari,

”يَا أَبَا مُوسَى لَقَدْ أُوتِيتَ مِزْمَارًا مِنْ مِزَامِيرِ آلِ دَاوُدَ.” =

Abu Dawood reported in his Sunan, that Abdul Jabbar ibn al-Ward said that he heard ibn Abi Mulaikah say that, `Abdullah ibn Abi Yazid said, “Abu Lubabah (رَضِيَ اللهُ عَنْهُ) passed by us and we followed him, until he entered his house. He had a modest appearance. I heard him say, ‘I heard Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say,

"لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ."

‘He who does not make his voice beautiful (*Yataghanna*) while reciting the *Quran* is not one of us.’” Abdul Jabbar asked ibn Abi Mulaikah, “O, Abu Muhammad! What if one’s voice is not beautiful?” He said, “Let him make it beautiful, as much as he can<sup>1</sup>.”

I –ibn al-Qayyim- say that we should bring this topic to light and detail people’s opinions about it, as well as, explain their evidence and state whether the evidence they used support or does not support their opinions. We should also state the correct opinion, relying on the Power and Aid of Allah, the Blessed, the Most High.

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=“O Abu Musa! You have been given one of the musical wind-instruments of the family of David”, in reference to Abu Musa’s beautiful voice.]

[<sup>1</sup>] [Al-Albani said that Abu Dawood (1258) and al-`Hakim collected this narration, which al-`Hakim and adh-Dhahabi graded as *Sahih*; refer to, Sifatu Salati an-Naby, Pg. 125-127. Shaikh Wahby said that this *Hadith* is found in, Sahih Sunan Abu Dawood (1305)]

A group of scholars, including Imams Malik and Ahmad, stated that reciting *Quran* using a voice that resembles musical melodies –or tones-, is *Makruh*<sup>1</sup>.

<sup>[1]</sup> [I –the translator- should state here that the word, ‘Makruh’, means, ‘disallowed’, according to the scholars of *as-Salaf as-Sali`h*. The scholars of *Fiqh* in the later generations used this word to mean, ‘discouraged’. Ibn al-Qayyim often uses the first meaning, which is also used in the *Quran* when describing unlawful things, such as the *Ayat* 17:31-38,

﴿ وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴾ وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ﴿ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿ وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ﴿ كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿

{And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin. And come not near to unlawful sex. Verily, it is a *Fāhishah* (a great sin) and an evil way. And do not kill anyone whose killing Allāh has forbidden, except for a just cause. And whoever is killed wrongfully (intentionally, not by mistake), We have=

‘Ali ibn Sa‘eed reported that Imam Ahmad said, regarding using musical tones (*Al‘han*) while reciting *Quran*, “I do not like this manner [of reciting *Quran*]; it is invented (*Bid‘ah*).” Al-Marwazi said that Imam Ahmad said, “Reciting *Quran* using *Al‘han* (musical tones), is a *Bid‘ah* (innovation in religion) and should not be heard.” In yet another narration collected from Imam Ahmad by Abdul Ra‘hman al-Mutatabbib, Ahmad said, “Reciting *Quran* using *Al‘han* is a *Bid‘ah*.” In yet another narration, ‘Abdullah ibn Ahmad, Yusuf ibn Musa, Ya‘qub ibn Bakhtan, al-Athram and Ibrahim ibn al-‘Harith said that Imam Ahmad said, “I dislike reciting *Quran* using *Al‘han*,

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*=given his heir the authority [to demand Qisās, — Law of Equality in punishment — or to forgive, or to take Dīyah (blood money)]. But let him not exceed limits in the matter of taking life (he should not kill except the killer). Verily, he is helped (by the Islāmic law). And come not near to the orphan’s property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily, the covenant will be questioned about. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end. And follow not (O man, i.e., say not, or do not, or witness not) that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allāh). And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height. All the bad aspects of these (the above mentioned things) are Makruh (hateful) to your Lord.} No one can say that these above mentioned sins are merely discouraged. Therefore, the word, ‘Makruh’, as a legislative term, should mean, ‘Unlawful’. If one is reading an Islamic book that uses this term, one should be aware whether the author is talking about disallowed or discouraged things in Islam.]*

unless one uses sad tones, like the way Abu Musa [al-Ash`ari] used to recite [Quran].” Sali`h, son of Imam Ahmad, said that Ahmad said, that the *Hadith*,

"زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ."

“*Beautify the Quran with your voices*<sup>1</sup>”, means, ‘Make your voice beautiful (not, ‘use *Al`han*’)’. Al-Marwazi narrated that, Imam Ahmad recited these two *Hadiths*,

"مَا أَدِنَ اللَّهُ لِشَيْءٍ مَا أَدِنَ لِنَبِيِّ حَسَنِ الصَّوْتِ بِالْقُرْآنِ يَجْهَرُ  
بِهِ."

“*Allah does not listen to a thing as He listens to a prophet who has a beautiful voice and audibly recites the Qur'an with it*<sup>2</sup>”, and,

"لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ."

“*He who does not make his voice beautiful while reciting the Quran (Yataghanna bil-Quran) is not one of us*<sup>3</sup>.”

[<sup>1</sup>] [Ahmad (17763) Abu Dawood (1256), an-Nasaii (1005) and ibn Majah (1332), from al-Baraa ibn `Azib, may Allah be pleased with him; Shaikh Wahby said that this *Hadith* is contained in, Sahih Sunan Abu Dawood (1303)]

[<sup>2</sup>] [Al-Bukhari (6989) and Muslim (1319) collected this *Hadith*, from Abu Hurairah, may Allah be pleased with him]

[<sup>3</sup>] [Al-Albani said that this *Hadith* was collected by Abu Dawood and al-`Hakim, who stated that it is *Sahih*; adh-Dhahabi agreed; refer to, Sifatu Salati an-Naby, Pg. 125-127.]

Ahmad then said, “Sufyan ibn ‘Uyainah used to say [that the meaning of, ‘*Yataghanna bil-Quran*’, is,] ‘*Yastaghni bih*’, (i.e., ‘its recitation suffices for him’), while ash-Shafii said that it means, ‘One raises his voice while reciting it’.” When Imam Ahmad was reminded of the ‘*Hadith* about the Prophet, peace be upon him, reciting *Surat al-Fat`h* [during the conquering of *Makkah*<sup>1</sup>] and his making *Tarji`* with his voice, Ahmad denied that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used *Al`han* in that instance. He also denied the authenticity of the ‘*Hadiths* that are used as evidence for allowing reciting *Quran* with *Al`han*<sup>2</sup>.

<sup>[1]</sup> [as Al-Bukhari (4659) reported]

<sup>[2]</sup> [Famous reciters of *Quran* in the present time learn musical tones and use them while reciting the *Quran*, so that the people would think that they have a beautiful voice, to earn more money. One of them would repeat certain *Ayat* using a recital he thought made the best tune, so the listeners would like his voice even better. And the more people think that one’s voice is beautiful, the more popular he becomes and the more money he earns. If one asks any of these readers about the meaning of an *Ayah* that they recited, they would answer, by saying, “I am not knowledgeable in the *Quran*, I only read it!” These are the *Al`han* that imitate musical tones that Imam ibn al-Qayyim criticized here. Reciting the *Quran* was not meant to be a trade, but a contemplation and to heal all ills of the heart with it, just as Allah, the Exalted, the Most Honored, described it in *al-Quran*,

﴿ وَتُنزَلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ  
إِلَّا خَسَارًا ﴾

{And We send down of the *Qur`ân* that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on=

Ibn al-Qasim reported that Malik was asked about using *Al`han* while praying [and reciting *Quran*]. Malik said that he disliked this method of reciting, saying, "They are merely singing, to collect money." Among the scholars who said that it is *Makruh* [to use *Al`han* while reciting *Quran*] are, Anas ibn Malik, Sa`eed ibn al-Musayyab, Sa`eed ibn Jubair, al-Qasim ibn Muhammad, al-`Hasan [al-Basri], Muhammad ibn Seereen and Ibrahim an-Nikh`ii. `Abdullah ibn Yazid al-`Ukbari said, "I heard a man ask Ahmad ibn `Hanbal about his opinion regarding reciting *Quran* using *Al`han*. Ahmad said, 'What is your name?' He said, 'Muhammad.' Ahmad asked him, 'Would you like to be called, 'Muuuhammmmmad'?" Al-Qadhi Abu Ya`la commented that Ahmad was emphasizing his dislike for *Al`han*.

Ibn Battal said, "A group of scholars said that *Taghanni* while reciting *Quran*, means, to make the voice beautiful and make *Tarji*<sup>1</sup> while reciting it. `Abdullah ibn al-Mubarak and an-Nadhr ibn Shumail stated that one can use any type of *Al`han* he wishes, to recite *Quran*." Ibn Battal also said, "At-Tabari narrated that `Umar ibn al-Khattab, may Allah be pleased with him, used to say to Abu Musa al-Ash`ari, may Allah be pleased with him, 'Remind us with our Lord.' Abu Musa would then recite

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=it), and it increases the *Zâlimûn* (polytheists and wrongdoers) nothing but loss}[17:82].]

[<sup>1</sup>] [*Tarji*], pertains to repeating and extending the duration during which one recites certain letters of the *Quran*, such as the letter *alif*]

*Quran* using various rhythms<sup>1</sup>. Therefore, if one is able to recite *Quran* in a similar manner, let him do so<sup>2</sup>.

'Uqbah ibn 'Amir had one of the most beautiful voices. Once, 'Umar ibn al-Khattab said to him, 'Recite so and so *Surah* for me.' When Uqbah recited it, 'Umar cried. Moreover, [ibn battal continued,] 'Abdullah ibn 'Abbas and 'Abdullah ibn Mas'ud allowed *Taghanni*<sup>3</sup> while reciting *Quran*; this is also the opinion of 'Ata. Further, during the month of *Ramadhan*, Abdul Ra'hman ibn al-Aswad ibn Yazid used to search for and attend the *Masjids* where reciters had beautiful voice. At-Ta'hawi also reported that Abu 'Hanifah and his students used to listen to the *Quran* being recited with *Al'han* tones. Muhammad ibn Abdul 'Hakam reported that he saw his father, ash-Shaffi and Yusuf ibn 'Umar listen to the *Quran* being recited with *Al'han* tones. This is also the opinion of ibn Jarir at-Tabari.'"

Ibn Jarir at-Tabari said, "There is proof that *Taghanni* in the *Hadith* pertains to beautifying the voice and using reasonable tunes, which bring out the emotions of those listening to *Quran*, just as when one uses pleasant rhythms while reciting poems. Sufyan reported that, az-Zuhri said that, Abu Salamah said that, Abu Hurairah, may Allah be pleased with him, said that Allah's Apostle (صلى الله عليه وسلم) said, 'Allah does not listen to anything better than

[<sup>1</sup>] [This tale, which does not have a chain of narration, does not necessarily mean that Abu Musa al-Ash'ari imitated musical tunes while reciting *Quran*.]

[<sup>2</sup>] [This sentence might be the words of at-Tabari or 'Umar ibn al-Khattab]

[<sup>3</sup>] [using various rhythms to recite *Quran*, according to the scholars who explained *Taghanni* in this manner]

the voice of a prophet whose voice is pleasant with the *Quran*.<sup>1</sup> It is fair to say that, 'Tarannum', occurs when one uses various rhythms to beautify his voice, to appeal to the listeners. There is a *Hadith* about this topic,

"مَا أَدِنَ اللَّهُ لِشَيْءٍ مَا أَدِنَ لِنَبِيِّ حَسَنِ الصَّوْتِ بِالْقُرْآنِ يَجْهَرُ  
بِهِ."

'Allah does not listen to a thing as He listens to a prophet who has a beautiful voice and audibly recites the *Qur'an* with it.'<sup>2</sup> This *Hadith* provides the clearest evidence to the truth of what we said. If the meaning of, 'Yataghanna', is, 'it suffices for one than to listen to anything else', as ibn 'Uyainah claimed, there would be no use for mentioning having a beautiful voice and reciting *Quran* aloud. It is well-known that to Arabs, *Yataghanna*, pertains to beautifying the voice and extending it with *Tarji*'. As for the claim that the Arabs use this word to mean, 'to suffice for', we do not know of any scholar of the Arabic Language who agreed with this claim<sup>3</sup>.'"

[1] [At-Tabari used the word, 'Tarannum', which means, 'Taghanni (using rhythms)', but I did not find this word in the resources available to me to verify the authenticity of this narration; Allah has the best knowledge]

[2] [Al-Bukhari (6989) and Muslim (1319) collected this *Hadith*, from Abu Hurairah, may Allah be pleased with him]

[3] [At-Tabari went on to refute the statement of Sufyan ibn 'Uyainah regarding the meaning he gave for *Taghanni*, using various linguistic rules; we did not translate this part to avoid confusing the reader]

Abu al-`Hasan ibn Battal said, "There is a *Hadith* reported about this topic that caused confusion to some people. Ibn Abi Shaibah reported that, Zaid ibn al-`Habbab said that, Musa ibn `Ali ibn Raba`h said that, his father said that, `Uqbah ibn `Amir, may Allah be pleased with him, said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"تَعَلَّمُوا كِتَابَ اللَّهِ وَتَعَاهَدُوهُ وَتَغَنُّوا بِهِ فَوَالَّذِي نَفْسِي بِيَدِهِ لَهُوَ  
أَشَدُّ تَفَلُّتًا مِنَ الْمَخَاضِ فِي الْعُقْلِ."

*'Learn Allah's Book, recite it in a pleasant voice (Taghanni) and take care of it (or, record it in writing). By He Who owns my life, it (Quran) slips away more easily<sup>1</sup> than camels that run away from bridles<sup>2</sup>.*' Further, `Umar ibn Shabbah said that Abu `Asim an-Nabil was told about ibn `Uyainah's explanation for the word, 'Taghanni', in that it means, 'Yastaghni<sup>3</sup>'. `Asim commented, 'Ibn `Uyainah did not say much. Ibn Juraij said that, `Ata said that, `Ubaid ibn `Umair said that Prophet Dawood, peace be upon him, had a musical instrument which he used to recite the Psalms with; when he did, he cried and made people cry<sup>4</sup>.

[<sup>1</sup>] [from one's memory]

[<sup>2</sup>] [Ahmad (16679), using slightly different words than those ibn al-Qayyim reported here; Shaikh Wahby said to refer to, Sahih al-Jami` (2964), where al-Albani graded this *Hadith* as authentic]

[<sup>3</sup>] [to become satisfied with it rather than with anything else]

[<sup>4</sup>] [There is no basis to support this statement about Prophet Dawood, peace be upon him; `Ubaid ibn Umair was not among the companions]

Moreover, `Abdullah ibn `Abbas said that Prophet Dawood, peace be upon him, used to recite the *Zabur* (Psalms) using seventy different tunes; he used to bring out emotions in those listening<sup>1</sup>.

When ash-Shafii was asked about ibn `Uyainah's explanation [for the word, 'Taghanni',] he said, 'We have better knowledge in its meaning. If the word desired here is *Yastaghni*, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would have said, 'He who does not *Yastaghni* by the *Quran* [not *Yataghanna*].' Therefore, ash-Shafii continued, 'Since he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, '*Yataghanna bil-Quran*', we knew that he was talking about *Taghanni*<sup>2</sup>.'"

This group of scholars<sup>3</sup> also said that beautifying the voice while reciting *Quran* by using various rhythms has more effect on the heart and encourages listening and paying attention to the recitation. Therefore, they said, the words of the *Quran* will be better heard and its meaning better contemplated by the heart. This satisfies the aim [behind reciting *Quran*] and is similar to sweetening the medicine, so that one takes it to cure the illness. It is also similar to herbs and spices that one adds to the food, so that one's appetite increased. It is also similar to wearing perfumes and a wife beautifying herself to become more attractive to her husband. The inner-self desires listening to musical tunes [which is impermissible], so a sufficient

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<sup>(1)</sup> [There is no continuous chain of narration leading to `Abdullah ibn `Abbas offered here.

This paragraph is a continuation of ibn Battal's statement; Allah has the best knowledge]

<sup>(2)</sup> [which pertains to reciting the *Quran* with a pleasant, measured, audible and beautiful voice]

<sup>(3)</sup> [who allowed reciting *Quran* using various rhythms]

alternative was offered, by listening to *Quran* being recited in various rhythms. Likewise, the inner-self was offered a substitute for every type of disallowed and discouraged matter, better than what was substituted. For instance, the inner-self was given *al-Istikharah*<sup>1</sup>, which conforms with the essence of *Tau`hid*<sup>2</sup> and *Tawakkul*<sup>3</sup>, substituting the disallowed practice of conducting lotteries with arrows [for decision]. Further, adultery and fornication were substituted with marriage, horseracing [for a prize] rather than gambling, and listening to the *Quran* of the Most Compassionate than to the devilish musical sounds; there are many other examples to this topic<sup>4</sup>.

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<sup>[1]</sup> [Offering a two-*Rak'ah* voluntary prayer, then reciting the *Salam*, then invoking Allah for a decision; refer to al-Bukhari (1096) for the full text of the invocation recited during *Istikharah*]

<sup>[2]</sup> [Allah's Islamic Monotheism]

<sup>[3]</sup> [Trust in and complete reliance on Allah]

<sup>[4]</sup> [Listening to musical instruments is disallowed in Islam, according to the texts of the *Quran*, the *Sunnah* and the explanation of them, given by the Prophet's companions, who, among all of mankind, were and will always be the most knowledgeable about the Prophet's guidance and the meanings of the *Quran* and the *Sunnah*. For more details about the prohibition of listening to music, refer to the beneficial book on this topic authored by Imam al-Albani, and also on the ruling in Islam on music, by Bilal Phillips. However, I should mention an authentic *'Hadith* here, collected by al-Bukhari without a continuous chain of narration, and also by Abu Dawood (3521) and ibn Majah (4010), using an authentic chain of narration. Only one clear *'Hadith* like this one, should be sufficient for those who fear and obey Allah, to abandon listening to music and all types of songs. Abu Malik al-Ash`ari, may Allah be=

This group of scholars also stated that disallowed matters contain outweighing or overwhelming evil parts, unlike reciting *Quran* using *Al`han*<sup>1</sup>, which does not alter the words [of the *Quran*] or hinder the listener from

=pleased with him, said that Allah's Apostle, peace be upon him, said,

"لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحَرَ وَالْحَرِيرَ وَالْخَمْرَ وَالْمَعَازِفَ  
وَلَيَنْزِلَنَّ أَقْوَامٌ إِلَى جَنْبِ عِلْمٍ يَرُوحُ عَلَيْهِمْ بِسَارِحَةٍ لَهُمْ يَأْتِيهِمْ يَعْنِي  
الْفَقِيرَ لِحَاجَةٍ فَيَقُولُونَ ارْجِعْ إِلَيْنَا غَدًا فَيَبْتِئُهُمُ اللَّهُ وَيَضَعُ الْعِلْمَ وَيَمْسَحُ  
آخَرِينَ قَرَدَةً وَخَنَازِيرَ إِلَى يَوْمِ الْقِيَامَةِ."

*"From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the consumption of alcoholic drinks and the use of musical instruments, as lawful. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep. A poor man will come and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them; He will transform the rest of them into monkeys and pigs; they will remain so, until the Day of Resurrection."* This *Hadith* is clear, and talks about adultery, wearing silk for men, drinking alcohol and using musical instruments as being considered lawful, by some members of this *Ummah*. They will be punished by being transformed into monkeys and swine. How then can anyone say that listening to music is lawful, when this *Hadith* mentions the punishment of those who utter the very same statement?]

[<sup>1</sup>] [reciting *Quran* using various rhythms, but not musical instruments, of course]

understanding it. If the manner, under discussion, of reciting *Quran* alters the way words are pronounced, as those who disallow *Al`han* think, then the listener would not be able to understand the words or comprehend their meanings. The fact contradicts this supposed hindrance.

This group of scholars also said that *Al`han*<sup>1</sup> are classified according to the method with which they are being delivered. Sometimes, they are delivered naturally, and sometimes, are made up and manufactured. The way the words are delivered does not alter the words, because it pertains to attributes and methods to deliver the reciter's voice, such as stressing on some letters, extending the duration of time between letters, which varies from one reciter to another. *Al`han*, on the other hand, is connected to rhythms –or tones-, which do not alter the way letters are pronounced; the latter [how to pronounce letters] was transferred to us [through the generations], while the former could not be transferred, except in certain instances. For example, the *Tarji`* of the Prophet, peace be upon him, during the conquering of *Makkah* was duly reported to us. Hence, reciting using *Al`han* pertains to two matters, extending the duration [between some letters] and *Tarji`* [repetition]. It is duly established that the Prophet, peace be upon him, used to extend his voice and lengthen the duration of reciting,

﴿ الرَّحْمَنِ ﴾

{*Ar-Ra'hman* (The Most Gracious)}, then,

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<sup>[1]</sup> [which is pl. for *La`hn* (rhythm)]

﴿ الرَّحِيمِ ﴾

{*Ar-Ra`heem* (The Most Merciful)}<sup>1</sup>.

The scholars who disallowed *Al`han* said that the proof is on their side, for several reasons. First, `Hudhaifah ibn al-Yaman, may Allah be pleased with him, reported that Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "Recite the *Quran* using the rhythms and methods of speech the Arabs use. Stay away from the tunes the People of the Scriptures and the sinners. Some people will come after me and will recite the *Quran* in the rhythms used in singing and grieving. The *Quran* will not reach deeper than their throats<sup>2</sup>, because their hearts suffer from *Fitnah*<sup>3</sup>, just as the hearts of those who like their ways<sup>4</sup>." Abu al-`Husain Razin collected this `Hadith in his book, Tajrid as-Sihah, Abu `Abdullah al-`Hakeem at-Tirmidhi<sup>5</sup> collected it in, Nawadir al-Usul, and al-Qadhi Abu Ya`la used it as evidence in his book, al-Jami`. Abu Ya`la also collected another `Hadith in which Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) described some signs of the Last Hour, mentioning among them<sup>6</sup>,

[1] [Al-Bukhari (4658)]

[2] [The *Quran* will not enter their hearts]

[3] [trials in life and religion]

[4] [Shaikh Wahby said that at-Tabarani collected this `Hadith, in his, Ausat, collection of `Hadith, and also al-Baihaqi in his book, Shu`ab al-Eeman; Shaikh Wahby said that al-Albani graded it as weak in his book, Dha`eef al-Jami` (1067)]

[5] [not the same Imam at-Tirmidhi, who collected one of the Four Sunan collections]

[6] [Imam Ahmad (15462) collected this `Hadith; Shaikh Wahby said that al-Albani graded it as authentic in his book, Silsilat al-Ahadith as-Sahihah (979). Here is the full text of the `Hadith,=

=which contains several benefits. `Ulaim said, "We were sitting on a terrace with one of the Prophet's companions –Yazid, a sub-narrators of the `Hadith said, "I think it was `Abs al-Ghifari, may Allah be pleased with him"- discussing the outbreak of the plague. `Abs said, 'O, plague, take me,' and said it thrice."` `Ulaim said to him, "Why do you say this, even though Allah's Apostle, peace be upon him, said,

"لَا يَتَمَنَّى أَحَدُكُمْ الْمَوْتَ فَإِنَّهُ عِنْدَ انْقِطَاعِ عَمَلِهِ لَا يُرَدُّ فَيَسْتَعْتَبُ."

'One of you should not wish for death, because when it comes, one will not be brought back (to this life), so that he does better deeds!'" `Abs said, "I heard Allah's Apostle (مَنْ لَى اللهُ عَلَيْهِ وَسَلَّمَ) say,

"بَادِرُوا بِالْمَوْتِ سِتًّا إِمْرَةً السُّفَهَاءِ وَكَثْرَةَ الشَّرْطِ وَبَيْعَ الْحُكْمِ  
وَاسْتِخْفَافًا بِالْدَّمِ وَقَطِيعَةَ الرَّحِمِ وَتَشْتَاتًا يَتَّخِذُونَ الْقُرْآنَ مَزَامِيرَ يُقَدِّمُونَهُ  
يُغْنِيهِمْ وَإِنْ كَانَ أَقَلَّ مِنْهُمْ فَفَقَهَا."

'Die', before the coming of six evil matters: when the foolish become the rulers, conditions and stipulations increase, judgments (judge's rulings) are sold (for bribes), bloodshed is taken lightly, ties of kinship are severed, and before the coming of a new generation that makes the Quran Mazamir. They would ask one to lead them (in prayer), so that he sings for them, even if he had the least Fiqh among them"; 'Fiqh', pertains to having knowledge in the religion.

\* One is allowed to wish for death during times of trials in religion. Of course, the `Hadith above does not encourage suicide! To explain, al-Bukhari (5239) and Muslim (4840) narrated that Anas ibn Malik, may Allah be pleased with him said that Allah's Apostle, peace be upon him, said,=

"وَنَشَأُ يَتَّخِذُونَ الْقُرْآنَ مَزَامِيرَ يُقَدِّمُونَهُ يُغْنِيهِمْ وَإِنْ كَانَ أَقْلٌ  
مِنْهُمْ فَفَقْهًا."

"...and a new generation that makes the Quran Mazamir<sup>1</sup>.  
They would ask one to lead them (in prayer), so that he  
sings for them<sup>2</sup>, even if he had the least Fiqh among  
them<sup>3</sup>."

"= لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ مِنْ ضُرٍّ أَصَابَهُ فَإِنْ كَانَ لَا بُدَّ فَاعْلَمْ فَلْيَقُلْ  
اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا  
لِي."

"None of you should wish for death because of a calamity  
befalling him; but if he has to wish for death, he should say,  
'Allahumma a`hyini makanati-l-`hayatu khairan li, wa-tawaffani  
idha canati-l-wafatu khairan li. (O, Allah! Keep me alive as long  
as life is better for me, and let me die if death is better for  
me.)'"

<sup>[1]</sup> [pl. for *Mizmar*, which means, 'musical instrument']

<sup>[2]</sup> [they would ask him to lead the prayer only because his voice  
is beautiful, as they think]

<sup>[3]</sup> [Muslim (1078) narrated that Abu Mas'ud al-Ansari, may  
Allah be pleased with him, said that, Allah's Apostle, peace be  
upon him, said,

"يَوْمُ الْقَوْمِ أَقْرَوْهُمْ لِكِتَابِ اللَّهِ فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمَهُمْ  
بِالسُّنَّةِ فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمَهُمْ هِجْرَةَ فَإِنْ كَانُوا فِي  
الهِجْرَةِ -

This group of scholars<sup>1</sup> also said that once, Ziyad an-Nahdi came to Anas ibn Malik, along with some reciters of *Quran*. Ziyad was asked to recite *Quran*, and he raised his voice and recited using musical tunes, and he had a high voice. Anas said, "O, fellow! They<sup>2</sup> did not recite like this." This group of scholars also said that Allah's Apostle, peace be upon him, disallowed reciting the *Adhan* using rhythms. Ibn Juraij reported that `Ata said that `Abdullah ibn `Abbas said that there was a man who used to call the *Adhan* for the Prophet, peace be upon him, using various rhythms with his voice<sup>3</sup>. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was reported to have said to him, "*Adhan* is bountiful and easy to recite; if this is how your *Adhan* will be, then it is fine. Otherwise, do not call the *Adhan*."<sup>4</sup> Further, Abdul Ghani ibn Sa`eed al-`Hafidh reported that Qatadah said that,

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=سَوَاءٌ فَأَقْدَمُهُمْ سَلَامًا وَلَا يُؤْمِنُ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ وَلَا يَقْعُدُ  
فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ."

*"The Imam who leads the prayer for people, is one who is well grounded in Allah's Book. If they are equally versed in reciting it, then the one who has most knowledge regarding Sunnah; if they are equal regarding the Sunnah, then the earliest one to emigrate; If they emigrated at the same time, then the earliest one to become a Muslim. No man should lead another in prayer in the latter's place of authority, or sit in his place of honor in his house, except with his permission."*

[<sup>1</sup> who disallow *Al`han* while reciting the *Quran*]

[<sup>2</sup> The Prophet's companions]

[<sup>3</sup> no musical instruments were used]

[<sup>4</sup> Shaikh Wahby said that ad-Daraqutni collected this *Hadith* (1:239), which Shaikh al-Albani graded as very weak in his book, Silsilat al-Ahadith adh-Dha'eefah wa-l-Maudhu'ah (2184)]

Abdul Ra'hman ibn Abi Bakr said that his father said, "The Prophet's recitation [of *Quran*] was extended in duration<sup>1</sup>; it did not contain *Tarji*<sup>2</sup>." This group of scholars said that the *Tarji`* and following musical rhythms [while reciting *Quran*] alter some letters and make the letter *alif*, several *alifs*, the *wow* several *wows* and the *yaa* several *yaas*. Thus, letters will be added to the text of the *Quran*, and this is unacceptable. Further, there is the fact that *Tarji`* cannot be limited, because if it is limited even to a certain extent, one will be adding rulings on his own regarding how to recite Allah's Book. If there are no limits set for it, one will exaggerate in doing it, using musical rhythms and tones that resemble singing [with musical instruments, so *Tarji`* is disallowed]. This is the manner the singers use to sing poems. This is how some reciters of *Quran* recite it during funerals<sup>3</sup>, as well as, those who are asked to recite, just to

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[<sup>1</sup>] [in the letters that one can extend, while reciting *Quran*, such as the *alif*]

[<sup>2</sup>] [However, and contradicting this statement attributed to Abu Bakr, we mentioned an authentic *Hadith* collected by al-Bukhari stating that the Prophet, peace be upon him, did *Tarji`* while riding his camel, reciting *Surat al-Fat'h* during the conquering of *Makkah*]

[<sup>3</sup>] [One of the innovations that people invented, is to hire reciters of *Quran*, only for their beautiful voice, so that they recite it in a singing manner, in a tent that they erect, where the people of the deceased serve food and coffee, adding to their emotional loss a material loss at a time of need. For more details about this topic, read the excellent book titled, *A`hkamu al-Jana-iz*, by Imam al-Albani, especially the part that mentions various innovations pertaining to *Jana-iz*, Pg. 320-324. Also, read the fourth volume of this translation; we ask Allah that it becomes available in print soon.]

hear their voices. This manner of reciting involves changing Allah's Book, reciting it in the manner singers sing and recite poems. They use various musical and song rhythms with their voices while reciting *Quran*, and thus, dare challenge Allah and His Book, playing games with the *Quran*, as well as, succumbing to the plots of the devil that beautifies this method. None of the scholars of Islam accepted this method. It is a fact that exaggerating in beautifying one's voice while reciting *Quran*, leads to reciting it using musical rhythms. This is why disallowing it becomes necessary, just as it is necessary to disallow the means that lead to disallowed acts.

These are the evidences that each group<sup>1</sup> offered and argued. But to end the dispute about this topic, we say that *Taghanni* has two meanings.

The first meaning of *Taghanni* pertains to satisfying the natural ability, without exaggeration, pretending or training<sup>2</sup>. Rather, if one reads while letting his natural ability flow with ease, then his recitation will come natural without *Al`han*. This is permissible, even if one helps his natural ability by trying to beautify his voice. When one is grieving<sup>3</sup>, or feeling love<sup>4</sup> and eagerness<sup>5</sup>, one cannot resist reciting in a sad, yet beautiful manner; this [is the type of voice that] is accepted and liked by hearts, because it flows naturally and is free from faking and pretending. This is

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[<sup>1</sup>] [of scholars, those who allow *Al`han* while reciting the *Quran* and those who disallow it]

[<sup>2</sup>] [training the voice beyond its natural ability and range]

[<sup>3</sup>] [for his past errors, as ibn `Hibban stated]

[<sup>4</sup>] [for Allah, the Exalted, the Most Honored, and for His Book]

[<sup>5</sup>] [to recite Allah's Speech and contemplate its meanings, so as to be among those who receive Allah's honor]

the method of reciting used and listened to by the *Salaf*. It is the good type of *Taghanni* which brings emotions in the listener and the reader. The evidence of those who agreed with this opinion should be explained in the manner offered here.

The second meaning of *Taghanni* pertains to when it is used as a trade; it is fabricated, trained and exaggerated and does not flow naturally. One trains his voice, just as singers train their voices using simple musical tunes, following certain rhythms and measured flow of voice that are learned and do not come natural. This is the recitation that *as-Salaf as-Sali`h* rejected, criticized and chastised, as well as, disallowed using [while reciting *Quran*] and admonished those who used it. The evidences brought by those who [reject *Al`han*] pertain to this meaning, and therefore, the confusion disappears and the correct stance becomes apparent, as compared to the incorrect opinion. Surely, those who have knowledge in the way of *as-Salaf as-Sali`h* know for certainty that they were free of reciting *Quran* imitating fabricated musical rhythms, which are regular rhythms and measures, limited [and pretended]. They had such fear from and obedience to Allah that they neither recited *Quran* in this manner, nor allowed others to use it. Surely, they recited *Quran* in a beautiful, sad voice, trying to adorn their voices while reciting it. They sometimes recited in a sad voice, and sometimes in a jolly voice, or a voice full of eagerness and anticipation. These manners of reciting flow naturally and were not disallowed in the religion; even the inner-self prefers them. Rather, the religion encouraged and recommended this type of recitation, stating that Allah the Exalted listens to those who recite *Quran* in this manner,

"لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ."

"He who does not make his voice beautiful while reciting the *Quran* is not one of us<sup>1</sup>." This *Hadith* asserts the natural way of reciting, as well as, affirms that those who do not recite in this manner will not be following the Prophet's guidance and way<sup>2</sup>.

[<sup>1</sup>] [This is an authentic *Hadith* collected by Abu Dawood and al-'Hakim; refer to, *Sifatu Salati an-Naby*, Pg. 125-127, where al-Albani stated that al-'Hakim and adh-Dhahabi graded this *Hadith* as *Sahih*.]

[<sup>2</sup>] [Ibn Majah (1329) narrated that Jabir ibn Abdullah, may Allah be pleased with him, said that Allah's Apostle, peace be upon him, said,

"إِنَّ مِنْ أَحْسَنِ النَّاسِ صَوْتًا بِالْقُرْآنِ الَّذِي إِذَا سَمِعْتُمُوهُ يَقْرَأُ حَسِبْتُمُوهُ  
يَخْشَى اللَّهَ."

"He who has the best voice while reciting the *Quran* is one who, if you hear him recite, you think that he fears Allah."

Imam adh-Dhahabi wrote a booklet, in which he criticized those who recite the *Quran* by exaggerating while reciting it, using various musical tunes, characteristics and ranges, as if singing. He listed several statements from scholars of *as-Salaf as-Sali'h*, such as Imam Ahmad and Imam Malik, who said that he did not hear this type of recitation from the scholars with whom he learned. Imam Malik was among the third generation of Islam and one of the narrators of several ways of reciting the *Quran*; Refer to adh-Dhahabi's booklet for more information about this topic. Those who wish to learn how to recite *Quran* properly, should acquire tapes for Shaikh Muhammad Khalil al-'Husari, may Allah grant him His Mercy, because of the clarity of his=

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=voice and modest use of rhythms. This was the advice of Imam al-Albani, may Allah grant him His Mercy. Also, one should acquire tapes for the reciters who read *Quran* at the two *Masjids* of *Makkah* and *Madinah*, since they avoid the criticized type of recitation that is full of exaggeration and pretending. Also, one is advised to seek a reliable teacher who knows how to recite the *Quran* properly and learn the various rules and ways of reciting *Quran* with him. One should not seek reciters whose sole mission is to use musical rhythms, to earn money. Allah has the best knowledge. Shaikh Wahby said that Imam ibn Kathir said in his book, *Fadha-il al-Quran*, Pg., 97-98, regarding reciting *Quran*, “What is legislated is to beautify the voice in a manner that encourages listening to the *Quran*, contemplating [its meanings] and feeling humbleness, submission and obedience to it. As far as the voices that are a mixture of unnatural, made up musical rhythms that follow certain tones and musical codes, *Quran* recitation should be free of them, dignified and honored, instead of being recited in this [hateful] manner. The *Sunnah* disallowed this type of practice.” Also, read carefully the wonderful conclusion Imam ibn al-Qayyim wrote at the end of this chapter, because it contains deep knowledge and sound comprehension.]

## **The Prophet's Guidance Regarding *Salatu al-Khauf* (Fear Prayer)<sup>1</sup>**

The Prophet's guidance regarding *Salatu al-Khauf* (Prayer of Fear) included Allah's permission to shorten and reduce the prayer's pillars and number of *Rak'ahs*, if one is traveling during times of fear. If there is no fear and one is traveling, one prays *Qasr* [and completes the pillars of the prayer]. If there is only fear, but one is not traveling, one only reduces the pillars of the prayer. This was the Prophet's guidance, peace be upon him; it explains the concessions and restrictions pertaining to *Qasr* (shortening the compulsory prayers) while traveling and during times of fear, as mentioned in the *Ayah* (4:101-102).

If the enemies of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) were amassed between him<sup>2</sup> and the *Qiblah*, his guidance regarding *Salatu al-Khauf* was that he would order all of the Muslim army to stand in lines behind him. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would then recite *Takbir* ("*Allahu Akbar* (Allah is the Great)"), and they all would recite *Takbir* after him. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

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<sup>[1]</sup> [I brought this chapter here, before the chapter on the Prophet's guidance regarding visiting the ill. In, *Zad-ul Ma'ad*, ibn al-Qayyim wrote about the Prophet's guidance regarding visiting the ill, then, funerals, then, the Fear Prayer. Allah willing, the Prophet's guidance regarding *al-Jana-iz* (funerals) will be the first chapter in the fourth volume of this translation; we ask Allah that we are able to finish it in a timely fashion.]

<sup>[2]</sup> [and his army]

(اللَّهُ عَلَيْهِ وَسَلَّمَ) would next go to *Ruku*<sup>1</sup>, and they would all imitate him. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would then raise his head, and they would raise their heads<sup>2</sup>. He (مَتَى اللَّهُ عَلَيْهِ وَسَلَّمَ) would then go to *Sujud*, along with the line that was behind him, while the second line remained standing, facing the enemy<sup>3</sup>. When he (مَتَى اللَّهُ عَلَيْهِ وَسَلَّمَ) finished the first *Rak'ah*<sup>4</sup> and stood up for the second *Rak'ah*, the second line would then make *Sujud* and offer it twice, then stand up. Next, the second line would move forward and take the place of the first line, while the first line moved back to the second line. This way, the virtue of standing in the first row<sup>5</sup>

[<sup>1</sup>] [after supplicating to Allah and reciting *Quran*, in the manner described in the second volume of this translation, in the chapter describing the Prophet's prayer]

[<sup>2</sup>] [saying, "*Sami'a allahu liman 'hamidah* (Allah hears those who praise and glorify Him)", while going to the standing posture, then, "*Rabbana laka-l-`hamd* (O, our Lord, all the praise is due to You), after standing, then reciting *Takbir* to go to the *Sujud* posture]

[<sup>3</sup>] [to guard against the enemy conducting a surprise attack]

[<sup>4</sup>] [after offering two *Sujuds*, in the manner we described, in the second volume of this translation]

[<sup>5</sup>] [The Prophet, peace be upon him, said,

لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ  
يَسْتَهْمُوا عَلَيْهِ لَاسْتَهْمُوا.

"If the people knew the reward for pronouncing the *Adhan* and for standing in the first row (in congregational prayers) and found no other way to get that, except by drawing lots, they would draw lots." Al-Bukhari (580) and Muslim (661) collected=

would be attained by both groups. Also, the second line would be able to imitate the Prophet, peace be upon him, while he performed the two *Sujuds* of the second *Rak'ah*, just as the first line had the opportunity to follow him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in the two *Sujuds* of the first *Rak'ah*. This way, both groups were able to acquire the same virtue and offer the same prayer behind the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and not miss what the other group did not miss. This is the ultimate in fairness. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would make *Ruku'* [in the second *Rak'ah*], the two groups would follow him in the manner described in the first *Rak'ah*. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sat for *Tashahhud*, the second row would offer their two *Sujuds* [after the first line had made their *Sujuds* behind the Prophet] and then follow him in performing the *Tashahhud*. He would then recite the *Salam* for both groups<sup>1</sup>.

If the enemies were not facing off the Prophet's army in the direction of *Qiblah*, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would sometimes divide his army into two groups, one facing the enemy and another praying behind him [facing the *Qiblah*]. In this instance, one group would offer one *Rak'ah* behind him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), then move to where the second group was standing [facing the enemy, and continue the two-*Rak'ah* prayer, after the Prophet said the *Salam*]. The second group [that stood on guard] would move where the

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=this *Hadith*, from Abu Hurairah, may Allah be pleased with him.]

[<sup>1</sup>] [Muslim (1387) collected this *Hadith* from Jabir ibn 'Abdullah, may Allah be pleased with him; Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (1096). Refer to the second volume of this translation for more details about how to perform the pillars and the invocation of Allah recited during the prayer; they are the same as for *Salatu al-Khauf*, except in the differences explained here.]

first group was standing [behind the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)] and offer the second *Rak'ah* behind him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would end the prayer with the *Salam*; each group would offer their second *Rak'ah*, after the Imam said the *Salam*<sup>1</sup>.

In another instance, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) [stood up facing the *Qiblah*] and one batch of the army –out of two- prayed one *Rak'ah* along with him. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would then stand up for his second *Rak'ah* and remain standing, while the first batch offered their second *Rak'ah*, then ended the prayer with the *Salam*, before the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went into *Ruku`* [in his second *Rak'ah*]. Then, [the first batch would relieve the second batch, which stood guard, and] the second batch would come [and take the place of the first batch] and offer the second *Rak'ah* behind him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Then, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sat for *Tashahhud*, while the second batch stood up and completed their second *Rak'ah*, while he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) waited for them, sitting for *Tashahhud*. When the second batch offered their *Tashahhud*, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) led them in reciting the *Salam*<sup>2</sup>.

Sometimes, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would offer two *Rak'ah* with one batch of the army, who would recite the *Salam* before him. Then the second batch would take their place, and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would offer two more *Rak'ah* with them and recite the *Salam* at the end. In

<sup>[1]</sup> [Al-Bukhari (3820) and Muslim (1385), from `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ)]

<sup>[2]</sup> [Al-Bukhari (3817) and Muslim (1390), from one of the companions (رَضِيَ اللهُ عَنْهُمْ)]

this instance, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would offer four *Rak'ah* while each batch would offer two<sup>1</sup>.

Sometimes, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would offer two *Rak'ah* with one batch and end the prayer for them with the *Salam*. Then the second batch would come [while the first stood guard], and he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would lead them in offering two *Rak'ah*, and then end it with the *Salam*. This way, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) led a two-*Rak'ah* prayer for each batch [but he prayed the Fear Prayer twice]<sup>2</sup>.

Sometimes, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would lead one batch of the army in offering one *Rak'ah*, and this batch would end

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[1] [Al-Bukhari (3822), without a continuous chain of narration (*Ta'liq*), and Muslim (1391), from Jabir ibn `Abdullah (رَضِيَ اللهُ عَنْهُ). The full text of this *Hadith* contains a great benefit, asserting the Prophet's tremendous courage and trust in Allah, the Exalted. Jabir ibn `Abdullah (رَضِيَ اللهُ عَنْهُ) reported, "We were in the company of the Prophet, peace be upon him, (during the battle of) *Dhat-ur-Riqah*, when we came across a shady tree. We left it for the Prophet, peace be upon him, (to take rest under its shade). A pagan man came while the Prophet's sword was hanging on the tree. He took it secretly out of its sheath and said to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), 'Are you afraid of me?' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'No.' He said, 'Who can save you from me?' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'Allah.' The companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) threatened the pagan man. Later, the *Iqamah* for the prayer was announced and the Prophet offered a two *Rak'ah* Fear prayer with one of the two batches, and that batch went aside and he offered two *Rak'ah* with the other batch. So the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered four *Rak'ah*, but the people offered two *Rak'ah* only.'"]

[2] [An-Nasaii (1543) collected this authentic *Hadith*, from Jabir ibn `Abdullah, may Allah be pleased with him; Shaikh Wahby said to refer to, Sahih Sunan an-Nasaii (1460)]

the prayer and go [to relieve the first batch, that stood guard]; this is all what they would pray. Then the second batch would come and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would lead them in offering one *Rak'ah*, and this is all what they would pray. Therefore, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would offer two *Rak'ah*, but each batch of the army would offer only one<sup>1</sup>.

All these types of Fear Prayer are legislated. Imam Ahmad said, "It is permissible to implement every [authentic] *Hadith* that describes the Fear Prayer." He also said that there are six or seven ways to offer the Fear Prayer, and therefore, implementing any of them is permissible. Al-Athram said, "I asked Abu 'Abdullah [Imam Ahmad ibn 'Hanbal], 'Do you think we should implement all of these *Hadiths*, one at a time, when warranted, or always offer one way [of offering *Salatu al-Khauf*]?' He said, 'It is good if one implements all of them<sup>2</sup>.'" This indicates that Imam Ahmad allowed for each batch of the army to pray only one *Rak'ah* [during *Salatu al-Khauf*]. This is also the opinion of 'Abdullah ibn 'Abbas, Jabir ibn 'Abdullah, Tawoos, Mujahid, al-'Hasan, Qatadah, al-'Hakam and Is'haq ibn Rahawaih<sup>3</sup>.

[<sup>1</sup>] [Ahmad (22181), from 'Abdullah ibn 'Abbas and 'Hudhaifah ibn al-Yaman, may Allah be pleased with them, and An-Nasaii (1512), from 'Hudhaifah ibn al-Yaman, may Allah be pleased with him; Shaikh Wahby said to refer to, Sahih Sunan an-Nasaii (1442)]

[<sup>2</sup>] [When one fears for one's safety, one offers the Fear Prayer in any of the ways reported in authentic *Hadiths*]

[<sup>3</sup>] [Shaikh Sayyid Sabiq said in, Fiqhu as-Sunnah, Pg., 364, that Tha'labah ibn Zahdam said, "We were with Sa'eed ibn al-'Aas in the area of *Tabaristan*, when he asked, 'Who among you offered the Fear Prayer with Allah's Apostle, peace be upon him?' 'Hudhaifah [ibn al-Yaman] said, 'I did.' 'Hudhaifah led=

There are other descriptions for *Salatu al-Khauf* that were reported from the Prophet, peace be upon him, similar to the ones we mentioned or are based on them, though the words of these various narrations slightly differ. Some scholars said that there are ten ways to offer this prayer, and even fifteen, according to Abu Muhammad ibn `Hazm. However, the descriptions we mentioned here are the authentic narrations. Those [who said that there are more ways of offering *Salatu al-Khauf*] made every narration about it a different type of the Prophet's practice. However, the narrators only used different –sometimes seemingly contradictory– words describing similar accounts, and Allah has the best knowledge<sup>1</sup>

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=each batch of the army in praying one *Rak'ah* each. They did not offer a second *Rak'ah*.” Abu Dawood (1055) and an-Nasaii (1513) collected this narration.]

[<sup>1</sup>] [Shaikh Sayyid Sabiq said in his book, *Fiqhu as-Sunnah*, Pg. 360, “The scholars agree that *Salatu al-Khauf* is legislated\*, because Allah, the Exalted, the Most Honored, said,

﴿ وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ  
وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ  
أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ  
كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً  
وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ  
تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴾

{When you (O Messenger Muhammad ﷺ) are among them, and lead them in *As-Salât* (the prayer), let one party of=

=them stand up [in *Salât* (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allâh has prepared a humiliating torment for the disbelievers}[4:102].” Sayyid Sabiq said, next, Pg., 364, “The *Maghrib* Prayer does not go through *Qasr* in this case. The *Hadiths* that describe the Fear Prayer did not address the topic of how to offer the *Maghrib* Prayer. This is why scholars offered different opinions regarding this topic. The *Hanafi* and *Maliki* scholars said that the Imam offers two *Rak'ah* for the first batch, and leads the second batch in offering the third *Rak'ah*. Ash-Shafii and Ahmad said that the Imam leads the first batch in offering one *Rak'ah* and then leads the second batch in offering two *Rak'ah* [then, each batch finishes the prayer in three *Rak'ah*]; it was reported that *Ali ibn Abi Talib* offered the latter type for people.” Sayyid Sabiq then said, Pg., 364, “If fear intensifies and the lines of soldiers clash, everyone should pray, alone [if they have to], as one is able to, whether riding or on foot, facing the *Qiblah* or not. In this case, one nods his head for *Ruku`* and *Sujud*, as much as one can, making his lowering the head for *Sujud* more than for *Ruku`*. One is allowed to abandon the pillars of the prayer that he cannot perform in this instance. *Abdullah ibn Umar* said that the Prophet, peace be upon him, said regarding the Fear Prayer (*ibn Majah*:1248), ‘If fear intensifies, then (offer the Prayer) while riding or on foot.’ *Al-Bukhari* (4171) collected the following words for this *Hadith\*\**, ‘But if the fear is too great, they can pray standing on their feet or riding on their mounts, facing the *Qiblah* or not.’ In another narration collected by *Muslim* (1386), *Abdullah ibn Umar* said, ‘If there is greater fear, then offer=

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=the prayer while riding or on foot; just nod your head [for *Ruku`* and *Sujud*].”

\* One offers the Fear Prayer whether residing or traveling and whether in battle, in fear of a beast or an enemy, pursuing an enemy or being pursued by an enemy, or for fear of fire. In this case, one offers the prayer in the manner one is able to, even while walking or running.

\*\* In the narration collected by al-Bukhari (4171), Malik said that Nafi` thought that `Abdullah ibn `Umar was reporting the Prophet's words.]

## The Prophet's Guidance Regarding Visiting the Sick

Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to visit his ill companions<sup>1</sup>.

Once, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) visited a young Jewish boy who used to serve him and visited his uncle [Abu Talib], who was a polytheist at the time; he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered Islam to them. The Jewish boy embraced Islam<sup>2</sup>.

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[<sup>1</sup>] [as reported in a *Hadith* collected by al-Bukhari (5227) from Sa'd ibn Abi Waqqas, may Allah be pleased with him]

[<sup>2</sup>] [Al-Bukhari (1268) reported that Anas ibn Malik, may Allah be pleased with him, said,

كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَرَضَ فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُهُ فَقَعَدَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ: "أَسْلِمَ" فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ فَقَالَ لَهُ: أَطِيعَ أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْلَمَ فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ: "الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ."

"A young Jewish boy used to serve the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and he became sick. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went to visit him, sat near his head and asked him to embrace Islam. The boy looked at his father, who was sitting there, and his father said, 'Obey Abul-Qasim (Allah's Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).' The boy embraced Islam. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came out saying, 'Praises be to Allah Who saved the boy from the Hell-fire.'"

However, the Prophet's uncle did not embrace Islam<sup>1</sup>. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to sit close to the ill person, near his head, asking him how he felt, by saying,

=No words can duly explain the Prophet's stance with this boy. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was full of mercy for mankind, eager to help them enter Allah's Paradise. He never forgot a favor done to him by anyone, or the fact that it was his mission to convey Allah's Message. He was so eager to offer Islam to a young Jewish boy, who used to serve him, when he knew that the boy was dying, that he rushed to his bedside and offered Islam to him. The boy's father, knowing in his heart that Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was truly Allah's Apostle, ordered his son to obey the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). If the Prophet's stance ended here, he would have done his job and fulfilled his mission. However, his heart felt joy that the boy became Muslim, that he went out announcing to the companions, who came with him, stating that Allah the Exalted saved the boy from the Fire, thanking and praising Allah for this favor! Allah, the Exalted, said in the *Quran*,

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾

{*And We have sent you (O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) not but as a mercy for the 'Ālamīn (mankind, jinn and all that exists)}*[21:107].}

<sup>[1]</sup> [Al-Bukhari (1272) and Muslim (35) reported that, Sa'eed ibn al-Musayyab narrated that, his father, may Allah be pleased with him, said,

لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ جَاءَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فَوَجَدَ عِنْدَهُ أَبَا جَهْلٍ وَعَبْدَ اللَّهِ بْنَ أَبِي أُمَيَّةَ ابْنَ الْمُغِيرَةَ فَقَالَ رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "يَا عَمُّ قُلْ لَا إِلَهَ إِلَّا اللَّهُ كَلِمَةً أَشْهَدُ لَكَ =

=بِهَا عِنْدَ اللَّهِ" فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ: يَا أَبَا طَالِبٍ  
 أَتُرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ فَلَمْ يَزَلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 يَعْزِضُهَا عَلَيْهِ وَيُعِيدُ لَهُ تِلْكَ الْمَقَالَةَ حَتَّى قَالَ أَبُو طَالِبٍ آخِرَ مَا  
 كَلَّمَهُمْ: هُوَ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ وَأَبِي أَنْ يَقُولَ لَا إِلَهَ إِلَّا اللَّهُ فَقَالَ  
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَمَا وَاللَّهِ لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أَنُحِ  
 عَنْكَ" فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ( مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا  
 لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ  
 الْجَحِيمِ ) وَأَنْزَلَ اللَّهُ تَعَالَى فِي أَبِي طَالِبٍ فَقَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ  
 عَلَيْهِ وَسَلَّمَ ( إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ  
 وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ).

"When Abu Talib was on his death bed, the Prophet (صلى الله عليه) went to him, while Abu Jahl [and `Abdullah ibn Abi Umayyah ibn al-Mughirah] sat beside him. The Prophet (صلى الله عليه) said, 'O, my uncle! Say: None has the right to be worshipped, except Allah; an expression I will use to defend your case, before Allah.' Abu Jahl and `Abdullah ibn Umayyah said, 'O, Abu Talib! Will you leave the religion of `Abdul Muttalib (Abu Talib's father)?' They kept on saying this to him, until the last statement he said to them (before he died) was, 'I die on the religion of `Abdul Muttalib'; he refused to say, 'La ilaha illa-llah'. Then, the Prophet (صلى الله عليه وسلم) said, 'By Allah! I will keep on asking for Allah's Forgiveness for you unless I am forbidden to do so.' The following Verse was revealed, {It is not fitting for the Prophet and the believers to ask Allah's Forgiveness for the pagans, even if they were their near relatives, after it has become clear to them that they are the=

## "كَيْفَ تَجِدُكَ."

"*Kaifa Tajiduk* (how do you feel)?<sup>1</sup>" It was reported that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to ask the ill person if he had an appetite for anything, saying, "Do you feel like eating something?" If the ill person said he had a taste for a type of food or drink, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would order it given to him, if that type of food would not have an adverse effect on his health<sup>2</sup>.

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to rub the ill person with his right hand, saying,

"أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ اشْفِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا  
شِفَاؤُكَ شِفَاءَ لَا يُعَادِرُ سَقَمًا."

"*Ad-hibi-l-baas, rabba-n-nas, ishfi wa-anta ash-shafi, la shifaa illa shifa-uk, shifaaan la yughadiru saqama.* (Take away the illness, O, Lord of the people! Cure him as You

=*dwellers of the (Hell) Fire*}(9:113). Another Verse was also revealed, regarding Abu Talib, {(O Prophet!) *Verily, you guide not whom you like, but Allah guides whom He will. And He knows best those who are the guided.*}[28:56]"

Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) obeyed His Lord and did not invoke Him for forgiveness for his uncle, who died as a pagan.]

[<sup>1</sup> [At-Tirmidhi (905) and ibn Majah (4251) collected a *'Hadith* with this meaning]

[<sup>2</sup> [Shaikh Wahby said that ibn Majah (1430 & 3432) collected a *'Hadith* with this meaning, which an-Nawawi graded as weak in his book, al-Adhkar, Pg. 207]

are the One Who cures. There is no cure but Yours, a cure that leaves no disease.)<sup>1</sup>” He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also used to say,

"امسح البأس رب الناس بيدك الشفاء لا كاشف له إلا أنت."

“*Imsa`hi-l-baas, rabba-n-nas, biyadika ash-shifaa, la kashifa lahu illa anta.* (Remove the trouble, O, Lord of the people! Cure is only in Your Hand, none except You can remove the trouble.)<sup>2</sup>” He, peace be upon him, used to invoke Allah three times for the ill, just as he did for the benefit of Sa`d [ibn Abi Waqqas (رضي الله عنه)],

"اللهم اشفِ سعدًا."

“*Allahumma ishfi Sa`d.* (O, Allah! Heal Sa`d.)<sup>3</sup>” When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) visited an ill person, he used to say,

"لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ."

“*Labaasa, tahurun inshaallah.* (Don't worry, your illness will be a means of cleansing of your sins, if Allah Will.)<sup>4</sup>” Sometimes, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would say,

[<sup>1</sup>] [Al-Bukhari (5243) and Muslim (4062), from `Aishah (رضي الله عنها)]

[<sup>2</sup>] [Al-Bukhari (5303), from `Aishah, may Allah be pleased with her]

[<sup>3</sup>] [Al-Bukhari (5227) and Muslim (3079), from Sa`d ibn Abi Waqqas, may Allah be pleased with him]

[<sup>4</sup>] [Al-Bukhari (3347), from `Abdullah ibn `Abbas, may Allah be pleased with both of them. This `Hadith ends with the amazing=

“كَفَّارَةٌ وَطَهُورٌ.”

“*Kaffaratun wa-tahurun.* (An eraser of sins and a cleanser.)<sup>1</sup>”

He (مَلَى اللهُ عَلَيْهِ وَسَلَّمَ) used to offer *Ruqyah* (divine healing), to those who suffered from ulcers, wounds, or stomach aches. He (مَلَى اللهُ عَلَيْهِ وَسَلَّمَ) would place his index finger on the ground then raise it and say,

“بِسْمِ اللَّهِ تُرْبَةُ أَرْضِنَا وَرَيْقَةُ بَعْضِنَا يُشْفِي سَقِيمَنَا بِإِذْنِ رَبِّنَا.”

“*Bismillahi, turbatu ardhina wa-riqatu ba`dhina, yushfa saqimuna bi-idhni rabbina.* (In the Name of Allah; the earth of our land and the saliva of some of us cure our patient by the permission of our Lord.)<sup>2</sup>” This *Hadith*, which is found in the, Two Sahihs, invalidates the words of another narration that describes the seventy thousands who will enter Paradise without account by stating that they neither offer *Ruqyah*, nor ask for it<sup>3</sup>. The part of the

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=story of a Bedouin who did not know what benefited him. When the Prophet, peace be upon him, invoked Allah for the Bedouin, he said, “*Tahur!* Nay, but a fever that burns in the body of an old man and make him visit (end up in) his grave.” The Prophet, peace be upon him, said, “*Then it is so.*”]

[<sup>1</sup>] [Shaikh `Irfan said that ibn as-Sunni collected this *Hadith*, in his book, Amalu al-Yaumi wa-l-Lailah (535), with a *Hasan* chain of narration]

[<sup>2</sup>] [Al-Bukhari (5304) and Muslim (4069), from `Aishah (رَضِيَ اللهُ عَنْهَا)]

[<sup>3</sup>] [Muslim (323) collected this narration, which contradicts various correct narrations collected by al-Bukhari and Muslim,=

narration, under discussion, stating that they do not offer *Ruqyah*, was mistakenly reported by one of its narrators. I heard Shaikh al-Islam ibn Taimiyyah make a similar statement, saying, "The authentic narration reads,

"هُمُ الَّذِينَ لَا يَسْتَرْقُونَ."

'They are those who do not ask for *Ruqyah* for themselves.<sup>1</sup>'

=in addition to contradicting the fact that Allah's Apostle, peace be upon him, used to offer *Ruqyah* to those who asked for it.]

<sup>(1)</sup> [This *Hadith* carries tremendous good news for Muslims, and this is why I will report its full text here. Al-Bukhari (5311) and Muslim (320) narrated that `Abdullah ibn `Abbas (رضي الله عنه) said that Allah's Apostle (صلى الله عليه وسلم) said,

"عَرِضْتُ عَلَى الْأُمَمِ فَجَعَلَ يَمُرُّ النَّبِيُّ مَعَهُ الرَّجُلُ وَالنَّبِيُّ مَعَهُ الرَّجُلَانِ وَالنَّبِيُّ مَعَهُ الرَّهْطُ وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ وَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الْأُفُقَ فَرَجَوْتُ أَنْ تَكُونَ أُمَّتِي فَقِيلَ هَذَا مُوسَى وَقَوْمُهُ ثُمَّ قِيلَ لِي انظُرْ فَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الْأُفُقَ فَقِيلَ لِي انظُرْ هَكَذَا وَهَكَذَا فَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الْأُفُقَ فَقِيلَ هَؤُلَاءِ أُمَّتِكَ وَمَعَ هَؤُلَاءِ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ" فَتَفَرَّقَ النَّاسُ وَلَمْ يُبَيِّنْ لَهُمْ فَتَدَاكَرَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: أَمَا نَحْنُ فَوَلَدْنَا فِي الشَّرْكِ وَلَكِنَّا آمَنَّا بِاللَّهِ وَرَسُولِهِ وَلَكِنْ هَؤُلَاءِ هُمْ أَبْنَاؤُنَا فَبَلَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "هُمُ الَّذِينَ لَا يَتَطَيَّرُونَ وَلَا يَسْتَرْقُونَ وَلَا يَكْتُوبُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ" فَقَامَ عُنَاشَةُ ابْنُ مِحْصَنٍ فَقَالَ: =

I -ibn al-Qayyim- say that these people will enter Paradise without being held to account, because of their

أَمِنْهُمْ أَنَا يَا رَسُولَ اللَّهِ قَالَ: "نَعَمْ" فَقَامَ آخِرُ فَقَالَ: أَمِنْهُمْ أَنَا  
فَقَالَ: "سَبَقَكَ بِهَا عُكَّاشَةُ."

*"Some nations were displayed before me. A prophet would pass in front of me with one man, and another with two men, and another with a group of people, and another with nobody with him\*. Then I saw a great crowd covering the horizon and I wished that they were my followers, but it was said to me, 'This is Moses and his followers.' Then it was said to me, 'Look!' I looked and saw a big gathering with a large number of people covering the horizon. It was said, 'Look this way and that way.' So I saw a big crowd covering the horizon. Then it was said to me, 'These are your followers, and among them there are 70,000 who will enter Paradise without (being asked about their) accounts.'" Then the people dispersed and the Prophet, peace be upon him, did not tell them who those 70,000 were. The companions of the Prophet, peace be upon him, started talking about this topic and some of them said, "Regarding us, we were born in the era of heathenism, but then we believed in Allah and His Apostle, peace be upon him. We think however, that these (70,000) are our offspring." These words reached the Prophet, peace be upon him, and he said, "These (70,000) are the people who do not draw an evil omen from (birds), do not get treated by branding themselves and do not ask to be treated by Ruqyah, but put their trust (only) in their Lord." `Ukkashah ibn Mu`hsin got up and said, "O, Allah's Apostle! Am I one of those (70,000)?" The Prophet, peace be upon him, said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet, peace be upon him, said, "Ukkashah has proceeded you."*

\* Some Prophets, peace be upon them, called their people to Islam, but no one believed in them!]

perfect *Tau`hid*; they do not ask people to recite *Ruqyah* on them. He, peace be upon him, described them next, by saying,

"وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ."

"*And they trust in their Lord.*" On account of their perfect reliance on their Lord, dedication to Him, trust in Him, being pleased with Him and seeking their needs from Him, they do not ask the people for anything, *Ruqyah* or otherwise. They do not feel bad omens that stop them from doing what they want to do, because superstition diminishes faith and weakens it. Ibn Taimiyyah added, "The one who does *Ruqyah* [for the benefit of others] is a good doer, offering charity, while those who receive *Ruqyah* are merely seekers of help. The Prophet, peace be upon him, performed *Ruqyah* for others, but did not ask it for himself, saying,

"مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَنْفَعْهُ."

'*He among you who is able to help his brother, let him do so.*'<sup>1</sup>"

One might ask about the meaning of a *Hadith* collected in the, Two Sahihs, from `Aishah, may Allah be pleased with her, who said that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went to bed, he used to recite *Surat-al-Ikhlās* (chapter 112), *Surat-al-Falaq* (chapter 113) and *Surat-an-Nas* (chapter 114), then blow on his palms and pass them over

<sup>[1]</sup> [Muslim (4078), from Jabir ibn `Abdullah, may Allah be pleased with him]

his face and those parts of his body that his hands could reach, starting with his head and face, then the front parts of his body. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to repeat this practice thrice<sup>1</sup>. Next, `Aishah said, “When Allah's Messenger, peace be upon him, fell ill, he used to order me to do the same for him”[al-Bukhari (5307)].

To answer this question, we say that there are several narrations for this *Hadith*, one of them is the narration mentioned above [collected by al-Bukhari (5307)]. The second narration [collected by Muslim (4066)] states that the Prophet, peace be upon him, [not `Aishah] used to breathe into his hands [and recite the said chapters, when he was ill]. The third narration [collected by al-Bukhari (4629)] states that `Aishah said, “I used to recite these words and use his hand to wipe over his body, because his hands were blessed.” Yet, a fourth narration [collected by Muslim (4066)] states that `Aishah said, “When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) fell ill, he used to recite the *Mu`awwidhat* (chapters: 112-113-114) on himself, and then breathe into his hands.” These various narrations explain each other. Sometimes, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would breathe into his hands, at a time when he felt weak because of an illness, and thus, was unable to wipe over his entire body. He would then order `Aishah to hold his hands and wipe over his body, after he recited the reported chapters into them. This is different from asking other people to recite *Ruqyah*, especially since she did not say that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered her to do *Ruqyah* for him. She said that the wiping was done with the Prophet's own hands, after he recited *Quran* and breathed into them. Therefore, her statement that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to order her to

<sup>[1]</sup> [Al-Bukhari (4630) and Muslim (4065) collected this *Hadith*]

do so, means that he ordered her to wipe over his body with his hands, as he used to do himself [when he was not ill or weak]<sup>1</sup>.

It was not a part of the Prophet's guidance to dedicate special days or times during which he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would visit the ill. Rather, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) legislated his *Ummah* to visit the ill, day or night, at all possible times. There is a *'Hadith* in, al-Musnad (578<sup>2</sup>), wherein the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

[<sup>1</sup>] [A similar explanation should be applied to the following *'Hadith*, which Imam Muslim (4055) collected, from 'Aishah, may Allah be pleased with her. 'Aishah said,

كَانَ إِذَا اشْتَكَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَقَاهُ جِبْرِيلُ قَالَ:  
"بِاسْمِ اللَّهِ يُبْرِيكَ وَمِنْ كُلِّ دَاءٍ يَشْفِيكَ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ  
وَشَرِّ كُلِّ ذِي عَيْنٍ."

"When Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) fell ill, Jibril (عَلَيْهِ السَّلَامُ) used to recite *Ruqyah* on him, saying, '*Bismillahi yubrika, wa-min kulli da-in yashfika, wa-min sharri 'hasidin idha 'hasada wa-sharri kulli dhi 'ainin.* (In the Name of Allah, He will cure you, and heal you from every illness, and [protect you] from the evil of the envious, if they envy you and from the evil of every eye.)'"

In this *'Hadith*, it is not mentioned that the Prophet, peace be upon him, asked Angel Jibril, peace be upon him, to recite *Ruqyah* for his benefit.]

[<sup>2</sup>] [Also ibn Majah (1432) collected this authentic *'Hadith*; Shaikh Wahby said to refer to, Silsilat al-Ahadith as-Sahihah (1367)]

"إِذَا عَادَ الرَّجُلُ أَخَاهُ الْمُسْلِمَ مَشَى فِي خِرَافَةِ الْجَنَّةِ حَتَّى  
يَجْلِسَ فَإِذَا جَلَسَ غَمَرَتْهُ الرَّحْمَةُ فَإِنْ كَانَ غُدْوَةً صَلَّى عَلَيْهِ  
سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمْسِيَ وَإِنْ كَانَ مَسَاءً صَلَّى عَلَيْهِ  
سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ."

*"If a man visited his ill brother, he will be walking in the fruits of Paradise, until he sits. When he sits, mercy will fill him. If it is in the morning, seventy thousand angels will recite Salat<sup>1</sup> for his benefit, until night. If it is at night, seventy thousand angels will recite Salat for his benefit, until morning."* In another narration, the Prophet, peace be upon him, said,

"مَا مِنْ مُسْلِمٍ يَعُودُ مُسْلِمًا إِلَّا ابْتَعَتْ اللَّهُ سَبْعِينَ أَلْفَ مَلَكٍ  
يُصَلُّونَ عَلَيْهِ أَيَّ سَاعَةٍ مِنَ النَّهَارِ كَانَتْ حَتَّى يُمْسِيَ وَأَيَّ  
سَاعَةٍ مِنَ اللَّيْلِ كَانَتْ حَتَّى يُصْبِحَ."

*"If any Muslim visits another Muslim, who is ill, then Allah will send seventy thousand angels to recite Salat for his benefit any hour of the day, until the night, and any hour of the night, until the morning."<sup>2</sup>*

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to visit those who suffered from ophthalmia (eye sores) or other illnesses.

<sup>[1]</sup> [which entails invoking Allah, the Exalted, the Most Honored, for His blessings and honor for the benefit of the person visiting the ill]

<sup>[2]</sup> [Ahmad (909)]

Sometimes, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would place his hand on the ill person's forehead, then wipe over his chest and stomach, while saying,

"اللَّهُمَّ اشْفِهِ."

"*Allahumma ishfihi.* (O, Allah, cure him)<sup>[1]</sup>" He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would also wipe over the face of the ill person.




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[1] [We previously mentioned a similar *Hadith* from Sa'd ibn Abi Waqqas, may Allah be pleased with him]

*This is the end of the third volume of the translation of, Zad-ul Ma`ad fi Hadyi Khairi al-`Ibad, by Imam ibn Qayyim al-Jauziyyah. Allah willing, the fourth volume will start with the chapter on the Prophet's guidance regarding Al-Jana-iz, visiting graves, burying the dead and the invocation to Allah he, peace be upon him, invoked Allah with for the benefit of the dead. I ask Allah to help us continue translating this great work of Islamic literature and knowledge. The last of our speech is, all the thanks and praises be to Allah, Lord of all that exists.*

Ibn Qayyim al-Jauziyyah

Provisions *for the* Hereafter

4

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

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Khairi-l 'Ibad

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## **Second Edition**

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ISBN: 0-9703766-3-4

This edition published in January 2020 by;  
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# Table of Contents

**TRANSLATOR'S INTRODUCTION ..... V**

**BIOGRAPHY OF IMAM IBN QAYYIM AL-  
JAUZIYYAH ..... XIII**

## **Part One**

***A`HKAMU AL-JANA-IZ* , VISITING GRAVES,  
BURYING THE DEAD AND THE INVOCATION TO  
ALLAH THE PROPHET (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) RECITED  
FOR THE BENEFIT OF THE DEAD ..... 24**

**BEGINNING OF THE JOURNEY TO THE  
HEREAFTER ..... 37**

**HASTENING TO PREPARE THE DECEASED FOR  
BURIAL ..... 51**

**RIGHT AFTER DEATH ..... 61**

***SALATU AL-JANAZAH*) FUNERAL PRAYER) ..... 87**

**INVOCATION RECITED DURING THE FUNERAL  
PRAYER ..... 93**

**CONTINUING DESCRIPTION OF FUNERAL  
PRAYER ..... 98**

**ENDING THE JANAZAH PRAYER WITH THE  
*SALAM* ..... 105**

---

<b>IF THE IMAM MISSED ATTENDING THE FUNERAL PRAYER.....</b>	<b>114</b>
<b>CONTINUING DESCRIPTION OF FUNERAL PRAYER .....</b>	<b>120</b>
<b>WHAT ABOUT THOSE WHO COMMIT SUICIDE, THEFT SINS?.....</b>	<b>129</b>
<b>AFTER THE FUNERAL PRAYER.....</b>	<b>134</b>
<b><i>SALATU AL-GHA-IB</i>.....</b>	<b>141</b>
<b>STANDING FOR <i>JANAZAH</i> PROCESSION THAT PASSES.....</b>	<b>145</b>
<b>BURYING IS IMPERMISSIBLE AT SUNRISE, SUNSET AND MIDDAY .....</b>	<b>147</b>
<b>DESCRIPTION OF HOW GRAVES WERE DUG .</b>	<b>153</b>
<b>BURIAL AND AFTERWARDS .....</b>	<b>157</b>
<b>THE PROPHET'S GUIDANCE REGARDING GRAVE STRUCTURE .....</b>	<b>163</b>
<b>TAKING GRAVES AS PLACES OF WORSHIP ...</b>	<b>168</b>
<b>THE PROPHET'S GUIDANCE REGARDING VISITING GRAVES.....</b>	<b>181</b>
<b>OFFERING CONDOLENCES TO THE FAMILY OF THE DECEASED .....</b>	<b>186</b>
<b><i>NA'Y</i> IS IMPERMISSIBLE.....</b>	<b>199</b>

---

## **Part Two**

***BIDA'U AL-JANA-IZ (INNOVATIONS COMMITTED REGARDING FUNERALS)..... 202***

***SUMMARY OF THE DESCRIPTION OF SALATU AL-JANAZAH ..... 211***

***IN THE GRAVE..... 213***

## **Part Three .....228**

***ZIYARAT-UL-QUBUR WA-L-ISTINJAD-U BIL-MAQBUR )VISITING GRAVES AND SEEKING HELP FROM THE DEAD) ..... 235***

***ALLAH (سُبْحَانَهُ وَتَعَالَى)NEGATES HAVING AN ASSOCIATE, A PARTNER, OR A HELPER IN HIS KINGSHIP ..... 241***

***SEEKING HELP TO MOUNT THE MEANS OF TRANSPORTATION, CARRYING THINGS, AND SIMILAR ASPECTS ..... 248***

***THE PROPHET (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) AND HIS COMPANIONS USED TO ASK OTHERS TO PERFORM *DU'AA* TO ALLAH FOR THEIR BENEFIT..... 255***

***LEGISLATED MANNER OF VISITING GRAVES 261***

***VISITING A GRAVE OF A PROPHET OR A *WALI* TO SEEK HIS AID AND HELP ..... 264***

***ALLAH IS THE MOST NEAR ..... 269***

---

<b>MUSLIMS ARE ORDERED TO INVOKE ALLAH ALONE FOR HELP .....</b>	<b>271</b>
<b>SOLICITING <i>DU'AA</i> FROM OTHERS.....</b>	<b>275</b>
<b><i>TAWASSUL</i> WITH THE GRADE AND HONOR PROPHETS AND RIGHTEOUS PEOPLE HAVE WITH ALLAH.....</b>	<b>292</b>
<b>DID THE BLIND MAN INVOKE ALLAH WITH HIS OWN <i>JAH</i> TOO?.....</b>	<b>294</b>
<b><i>TAWASSUL</i> IN <i>HADITHS</i> MERELY REFERS TO THE PROPHET'S INVOCATION TO ALLAH IN <i>DU'AA</i> .....</b>	<b>299</b>
<b>INVOKING THE SHAIKHS WHEN A DISASTER STRIKES.....</b>	<b>303</b>
<b>THE PROPHET (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) AND HIS COMPANIONS ALWAYS INVOKED ALLAH ALONE FOR HELP .....</b>	<b>306</b>
<b>IMAGINARY BENEFITS GAINED BY WORSHIPPING IDOLS ARE THE REASON WHY PEOPLE WORSHIP THEM .....</b>	<b>311</b>
<b>WHEN SHIRK STARTED.....</b>	<b>312</b>
<b>BELIEVERS RECOGNIZE THE BENEFITS OF THE OBEDIENCE OF ALLAH AND THE HARM BROUGHT BY SINS.....</b>	<b>314</b>
<b>THE RULING CONCERNING KISSING GRAVES AND WIPING ONE'S HANDS ON THEM .....</b>	<b>316</b>

---

<b>BOWING DOWN AND KISSING THE GROUND BEFORE SHAIKHS AND LEADERS .....</b>	<b>318</b>
<b>THE TRUTH ABOUT THE IMAGINARY <i>SUFI</i> PERSONALITY, DESCRIBED AS BEING A <i>QUTB</i> , <i>GHAUTH, FARD, JAMI</i> .....</b>	<b>328</b>
<b>THE PROPHET (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) AND HIS COMPANIONS NEVER INVOKED OTHER THAN ALLAH, NOT THE ANGELS AND CERTAINLY NOT THE <i>GHAUTH</i> .....</b>	<b>334</b>
<b>WHAT ABOUT <i>AL-KHIDHR</i> .....</b>	<b>338</b>
<b>THE RULING REGARDING CALLING SOMEONE, '<i>AL-QUTB</i> ,'OR, '<i>AL-GHAUTH</i>' .....</b>	<b>342</b>

## 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 تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴾

{O you who believe! Fear Allâh<sup>1</sup> as He should be feared and die not except in a state of Islâm<sup>2</sup>} [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 created many men and women; and fear Allâh through Whom you demand [your mutual rights], and [do not cut

---

<sup>[1]</sup>[by doing all that He ordered and abstaining from all that He forbade]

<sup>[2]</sup>[as Muslims, with complete submission to Allâh]

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 ﴿٦﴾ 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 into Paradise and saved from the Fire]}[33:71-72].

Verily, the best speech is Allah's *Kalam* (Speech<sup>1</sup>), 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* (sin, heresy) and every *Dhalalah*<sup>3</sup> is in Hellfire.

This book is one of the important resources of knowledge for those who seek to know the *Seerah*<sup>4</sup> 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, (ﷺ) 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*<sup>1</sup> learned from it. This is a book that is unique in that it explains the *Sunnah*<sup>2</sup> 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'<sup>3</sup>, *Ayat* (verses of the *Quran*), *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*<sup>4</sup> 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

---

[<sup>1</sup>['*Fiqh*', means, 'Islamic Jurisprudence', or, 'Minor rulings of the religion', or, 'Laws'.]

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

[<sup>3</sup>['*Hadith*', when mentioned alone, 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.]

[<sup>4</sup>['*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.]

hard in His Cause and 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, then 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*<sup>1</sup>. 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*<sup>2</sup> and ills of the heart.

---

[<sup>1</sup>] [*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."]

[<sup>2</sup>][innovations in the religion]

I tried my best to explain the various terms contained in, Zadul Ma`ad. I also included various `Hadith 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, or 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 Islamic 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](mailto: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 Quran, 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 I`hyaa 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. Al-Maurid, Arabic-English Dictionary, by Dr. Ru`hi al-Ba`albaki; published by Dar al-`Ilm lil-Malayin, Beirut, Lebanon.
7. Iqtidhaa-o as-Sirati al-Mustaqim Mukhalafata As`habi al-Ja`heem, by Shaikh al-Islam ibn Taimiyyah, *Ta`hqiq* by Dr. Nasir al-`Aql; Published by Maktabat ar-Rushd, Riyadh, Saudi Arabia .
8. Ta`hdhiru as-Sajid mina-t-Tikhadhi al-Quburi Masajid, by al-Albani; Published by al-Maktab al-Islami.
9. Ziyaratu al-Qubur wa-l-Istinjadu bil Maqbur, by Shaikh al-Islam ibn Taimiyyah; Published by Dar al-Iftaa, Riyadh, Saudi Arabia.
10. Riyadhu as-Sali`hin, by Imam an-Nawawi, *Ta`hqiq* by al-Albani; published by, al-Maktab al-Islami.
11. “But, Some of Its Signs Have Already Come, by A. Hijazi; published by, *al-Fustat Magazine*.

12. Fiqhu as-Sunnah, by Sayyid Sabiq, Vol. 2; published by, al-Fat`h li-l-`lam al-`Arabi, Cairo.
13. Pillars of Islam, compiled by several students of knowledge; published by Darussalam Publishers and Distributors, in Riyadh; Translated by, Jalal Abualrub.
14. Al-Hadithu `Hujjatun bi-Nafsihi fi al-A`hkami wa-l-`Aqa-id, by al-Albani; published by, Dar at-Turath al-Islami; Translated by Jalal Abualrub.
15. At-Tawassutu wa-l-Iqtisad, fi anna al-Kufra Yakunu bi-l-Qauli, au al-Fi`li, au al-I`tiqad, by `Alawi as-Saqqaf, reviewed by Imam ibn Baz; Published by, Dar ibn al-Qayyim, Dammam, Saudi Arabia.

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

*All translations that pertain to the Quran and `Hadith are only transliterations of the meanings; the originals are all in Arabic.*

*Jalal Abualrub  
October 2001*

## Biography of Imam ibn Qayyim al-Jauziyyah

He is Abu<sup>1</sup> Abdullah Shams ad-Din<sup>2</sup> Muhammad<sup>3</sup>, ibn<sup>4</sup> Abu Bakr, son of Ayyub, son of Sa`d, son of `Huraiz, son of Makki, az-Zur`ii<sup>5</sup> and then the resident of *Damascus*.

He was born in the lunar month of *Safar* the year 691 AH (after *Hijrah*<sup>6</sup>). 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 ad-Din ibn al-`Hafidh Ya`hya ibn al-Jauzi; its building

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<sup>[1]</sup>['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 mother are given titles of, 'Abu', and, 'Um', respectively, after their eldest son.]

<sup>[2]</sup>[Ibn al-Qayyim's nickname]

<sup>[3]</sup>[Muhammad was ibn al-Qayyim's given name.]

<sup>[4]</sup>['Ibn', means, 'son of', while, 'Bint', means, 'daughter of'.]

<sup>[5]</sup>[from the town of, 'Zur', a village near *Damascus*; in the present time, it is called, 'Azru']

<sup>[6]</sup>[migration of the Prophet peace be on him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) from *Makkah* to *Madinah* in the year 623 CE]

finished in the year 652 AH<sup>1</sup>. 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 and had a vast collection of books authored by scholars of the *Salaf*<sup>2</sup> 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, perfecting its *Ruku'* and *Sujud*. His conduct was exemplary and he was known for having a pure heart, and Allah knows him best. He repented often to

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<sup>[1]</sup>[After the *Hijrah*.]

<sup>[2]</sup>[*'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.]

Allah (سُبْحَانَهُ وَتَعَالَى) and 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* at *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 *Quran* 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 (سُبْحَانَهُ 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*<sup>1</sup>, he would first read what those sects believed and then refute their creeds and statements, relying on the *Quran* and authentic *Sunnah*.

When he researched a subject, ibn al-Qayyim would refer to the text of the *Quran* and *Sunnah* and derive 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 opinions and statements from the scholars of previous generations and sometimes support their statements by relying on various evidences he collected from the *Quran* 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 *Quran*, the *Sunnah* and the *Ijmaa`*<sup>2</sup>, if he did not know of anyone who disagreed with it concerning a certain ruling. Next, he would rely on *Fatwa* or religious verdict of a 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*<sup>3</sup>.

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[<sup>1</sup>] [innovation in the religion]

[<sup>2</sup>] [‘*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.]

[<sup>3</sup>] [‘*Qiyas*’, pertains to researching the *Quran* and *Sunnah* and suggesting a ruling with regards to a certain matter of the religion that does not have a definite ruling in the *Quran* and *Sunnah* or *Ijma`*.]

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, may Allah grant them His Mercy. 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 aspects 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 ibn al-Qayyim's famous students, Imam ibn Kathir, who wrote the famous *Tafsir* (explanation) of the *Quran* said about him, "He heard narration of *Hadith* and was proficient in the religion in various aspects of knowledge, especially *Tafsir*, *Hadith* and the *Quran* 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. Even though ibn al-Qayyim became a famous (and energetic) 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 righteous 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, while still in jail. 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 for preserving the religion of our Prophet, Muhammad, peace be upon 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 *Quran*,

﴿ 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.*}<sup>1</sup>

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 castle<sup>2</sup>."

### 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*<sup>3</sup>, *Hadith*, *Fiqh*, *Usul*<sup>4</sup>, inheritance<sup>5</sup> 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.

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<sup>[1]</sup>[59:10]

<sup>[2]</sup>[which was a jail during that time]

<sup>[3]</sup>[meanings of the *Quran*]

<sup>[4]</sup>[major resources of Islamic Knowledge, or rulings of the Islamic Jurisprudence]

<sup>[5]</sup>[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 (سُبْحَانَهُ وَتَعَالَى) 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 authored by the *Imam of Ahlu as-Sunnah* in our time, Nasir ad-Din al-Albani. 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 mentioned<sup>1</sup>.




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<sup>[1]</sup>[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 المعاد

في

أخبار خير العباد

## ***A`hkamu al-Jana-iz, Visiting Graves, Burying the Dead and the Invocation to Allah the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Recited for the Benefit of the Dead***

The Prophet's guidance regarding *al-Jana-iz* (funerals) was the most perfect guidance<sup>1</sup>, distinctly different from the traditions of all other *Ummahs* (nations)<sup>2</sup>.

His guidance involved kindness towards the deceased and treating him or her with what brings them

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<sup>[1]</sup>[Allah, the Exalted, the Most Honored, said regarding His Prophet, peace be upon him,

﴿ لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ﴾

{*Verily, there has come unto you a Messenger (Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) from amongst yourselves (whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is anxious over you\*; for the believers (he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is) full of pity, kind, and merciful*} [9:128].

\* to be rightly guided, to repent to Allāh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire.]

<sup>[2]</sup>[The Prophet, peace be upon him, made it a part of his mission to legislate for his *Ummah* the practice of contradicting and defying the practices and traditions of polytheistic and disbelieving nations.]

benefit in the grave and on the Day of Return (Day of Resurrection)<sup>1</sup>.

[<sup>1</sup>]For example, the Prophet, peace be upon him, ordered those who were gravely ill to accept Allah's decision and to think all that is good and righteous about Allah, the Exalted,

"لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ بِاللَّهِ الظَّنَّ."

"One of you should not die, except while having the best thoughts about Allah, the Exalted." Muslim (5124) collected this *Hadith*, from Jabir ibn `Abdullah, may Allah be pleased with him. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also encouraged those who were dying to combine the qualities of having fear from Allah and hope in Him. Anas, may Allah be pleased with him, reported,

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى شَابٍّ وَهُوَ فِي الْمَوْتِ فَقَالَ: "كَيْفَ تَجِدُكَ؟" قَالَ: وَاللَّهِ يَا رَسُولَ اللَّهِ أَنِّي أَرْجُو اللَّهَ وَإِنِّي أَخَافُ ذُنُوبِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ فِي مِثْلِ هَذَا الْمَوْطِنِ إِلَّا أَعْطَاهُ اللَّهُ مَا يَرْجُو وَأَمَنَهُ مِمَّا يَخَافُ."

"The Prophet, peace be upon him, visited a young man when he was dying and asked him, 'How do you feel?' The young man said, 'O, Messenger of Allah! By Allah, I hope in Allah, but I fear my sins.' The Prophet, peace be upon him said, 'Whenever these two qualities are combined in a slave's heart in such circumstance, then Allah will grant him what he hopes for and shelter him from what he fears.'" Al-Albani said in his book, A`hkamu al-Jana-iz, Pg., 11, that at-Tirmidhi, reporting a narration of the *Hasan* grade, ibn Majah, `Abdullah ibn Ahmad in his book, Zawa-id az-Zuhd, and ibn Abi ad-Dunya collected this *Hadith*; refer to, Mishkatul-Masabi`h (1612), by al-Albani.=

His guidance<sup>1</sup>, peace be upon him, expressed compassion towards the family and relatives of the deceased<sup>2</sup>.

His guidance established the *'Ubudiyyah* (slavery<sup>3</sup>) to Allah Alone, by those who are still alive, regarding the treatment of those who died<sup>4</sup>.

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=Soon Inshaallah, we will mention other examples to this topic.]

<sup>[1]</sup>[regarding matters pertaining to death]

<sup>[2]</sup>[For example, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, when his cousin Ja`far ibn Abi Talib died as a martyr,

"اصْتَعُوا لِأَهْلِ جَعْفَرٍ طَعَامًا فَإِنَّهُ قَدْ جَاءَهُمْ مَا يَشْغَلُهُمْ."

*"Make some food for the family of Ja`far, because now, there came to them a busying affair."* Al-Albani said about this *'Hadith* in his book, *A`hkamu al-Jana-iz*, Pg., 211, "Abu Dawood (2:59), at-Tirmidhi (2:134), who graded the *'Hadith* as *'Hasan*, ibn Majah (1:490), ash-Shafii in his book, *al-Um* (1:247), ad-Daraqutni (194, 197), al-`Hakim (1:372), al-Baihaqi (4:61) and Ahmad (1:175) collected this *'Hadith*", which al-Albani then graded as *'Hasan*; this is also at-Tirmidhi's decision. In his book, *At-Ta`liqatu al-Jiyad `ala Zad-il Ma`ad*, which is a commentary on this book, *Zad-ul Ma`ad*, al-Albani stated that the narration under discussion gains strength from a similar narration collected from Asmaa Bint `Umais, may Allah be pleased with her.

Also, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade loud weeping for the deceased, thus, protecting his family and relatives from Allah's Anger.]

<sup>[3]</sup>[total submission to Allah's Islamic Monotheism]

<sup>[4]</sup>[The Prophet's guidance defied and contradicted the practices and traditions of the pre-Islamic era of polytheism and ignorance, especially regarding the dead and graves. Sadly,=

His guidance [regarding death] perfectly established one's `Ubudiyyah to Allah (سُبْحَانَهُ وَتَعَالَى), was kind to the deceased and prepared him or her for their return to Allah in the best and most righteous manner.

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions stood in lines thanking and praising Allah and seeking His Forgiveness, Mercy and Pardon for the deceased<sup>1</sup>.

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=some of these practices are still being performed in present times, even by some Muslims who testify that none has the right to be worshipped except Allah, Alone without partners.]

<sup>11</sup>[They stood in rows, while offering the Funeral Prayer in congregation.

In his book, *A`hkamu al-Jana-iz*, Pg., 125, al-Albani said, "Praying in congregation (for men) is required in the Funeral Prayer, just as it is required in the [five] ordained prayers, for two types of evidences. The first evidence pertains to the fact that the Prophet, *salla allahu `alaihi wa-sallam*, regularly offered the *Janazah* Prayer in congregation. The second evidence pertains to the Prophet's statement,

"صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي."

'Pray as you have seen me pray.' Al-Bukhari (595) collected this `Hadith. Let not this ruling be discounted, on account of the fact that the companions individually offered the Funeral Prayer for the Prophet, peace be upon him, and not behind an Imam (not in congregation). This is a special case that does not have any definite, unequivocal ruling. Therefore, we should not abandon what the Prophet, *salla allahu `alaihi wa-sallam*, practiced all his blessed life, because of this one incident. This is especially the case since the mentioned incident was not reported through an authentic chain of narration that withstands criticism, even though it was reported through various chains of narration that=

=add strength to each other\*. If it is possible to combine this incident with what we reiterated of the Prophet's guidance for offering the Funeral Prayer in congregation, then it is fine. Otherwise, we prefer the Prophet's established guidance, which was usually practiced and offer more in terms of guidance. Therefore, if Muslims offer the Funeral Prayer each by himself, the obligation [of praying] will be met. However, they will earn a sin for abandoning offering it in congregation. Allah has the best knowledge\*\*. An-Nawawi said in his book, al-Majmu` (5:314), 'It is allowed to offer the Funeral Prayer each by himself; there is no difference of opinion regarding this fact. However, the *Sunnah* is to offer it in congregation, because of the established *Hadiths* collected in the *Sahih* that report this practice, as well as, the consensus of Muslim Scholars.'"

\* Al-Albani said in a footnote here, "In his, Sunan (4:30), al-Baihaqi collected two of these *Hadiths*, while ibn Majah collected one of the two al-Baihaqi collected (1:498, 500). Ahmad (5:81) collected a third narration; al-'Hafidh [ibn 'Hajar al-'Asqalani] did not criticize the third narration in his book, at-Talkhees (5:187), and its chain of narration contains reliable narrators used in Sahih Muslim, except for Abu 'Aseem (or Abu 'Aseeb). It is not known whether Abu 'Aseem was among the companions or not, according to al-Baghawi. There are several other *Hadiths* on this topic, collected by al-'Hafidh [ibn 'Hajar] in the above mentioned book. Al-'Hafidh then said, 'Ibn Di'hyah said, 'Fact states that Muslims offered the Funeral Prayer, each by himself for the Prophet, *salla allahu 'alaihi wa-sallam*. No one among them led the prayer, and this is the statement ash-Shafii reiterated. This is due to the enormous status of Allah's Apostle, may I sacrifice my father and mother for his sake, and the competition as to whom should lead the prayer for him.' Allah has the best knowledge."

\*\* This is the practice of the scholars of *Sunnah*. They offer their opinion and the evidence to support it and also the evidence=

=of those who opposed their opinion and the evidence to support it, then say, "Allah has the best knowledge."

We should add that it is recommended to stand in at least three lines behind the Imam while offering the Funeral Prayer. Al-Albani reported two *Hadiths* on this subject [A`hkamu al-Janaiz, Pg., 127-128], after saying in a footnote that ash-Shaukani (4:47) stated that no less than two men can comprise a row, without any restriction on how many can stand in a row. The first *Hadith* was collected from Abu Umamah, may Allah be pleased with him, who said, "The Messenger of Allah, *salla allahu `alaihi wa-sallam*, offered the *Janazah* Prayer with seven men. He made three stand in one line, then two in the second line and two in the third line." Al-Albani said that at-Tabarani collected this *Hadith* in his book, al-Kabir (7785), containing an unreliable narrator `Abdullah ibn Lahee`ah, as al-Haithami stated in his book, Mujamma` az-Zawa-id (3:432). However, al-Albani said that `Abdullah ibn Lahee`ah was truthful himself, but had a bad memory. Therefore, al-Albani added that his *Hadith* is accepted, not on its merit, but to support other evidences. Al-Albani stated that he collected this *Hadith* and used it as evidence to support the following *Hadith*. Malik ibn Hubairah, may Allah be pleased with him, said that Allah's Apostle (صلى الله عليه وسلم) said,

"مَا مِنْ مُسْلِمٍ يَمُوتُ فَيُصَلِّي عَلَيْهِ ثَلَاثَةٌ صُفُوفٍ مِنَ الْمُسْلِمِينَ إِلَّا أُوجِبَ. " وَفِي لَفْظٍ: "إِلَّا غُفِرَ لَهُ." قَالَ - يَعْنِي مَرْتَدُّ ابْنِ عَبْدِ اللَّهِ الْيَزَنِيِّ -: فَكَانَ مَالِكٌ إِذَا اسْتَقَلَ أَهْلَ الْجَنَازَةِ جَزَّاهُمْ ثَلَاثَةَ صُفُوفٍ لِلْحَدِيثِ.

*"If a Muslim dies and three lines of Muslims offer the (Funeral) Prayer for him, then he will be assured [in another narration – that also explains this narration, "...He (Allah) will forgive=*

=*him*”].” Marthad ibn `Abdullah al-Yazani, one of the narrators of the `Hadith, said that Malik [ibn Hubairah] used to divide the congregation into three lines if he thought they were not sufficient in number. Al-Albani added, “This `Hadith was collected by Abu Dawood (2:63) –this is Abu Dawood’s narration- at-Tirmidhi (2:143), ibn Majah (1:454), ibn Sa’d (7:420), at-Tabarani (19:258 and 665), Abu Ya’la (6831), al-`Hakim (1:362-363), al-Baihaqi (4:30) and Ahmad (4:79), who collected the second narration along with al-Baihaqi and al-`Hakim. Al-`Hakim said, ‘This `Hadith is *Sahih* and [its chain of narration] follows the guidelines set by Muslim [in his, *Sahih*].’ Adh-Dhahabi agreed. Further, at-Tirmidhi said that this `Hadith is *Hasan*; an-Nawawi agreed as he stated in his book, *Al-Majmu`* (5:212); al-`Hafidh [ibn `Hajar al-`Asqalani] also agreed in his book, *Fat’h al-Bari, Shar’h Sahih al-Bukhari* (3:145). However, they all collected this narration through Muhammad ibn Is`haq (a *Mudallis*), whose `Hadith is of the grade *Hasan*, had he stated that he heard the `Hadith, which he did not do here. Therefore, I do not know why they considered the `Hadith as *Hasan*, let alone considering it of the *Sahih* grade.”

Here are three more benefits, taken from the following `Hadiths.  
1 – Muslim (1576) narrated that `Aishah, may Allah be pleased with her, said that Allah’s Apostle, *salla allahu `alaihi wa-sallam*, said,

” مَا مِنْ مَيِّتٍ تُصَلِّيَ عَلَيْهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يُلْغُونَ مِائَةَ كُلِّهُمْ يَشْفَعُونَ لَهُ إِلَّا شَفَعُوا فِيهِ. ”

“If a group of Muslims numbering one hundred pray for a dead person, all (sincerely) interceding for him, their intercession for him will be accepted.”=

=2 – Muslim (1577) narrated that `Abdullah ibn `Abbas, may Allah be pleased with him, said that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said,

"مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا إِلَّا شَفَعَهُمُ اللَّهُ فِيهِ."

"If a Muslim dies and forty men, who associate nothing and no one with Allah, attend the Funeral Prayer for him, then Allah will accept them as intercessors for him."

3 – Al-`Hakim (1:365), and al-Baihaqi through al-`Hakim (4:30-31), reported that `Abdullah ibn Abi Tal`hah said, "When `Umair ibn Abi Tal`hah died, Abu Tal`hah called Allah's Apostle, *salla allahu `alaihi wa-sallam*, to attend his funeral. Allah's Apostle, *salla allahu `alaihi wa-sallam*, went to Abu Tal`hah and offered the Funeral Prayer for `Umair in their house. Allah's Apostle, peace be upon him, stood in one line, behind him was Abu Tal`hah and behind Abu Tal`hah was Um Sulaim (`Umair's mother and Abu Tal`hah's wife). No one else was with them at that time." Al-`Hakim said, "This *Hadith* is *Sahih*, following the guidelines and conditions set in the, Two Sahihs; it contains a rare benefit, that being, it is *Sunnah* to allow women to offer the Funeral Prayer"; Adh-Dhahabi agreed with al-`Hakim's judgment [regarding the authenticity of the narration under discussion]. Al-Albani said this in, A`hkamu al-Jana-iz, Pg., 126, then commented, "This *Hadith* only follows the conditions set by Muslim, because al-Bukhari did not collect narrations from `Imarah ibn Ghuzayyah, a sub-narrator, except in the form of *Ta`liq* (without a chain of narration). Al-Haithami graded this *Hadith* of the *Sahih* grade, saying in, al-Mujamma` (3:34), that it was collected by at-Tabarani in, al-Kabir, using a chain of narration used in the *Sahih*.' There is another supporting="

They walked surrounding the funeral procession, until the deceased was placed in his or her grave<sup>1</sup>.

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=narration for this `Hadith, reported from Anas and collected by Ahmad (3:217).”

Allah willing, we will soon mention the description of the *Janazah* Prayer]

[<sup>1</sup>]Al-Albani said that Abu Dawood (2:65), an-Nasaii (1:275-276), at-Tirmidhi (2:144), who graded it as *Hasan Sahih*, ibn Majah (1:451, 458), at-Ta`hawi (1:278), ibn `Hibban (769), al-Baihaqi (84, 25), at-Tayalisi (701-702) and Ahmad (4:247-249, 252) narrated that al-Mughirah ibn Shu`bah (رضي الله عنه) said that Allah’s Apostle (صلى الله عليه وسلم) said,

"الرَّكِبُ (يَسِيرُ) خَلْفَ الْجَنَازَةِ وَالْمَاشِي حَيْثُ شَاءَ مِنْهَا (خَلْفَهَا  
وَأَمَامَهَا وَعَنْ يَمِينِهَا وَعَنْ يَسَارِهَا قَرِيبًا مِنْهَا) وَالطِّفْلُ يُصَلَّى عَلَيْهِ  
(وَيُدْعَى لَوَالِدَيْهِ بِالْمَغْفِرَةِ وَالرَّحْمَةِ)."

“The rider [rides] behind the *Janazah* (funeral procession), while the walker walks where he wishes [either behind, in front of, to the right, or to the left of the *Janazah*, close to it]. The *Janazah* Prayer is also held for the child [and invocation (i.e., to Allah) are made for his parents to be granted forgiveness and mercy].” Al-Albani went on to agree with al-`Hakim and adh-Dhahabi who graded this `Hadith as *Sahih*, following the guidelines and conditions set by al-Bukhari in his *Sahih*. Al-Albani said that these were the words that an-Nasaii and Ahmad collected for this `Hadith; the three additions were collected by Abu Dawood, al-`Hakim and at-Tayalisi; Ahmad collected the first two additions, al-Baihaqi the third. Al-Albani also stated that the Prophet, peace be upon him, and also Abu Bakr and `Umar walked behind and in front of the *Janazah*, as Malik ibn Anas reported in a `Hadith collected by ibn Majah (1483) and=

=at-Ta'hawi (1:278), using two authentic chains of narration, from Yunus, from Yazid, from ibn Shihab az-Zuhri, from Anas, may Allah be pleased with him; this chain of narration follows the guidelines and conditions set in the, Two Sahihs. However, it is better to walk behind the *Janazah*, as better as if one prays in congregation rather than alone, as `Ali ibn Abi Talib, may Allah be pleased with him, stated in a statement collected by ibn Abi Shaibah in, al-Musannaf (4:101), at-Ta'hawi (1:279), al-Baihaqi (4:25), Ahmad (754); also ibn `Hazm in, al-Mu'halla (5:165) and Sa`eed ibn Mansur collected it, using two chains of narration that strengthen each other, according to al-Albani. Further, al-Albani stated that it is better to walk rather than ride, while accompanying a *Janazah* procession, because this was the practice of Allah's Prophet, peace be upon him. Thauban, may Allah be pleased with him, said that an animal was brought to Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), while he was walking in a *Janazah* procession, yet he did not ride on it. When the funeral was over, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) rode on another animal that was brought for him. When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was asked, he said,

"إِنَّ الْمَلَائِكَةَ كَانَتْ تَمْشِي فَلَمْ أَكُنْ لِأَرْكَبَ وَهُمْ يَمْشُونَ فَلَمَّا ذَهَبُوا  
رَكَبْتُ."

*"Verily, the angels were walking; I would not ride while the angels were walking. When they departed, I rode."* Al-Albani said, "Abu Dawood (2:64-65), al-`Hakim (1:355) and al-Baihaqi (4:23) collected this *Hadith*; al-`Hakim graded it as *Sahih*, following the guidelines of the Two Shaikhs (al-Bukhari and Muslim); adh-Dhahabi agreed, and indeed, its grade is as they stated." For more details, refer to, A`hkamu al-Jana-iz, Pg., 94-97, by al-Albani. To continue, Al-Bukhari (1240) and Muslim (1570) narrated that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,=

Next, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions stood in front of (at) the grave, invoking Allah to grant the deceased firmness, when one most needs it<sup>1</sup>.

"مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلِّيَ فَلَهُ قِيرَاطٌ وَمَنْ شَهِدَ حَتَّى تُدْفَنَ كَانَ لَهُ قِيرَاطَانِ" قِيلَ: وَمَا الْقِيرَاطَانِ قَالَ: "مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ."

*"Whoever participates in a funeral procession, until one offers the Funeral Prayer for it, will get a reward equal to one Qirat (of reward), and whoever accompanies it, until burial, will get a reward equal to two Qirats." It was asked, "What are two Qirats?" He replied, "Like two huge mountains."*

<sup>[1]</sup>[Allah, the Exalted, the Most Honored, said in the *Quran* (14:27),

﴿ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ﴾

{*Allâh will keep firm those who believe, with the word that stands firm in this world (they will keep on worshipping Allâh Alone and none else), and in the Hereafter.*} At-Tirmidhi (3045) narrated that al-Baraa ibn `Azib said that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said about this *Ayah*,

"فِي الْقَبْرِ إِذَا قِيلَ لَهُ مَنْ رَبُّكَ وَمَا دِينُكَ وَمَنْ نَبِيُّكَ."

*"This occurs in the grave, when one is asked, 'Who is your lord? What is your religion? who is your prophet.'" At-Tirmidhi graded this `Hadith as `Hasan, Sahih.*

Further, Shaikh Wahby said, "Uthman ibn `Affan (رَضِيَ اللهُ عَنْهُ) said, 'When the burial of a dead person finished, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to stand at the head of [and beside] the grave and say,="

They occasionally visited the deceased' gravesite. When they did, they greeted the dead with the *Salam* and invoked Allah for their benefit, just as one would continue his relationship with his acquaintances in this life<sup>1</sup>.

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"استغفروا لأخيكُمْ وَسَلُّوا لَهُ بِالتَّشْيِيتِ فَإِنَّهُ الْآنَ يُسْأَلُ."

'Seek forgiveness for your brother and invoke (Allah) that he is given firmness, because he is now being asked.' [This 'Hadith was collected by] Abu Dawood (3221) and al-'Hakim (1:370), who graded the 'Hadith as *Sahih*; adh-Dhahabi agreed. Al-Albani graded it as *Sahih* and included it in, Sahih Sunan Abu Dawood (2758)."]

<sup>[1]</sup>[Muslim (1623) narrated that Buraidah ibn al-'Haseeb, may Allah be pleased with him, said that Allah's Apostle (صلى الله عليه وسلم) said,

"تَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا."

"I had forbidden you from visiting graves, but now, visit graves." In their narration, Ahmad (1173), Abu Dawood (2816), at-Tirmidhi (974) and ibn Majah (1558) collected the following addition regarding visiting graves,

"فَإِنَّهَا تُذَكِّرُكُمْ الْآخِرَةَ."

"...because it reminds you of the Hereafter."

Also, Muslim (1620) narrated that Buraidah ibn al-'Haseeb, may Allah be pleased with him, said that Allah's Apostle, *salla allahu 'alaihi wa-sallam*, used to teach them what to say upon visiting graves,=

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"السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ  
لَلْآحِقُونَ أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ".

*"As-salamu `alaikum ahla ad-diyari mina-l-mu`minina wa-l-muslimin, wa-inna inshallahu la-la`hiqun. Asalu-llaha lana walakum al-`afiyah. (Peace be upon you, faithful Muslim residents of this site. Allah willing, we will indeed follow you; I invoke Allah for well-being (safety), for me and for you.)"*]

## Beginning of the Journey to the Hereafter

This journey started with the Prophet's visit to those who were ill and reminding them of the Hereafter<sup>1</sup>.

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[<sup>1</sup>For instance, al-Bukhari (1268) reported that the Prophet (صلى الله عليه وسلم) visited a young Jewish boy, who used to serve him, when he was ill. The Prophet, peace be upon him, sat close to the boy's head and asked him to embrace Islam. The boy looked at his father, who was present, and his father said, "Obey Abu al-Qasim (Allah's Prophet صلى الله عليه وسلم)!" The boy embraced Islam and Allah's Prophet (صلى الله عليه وسلم) went out saying,

"الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ" (فَلَمَّا مَاتَ قَالَ: "صَلُّوا عَلَيَّ  
صَاحِبِكُمْ".)

*"All praise is due to Allah who saved him from the Fire."* [When the boy died, Allah's Apostle, *salla allahu `alaihi wa-sallam*, said, *"Offer the prayer for your companion"*]; al-Albani said that this addition (between brackets) was collected by Ahmad; refer to, *A`hkamu al-Jana-iz*, Pg., 21.

Further, Imam Muslim (1527) narrated that um Salamah, may Allah be pleased with her, said,

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِذَا حَضَرْتُمْ الْمَرِيضَ أَوْ الْمَيِّتَ  
فَقُولُوا خَيْرًا فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَيَّ مَا تَقُولُونَ" قَالَتْ: فَلَمَّا مَاتَ  
أَبُو سَلَمَةَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ أَبَا  
سَلَمَةَ قَدْ مَاتَ قَالَ: "قُولِي اللَّهُمَّ اغْفِرْ لِي وَلَهُ وَأَعْفِ عَنِّي مِنْهُ عِقْبِي =

He, peace be upon him, ordered them to issue their last testament and will and to repent to Allah (سُبْحَانَهُ وَتَعَالَى) <sup>1</sup>.

=حَسَنَةٌ. " قَالَتْ: فَقُلْتُ فَأَعْقَبَنِي اللَّهُ مَنْ هُوَ خَيْرٌ لِي مِنْهُ مُحَمَّدًا صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ.

“Allah’s Messenger, *salla allahu `alaihi wa-sallam*, said, ‘Whenever you visit the sick or the dead, supplicate for righteous things, because the angels say, ‘Amen’, to whatever you say.’” She added, “When Abu Salamah died, I went to the Apostle of Allah, peace be upon him, and said, ‘O, Messenger of Allah! Abu Salamah has died.’ He told me to recite, ‘*Allahumma ighfir-li wa-lahu wa-a`qibni minhu `uqba hasanah*. (O, Allah! Forgive me and him (Abu Salamah) and give me a better substitute than he.’ I said this and Allah gave me in exchange Muhammad, who is better for me than Abu Salamah.’”]

<sup>[1]</sup>[Al-Albani said in his book, *A`hkamu al-Jana-iz*, Pg., 12-13, regarding those who are ill, “If one owes people anything, let one pay it back to those to whom it is due, if one can afford it. Otherwise, one should mention it in his or her will. The Prophet, peace be upon him, said [al-Bukhari (2269)],

"مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لِأَخِيهِ مِنْ عَرَضِهِ أَوْ شَيْءٍ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ قَبْلَ  
أَنْ لَا يَكُونَ دِينَارٌ وَلَا دِرْهَمٌ إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدَرِ  
مَظْلَمَتِهِ وَإِنْ لَمْ تَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ  
عَلَيْهِ."

‘Whoever has wronged his brother, should ask for his pardon (before his death), as (in the Hereafter) there will be neither a Dinar nor a Dirham. (He should secure pardon in this life) before some of his good deeds, if he has any, are taken (and=

=paid to his brother) *according to the injustice he committed against him, or, if he has done no good deeds, some of the evil deeds of his brother are taken to be given to him (in the Hereafter).*”

Also, al-Bukhari (2533) and Muslim (3074) narrated that `Abdullah ibn `Umar, may Allah be pleased with him and his father, said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered,

”مَا حَقُّ امْرِئٍ مُسْلِمٍ لَهُ شَيْءٌ يُوصِي فِيهِ يَبِيتُ لَيْلَتَيْنِ إِلَّا وَوَصِيَّتُهُ  
مَكْتُوبَةٌ عِنْدَهُ.“

“*It is a right on every Muslim who has something to leave behind in his will to not exceed two nights, without having his will written.*”

To complete the benefit, following are several other aspects regarding final wills and testaments, taken from al-Albani's book, A`hkamu al-Jana-iz, Pg., 12-18.

1 – One is required to leave inheritance for those among his relatives who otherwise will not inherit from him, because Allah, the Exalted, the Most Honored, said,

﴿ كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ  
لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴾

{*It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon Al-Muttaqûn (the Pious)*}[2:180].

2 – Leaving inheritance in the will for parents and the relatives who have fixed, designated share in the inheritance is not allowed, because the *Ayah* that specified the inheritance (4:7) stated what they are entitled to. Allah's Apostle, *salla allahu*=

=`alaihi wa-sallam, explained this in the most unequivocal manner during his speech in `Hajjat-ul Wada` (Farewell `Hajj), when he said,

"إِنَّ اللَّهَ قَدْ أَعْطَى لِكُلِّ ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ لِرِثٍ."

"Allah has designated for each who has a right his or her right. Therefore, those who have designated inheritance, inherit without a will." Al-Albani said, "Abu Dawood, at-Tirmidhi, who graded it as `Hasan, and al-Baihaqi (6:264) collected this `Hadith, which al-Baihaqi stated is strong. This is a correct decision, because the chain of narration for this `Hadith is indeed `Hasan. Al-Baihaqi collected many other narrations that support this one; refer to, Mujamma` az-Zawa-id (4:212)."

Al-Albani said here in a footnote, "Therefore, the abrogator [of *Ayah* 2:180] is the *Quran* itself [*Ayah* 4:7], and the *Sunnah* explained the *Quran* in this instance. This is clear from the Prophet's speech we referred to. This contradicts what some people thought that the above reported `Hadith was the abrogator."

3 – It is permitted for one to give to charity a third of his wealth, but no more. Rather, it is better to give less, on account of the `Hadith that Sa`d ibn Abi Waqqas, may Allah be pleased with him, reported. He said, "In the year of the last `Hajj of the Prophet, salla allahu `alaihi wa-sallam, I became seriously ill and the Prophet, salla allahu `alaihi wa-sallam, used to visit me inquiring about my health. I told him, 'I am reduced to this state, because of illness, and I am wealthy and have no inheritors, except a daughter. Should I give two-thirds of my property in charity?' He said, 'No.' I asked, 'Half?' He said, 'No.' I said, 'One third?' He said,=

"فَالثُّلُثُ وَالْثُّلُثُ كَثِيرٌ إِنَّكَ أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدْعَهُمْ  
عَالَةً يَتَكَفَّفُونَ النَّاسَ فِي أَيْدِيهِمْ وَإِنَّكَ مَهْمَا أَنْفَقْتَ مِنْ نَفَقَةٍ فَإِنَّهَا  
صَدَقَةٌ حَتَّى اللَّقْمَةُ الَّتِي تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ."

*'One-third, and even one-third is substantial. You'd better leave your inheritors wealthy rather than leaving them poor, begging others. You will get a reward for whatever you spend for Allah's sake, even for a bite of food that you put in your wife's mouth.'*

4 – One should ask two trustworthy Muslims to be witnesses to his final will. If no Muslim men are present, then one can call two non-Muslim men to be witnesses. Allah, the Exalted, ordered this in the *Quran* [5:106:108].

5 – One is not allowed to cause loss to anyone in his will, such as cutting out those who have a rightful share in the inheritance or preferring some of them above others. Allah forbade this practice [*al-Quran* 4:7-12].

6 – Unjust wills are null and void. Al-Bukhari (2499) and Muslim (3242) reported this Prophetic Statement,

"مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ."

*"He who invents in this matter (religion) of ours what is not a part of it, then the invented matter is rejected."*

7 – Since it has become a habit of many people in present times to innovate in the religion, especially pertaining to funerals, it is required from Muslims to state in their will and testament the decision that they are prepared for burial and buried according to the *Sunnah*. The Messenger's companions used to state the same in their final will and testament. There are many *Hadiths* that assert this fact, such as the following *Hadith*. Muslim (1606) and al-Baihaqi (3:407) reported that `Amir ibn Sa'd ibn Abi=

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered those present to recite, ‘*La ilaha illa-llah*’, so that these words are repeated by the dying person and become his last words<sup>1</sup>.

=Waqas said that his father said, during the illness that preceded his death, “Make a *La`hd* (niche) for me in the side of the grave and set up bricks over me as was done in the case of Allah’s Messenger, peace be upon him.”

This is why an-Nawawi, may Allah grant him His Mercy, said in his book, *al-Adhkar*, “It is firmly recommended that one orders [his relatives] to avoid the various innovations invented regarding funerals, stating this in no uncertain terms.”]

[<sup>1</sup>]Shaikh Wahby said that Abu Sa`eed al-Khudri, may Allah be pleased with him, said that Allah’s Apostle, peace be upon him, said,

“لَقِّنُوا مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ.”

“*Make your dying persons say, ‘La ilaha illa-llah* (none has the right to be worshipped, except Allah)”[Muslim (1523)]. Shaikh Abdul Qadir `Hassunah reported that an-Nawawi said regarding this `Hadith, “It means, ‘Remind those who are dying of the Word of *Tau`hid* (*La ilaha illa-llah*), by reciting it to them.”

Further, Shaikh Wahby said that Abu Dawood (2709) reported, using a chain of narration from the grade of *Hasan*, that Mu`adh ibn Jabal, may Allah be pleased with him, said that Allah’s Apostle, peace be upon him, said,

“مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ.”

“*He whose last words are, ‘La ilaha illa-llah* (None has the right to be worshipped, except Allah), *enters Paradise.*” Also, Imam Ahmad ibn `Hanbal (21110) collected this `Hadith.=

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade the practices of the nations that did not believe in Resurrection and the Return, such as smacking the face, tearing the clothes, shaving the hair on the head, raising the voice with wailing and loud weeping<sup>1</sup>.

=Shaikh Wahby said, "Ibn Rajab al-Hanbali said, 'Dying persons usually say, *'la ilaha illa-llah'*, with sincerity, repentance, sorrow for past mistakes and intention not to repeat them."

Al-Bukhari (1279) narrated that `Umar ibn al-Khattab, may Allah be pleased with him, said that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said,

"أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ أَدْخَلَهُ اللَّهُ الْجَنَّةَ."

*"If four persons testify the piety of a Muslim, Allah will grant him Paradise."* The companions asked, "If three persons testify his piety?" The Prophet, *salla allahu `alaihi wa-sallam*, replied, "Even three." They asked, "What about two?" He, *salla allahu `alaihi wa-sallam*, replied, "Even two." They did not ask him regarding one witness.]

[<sup>1</sup>Al-Bukhari (3258) and Muslim (148) reported that `Abdullah ibn Mas'ud, *radhiya allahu `anh*, said that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said,

"لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ وَشَقَّ الْجُيُوبَ وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ."

*"He who slaps the cheeks, tears the clothes and follows the tradition of the Days of Ignorance is not from us."* Also, al-Bukhari (1214) and Muslim (149) narrated that Abu Musa al-Ash`ari (رَضِيَ اللهُ عَنْهُ) was ill and fell unconscious. His head was in his wife's lap. A woman from his household started crying with a loud voice. He was unable to stop her, until he regained full consciousness and said, "Verily, I disown those whom Allah's="

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) established the practice of feeling grief for the deceased, by discretely crying and feeling sadness in the heart. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would do all this himself and say,

"تَدْمَعُ الْعَيْنُ وَيَحْزَنُ الْقَلْبُ وَلَا نَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا."

"The eyes shed tears and the heart grieves, but we only say what pleases our Lord.<sup>1</sup>"

=Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) disowned. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) disowned *as-Saliqah* (who wails), *al-Haliqah* (who shaves her hair) and *ash-Shaqqah* (who tears her clothes, when a disaster strikes)."]

[<sup>1</sup>] [Al-Bukhari (1220) and Muslim (4279); these are the words for this *Hadith* collected by Muslim, using a chain of narration that ends with Anas ibn Malik (رَضِيَ اللهُ عَنْهُ). The rest of the *Hadith* contains benefits and demonstrates the great mercy Allah (سُبْحَانَهُ) endowed His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) with and his total obedience and submission to Allah's decisions. Anas (رَضِيَ اللهُ عَنْهُ) said,

دَخَلْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَبِي سَيْفِ الْقَيْنِ وَكَانَ  
ظَفْرًا لِإِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
إِبْرَاهِيمَ فَقَبَّلَهُ وَشَمَّهُ ثُمَّ دَخَلْنَا عَلَيْهِ بَعْدَ ذَلِكَ وَإِبْرَاهِيمُ يَجُودُ بِنَفْسِهِ  
فَجَعَلَتْ عَيْنَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَذْرِفَانِ فَقَالَ لَهُ عَبْدُ  
الرَّحْمَنِ بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ: وَأَنْتَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: "يَا ابْنَ  
عَوْفٍ إِنَّهَا رَحْمَةٌ." ثُمَّ أَتْبَعَهَا بِأُخْرَى فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: =

He (صلى الله عليه وسلم) also established the practice of praising Allah, reciting *Istirja`* and expressing pleasure with Allah's decisions<sup>1</sup>.

"إِنَّ الْعَيْنَ تَدْمَعُ وَالْقَلْبَ يَحْزَنُ وَلَا نَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ."

"We went with Allah's Apostle (صلى الله عليه وسلم) to the blacksmith Abu Saif, who was the husband of the wet-nurse of Ibrahim (the Prophet's son). Allah's Apostle (صلى الله عليه وسلم) held Ibrahim and kissed and smelled him. Later, we entered Abu Saif's house and at that time Ibrahim was in his last breaths; the eyes of Allah's Apostle (صلى الله عليه وسلم) started shedding tears. `Abdur Ra'hman ibn `Auf (رضي الله عنه) said, 'O, Allah's Apostle, even you are weeping?' He (صلى الله عليه وسلم) said, 'O, Ibn `Auf, this is mercy.' He wept more and said, 'The eyes shed tears and the heart grieves, but we only say what pleases our Lord. O, Ibrahim! Indeed we are grieved by your departure.'"

[<sup>1</sup>Allah, the Exalted, the Most Honored, ordered those who are touched by disaster to recite *Istirja`* and observe patience,

﴿ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ  
وَالشَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ﴿ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ  
وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴾ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ  
﴿ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴾

{And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirîn (the patient). Who, when afflicted with calamity, say: "Truly, to Allâh we belong and truly, to Him we shall return." They are those on whom are the Salawât (who are blessed and=

=will be forgiven) *from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones*}[2:155-157]. Further, Muslim (1525) reported that Um Salamah (رَضِيَ اللهُ عَنْهَا) said, "I heard Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say,

"مَا مِنْ مُسْلِمٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ مَا أَمَرَهُ اللَّهُ ﴿ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴾ اللَّهُمَّ أَجِرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا إِلَّا أَخْلَفَ اللَّهُ لَهُ خَيْرًا مِنْهَا."

'Any Muslim who repeats what Allah ordered him to say, when struck by a disaster, 'Inna lillahi wa-inna ilaihi raji'un (We all belong to Allah and to Him shall be our return). *Allahumma-jurni fi musibati wa-akhlif li khairan minha* (O, Allah! Reward me for my affliction and give me something better than it in exchange for it)', then Allah will give him something better than it in exchange.' When Abu Salamah died she said, "Who is better than Abu Salamah, whose family was the first to emigrate to the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)?" She said, "I recited the words, and Allah gave me His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in exchange. The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent 'Hatib ibn Abi Balta'ah to deliver the message of marriage with him to me. I said to him, 'I have a daughter (as my dependant) and I am of a jealous temperament.' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"أَمَا ابْتُئِهَا فَادْعُو اللَّهَ أَنْ يُغْنِيَهَا عَنْهَا وَادْعُو اللَّهَ أَنْ يَذْهَبَ بِالْغَيْرَةِ."

'So far as her daughter is concerned, we will supplicate Allah, that He may free her (of her responsibility [by marriage]) and I will also supplicate Allah to do away with (her) jealous temperament.' However, Um 'Atiyyah al-Ansariyyah, may Allah be pleased with her, said, "We were forbidden to mourn=

This, by no means, contradicted the legality of shedding tears and feeling grief in the heart. As compared to Allah's creations, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had the highest level of gratitude and contentment with Allah's decisions and was the best among them regarding praising and thanking Him (سُبْحَانَهُ وَتَعَالَى). Yet, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) cried on the day his son Ibrahim died, feeling compassion and mercy and expressing grief for losing him. His heart was full of pleasure and appreciation of Allah (سُبْحَانَهُ وَتَعَالَى) and his tongue was busy in His remembrance and reciting His praises.

Combining these two qualities proved difficult for one of the 'Arifun<sup>1</sup>, who, when his son died, he laughed! When this 'Arif was asked, "Why do you laugh in this

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=for a dead person for more than three days, except in the case of a husband for whom mourning was allowed for four months and ten days. (During that time) we were not allowed to wear *kohl* (eyeliner), use perfumes or wear colored clothes, except a dress made of 'Asr (a *Yemini* cloth, very coarse and rough). We were allowed very light perfumes at the time of taking a bath, after menses [but, we were forbidden from participating in funeral processions]." This 'Hadith was collected by al-Bukhari (302) and Muslim (2740); this is al-Bukhari's narration and he collected the addition between brackets. By no means does this 'Hadith contradict or lessen the quality of observing patience.]

<sup>[1]</sup>[Pl. for, 'Arif', literally meaning, 'who knows'; this is a term widely used by *Sufis* to describe their teachers who, it is claimed, know Allah. Some scholars of *Sunnah* use it to describe those who strive hard to gain knowledge in Allah or increase in piety through modesty and striving hard to control desire. However, this term was not used in the *Quran* or *Sunnah*, but by various *Sufi* supporters to describe their teachers and noted leaders. Hence, we dislike using this term and instead prefer to use the terms that the *Quran* and *Sunnah* use to describe those who are pious and knowledgeable of Allah (سُبْحَانَهُ وَتَعَالَى).]

circumstance?”, he said, “Allah, the Exalted, made a decision and I wanted to express gratitude for His decision.” On hearing this tale, some people of knowledge were confused and asked, “How can this man laugh in this situation, in the pretext of expressing pleasure with Allah (سُبْحَانَهُ وَتَعَالَى), when Allah's Apostle, peace be upon him, cried when his son Ibrahim died? He, peace be upon him, as compared to all creation, had the highest level of gratitude towards Allah (سُبْحَانَهُ وَتَعَالَى).” I heard Shaikh al-Islam ibn Taimiyyah respond by saying, “The Prophet’s guidance was perfect, as compared to the guidance of this *‘Arif*. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) truly fulfilled the rights of *‘Ubudiyyah*. His heart had place in it to feel pleasure with Allah's decision and at the same time feel mercy and compassion for his son. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) thanked Allah the Exalted and felt content with His decision. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also cried out of mercy and kindness. Therefore, compassion made him cry and his *‘Ubudiyyah* to Allah made him feel pleasure and gratitude.

In comparison, the heart of the mentioned *‘Arif* did not have a place for both qualities. His inner-self was not spacious enough for him to have both feelings and fulfill their rights. He was busy fulfilling the rights of the part of *‘Ubudiyyah* that involves contentment [with Allah's decisions] and ignored fulfilling the part of *‘Ubudiyyah* that involves feeling mercy and compassion [for his deceased son]<sup>1</sup>.”

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<sup>(1)</sup>[This explanation, which softly criticizes *Sufi* ways, truly demonstrates the high grade of knowledge Shaikh al-Islam attained. His statement indicates that when a disaster strikes, there are two types of *‘Ubudiyyah* to fulfill, feeling pleasure with Allah’s decision, yet, feeling grief for one’s loss. They do not=

=contradict one another, because they both are a part of one's slavery to Allah (سُبْحَانَهُ وَتَعَالَى). Feeling mercy and compassion is a quality that Allah (سُبْحَانَهُ وَتَعَالَى) endows in some of His slaves. Ahmad (6206), Abu Dawood (4290) and at-Tirmidhi (1847) narrated that `Abdullah ibn `Amr, may Allah be pleased with both of them, said that Allah's Apostle, peace be upon him, said,

"الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مَّن فِي السَّمَاءِ."

*"Those who are merciful will receive mercy from ar-Ra'hman (Allah). Be merciful with those on the earth and He Who is above heaven will be merciful with you."* At-Tirmidhi graded this `Hadith as authentic, from the grade of `Hasan. Also, al-Bukhari (5541) and Muslim (4942) reported that, Abu Hurairah, may Allah be pleased with him, said that, Allah's Apostle, peace be upon him, said,

"جَعَلَ اللَّهُ الرَّحْمَةَ مِائَةَ جُزْءٍ فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ جُزْءًا وَأَنْزَلَ فِي الْأَرْضِ جُزْءًا وَاحِدًا فَمِنْ ذَلِكَ الْجُزْءِ يَتَرَأَحِمُ الْخَلْقُ حَتَّى تَرْفَعَ الْفَرَسُ حَافِرَهَا عَنِ وُلْدِهَا خَشْيَةَ أَنْ تُصِيبَهُ."

*"Allah divided Mercy into one-hundred parts, kept ninety-nine parts with Him and sent down one part on the earth. Because of that one single part, His creations are merciful to each other, so much so, that even the mare lifts up its hoofs away from its foal, lest it should trample on it."* Therefore, feeling compassion, tenderness, mercy and kindness are a part of one's `Ubudiyyah to Allah and are all good qualities and aspects of mercy that came from Allah, the Exalted, the Most Merciful. In his introduction to the beneficial book he authored on *A`hkamu al-Jana-iz*, Imam=

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=al-Albani included the introduction Imam ibn al-Qayyim wrote in, Zad-ul Ma`ad, in the chapter on *Jana-iz*, thus, indicating the importance the scholars placed on, Zad-ul Ma`ad.]

## Hastening to Prepare the Deceased for Burial

It was the Prophet's guidance to hasten preparing the corpse for burial, by washing, cleaning and perfuming it<sup>1</sup>.

[<sup>1</sup>Al-Bukhari (1231) and Muslim (1568) narrated that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"أَسْرِعُوا بِالْجِنَازَةِ فَإِنْ تَكُ صَالِحَةً فَخَيْرٌ تُقَدِّمُونَهَا وَإِنْ يَكُ سِوَى ذَلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ."

*"Hurry up with the dead body for if it was righteous, you are forwarding it to welfare (comfort); and if it was otherwise, then you are putting down an evil thing off your necks (or shoulders)."* Al-Albani said in, *A`hkamu al-Jana-iz*, Pg., 24, that ibn `Hajar al-`Asqalani stated that this `Hadith also pertains to hurrying to prepare the dead for burial.

Further, Al-Bukhari (1186) and Muslim (2092) reported that `Abdullah ibn `Abbas, may Allah be pleased with both of them, said that while at `Arafah, a man fell off his camel and broke his neck (died). The Prophet, peace be upon him, commanded,

"اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثَوْبَيْنِ وَلَا تُحَنِّطُوهُ وَلَا تُخَمِّرُوا رَأْسَهُ فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلْبِياً."

*"Wash him with water and Sidr (leaves of a lote-tree) and shroud him in two pieces of cloth, and neither perfume him, nor cover his head, for he will be resurrected on the Day of Resurrection saying, 'Labbaik' (like a pilgrim)."*

There are several benefits learnt from this `Hadith, one of which pertains to the fact that those who die in the state of *I`hram*=

Next, the corpse would be wrapped in white shrouds<sup>1</sup>, preparing it for the return to Allah (سُجَّانُهُ وَتَمْسَالِي).

=should not be perfumed and their heads and faces should not be covered; they will be resurrected on the Day of Resurrection while reciting *Talbiyah*\*. Allah willing, we will soon mention other rulings regarding washing and perfuming the dead. The *Hadiths* mentioned here also indicate the necessity of washing the dead, shrouding their dead bodies and perfuming them, because the Prophet, *salla allahu `alaihi wa-sallam*, issued a commandment to do so.

\* Al-Bukhari (1448) and Muslim (2030) reported that `Abdullah ibn Umar, may Allah be pleased with them, said, "The *Talbiyah* of Allah's Apostle was, '*Labbaika allahumma labbaik; labbaika la sharika laka labbaik; inna-l-hamda wan-ni'mata laka wa-l-mulk, la sharika laka*. (I respond to Your call, O, Allah, I respond to Your call. I am obedient to Your orders, You have no partner, I respond to Your call. All the praises and blessings are for You, and all the sovereignty is for You; You have no partners with You.)'"

<sup>[1]</sup>[According to the *Hadith* previously mentioned, collected by al-Bukhari (1186) and Muslim (2092), the Prophet, peace be upon him, ordered that the dead be shrouded. Therefore, it is necessary that the dead be shrouded, as al-Albani stated in his book, *A`hkamu al-Jana-iz*, Pg., 76.

Al-Albani said in his book, *A`hkamu al-Jana-iz*, Pg., 82, regarding recommended matters pertaining to shrouds, "[It is recommended to] use white [sheets], because the Prophet, peace be upon him, said,

"الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَفَّنُوا فِيهَا  
مَوْتَاكُمْ." =

Then, it would be brought to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to offer the Funeral Prayer for him or her.

Before, the practice was that the Prophet, peace be upon him, would be invited when a person was dying and he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would remain until the person died, then would attend preparing his body for burial. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would then lead the Funeral Prayer and proceed with the procession, until the deceased was buried. The companions thought that this was hard on the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), so instead they started inviting the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to come after a person had died, so that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) could attend to preparing the body, washing it and shrouding it. They then thought that even this was hard on the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and thereafter, they would prepare the dead body for burial and carry it on a bed (bier) to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to lead the prayer on it, outside the *Masjid*<sup>1</sup>.

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=‘Wear white clothes, because it is among the best clothes, and use them as shrouds for your dead.’ Abu Dawood (2:176), at-Tirmidhi (2:132), who graded it authentic, ibn Majah (1:449), al-Baihaqi (3:245), Ahmad (3426) and adh-Dhiyaa in his book, al-Mukhtarah (60:229:2) collected this *‘Hadith* from ibn ‘Abbas. Al-‘Hakim said that this *‘Hadith* follows the conditions set by Muslim, adh-Dhahabi agreed, and indeed, it is as they stated.’”]

<sup>[1]</sup>[There is a *‘Hadith* in this meaning referred to by al-Albani, collected by ibn ‘Hibban in his, Sahih (753), al-‘Hakim (1:353, 364-365), al-Baihaqi (4:74), using al-‘Hakim’s chain of narration through al-‘Hakim, and Ahmad (3:66). Al-‘Hakim stated that this *‘Hadith* is *Sahih* and follows the guidelines of the Two Shaikhs [al-Bukhari and Muslim]; adh-Dhahabi agreed. However, after mentioning these resources of *‘Hadith*, al-Albani stated that this *‘Hadith* is only *Sahih*, because al-Bukhari and Muslim did not include *‘Hadiths* in their *Sahihs* from Sa‘eed ibn=

It was not the usual guidance of Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to offer the *Janazah* (Funeral) Prayer in the *Masjid*, but outside the *Masjid*. Once, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did offer the *Janazah* Prayer in the *Masjid*, for Suhail ibn Baidhaa and his brother<sup>1</sup>. However, this was not his usual *Sunnah* and practice. Abu Dawood reported in his, Sunan (2776), that Sali`h, the freed slave of Tau-amah, reported from Abu Hurairah (رَضِيَ اللهُ عَنْهُ) that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

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=`Ubaid ibn as-Sabbaq, a sub-narrator of this *Hadith*. For more details, refer to, A`hkamu al-Jana-iz, by al-Albani, Pg., 87-88.]

<sup>[1]</sup>[Muslim (1616), from `Aishah, may Allah be pleased with her. This *Hadith* asserts the great love and respect the Messenger's companions had for each other, as well as, the difference between them and all those who came after them regarding knowledge. `Abbad ibn `Abdullah ibn az-Zubair reported on the authority of `Aishah, may Allah be pleased with her, that when Sa`d ibn Abi Waqqas died, the wives of the Apostle of Allah, peace be upon him, sent message to bring his bier into the *Masjid*, so that they could offer prayer for him. They (the participants of the funeral) did accordingly, and it was placed in front of their apartments and they offered prayer for him. It was brought out of the door (known as) *Bab al-Jana-iz*, which was towards the side of *Maqa`id* (near the Prophet's *Masjid*). The news reached the wives of the Prophet, *salla allahu `alaihi wa-sallam*, that the people had criticized this (offering of funeral prayer in the *Masjid*) saying that it was not desirable to take the bier inside the *Masjid*. This criticism was conveyed to `Aishah, who said, "How hastily the people criticize that about which they know little! They criticize us for carrying the bier in the *Masjid*. And where did the Messenger of Allah, peace be upon him, offer the funeral prayer of Suhail ibn Baidhaa and his brother, except in the innermost part of the *Masjid*?" ]

"مَنْ صَلَّى عَلَى جَنَازَةٍ فِي الْمَسْجِدِ فَلَا شَيْءَ لَهُ."

"He who prays on a Janazah in the Masjid will have nothing (no reward)<sup>1</sup>."

There are conflicting narrations for this *'Hadith*. Al-Khatib said that originally, the *'Hadith* read, "There no sin on him", yet, some scholars reported it like this, "He has nothing." Ibn Majah collected the latter narration, which is weak, according to Imam Ahmad and other scholars. Imam Ahmad said, "Only Sali'h, the *Maula* (freed slave) of at-Tau-amah reported these words." Al-Baihaqi stated, "This *'Hadith* was only reported by Sali'h; the *'Hadith* from 'Aishah is more authentic. There is a difference of opinion regarding the trustworthiness of Sali'h; Malik used to criticize him in this respect." Al-Baihaqi went on to say that it was reported that the Funeral Prayer was offered in the *Masjid* for Abu Bakr and 'Umar, may Allah be pleased with both of them<sup>2</sup>.

I -ibn al-Qayyim- say that Sali'h is trustworthy himself. 'Abbas ad-Duri reported a similar judgment from Ya'hya ibn Ma'een, who then added, "Ibn Abi Maryam and

<sup>[1]</sup>[Abu Dawood (2776), ibn Majah (1506) and Ahmad (9353) collected this *'Hadith*, which al-Albani graded as *'Hasan*; Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (2732). Also, refer to, Silsilat al-Ahadith as-Sahihah (2352), as al-Albani stated in, A'hkamu al-Jana-iz, Pg., 137.]

<sup>[2]</sup>[Ibn Abi Shaibah collected this narration, according to ibn 'Hajar al-'Asqalani in his book, Fat'h al-Bari, Shar'h Sahih al-Bukhari (3:237); refer to, Fiqhu as-Sunnah, by Sayyid Sabiq, Vol. 2, Pg., 66]

Ya`hya said that Sali`h was a *Thiqah*, *`Hujjah*<sup>1</sup>. I -`Abbas said to him, 'Malik abandoned his narrations.' Ya`hya said, 'Malik heard from Sali`h, after he became senile; such is the case with ath-Thauri, he heard from him after he became senile. However, ibn Abi Dhi`b heard from him before that occurred.'" `Ali ibn al-Madini said, "Sali`h is *Thiqah*, but when he got old he became senile, and this is when ath-Thauri heard [*`Hadith* narrations] from him. Ibn Abi Thi`b heard from Sali`h before he became senile." Further, ibn `Hibban said about Sali`h, "His mind changed to the worse during the year one hundred and twenty-five AH<sup>2</sup>, and he started reporting narrations that seem to be untrue and attribute them to trustworthy narrators. This is why the narrations he reported before this period were mixed with the later narrations, and thus, his narrations deserved to be abandoned."

Therefore, this *`Hadith* is from the *`Hasan* grade since it was reported by ibn Abi Dhi`b from Sali`h; ibn Abi Dhi`b heard it from Sali`h, before the later became senile. Hence, we should not reject this type of narrations just because Sali`h became senile afterwards.

[Abu Ja`far] at-Ta`hawi used another method regarding `Aishah's *`Hadith* [in, Sahih Muslim], by stating that the practice of praying on the *Janazah* in the *Masjid* was abrogated, since the Prophet, peace be upon him, abandoned it after he offered the prayer for Suhail ibn

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<sup>[1]</sup>[*Thiqah*, *Thabt*, *`Hujjah*, are some of the best and highest regarded statements a scholar of *`Hadith* could ever use to describe the trustworthiness, truthfulness and reliability of a narrator of *`Hadith*.]

<sup>[2]</sup>[after the Prophet's Migration from *Makkah* to *Madinah* in 623 CE]

Baidhaa [and his brother] in his *Masjid*. For evidence, at-Ta'hawi reported the fact that the companions criticized `Aishah<sup>1</sup>; the companions would not have done so, except because they knew that the practice she reported was abandoned [or abrogated]. However, a group of scholars, including al-Baihaqi, disagreed with at-Ta'hawi. Al-Baihaqi said, "If the *Hadith* that Abu Hurairah reported indicates an abrogation of the [Prophet's earlier] practice reported by `Aishah, Abu Hurairah would have restated it when the *Janazah* Prayer was offered for Abu Bakr as-Siddiq and `Umar ibn al-Khattab in the *Masjid*. Also, those who criticized `Aishah's ordering a *Janazah* entered into the *Masjid* would have mentioned Abu Hurairah's *Hadith*<sup>2</sup>. Abu Hurairah would have mentioned this very *Hadith* when `Aishah reported her narration<sup>3</sup>. Apparently, those who criticized `Aishah's practice did so because they did not know that it was allowed<sup>4</sup>, but when `Aishah reported her *Hadith*, they became silent and did not criticize what she reported or contradict it with another narration."

Al-Khattabi said, "It is established that the *Janazah* Prayer was offered for Abu Bakr and `Umar in the *Masjid* and that the majority of the *Muhajirun* and *Ansar* attended the prayer for them. They did not criticize this practice, thus, proving that it is allowed to do so. Therefore, it is possible that the *Hadith* from Abu Hurairah, if it were held

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<sup>[1]</sup>[for bringing the *Janazah* of Sa'd ibn Abi Waqqas into the *Masjid* and praying for it]

<sup>[2]</sup>[as evidence that supports their opinion]

<sup>[3]</sup>[that Allah's Prophet, peace be upon him, offered the *Janazah* Prayer for Suhail ibn Baidhaa in his *Masjid*]

<sup>[4]</sup>[to pray *Janazah* in the *Masjid*]

to be authentic, pertains to earning less rewards. This is because those who pray the *Janazah* in the *Masjid* usually go back home afterwards and do not attend the burial ceremonies. Those who attend *Janazah* Prayer [in the *Musalla*] close to graveyards usually attend the burial, thus, earning two *Qirats*, as well as, rewards for the steps they take [while fulfilling this Islamic obligation]. In this case, those who pray for the *Janazah* in the *Masjid* earn a lesser reward than those who attend it when it is held outside of the *Masjid*.”

Another group of scholars explained the Prophet’s statement, “*He will have nothing*”, by saying that it means, “There is no sin on him.” In this case, the two reported narrations for this *Hadith* agree in meaning and do not contradict each other; Allah, sub`hanahu wa-ta`ala, said in the *Quran*,

﴿ وَإِنْ أَسَأْتُمْ فَلَهَا ﴾

{...and if you do evil (you do it) for yourselves}, meaning, ‘...against yourselves.’

The correct opinion is as we stated here, that the Prophet’s usual guidance and *Sunnah* was to pray the *Janazah* outside the *Masjid*, except when there was a need. Both practices are allowed.

Yet, it is better to pray on the *Janazah* outside the *Masjid*, and Allah has the best knowledge<sup>1</sup>.

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[<sup>1</sup>] [Al-Albani said in his book, *A`hkamu al-Jana-iz*, Pg., 135-137, “It is better to pray on the *Janazah* outside the *Masjid*, at a certain place (*Musalla*) designated for praying *Janazah*. This was the practice during the time of the Prophet, peace be upon him, and is the usual practice he observed concerning *Janazah*.=

=There are several *Hadiths* about his guidance in this regard. The first *Hadith*; `Abdullah ibn `Umar, may Allah be pleased with him, reported, ‘The Jews came to the Prophet, peace be upon him, with a man and a woman from among them who committed adultery. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered that they be stoned to death, close to where the *Janazah* used to be placed, at an area near the *Masjid*\*.’ Al-Bukhari collected this *Hadith* (3:155), placing it and the fourth *Hadith* we will soon mention under chapter, “Praying the *Janazah* in the *Musalla* and the *Masjid*.” In the second *Hadith*, Jabir (رَضِيَ اللهُ عَنْهُ) said, ‘A man from among us (from *al-Ansar*) died and we washed [shrouded and perfumed] him. We then placed his body where the *Janazah* used to be placed, near the are of *Maqam Jibril*, so that the Messenger, peace be upon him, could offer the Funeral Prayer for him. We then informed the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) regarding the prayer on the dead man and he came with us and led the prayer on him.’ Al-`Hakim (2:58) and other scholars\*\* collected this *Hadith*.” Al-Albani went on to mention three more *Hadiths*; “The third *Hadith*; Muhammad ibn `Abdullah ibn Ja`hsh, may Allah be pleased with him, said, ‘We were sitting in the outside court of the *Masjid*, where the *Janazah* used to be placed; the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was sitting with us, when he raised his sight to the sky...’ Ahmad (5:289) and al-`Hakim (2:24) collected this *Hadith*, which al-`Hakim graded as *Sahih*. Adh-Dhahabi and also al-Mundhiri agreed...” Al-Albani graded this *Hadith* as *Hasan*, then said, “The fourth *Hadith*; Abu Hurairah (رَضِيَ اللهُ عَنْهُ) reported that on the day an-Najashi\*\*\* died, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) announced his death\*\*\*\* and went to the *Musalla*, where he ordered them to stand in lines and [led them in prayer] reciting four *Takbirs*\*\*\*\*\*. Al-Bukhari and Muslim collected this *Hadith* using various narrations and additions.”

\* In a footnote, al-Albani said here, “Al-`Hafidh ibn `Hajar al-`Asqalani said in his book, Fat’h al-Bari, Shar’h Sahih al-Bukhari, ‘The *Musalla* (praying area) for *Janazah* Prayers was=

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=close to the Prophet's *Masjid* to the eastern side of it.' He said in another part of this book (12:108), 'The *Musalla*, is the place (open area) where the *'Eed* and *Janazah* Prayers used to be held, close to *Baqi` al-Gharqad* (*Madinah's* graveyard).'"

\*\* Al-Albani stated on Pg., 27, that also al-Baihaqi (6:74-75), at-Tayalisi (1673) and Ahmad (3:330) collected this *'Hadith* using a *'Hasan* chain of narration, as al-Haithami stated (3:39).

\*\*\* An-Najashi was King of Ethiopia during the time of Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). He became a Muslim, but hid his faith from his people. May Allah grant him His Mercy.

\*\*\*\* Al-'Hafidh ibn Hajar al-'Asqalani said, "This indicates the fact that not all types of *Na`y* are disallowed..." Allah willing, we will soon explain the topic of *Na`y*, which pertains to announcing one's death.

\*\*\*\*\* The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited different numbers of *Takbirs* for *Salatu al-Janazah*, four, five, six, seven or nine. Allah willing, we will soon mention proofs for each of these reported numbers of *Takbir* during the *Janazah* Prayer.]

## Right After Death

It was a part of the Prophet's guidance to completely cover the deceased' body and face and close his eyes, soon after one died<sup>1</sup>.

<sup>[1]</sup>[Muslim (1528) reported that um Salamah, may Allah be pleased with her, said,

دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَبِي سَلَمَةَ وَقَدْ شَقَّ بَصْرَهُ فَأَغْمَضَهُ ثُمَّ قَالَ: "إِنَّ الرُّوحَ إِذَا قَبِضَ تَبِعَهُ الْبَصَرُ" فَضَجَّ نَاسٌ مِنْ أَهْلِهِ فَقَالَ: "لَا تَدْعُوا عَلَيَّ أَنْفُسِكُمْ إِلَّا بِخَيْرٍ فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَيَّ مَا تَقُولُونَ" ثُمَّ قَالَ: "اللَّهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ وَاخْلُفْهُ فِي عَقْبِهِ فِي الْغَابِرِينَ وَاعْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ وَافْسَحْ لَهُ فِي قَبْرِهِ وَتَوَرَّ لَهُ فِيهِ."

“The Messenger of Allah, peace be upon him, came to Abu Salamah (as he died). Abu Salamah's eyes were fixedly open, and the Prophet (صلى الله عليه وسلم) closed them then said, ‘When the soul is taken away the sight follows it.’ Some of Abu Salamah's family wept and wailed, so the Prophet, *salla allahu `alaihi wa-sallam*, said, ‘Do not supplicate for yourselves anything but good, for angels say, ‘Amen’, to whatever you say.’ He (صلى الله عليه وسلم) then said, ‘*Allahumma ighfir li abi salamata warfa` darajatahu fi-l-mahdiyyin, wa-khlufhu fi `aqibihi fi-l-ghabrin, wa-ghfir lana wa-lahu ya rabba-l-`aalamin, wa-fsa`h lahu fi qabrih wa-nawwir lahu fih.* (O, Allah, forgive Abu Salamah, raise his degree among those who are rightly guided, grant him a successor (a caretaker) in his descendants who survive. Forgive us and forgive him, O, Lord of the Universe, and make his grave spacious, and grant him light in it.)’” Also, Al-Bukhari (5367)=

Sometimes he, *salla allahu `alaihi wa-sallam*, kissed the dead man; when `Uthman ibn Madh`un died, he, peace be upon him, kissed him and cried<sup>1</sup>.

=and Muslim (1566) reported that `Aishah, the wife of the Allah's Prophet, peace be upon him, said, "When Allah's Apostle died, he, *salla allahu `alaihi wa-sallam*, was covered with a *Hibrah Burd* (a striped green square decorated garment)."

<sup>[1]</sup>[Al-Albani said in his book, *A`hkamu al-Jana-iz*, Pg., 32, "At-Tirmidhi (2:130) and al-Baihaqi collected this *Hadith*, which at-Tirmidhi graded authentic. There is another narration that supports this one from the *Hasan* grade collected in, *Mujamma` az-Zawa-id* (3:20). I later discovered two defects in this *Hadith*; refer to, *Kashfu al-Astar* (1:383). I also included this *Hadith* in, *Silsilat al-Ahadith adh-Dha'eefah wa-l-Maudhu'ah* (6010)."

It is allowed to uncover the face of those who die and kiss them and to cry for them, only for three days. Al-Bukhari (1167) and Muslim (4518) narrated that Jabir ibn `Abdullah, may Allah be pleased with both of them, said, "When my father was martyred, I uncovered his face and cried. My people tried to forbid me, but the Prophet, *salla allahu `alaihi wa-sallam*, did not forbid me. My aunt, Fatimah, started crying and the Prophet, *salla allahu `alaihi wa-sallam*, said to her,

"تَبْكِينَ أَوْ لَا تَبْكِينَ مَا زَالَتِ الْمَلَائِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رَفَعْتُمُوهُ."

*'Whether you cry or not; the angels kept shading him with their wings, until you moved his dead corpse (from the battlefield).'*

Also, and as al-Albani stated in, *A`hkamu al-Jana-iz*, Pg., 32, `Abdullah ibn Ja`far, may Allah be pleased with both of them, said that the Prophet, *salla allahu `alaihi wa-sallam*, gave Ja`far's family three days, at the end of which he said he would visit them. When the three days concluded, he, peace be upon him, visited them and said,=

After the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) died, Abu Bakr as-Siddiq (رَضِيَ اللهُ عَنْهُ) kissed him<sup>1</sup>.

"لَا تَبْكُوا عَلَيَّ أَحْيَى بَعْدَ الْيَوْمِ."

"Do not cry for my brother after this day." Al-Albani said, "Abu Dawood (2:194) and an-Nasaii (2:292) collected this *Hadith* using an authentic chain of narration that follows the guidelines and conditions set in, Sahih Muslim. Ahmad collected a longer version of this *Hadith*."]

<sup>[1]</sup>[Al-Bukhari (1165) reported a beneficial *Hadith* that asserts the virtue Abu Bakr, radhiya allahu `anhu, had above all other companions of Allah's Prophet, salla allahu `alaihi wa-sallam. Allah saved Islam and Muslims through Abu Bakr, on account of the exalted stances he took after the Prophet's death, especially after most of Arabia apostate.

Narrated `Aishah, "Abu Bakr came from his house at *as-Sin`h* on a horse. He dismounted and entered the *Masjid*, but did not speak to the people, until he entered upon `Aishah. He went straight to Allah's Apostle, salla allahu `alaihi wa-sallam, who was covered with *Hibrah* cloth (a kind of *Yemenite* cloth). He uncovered the Prophet's face, bowed over him, kissed him and wept, saying, 'Let my father and mother be sacrificed for you. By Allah! Allah will never cause you to die twice. As for the death which was written for you, it has come.'"

Narrated `Abdullah ibn `Abbas, "Abu Bakr then went out while `Umar ibn Al-Khattab was talking to the people. Abu Bakr said, 'Sit down, O, `Umar!' But `Umar refused to sit down. So the people came to Abu Bakr and left `Umar. Abu Bakr said, 'To proceed, if anyone amongst you used to worship Muhammad, then Muhammad is dead, but if (anyone of) you used to worship Allah, then Allah is Alive and shall never die. Allah said,="

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered that the corpse be washed thrice, five times or more, as much as the person washing the body seems fit. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered the use of *Kaafur* in the last wash<sup>1</sup>.

﴿ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَنْتُمْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴾

{*Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh; and Allâh will give reward to those who are grateful*} [3:144]. By Allah! It was as if the people never knew that Allah had revealed this Verse, until Abu Bakr recited it. All the people heard it from him, and I heard everybody reciting it then.”]

<sup>[1]</sup>[Al-Albani said in his book, *A`hkamu al-Jana-iz*, Pg., 65, “Um `Atiyyah al-Ansariyyah, may Allah be pleased with her, said,

دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَغْسِلُ ابْنَتَهُ (زَيْنَبَ) فَقَالَ: "اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا (أَوْ سَبْعًا) أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُمْ ذَلِكَ بِمَاءٍ وَسِدْرٍ" (قَالَتْ: قُلْتُ: وَتِرَاءُ؟ قَالَ: "نَعَمْ) وَاجْعَلْنَ فِي الْآخِرَةِ كَافُورًا— أَوْ شَيْئًا مِنْ كَافُورٍ— فَإِذَا فَرَعْتُنَّ فَأَذِنِّي. " فَلَمَّا فَرَعْنَا آذَنَاهُ فَأَلْقَى إِلَيْنَا حِقْوَهُ فَقَالَ "أَشْعِرْنَهَا إِيَّاهُ" (تَعْنِي إِزَارَهُ) (قَالَتْ: وَمَشَطْنَاهَا ثَلَاثَةَ قُرُونٍ) (وَفِي رِوَايَةٍ: نَقَضْنَاهُ ثُمَّ غَسَلْنَاهُ) (فَضَفَرْنَا شَعْرَهَا ثَلَاثَةَ أَثْلَاطٍ قَرْنَيْهَا وَنَاصِيَتَيْهَا) (وَأَلْقَيْنَاهَا خَلْفَهَا) (قَالَتْ: =

وقَالَ لَنَا: "ابْدَأَنَّ بِمِيَامِنَهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا).

'Allah's Apostle, *salla allahu `alaihi wa-sallam*, came to us while we were washing his dead daughter [Zainab] and said, '*Wash her three, five, [seven] or more times, if you think it is needed, with water and Sidr. [Um `Atiyyah added, 'I said, 'Witr (odd number of times)?', he said, 'Yes,] and sprinkle camphor on her at the end. When you finish, notify me.'* So when we finished, we informed him and he gave us his waist-sheet and told us to shroud her in it [meaning, his waist-sheet]. [We combed her hair into three braids] (in another narration, she said that they unbraided her hair and then braided it.) [We made her hair into three parts: one in the front and two on each side of her head] [and we placed the braids to the back].' [Um `Atiyyah added, 'He, peace be upon him, said, '*Start with the right side and with the parts which were washed in Wudhu (Ablution).'*']

This *'Hadith* was collected by al-Bukhari (3:99-104), Muslim (3:47-48), Abu Dawood (2:60-61), an-Nasaii (1:266-267), at-Tirmidhi (2:130-131), ibn Majah (1:445), ibn al-Jarud (258-259) and Ahmad (5:84-85; 6:407-408). At-Tirmidhi said, '*This 'Hadith* is from the *'Hasan, Sahih* grade and the scholars refer to it for implementation.'

The second narration was collected by al-Bukhari and an-Nasaii; the first addition was collected by Muslim, the second by Muslim, al-Bukhari, Abu Dawood and an-Nasaii. An-Nasaii collected the third addition, while al-Bukhari and Muslim collected a statement similar to it in meaning; the fourth addition is for al-Bukhari and Abu Dawood, the fifth for al-Bukhari, Muslim, an-Nasaii, ibn Majah and Ahmad, the sixth for al-Bukhari, Muslim and Ahmad, the seventh for al-Bukhari, Abu Dawood, an-Nasaii and Ahmad, and the last for all of the mentioned scholars.

The dead should be washed with a cloth from under a cover that covers the body, after all of his or her clothes are removed. This=

=was the practice during the time of the Prophet, *salla allahu `alaihi wa-sallam*, as the following *Hadith* collected from `Aishah indicates. `Aishah, may Allah be pleased with her, said, 'When they wanted to wash the Prophet, *salla allahu `alaihi wa-sallam*, they said, 'By Allah! We do not know whether we should undress the Prophet, as we usually do with our dead, or, wash him with his clothes on.' When they disagreed with each other, Allah sent sleep on them and the head of every man among them, fell on his chest. A person, whom they did not know, spoke to them from the side of the house saying to them, 'Wash the Prophet, peace be upon him, with his clothes on.' They stood up and washed the Prophet's body, with his shirt on. They poured water over the shirt and rubbed his body with the shirt, without touching him with their hands.' `Aishah used to say, 'If time could be reversed, only the Prophet's wives would have washed him.'

Abu Dawood (2:60), ibn al-Jarud in his book, *al-Muntaqa* (257), al-`Hakim (3:59-60), who stated that this *Hadith* follows the conditions set by Muslim, al-Baihaqi (3:387), at-Tayalisi (1530), Ahmad (6:267), using an authentic chain of narration, ibn Majah through Ahmad (1:466), but only reporting the last statement by `Aishah, and also ibn `Hibban (2156) all collected this *Hadith*." Al-Albani mentioned several other rulings regarding washing the dead on Pg., 68-72, as follows:

1 – Those who have best knowledge in how to wash the dead according to the *Sunnah* should be the ones to wash the corpse, especially if they were among the deceased family and relatives. Those who washed the Prophet's body are as we described here. `Ali ibn Abi Talib, the Prophet's cousin, may Allah be pleased with him, said, "I washed Allah's Apostle, *salla allahu `alaihi wa-sallam*, and looked to see any sign of death that usually appears on dead people, but found none. He, *salla allahu `alaihi wa-sallam*, was pure and blessed when he was alive and when he died." This *Hadith* was collected by ibn Majah (1:447), al-`Hakim (1:362) and al-Baihaqi (3:388), who used an authentic=

=chain of narration as stated by al-Busiri in his book, *az-Zawa'id* (1:92). Al-'Hakim said that this *'Hadith* is authentic and follows the guidelines set by al-Bukhari and Muslim.

2 – Allah's Apostle, peace be upon him, said regarding those who wash the dead and cover any evil thing they see on them,

"مَنْ غَسَلَ مُسْلِمًا فَكَفَّمَهُ عَلَيْهِ غُفِرَ لَهُ اللَّهُ أَرْبَعِينَ مَرَّةً."

"He who washes a dead Muslim and covers what he sees (of evil signs), will be forgiven by Allah forty times." Al-'Hakim (1:354, 362), al-Baihaqi (3:395), and al-Asbahani in his book, *at-Targhib* (1:235), collected this *'Hadith*, from Abu Rafi' may Allah be pleased with him. Al-'Hakim said that this *'Hadith* is authentic and follows the guidelines and conditions set by Muslim in his, *Sahih*; adh-Dhahabi and al-Albani agreed to this decision.

3 – Those who wash the dead should do so for the sake of Allah, Alone, in full sincerity with Him. Allah, the Exalted and Most Honored, said,

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾

{Say (O Muhammad صلى الله عليه وسلم): "I am only a man like you. It has been revealed to me that your Ilâh (God) is One Ilâh (God; Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord"} [18:110].

4 – It is recommended for those who wash the dead to take a bath (*Ghusl*) after finishing, because Allah's prophet, *salla allahu 'alaihi wa-sallam*, said,

"مَنْ غَسَلَ مَيِّتًا فَلْيَغْتَسِلْ وَمَنْ حَمَلَهُ فَلْيَتَوَضَّأْ."

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=“*He who washes a dead body should take Ghusl and he who carries a dead body should take Wudhu.*” Abu Dawood (2:62-63), at-Tirmidhi (2:132), who said that this *’Hadith* is from the grade *’Hasan*, ibn *’Hibban* in his, *Sahih* (751), at-Tayalisi (2314) and Ahmad (2:280, 433, 454, 472) collected this *’Hadith* from Abu Hurairah, using various chains of narration, some of the grade *’Hasan* and some of the grade *Sahih*, following the guidelines set by Muslim.

5 – Also, al-Albani said that it is necessary for at least some Muslims (*Fardh Kifayah*) to expedite washing the dead body of Muslims; we previously mentioned several *’Hadiths* which ordained washing the dead body expeditiously. As for the necessity of washing the dead body, it is clearly understood from the Prophet’s statements in several *’Hadiths*; such as his order regarding the man who fell off his horse and died, while in the state of *I’hram*, “*Wash him with water and Sidr...*” [Al-Bukhari (1186) and Muslim (2092)].

6 -- Regarding the Prophet’s statement, “*Wash her...*”, there are several rulings that should be observed when washing the deceased. First, washing should be repeated thrice or more, as much as those washing the dead think it necessary. Second, the number of washes should be *Witr* (odd numbered). Third, *Sidr* should be used in some of these washes, or any cleansing material, such as soap. Fourth, some perfume should be used in the last wash, especially *Kaafur*. Fifth, braids should be undone and washed thoroughly. Sixth, the hair should be brushed. Seventh, the woman’s hair should be made in three braids and placed to the back. Eighth, washing should start with the right side of the body, starting with the limbs washed during *Wudhu*. Ninth, men should wash men and women wash women, except the exclusions that we will soon mention. The proof to all of these rulings is found in the above *’Hadith*, collected from Um *’Atiyyah al-Ansariyyah*, may Allah be pleased with her.]

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not wash the corpses of martyrs who died in the battlefield<sup>1</sup>.

<sup>[1]</sup>[Al-Bukhari (1260) reported that Jabir ibn `Abdullah al-Ansari, may Allah be pleased with him, said, "Allah's Prophet, peace be upon him, said regarding the martyrs of the battle of *U'hud*, '*Bury them in their blood*', and he did not order them to be washed." This is because, as al-Bukhari (230) reported, Abu Hurairah (رَضِيَ اللهُ عَنْهُ) narrated that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"كُلُّ كَلِمٍ يُكَلِّمُهُ الْمُسْلِمُ فِي سَبِيلِ اللَّهِ يَكُونُ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهَا إِذْ طُعِنَتْ تَفَجَّرُ دَمًا لَوْنُهُ لَوْنُ الدَّمِ وَالْعَرْفُ عَرْفُ الْمِسْكِ."

*"Every wound which a Muslim receives in Allah's cause will appear on the Day of Resurrection as it was at the time of infliction; blood will be flowing from the wound and its color will be that of the blood but will smell like musk."*

Al-Albani said that not washing martyrs should be the case, even if a martyr died while in the state of *Janabah* needing to take a bath to remove impurity. `Abdullah ibn az-Zubair (رَضِيَ اللهُ عَنْهُ) reported that Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, regarding `Handhalah ibn Abi `Amir (رَضِيَ اللهُ عَنْهُ), who was martyred during the battle of *U'hud*,

"إِنَّ صَاحِبِكُمْ تَغْسِلُهُ الْمَلَائِكَةُ فَاسْأَلُوا صَاحِبَتَهُ."

*"The angels are washing your companion, so ask his wife about it."* When they asked his wife (رَضِيَ اللهُ عَنْهَا), she said, "When he heard the call (to battle), he went out while in the state of *Janabah*." The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,=

Imam Ahmad reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not permit washing martyrs and had the dyed skin and armor they wore removed<sup>1</sup>, thus, burying them in their clothes<sup>2</sup>.

"لَذَلِكَ غَسَلَتْهُ الْمَلَائِكَةُ."

"This is why the angels washed him." Al-Albani reported this *'Hadith*, then said, "Ibn 'Hibban collected this *'Hadith* in his, Sahih, and also al-'Hakim (3:204) and al-Baihaqi (4:15), using a good chain of narration, as an-Nawawi asserted in his book, Al-Majmu` (5:260). Yet, an-Nawawi forgot his earlier statement and said afterwards (5:263), 'We stated that this is a weak *'Hadith*!' Glorified be He Who never forgets! Al-'Hakim said that this *'Hadith* is *Sahih*, following the guidelines of Muslim; adh-Dhahabi agreed." Al-Albani went on to say, "Know that the proof establishing the ruling that it is not legislated to wash the martyr who died in the state of *Janabah* is the fact reiterated by Shafii and other scholars, that if washing was necessary, it would have been legislated even though the angels washed 'Handhalah. Also, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would have ordered that the martyr be washed, because it is an act of worship performed by mankind. Refer to, Al-Majmu` (5:263) [by Imam an-Nawawi], and, Nailu al-Autar (4:26) [by Imam ash-Shaukani]." For more details, refer to, A'hkamu al-Jana-iz, by al-Albani, Pg., 72-75.]

<sup>[1]</sup>[Shaikh Wahby said, "Abu Dawood (3134) and ibn Majah (1515) collected a *'Hadith* in this meaning, which al-Albani graded as weak and included it in, Dha'eef Sunan Abu Dawood (686)."]

<sup>[2]</sup>[Al-Albani said in his book, A'hkamu al-Jana-iz, Pg., 80, "It is not permitted to remove the clothes in which the martyrs died. Rather, they are buried while wearing their clothes, because the Prophet, peace be upon him, said regarding the martyrs of *U'hud*,=

"زَمُّوهُمْ فِي ثِيَابِهِمْ."

'Bury them in their clothes.' Ahmad (5:431) reported these words and also the following words,

"زَمُّوهُمْ بِدِمَائِهِمْ."

'Bury them in their blood.' Also, an-Nasaii (1:282) reported the later words. Ash-Shaukani mistakenly reported that Abu Dawood collected this *'Hadith.'*"

Al-Albani also said that it is recommended that the martyr be shrouded in one or more sets of clothes over his soiled clothes [which should not be removed]. This is the Prophet's practice regarding Mus'ab ibn Umair and Hamzah ibn Abdul Muttalib, may Allah be pleased with both of them. Az-Zubair ibn al-'Awwam, radhiya allahu `anhu, said, "During the battle of *U'hud*, a woman was walking and almost reached where the martyrs were laid. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) disliked her seeing the dead, so he said, '*The woman! The woman!*' I thought that it was my mother Safiyyah, so I rushed to her side and reached her before she reached the corpses. She struck me in my chest, and she was a strong woman, saying, 'Go away from me, may you have no land to carry you!' I said, 'Allah's Messenger, *salla allahu `alaihi wa-sallam*, strongly wants you to stop.' She stopped\*. She held two garments that she brought with her, saying, 'I brought these two garments for my brother 'Hamzah, because I heard that he was killed. Use them as shrouds for him.' We brought the two garments to cover the corpse of 'Hamzah with, but found a man from the *Ansar* dead next to him; he too was mutilated, just like 'Hamzah. We felt shy to cover the body of 'Hamzah with two garments, while the Ansari man had no shroud. We said, 'We will cover 'Hamzah with one garment and the Ansari man with the other garment.' We measured them=

Also, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not offer the *Janazah* Prayer for martyrs<sup>1</sup>.

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=and found that one of them was bigger than the other, so we conducted a lottery between the two and covered each man with the garment that was his share.” Al-Albani then said, “Ahmad (1418) collected this *Hadith* using a chain of narration of the *Hasan* grade; these were the words Ahmad collected. Also, al-Baihaqi (3:401) collected this *Hadith* using a *Sahih* chain of narration.”

\* Contemplate how obedient and faithful Safiyyah was. She was the Prophet’s aunt and the sister of `Hamzah, his uncle. `Hamzah was so beloved to the Prophet, peace be upon him, that when he saw his dead, mutilated body, he stated that never before did he suffer a loss like his loss in `Hamzah, who was the Lion of Allah and the Lion of Allah’s Prophet and the strongest man in the tribe of *Quraish*. Yet, Safiyyah, may Allah be pleased with her and with `Hamzah, did not move towards his dead body when she heard the Prophet’s order. She did not wail, tear her clothes or shave her hair. Do women still give birth to those who are remotely similar to Safiyyah?]

<sup>[1]</sup>[Abu Dawood (2730) reported that Anas ibn Malik, may Allah be pleased with him, said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) passed by `Hamzah (his uncle) and his corpse was mutilated (by the disbelievers). He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not offer the (*Janazah*) Prayer on anyone who was martyred during *U`hud*, except `Hamzah (رَضِيَ اللهُ عَنْهُ). Al-Albani graded this *Hadith* as *Hasan*, in his book, *A`hkamu al-Jana-iz*, Pg., 107. Al-Albani went on to say in Pg., 108, “Ibn al-Qayyim said in his book, *Tah-dhib as-Sunan* (4:295), ‘The correct opinion regarding this matter is that there is a choice to offer or not to offer the prayer for martyrs. There are texts that support each statement here. This is also one opinion reported from Imam Ahmad, which is closer to being in conformity with his school of thought.’ I –al-Albani- say that no doubt, offering the prayer for the martyrs is better, if it is=

When someone in the state of *I'hram*<sup>1</sup> died, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered him washed with water and *Sidr* (lote-tree branches). He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also ordered covering his body with the two garments of *I'hram* the deceased wore: his *Izar* (loin sheet) and *Ridaa* (upper part sheet). He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not allow perfuming the *Mu`hrim*'s<sup>2</sup> corpse or covering his head<sup>3</sup>.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered those entrusted with the job of taking care of the dead body to excel in shrouding it<sup>4</sup>.

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=possible, because the Funeral Prayer contains invocation and is an act of worship.” There are several more *Hadiths* that support each ruling mentioned here, but the *Hadith* we mentioned collects both, because it states that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered the *Janazah* Prayer for `Hamzah (رَضِيَ اللهُ عَنْهُ), but no one else among the martyrs of *U`hud*.]

<sup>[1]</sup>[*I'hram* is a ritual of *Hajj* and *Umrah* and includes replacing the ordinary clothes with the two piece cloth of *I'hram*, for men only; women wear their usual Islamic attire, without wearing a veil or gloves [al-Bukhari (1707)]; and pronouncing the *Talbiyah* aloud. There are three types of *I'hram*: *Tamattu`*, *Qiran* and *Ifrad*. For more details about the rituals of *Hajj* and *Umrah*, refer to, Pillars of Islam, compiled by several students of knowledge, which Allah blessed me to translate for *Darussalam Publishers and Distributors*, in *Riyadh*.]

<sup>[2]</sup>[who is in the state of *I'hram* during *Hajj* or *Umrah*]

<sup>[3]</sup>[Al-Bukhari (1186) and Muslim (2092) collected a *Hadith* supporting the rulings mentioned in this paragraph; we previously reported this *Hadith*.]

<sup>[4]</sup>[As we previously stated, men wash the dead body of males and women the dead body of females, except for a husband and wife, each one of them could wash the corpse of the other. Further, the husband is permitted to bury his wife's corpse, even in the presence of her blood relatives. Al-Albani reported that=

=`Aishah may Allah be pleased with her said, "Allah's Messenger, peace be upon him, came back after attending a funeral at *al-Baqi`* graveyard; at the time, I had a headache and said, 'O, my head!' He said (jokingly),

"بَلْ أَنَا يَا عَائِشَةُ وَرَأْسَاهُ. " ثُمَّ قَالَ: " مَا ضَرَّكَ لَوْ مِتُّ قَبْلِي فَقُمْتُ  
عَلَيْكَ فَغَسَّيْتُكَ وَكَفَّيْتُكَ وَصَلَّيْتُ عَلَيْكَ وَدَفَّنَيْتُكَ. "

*'Rather, O, `Aishah, I should say, 'O, my head! What harm would it do to you if you die before me and I wash you, shroud you, pray on you and then bury you?'"* Al-Albani added, "Ahmad (6:228), ad-Darimi (1:37-38), ibn Majah (1:447), Abu Ya`la in his, *Musnad* (4579), ibn Hisham in his book on *Seerah* (2:366), ad-Daraqutni (192) and al-Baihaqi (3:396) collected this *Hadith* using a chain of narration that contains Muhammad ibn Is`haq, who reported it through *`An`anah\**, except in the narration collected by Abu Ya`la and ibn Hisham, where ibn Is`haq stated that he heard the *Hadith\*\**, thus, making the *Hadith* established. All thanks are due to Allah"; refer to, *A`hkamu al-Jana-iz*, Pg., 67.

\* A *Mudallis* narrator uses the *`An`anah* method by saying '...from (*`An*)', in an attempt to conceal the identity of the narrator from whom he heard the *Hadith*, who might not be trustworthy, or to pretend that he heard the *Hadith* directly from his teacher, while in fact he heard it from another narrator who might not be trustworthy.

\*\* Muhammad ibn Is`haq was a truthful narrator himself, but fell into the shortcoming of being a *Mudallis*; he used to sometimes conceal the name of the teacher from whom he heard the narration. Unless such a *Mudallis* narrator states that he heard the *Hadith*, his narration will not be accepted. To continue, Muslim (1567) narrated that Jabir ibn `Abdullah al-Ansari,=

=radhiya allahu `anhu, said that Allah's Prophet, *salla allahu `alaihi wa-sallam*, said,

"إِذَا كَفَّنَ أَحَدُكُمْ أَخَاهُ فَلْيُحَسِّنْ كَفْنَهُ."

"When one of you shrouds his dead brother, let him excel in shrouding him."

We should add that, just as al-Albani stated, shrouding the dead is necessary, as indicated by the Prophet's order collected in the, *Two Sahihs*, regarding a man who died in the state of *I'hram*, "...and shroud him..."[Al-Bukhari (1186) and Muslim (2092), from `Abdullah ibn `Abbas, may Allah be pleased with him]. Al-Albani added, "The scholars stated that excelling in shrouding pertains to its cleanliness, thickness, sufficient size and being of medium quality, not being extravagant, expensive or of superior quality." Further, al-Albani stated that the shroud should be bought with money the deceased left, even if one only left enough for one garment. Al-Albani then said, "Khabbab ibn al-Aratt, may Allah be pleased with him, said, 'We emigrated with the Prophet, peace be upon him, in Allah's cause and seeking Allah's Face; our reward was then surely incumbent on Allah, the Exalted. Some of us died and did not take anything from their rewards in this world; amongst them was Mus`ab ibn `Umair, may Allah be pleased with him; the others got their rewards, and therefore, they are increasing it! Mus`ab ibn `Umair was martyred on the day of the Battle of *U`hud* and we could not find anything (as a shroud'; in another narration, Khabbab said, '...he did not leave anything behind'), except his *Burd* (covering sheet) to shroud him in. When we covered his head his feet became bare and vice versa. Hence, the Prophet, peace be upon him, ordered us to only cover the parts around his head (in another narration, '...to cover his head') and to place *al-Idhakhir* (a kind of shrub) over his feet.' Al-Bukhari (3:110), Muslim (3:48), who collected this narration, ibn al-Jarud in his book,=

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered that white colored garments are used<sup>1</sup>.

=al-Muntaqa (260), at-Tirmidhi (4:357), who graded this *'Hadith* authentic, an-Nasaii (1:269), al-Baihaqi (3:401) and Ahmad (6:395) collected this *'Hadith*; Ahmad and at-Tirmidhi collected the second narration. Abu Dawood (2:14, 62) collected the part that starts with Khabbab's statement, 'Mus'ab ibn 'Umair was martyred during the battle of *U'hud*...' Abu Dawood also collected the third narration. There is another similar narration collected from Abdul Ra'hman ibn 'Auf, may Allah be pleased with him, collected by al-Bukhari and other collectors of *'Hadith*.'"

Next, al-Albani stated that the shroud should be long and wide enough to cover the entire corpse, because Jabir ibn 'Abdullah, may Allah be pleased with him, reported that the Prophet, peace be upon him, once gave a speech and mentioned that one of his companions died and his shroud was not long enough; he was also buried at night. The Prophet, peace be upon him, forbade burying the dead at night without offering the Funeral Prayer, unless one had no other choice\*, then said, as Muslim (3:50) reported,

إِذَا كَفَّنَ أَحَدُكُمْ أَخَاهُ فَلْيَحْسِنْ كَفْنَهُ.

*"When one of you shrouds his dead brother, let him excel in shrouding him."* We reported this *'Hadith* before; for more details, refer to, A`hkamu al-Jana-iz, Pg., 76-78.

\* Offering the Funeral Prayer is necessary, as we previously stated. Burying at night is permissible, when there is no other choice.]

<sup>(1)</sup>[Al-Albani said in his book, A`hkamu al-Jana-iz, Pg., 82, regarding recommended matters pertaining to shrouds, "[It is recommended to] use white [sheets], because the Prophet, peace be upon him, said,=

He (صلى الله عليه وسلم) forbade exaggerating in the type of shroud used<sup>1</sup>.

"الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَفَّنُوا فِيهَا  
مَوْتَاكُمْ."

*'Wear white clothes, because it is among the best of your clothes, and use them as shrouds for your dead.'* Abu Dawood (2:176), at-Tirmidhi (2:132), who graded it authentic, ibn Majah (1:449), al-Baihaqi (3:245), Ahmad (3426) and adh-Dhiyaa in his book, al-Mukhtarah (60:229:2) collected this *'Hadith* from ibn 'Abbas. Al-'Hakim said that this *'Hadith* follows the conditions set by Muslim; adh-Dhahabi agreed, and indeed, it is as they stated.'"]

<sup>[1]</sup>[Al-Albani said in his book, A'hkamu al-Jana-iz, Pg., 84-85, "It is not allowed to exaggerate in the type of shroud used or to use more than three garments as a shroud, because it contradicts the number of shrouds the Prophet, peace be upon him, was wrapped with [Al-Bukhari (1185) and Muslim (1563)]. Also, exaggeration in this regard wastes money, which is not allowed, especially since the living have better right to it than the dead. Allah's Messenger (صلى الله عليه وسلم) said,

"إِنَّ اللَّهَ كَرِهَ لَكُمْ ثَلَاثًا قِيلَ وَقَالَ وَإِضَاعَةَ الْمَالِ وَكَثْرَةَ السُّؤَالِ."

*'Allah hates three things for you: repeating, 'It was said,' and , 'He said'; wasting money; and excessive questioning.'* Al-Bukhari (3:266), Muslim (5:131) and Ahmad (4:246, 249, 250, 254) collected this *'Hadith* from al-Mughirah ibn Shu'bah (رضي الله عنه). There is another *'Hadith* collected by Muslim, from Abu Hurairah, that supports the meaning of this *'Hadith*. Since we are talking about this topic, I like a statement made by the scholar Abu at- Tayyib in his book, ar-Raudhah an-Nadiyyah (1:165),=

When a shroud was short and insufficient to cover the entire corpse, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered that the deceased's head be covered and had some grass placed on his feet<sup>1</sup>.

=in which he said, 'Even though shrouding is legislated, using many shrouds (more than three) and extravagant material is not liked in the religion, because it is a way of wasting money; it does not benefit the dead or the living. May Allah grant His Mercy to Abu Bakr as-Siddiq who, when someone remarked that a certain garment he chose to be his shroud was not new, he said, 'The living is more entitled to wear new garments.'"]

<sup>[1]</sup>[Al-Bukhari (3773) and Muslim (1562) reported a *Hadith* in this meaning from Khabbab ibn al-Aratt, radhiya allahu `anhu, narrating what happened when Mus`ab ibn `Umair died; we previously mentioned this *Hadith*.

In addition, here are several beneficial points pertaining to shrouds, taken from the excellent book al-Albani wrote on, A`hkamu al-Jana-iz, Pg., 79-85.

1 – When there are insufficient number of shrouds to cover the dead bodies of Muslims, it is permissible for more than one dead body to be covered with one shroud. In this case, the person who memorized more *Quran* is buried first, towards the *Qiblah* (al-Ka`bah at Makkah)\*. Anas (رَضِيَ اللهُ عَنْهُ) reported, "During the battle of *U`hud*, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) passed by (the dead body of his uncle) `Hamzah ibn Abdul Muttalib who was mutilated. He said,

"لَوْلَا أَنْ تَجِدَ صَفِيَّةً (فِي نَفْسِهَا) لَتَرَكْتُهُ (حَتَّى تَأْكُلَهُ الْعَافِيَةُ) حَتَّى  
يُخَشَرَ مِنْ بُطُونِ الطَّيْرِ وَالسَّبَاعِ."

'If I did not fear that Safiyyah might feel sad [in her heart], I would have left him exposed [so that beasts and birds eat his body], until when Allah resurrects him from the stomach's of birds and beasts.' He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) covered him with a=

=*Namirah* (a sheet, as a shroud); [what happened is,] if his head was covered, his feet would show and if his feet were covered his head would show. So he, *salla allahu `alaihi wa-sallam*, covered his head with it. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not offer the (*Janazah*) Prayer on any of the martyrs, except `Hamzah. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"أَنَا شَاهِدٌ عَلَيْكُمُ الْيَوْمَ."

'*I am a witness who testifies for you today.*' [There were many dead, seventy, but the shrouds were few.] He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered every three or two\*\* martyrs buried in one grave. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) asked about whom among each group had memorized more parts of the *Quran*, and that man was buried first. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had every three or two martyrs covered with one shroud.'" Shaikh al-Islam ibn Taimiyyah commented on this *Hadith* by saying, "The meaning of it is that out of necessity, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had every garment divided among a group of martyrs, each one of them was covered by a part of that garment, even if it did not cover the entire body. The proof to this is found towards the end of the *Hadith*, where it is reported that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) asked who among each group had memorized more *Quran* and had him buried first. Had they been sharing one garment, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would have asked who among them had more *Quran* in his memory before burying, so that the shrouding would not be undone and then wrapped again." Al-Albani then said, "Ibn Taimiyyah wrote this in his book, *'Aun al-Ma`bud* (3:165), and it is the correct explanation. As for those who understood the *Hadith* literally, they erred and contradicted the rest of the story, as ibn Taimiyyah indicated. What is even further from being correct is the opinion stating that the meaning of, '...one garment', is, 'one grave'! This is because multiple graves were reported in the *Hadith* and there is no need to repeat this fact. Abu Dawood (2:59), at-Tirmidhi=

=(2:138-139), who graded the *Hadith* as *Hasan*, ibn Sa'd (at-Tabaqat Vol., 3, Pg. 8), al-'Hakim (1:365-366), who collected this narration, and al-Baihaqi (4:10-11), who collected the *Hadith* through al-'Hakim, Ahmad (3:128), at-Tabarani in his book, al-Kabir (1:7 and 2:2) and Abu Nu'aim in his book, al-Hilyah (9:26) all collected this *Hadith*. Abu Nu'aim collected the additions between brackets [], while al-'Hakim said that this *Hadith* is authentic and follows the conditions set by Muslim; adh-Dhahabi agreed. However, the *Hadith* is only from the *Hasan* grade, as I explained before (Pg., 73-74).”

\* *Al-La'hd*, where the deceased is placed, is a hole inside the grave, either on the ground or in the side of the grave, facing the direction of the *Qiblah*. If there are more than one body to be buried in one grave, the *La'hd* is made wider to accommodate the extra bodies. The deceased who had memorized the most *Quran*, is placed in the *La'hd* first, and therefore, his body will be the nearest to the direction of *Qiblah*.

\*\* In *Arabic*, the larger number is often mentioned first, before the smaller number.

2 – The shroud should comprise of three garments. Al-Bukhari (1185) and Muslim (1563) reported that 'Aishah (رَضِيَ اللهُ عَنْهَا) said, “Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was shrouded in three *Yemenite* white *Suhuliya* (pieces of cloth) made of cotton, none of them was a shirt or a turban.”

3 – Allah’s Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

”إِذَا أَجْمَرْتُمُ الْمَيِّتَ فَأَجْمَرُوهُ ثَلَاثًا.”

“If you perfume the body of the dead, do it thrice.” Al-Albani said, “Ahmad (3:331), ibn Abi Shaibah (4:92), ibn 'Hibban in his, Sahih (752), al-'Hakim (1:355) and al-Baihaqi (3:405) collected this *Hadith*; al-'Hakim graded it as authentic and following the conditions set by Muslim in his, *Sahih*. Adh-Dhahabi agreed and so do I. Also, an-Nawawi graded it as=

When a dead body was brought to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to be prayed on, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to ask, “Did he have debts?” If the dead person did not have debts, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered the Prayer on him. If the dead

=*Sahih* in his book, al-Majmu` (5:196). However, this ruling does not pertain to one who dies while in the state of *I`hram*, because the Prophet, peace be upon him, said regarding the man who fell off his camel and died, ‘...and do not perfume his body.’ We previously mentioned this *‘Hadith.’*”

4 – It is preferred that one of the shrouds be of *‘Hibarrah* type (striped), if possible. The Prophet, *salla allahu `alaihi wa-sallam*, said,

إِذَا تُوفِّيَ أَحَدُكُمْ فَوَجَدَ شَيْئًا فَلْيُكْفَنِ فِي ثَوْبِ حَبْرَةٍ.

“When one of you dies and there exists financial ability, let his shroud be a *‘Hibarrah* garment.” Abu Dawood (2:61) and al-Baihaqi (3:403), through Abu Dawood, collected this *‘Hadith* from Wahb ibn Munbih, from Jabir ibn `Abdullah, who reported the Prophet’s statement. Al-Albani said, “This chain of narration is authentic in my opinion and in the opinion of [al-Hafidh] al-Mizzi. As for al-Hafidh [ibn Hajar al-`Asqalani], he said in his book, at-Talkhis (5:131), ‘This *‘Hadith’s* chain of narration is of the grade *‘Hasan.’*” Al-Albani said that the *‘Hibarrah* garment should be mostly white, or [if not white], the other shrouds –if any- should be white, so that we combine this *‘Hadith* and the *‘Hadiths* that encourage using white clothes for shrouds.

5 – All these rulings apply to women, as well as, men, because there is no proof to the contrary. Al-Albani stated this, then mentioned two *‘Hadiths* that indicate otherwise, but stated that their chains of narration are weak. For more information about the topic of shrouding the dead, refer to, A`hkamu al-Jana-iz, Pg., 76-85.]

person had debts, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not offer the *Janazah* Prayer on him, but allowed his companions to do so<sup>1</sup>.

This is because the Prophet's prayer is a type of accepted *Shafa'ah*<sup>2</sup>, while the deceased slave is tied to his debts and will not enter Paradise until his debts are paid off<sup>3</sup>.

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[<sup>1</sup>Shaikh Wahby said, "Abu Hurairah (رَضِيَ اللهُ عَنْهُ) reported, 'A dead man in debt used to be brought to Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) who would ask, 'Has he left anything to repay his debts?' If he was informed that he had left something to cover his debts the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would offer the funeral prayer for him. Otherwise, he would order the Muslims present, 'Offer the funeral prayer for your friend.' But, when Allah, the Exalted, helped the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to gain victory (on his expeditions), he said,

"أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَمَنْ تُوْفِيَ مِنْ الْمُؤْمِنِينَ فَتَرَكَ دَيْنًا  
فَعَلَيْ قَضَاؤُهُ وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ."

*'I am closer to the Believers than themselves. If one of the Believers dies in debt, I will repay it, but if he leaves wealth, it will be for his heirs'; this 'Hadith is Muttafaqun 'Alaih [Al-Bukhari (2133) and Muslim (3040)].'*"

[<sup>2</sup>Intercession with Allah only occurs by His Permission; indeed, the Prophet's supplication was accepted by Allah, the Exalted, the Most Honored. Paying back people's rights is required, even after death, and should be paid from whatever inheritance the deceased leaves behind.]

[<sup>3</sup>Al-Albani said in, *A`hkamu al-Jana-iz*, Pg., 25-26, "It is better that some of the relatives of the deceased rush to repay his debts from the wealth he left behind, even if this meant that his entire=

=estate is used up in the process. Otherwise, if the deceased did not leave any money behind, the Islamic State should pay off his debts, if he sincerely tried to pay it off [while in this life]. If the Islamic State does not fulfill this duty and some people volunteered to pay his debts, then it is permissible. There are several *Hadiths* on this topic. Sa'd ibn al-Atwal, may Allah be pleased with him, said, 'My brother died and left his offspring with three hundred *Dirhams*. I wanted to spend this money on his family, but the Prophet, peace be upon him, said to me,

"إِنَّ أَخَاكَ مَحْبُوسٌ بِدَيْنِهِ فَادْهَبْ فَأَقْضِ عَنْهُ."

'Your brother is held back (i.e., from entering Paradise), because of his debt. Therefore, [go and] pay his debt.' [I went and paid off his debts and then came back.] I said, 'O, Allah's Messenger! I paid all of his debts, except for two *Dinars* that a woman claimed, but did not have proof.' He, peace be upon him, said,

"أَعْطَهَا فَإِنَّهَا مُحِقَّةٌ" وَفِي رِوَايَةٍ: "صَادِقَةٌ."

'Give them to her, because they are rightfully hers (in another narration, he said, '...she is saying the truth.')

This *Hadith* was collected by ibn Majah (2:82), Ahmad (4:136 and 5:7) and al-Baihaqi (10:142), using two chains of narration one of them is authentic and the second was also used by ibn Majah. Al-Busiri graded this *Hadith* as authentic in his book, *az-Zawa-id*. These words, and also the second narration were the words al-Baihaqi collected for this *Hadith*. Ahmad collected the second narration and also all the above mentioned additions in another similar narration he collected."

Further, Samurah ibn Jundub, may Allah be pleased with him, said that once, the Prophet, peace be upon him, offered the *Janazah* (Funeral) Prayer (in another narration: the Dawn=

=Prayer) and when he finished, he asked if there was anyone from the family of the deceased. [The people did not answer, because it was their habit to not speak immediately when he asked such questions.] When he, peace be upon him, had asked several [or three times, each time no one answered him,] [a man stood up and said, 'I am.] The man, who was sitting in the back rows, stood up and came forward, while dragging his garment. [The Prophet, peace be upon him, said,

"مَا مَنَعَكَ فِي الْمَرَّتَيْنِ الْأُولَيَيْنِ أَنْ لَا تَكُونَ أَحَبَّتَنِي أَمَا إِنِّي لَمْ أَنْوِّهْ بِكَ إِلَّا بِخَيْرٍ إِنْ فَلَانَا - لِرَجُلٍ مِنْهُمْ - مَاتَ مَأْسُورًا بِدَيْنِهِ (عَنِ الْحَنَّةِ فَإِنْ شِئْتُمْ فَافْدُوهُ وَإِنْ شِئْتُمْ فَاسْلِمُوهُ إِلَى عَذَابِ اللَّهِ)."

'[What prevented you from answering when I called twice?] I did not ask for you, except for a good reason. Your relative has died and he is now tied to his debt [from entering Paradise. Thus, if you wish, ransom him, or, if you wish, surrender him to Allah's Torment].' If you saw his family and those who were saddened by his death! They stood up and paid off his debts [until he owed no one any money].'" In his book, A`hkamu al-Jana-iz, Pg., 26, al-Albani said, "Abu Dawood (2:84), an-Nasaii (2:233), al-'Hakim (2:25-26), al-Baihaqi (6:4:76), at-Tayalisi in his, Musnad (891-892), and Ahmad (al-Musnad 5:11, 13 and 20) collected this authentic *'Hadith*. Some of the mentioned collectors collected the *'Hadith* from ash-Shi`bi, from Samurah, while others mentioned Sam`an ibn Mushannaj as a sub-narrator between ash-Shi`bi and Samurah. The first of these chains of narrations is authentic and follows the guidelines of the Two Shaikhs [al-Bukhari and Muslim], as al-'Hakim stated and as agreed by adh-Dhahabi. The second chain of narration is only *Sahih\**. Further, the second narration (above in the text of the *'Hadith*) was collected by the two mentioned Musnads. =

=The first, second, third and fifth additions were collected by al-`Hakim, while al-Baihaqi collected the second addition and Ahmad the third and the fourth. At-Tayalisi collected the fifth addition, and also the sixth addition, along with Ahmad and Abu Dawood.”

\* The Muslim *Ummah* agreed that when al-Bukhari and Muslim agree to the authenticity of a certain narration, it acquires the highest regard pertaining to authenticity, because it follows the stringent guidelines and conditions under which al-Bukhari and Muslim include *Hadiths* in their *Sahih* Collections. The narrations that are authentic, but do not follow the conditions al-Bukhari and Muslim set in their, Sahihs, are called, '*Sahih*'. The narrations that satisfy the set conditions and uses narrators used=

When Allah (سُبْحَانَهُ وَتَعَالَى) granted His prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) abundant means<sup>1</sup>, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to offer the *Janazah* Prayer for the indebted deceased, pay off their debts himself and leave what they left behind for their inheritors<sup>2</sup>.

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=in the, Two Sahihs, are described as being *Sa`hi`h* (authentic), following the guidelines and conditions set by the two Shaikhs in the, Two Sahihs, or in one of them.]

<sup>[1]</sup>[through his successful campaigns that included *Makkah* and all of *Arabia*; some areas were subdued by force, many others accepted Islam willingly, such as *Yemen*.]

<sup>[2]</sup>[Al-Bukhari (2133) and Muslim (3040), from Abu Hurairah, *radhiya allahu `anhu*; we mentioned this *Hadith* before.]

## ***Salatu al-Janazah* (Funeral Prayer)**

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) started the *Janazah* Prayer, he said *Takbir* first<sup>1</sup>, then thanked and appreciated Allah (سُبْحَانَهُ وَتَعَالَى)<sup>2</sup>.

‘Abdullah ibn ‘Abbas once led the *Janazah* Prayer and audibly recited *Surat al-Fati`hah*<sup>3</sup> after the first *Takbir*, saying, “So that you know that doing so is *Sunnah*<sup>4</sup>.”

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<sup>[1]</sup>[Saying, “*Allahu Akbar*”, meaning, “Allah is the Great”; this is *Takbiratul-I`hram*; refer to the second volume of this translation for more details about the prayer, especially how to raise the hands upon reciting *Takbir* and how to place the right hand on the left hand, on the chest. We will again explain this topic in detail, Allah willing.]

<sup>[2]</sup>[We previously stated that it is not legislated to recite *Du'aa al-Istifta`h* during *Salatu al-Janazah*]

<sup>[3]</sup>[The first chapter in the *Quran*. We should state that reciting *Quran* during *Salatu al-Janazah* is done inaudibly. Abu Umamah ibn Sahl said, “The *Sunnah* is to inaudibly recite the Opener of the Book after the first *Takbir* during *Salatu al-Janazah*. Then, one recites three *Takbirs* and then the *Salam* after the last *Takbir*.” An-Nasaii (1:281), and also ibn ‘Hazm (5:129) through an-Nasaii, collected this ‘*Hadith* using an authentic chain of narration, as al-Albani stated in, A`hkamu al-Jana-iz, Pg., 141, 154. Al-Albani also said that al-Hafidh [ibn Hajar al-‘Asqalani] stated that this ‘*Hadith* has an authentic chain of narration in his book, Fat`h al-Bari, Shar`h Sahih al-Bukhari. An-Nawawi issued a similar statement in his book, al-Majmu` (5:33), and added that its chain of narration follows the guidelines and conditions set in the, Two Sahihs.

Also, there is no *Ruku`*, *Sujud* or *Tashahhud* during *Salatu al-Janazah*.]

<sup>[4]</sup>[Al-Bukhari (1249).] Here is the full text of this important ‘*Hadith*. Al-Albani said in his book, A`hkamu al-Jana-iz,=

=Pg., 151-152, "After reciting the first *Takbir* [during *Salatu al-Janazah*], one recites the Opener of the Book [*al-Fati`hah*], and then a *Surah* (another chapter)\*. Tal`hah ibn `Abdullah ibn `Auf said, 'I offered the Funeral Prayer behind `Abdullah ibn `Abbas, may Allah be pleased with him. He recited the Opener of the Book [and another *Surah*, audibly, that he made us hear his recitation. When he finished, I held his hand and asked him and he replied by] saying, '[I recited *Quran* audibly,] so that you know it is *Sunnah* to recite [and also a part of the Truth].'

Al-Bukhari (3:158), Abu Dawood (2:68), an-Nasaii (1:281), at-Tirmidhi (2:142), ibn al-Jarud in his book, al-Muntaqa (264), ad-Daraqutni (191) and al-`Hakim (1:358,386) collected this *Hadith*; this is al-Bukhari's narration [without the additions]. The first addition is for an-Nasaii, using an authentic chain of narration. Ibn al-Jarud's narration mentioned reciting a second *Surah*. The third addition is for an-Nasaii and ibn al-Jarud, using the authentic chain of narration, while the second addition was collected by al-`Hakim, using another chain of narration of the grade *Hasan*, from `Abdullah ibn `Abbas. There are other narrations collected from a group of the companions, one of which will be mentioned soon. At-Tirmidhi said after reporting this *Hadith*, 'This is a *Hadith* of the grade *Hasan, Sahih*. Some scholars among the companions and other generations implemented this *Hadith* and stated that it is legislated to recite *Surat al-Fati`hah* after the first *Takbir* [during the Funeral Prayer]. This is the opinion of ash-Shafii, Ahmad and Is`haq. Some scholars said that *Quran* is not recited during *Salatu al-Janazah*, but only praises of Allah, the *Salat* on His Prophet, *salla allahu `alaihi wa-sallam*, and invocation for the benefit of the dead. This is the opinion of ath-Thauri and scholars of *Kufah* (in *Iraq*).'"

\* In a footnote, al-Albani said that this *Hadith* indicates that it is not legislated to recite *Du'aa al-Istifta`h* during *Salatu al-Janazah*; this is the opinion of the scholars of the *Shafii* School of Thought. Al-Albani went on to say that, Abu Dawood said=

Abu Umamah ibn Sahl said that reciting *Fati`hah* is *Sunnah* [during *Salatu al-Janazah*]. It was reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered *al-Fati`hah* be recited during the *Janazah* Prayer. However, the chain of narration for this report is not authentic. My Shaikh [ibn Taimiyyah] said, “It is not necessary to recite *al-Fati`hah* during *Salat al-Janazah*. It is only *Sunnah*<sup>1</sup> to do so.”

Further, Abu Umamah ibn Sahl reported that several companions recited the *Salat* on the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) during *Salatu al-Janazah*<sup>2</sup>.

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=in his book, *Masa-il Ahmad* (153), “I heard someone ask Ahmad [ibn `Hanbal] regarding reciting *Du'aa al-Istifta`h* in the *Janazah* Prayer and he said that he did not hear anything regarding this topic.” We should state that in the usual prayer, *Du'aa al-Istifta`h* is recited after *Takbiratul-I`hram*; for more details, refer to the second volume of this translation, the chapter on the description of the prayer.]

[<sup>1</sup>]By saying, ‘*Sunnah*’, ibn Taimiyyah is referring to recommended acts of worship.]

[<sup>2</sup>]Shaikh Wahby said, “Al-`Hakim (1:360) collected this `Hadith; refer to, *A`hkamu al-Jana-iz*, by al-Albani, Pg., 119-122 (actually, Pg., 155-156).”

Here is the full text of this beneficial `Hadith. Abu Umamah, may Allah be pleased with him, reported that one of the companions said to him, “The *Sunnah* during the Funeral Prayer is that the Imam says the first *Takbir*. After the first *Takbir* is said, he recites *Surat al-Fati`hah* inaudibly. Next\*, he offers the *Salat* on the Prophet, *salla allahu `alaihi wa-sallam*, and then offers sincere invocation to Allah for the deceased between the [three] *Takbirs*, and should not recite *Quran* during this time. After that, he offers *Salam* inaudibly [when the prayer is finished [once to his right]. It is *Sunnah* that those behind the Imam imitate what he does].”=

=\* One should also recite a short *Surah*, inaudibly, after the *Fati`hah* and before the second *Takbir*; *Du'aa al-Istifta`h* is not legislated here.

Al-Albani commented on this *Hadith* by saying, "This *Hadith* was collected by ash-Shafii in his book, al-Um (239-240), al-Baihaqi through ash-Shafii (4:39), and ibn al-Jarud (265), from az-Zuhri, from Abu Umamah. At the end of this narration, az-Zuhri said, 'Muhammad al-Fihri told me that adh-Dha'hak ibn Qais said a statement similar to that issued by Abu Umamah.' Further, ash-Shafii commented, 'Allah willing, the Prophet's companions do not state that something is a part of the *Sunnah* and Truth, except for the Messenger's *Sunnah*.'

Also, al-'Hakim (1:360) collected this *Hadith*, and al-Baihaqi through al-'Hakim. In this later narration, Abu Umamah said, 'Some of the Prophet's companions told me...' The rest of this narration is similar to the above narration, except that it contains the two mentioned additions (between brackets), as well as, adding 'Habib ibn Maslamah in the chain of narration. Al-'Hakim added, 'Az-Zuhri said that Abu Umamah said this *Hadith* to him in the presence of [Sa`eed] ibn al-Musayyib, who did not contradict what Abu Umamah said. Al-'Hakim then said that this *Hadith* is authentic and in line with the guidelines and conditions set in the, Two Sahihs; adh-Dhahabi agreed; it is as they stated. It is apparent from Abu Umamah's statement, which he said after mentioning reciting *Quran*, 'Then, he recites the *Salat* for the Prophet, *salla allahu `alaihi wa-sallam*, and invokes Allah with sincerity for the dead in the three *Takbirs*...', that the *Salat* for the Prophet is offered after the second *Takbir*, not before it. Otherwise, the *Salat* on the Prophet, *salla allahu `alaihi wa-sallam*, would have been mentioned before the three *Takbirs* not within them, as is clear. This is the opinion of the scholars of the *Hanafi* and *Shafii* Schools of Thought, in contradiction to the opinion taken by ibn 'Hazm (5:129) and ash-Shaukani (3:53).'"=

Ya`hya ibn Sa`eed al-Ansari reported that, Sa`eed al-Maqburi said that, Abu Hurairah said that he asked `Ubadah ibn as-Samit regarding offering the Funeral Prayer<sup>1</sup>. `Ubadah said, “By Allah, I will tell you about it. I follow the funeral from its residence and when it is laid on the ground, I first recite *Takbir*<sup>2</sup>, praise Allah and recite the prayer for the Prophet, *salla allahu `alaihi wa-sallam*<sup>3</sup>. I then say,

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=Therefore, and according to this *Hadith* from Abu Umamah, the *Sunnah* is to inaudibly recite the *Salam* by the Imam and those praying behind him. Yet, al-Baihaqi reported a *Hadith* using an authentic chain of narration that when `Abdullah ibn `Umar recited the *Salam* on the *Janazah*, he recited it audibly, until those behind him could hear him”; refer to, A`hkamu al-Jana-iz, Pg., 165]

[<sup>1</sup>I mentioned here the narration that Imam Malik collected (479), wherein Abu Hurairah said these words to Sa`eed al-Maqburi, not `Ubadah ibn as-Samit to Abu Hurairah.]

[<sup>2</sup>*Takbiratul-I`hram*]

[<sup>3</sup>Al-Albani said in his book, A`hkamu al-Jana-iz, Pg., 156, “As for the words of the *Salat* offered for benefit of the Prophet, *salla allahu `alaihi wa-sallam*, during the Funeral Prayer, I did not find any specific words for it in authentic *Hadiths*. It is apparent that there is no special *Salat* for the Prophet in the Funeral Prayer. Therefore, one should recite one of the authentic ways of reciting *Salat* for the Prophet’s benefit that were legislated during ordained prayers, within the *Tashahhud*.”

This is also the opinion of Imam ibn Qayyim al-Jauziyyah. For details regarding what to say during *Tashahhud*, including reciting the *Salat* for the Prophet’s benefit, refer to the second volume of this translation.]

"اللَّهُمَّ إِنَّهُ عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ كَانَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَأَنْ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ وَأَنْتَ أَعْلَمُ بِهِ اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْ سَيِّئَاتِهِ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ."

*'Allahumma innahu `abduka, wabnu `abdika, wabnu amatik, kana yash-hadu an la ilaha illa-anta wa-anna muhammadan `abduka wa-rasuluk, wa-anta a`lamu bih. Allahumma in kana mu`hsinan fa-zid fi `hasanatih, wa-in kana musian fa-tajawaz `an sayyi-atih. Allahumma la ta`hrimna ajrah, wa-la taftinna ba`dah.* (O, Allah! This is your slave, the son of your male slave and your female slave. He used to declare that none has the right to be worshipped, except You, and that Muhammad is Your slave and Messenger; You have better knowledge in him. O, Allah! If he used to be a good doer, then increase his good deeds, but if he used to be an evil doer, then forgive his sins. O, Allah! Do not deprive us of his reward and do not lead us astray after him).<sup>1</sup>

<sup>[1]</sup>[Malik reported this *Hadith*, which al-Albani stated is very authentic; it was collected from Abu Hurairah –as *Mauquf*, not from the Prophet's words; refer to, A`hkamu al-Jana-iz, Pg., 159]

## Invocation Recited During the Funeral Prayer

The purpose behind offering the Funeral Prayer is to invoke Allah for the benefit of the deceased. This is why the Prophet's supplication during the Funeral Prayer was duly reported, more so than his reciting *al-Fati'hah* and offering the *Salat* on himself (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) <sup>1</sup>.

Among the *Du`aa* (supplication to Allah) reported from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), during the *Janazah* Prayer were,

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ  
مُدْخَلَهُ وَأَغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا  
نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ  
وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ  
وَأَعِزَّهُ مِنْ عَذَابِ الْقَبْرِ (أَوْ مِنْ عَذَابِ النَّارِ).

*"Allahumma ighfir-lahu, war-`hamhu, wa-`afih, wa-fu-`anhu, wa-akrim nuzulahu, wa-wassi` mad-khalah, wa-ghsilhu bil-maa-i-wa-th-thalji wa-l-barad, wa-naqqihi mina-l-khataya kama yunaqqa ath-thaubu-l-abyadhu mina-d-danas, wa-abdilhu daran khairan min darih, wa-ahlan khairan min ahlih, wa-zaujan khairan min zaujih, wa-adkhilhu al-jannata wa-a-`idh-hu min `adhabi al-qabr [or, 'wa-a-`idh-hu min `adhabi an-nar.'] (O, Allah! Forgive him; grant him Mercy; grant him wellbeing (safety); pardon him; make his dwelling honorable; make his entrance (to*

<sup>[1]</sup>[i.e., during the Funeral Prayer]

the Hereafter) spacious; wash him with water, snow and hail; purify him from sins, just as the white garment is cleansed of filth. Exchange his dwelling for a better dwelling, his family for a better family, his wife for a better wife. Enter him into Paradise and save him from torment in the grave [or save him from torment in the Fire)]<sup>1</sup>”, and,

”اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا  
وَذَكَرِنَا وَأُنْثَانَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ  
تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تُضِلَّنَا  
بَعْدَهُ.”

“*Allahumma ighfir li-`hayyina wa-mayyitina, wa-shahidina wa-gha-ibina, wa-saghirina wa-kabirina, wa-dhakarina wa-unthana. Allahumma man a`hyaytahu minna fa-a`hyihi `ala al-Islam, wa-man tawaffaitahu minna, fa-tawaffahu `ala al-Eeman. Allahumma la-ta`hrimna ajrah, wa-la tudhillana ba`dah.* (O, Allah! Forgive those among us who are alive and those who are dead, those who are present and those who are absent, those who are young and those who are mature, the males and females among us. O, Allah! Those among us whom you keep alive, make them live on the path of Islam. Those who die among us, make them die

<sup>[1]</sup>[Muslim (1600) reported this *Hadith* from `Auf ibn Malik, may Allah be pleased with him. `Auf heard this supplication during a Funeral Prayer and wished he was that dead person, after hearing the tremendous invocation to Allah contained in the Prophet's *Du'aa*.]

on the Faith. O, Allah! Do not deprive us of his (the deceased') reward and do not lead us astray after him.)<sup>1</sup>”

Among the supplication the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited during *Salatu al-Janazah* was,

”اللَّهُمَّ إِنَّ فُلَانَ بْنَ فُلَانَ فِي ذِمَّتِكَ وَحَبْلِ جِوَارِكَ فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَقِّ فَاغْفِرْ لَهُ وَارْحَمْهُ إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ.”

“*Allahumma inna fulana ibna fulanin fi dhimmatika wa-habli jiwarik, fa-qihi min fitnati al-qabr, wa `adhabi an-*

[<sup>1</sup>] [Shaikh Wahby said, “Abu Dawood (3201) collected this *Hadith*, which al-Albani graded as authentic in, Sahih Sunan Abu Dawood (2741), using the words, ‘...*la tudhillana ba`dah* (do not lead us astray after him)’, instead of, ‘...*la taftinna ba`dah* (Do not cause us to fall into *Fitnah* (trials in life and religion) after him).”

In Pg., 158, A`hkamu al-Jana-iz, al-Albani said, “Ibn Majah (1:456), and al-Baihaqi (4:41), collected this *Hadith* through Muhammad ibn Ibrahim at-Taimi, from Abu Salamah, from Abu Hurairah. Also, this *Hadith* was collected by Abu Dawood (2:68), at-Tirmidhi (2:141), ibn `Hibban in his, Sahih (757), al-`Hakim (1:358), al-Baihaqi and Ahmad (2:368), from Ya`hya ibn Abi Kathir, from Abu Salamah, from Abu Hurairah, but only until the words, ‘*Allahumma la ta`hrimna...*’, which Abu Dawood and ibn `Hibban collected in their narrations, including the words, ‘...*wa-la taftinna ba`dah*’ [instead of, ‘...*wa-la tudhillana ba`dah*’]. In al-`Hakim’s narration, Ya`hya stated that he heard this *Hadith*, which al-`Hakim graded as *Sahih*, following the conditions set in the, Two Sahihs; adh-Dhahabi agreed; it is as they stated.”]

*nar, wa-anta ahlu al-wafaa-i wa-l-`haqq, faghfir lahu wa-r`hamh. Innaka anta al-ghafuru ar-ra`heem. (O, Allah! So and so, son of so and so, is in your Hands (or with You) now and in the dwelling that is under Your protection. Save him from torment in the grave and torment in the Fire. Verily, You are worthy of granting full due honor and of doing all that is rightful. Forgive him and grant him mercy. Verily, You are the Oft-Forgiving, the Most Merciful.)<sup>1</sup>*

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered that the supplication to Allah made sincere for the benefit of the dead<sup>2</sup>.

<sup>[1]</sup>[Shaikh Wahby said, “Abu Dawood (3202) collected this *’Hadith*, which al-Albani graded as authentic in, Sahih Sunan Abu Dawood (2742), using the word, ‘... *’Haba* (safety)’, instead of, ‘... *’Habl* (under Your protection).”

Al-Albani said in, A`hkamu al-Jana-iz, Pg., 158, “Abu Dawood (2:68), ibn Majah (1:456), ibn `Hibban in his, Sahih (758), and Ahmad (3:471) collected this *’Hadith*, using an authentic chain of narration, Allah willing. Ibn al-Qayyim mentioned this invocation among the established supplications reported from the Prophet, *salla allahu `alaihi wa-sallam*, while an-Nawawi did not criticize its authenticity in his book, al-Majmu`.”]

<sup>[2]</sup>[The Prophet, peace be upon him, said,

”إِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ فَأَخْلِصُوا لَهُ الدُّعَاءَ.”

“*While praying for the deceased, offer sincere invocation (to Allah) for him.*” Al-Albani said in, A`hkamu al-Jana-iz, Pg., 156, “Abu Dawood (2:68), ibn Majah (1:456), ibn `Hibban in his, Sahih (754), and al-Baihaqi (4:40) collected this *’Hadith*, from Abu Hurairah. In ibn `Hibban’s narration, Muhammad ibn Is`haq stated that he heard the *’Hadith.*”=

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=In a footnote, al-Albani stated that as-Sindi said that this *Hadith* indicates that one should invoke Allah for the deceased [during *Salatu al-Janazah*]. Al-Munawi said that the *Hadith* means, “Invoke Allah for him or her with sincerity and an attentive heart. The purpose behind the Funeral Prayer is to invoke Allah to forgive the deceased and to intercede on his or her behalf [with Allah]. It is hoped that this type of invocation will be accepted when one invokes Allah with sincerity and humility. This is why there are invocations to Allah legislated for the dead during the Funeral Prayer more than what was legislated for the benefit of the living. Ibn al-Qayyim said, ‘This invalidates the idea that the deceased do not benefit from the invocation (to Allah) said on their behalf by the living.’”]

## Continuing Description of Funeral Prayer

He (صلى الله عليه وسلم) used to recite four *Takbirs*, and also five<sup>1</sup>.

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<sup>[1]</sup>[As for the four *Takbirs* during *Salatu al-Janazah*, al-Bukhari (1242) and Muslim (3590) collected a *Hadith* in which Abu Hurairah reported the Prophet's practice when an-Najashi died; we previously mentioned this *Hadith*.

Refer to the next *Hadith*, collected by Muslim (1589), above in the text, regarding the Prophet's offering five *Takbirs* during the Funeral Prayer.

As for offering nine *Takbirs* during *Salatu al-Janazah*, 'Abdullah ibn az-Zubair, may Allah be pleased with him and his father, reported that the Prophet, *salla allahu 'alaihi wa-sallam*, said nine *Takbirs* for 'Hamzah, may Allah be pleased with him, when he offered the Funeral Prayer for him. ['Hamzah was martyred during the battle of *U'hud*.] Al-Albani said regarding this *Hadith* in, A'hkamu al-Jana-iz, Pg., 106, "At-Ta'hawi collected this *Hadith* in his book, Ma'ani al-Aathaar (1:290), using a chain of narration of the grade *Hasan*. The narrators of this *Hadith* are all reliable and well-known, and Muhammad ibn Is'haq (a *Mudallis*) stated that he heard the *Hadith*; there are several other narrations that support its meaning; I collected these narrations in my book, at-Ta'liqat al-Jiyad 'ala Zad-il Ma'ad, No., 75." In Pg., 146, al-Albani mentioned another *Hadith* that supports this ruling, by saying, "'Abdullah ibn 'Abbas, may Allah be pleased with both of them, said, 'When Allah's Apostle, *salla allahu 'alaihi wa-sallam*, stood by the corpse of 'Hamzah, he ordered that his corpse be moved to face the *Qiblah*. He, *salla allahu 'alaihi wa-sallam*, then recited nine *Takbirs* for him.'" In Pg., 133, al-Albani said, "This *Hadith* was collected by at-Tabarani in his book, al-Mu'jam al-Kabir (3:107-108), from Muhammad ibn Is'haq, who stated that he heard it from Muhammad ibn Ka'b al-Quradhi and al-'Hakam ibn=

=`Utaibah, from Miqsam, from Mujahid, from ibn `Abbas. This is a good chain of narration, containing reliable narrators. Further, Muhammad ibn Is`haq (a *Mudallis*) stated that he heard the `Hadith, and therefore, there is no suspicion that he committed *Tadlis* here.”

In the `Hadiths under discussion, it is established that the Prophet, peace be upon him, offered the Funeral Prayer for `Hamzah alone, reciting nine *Takbirs* for him. Then, the dead corpses of the martyrs of *U`hud* were brought one after the other, and each one was placed next to `Hamzah's corpse. The Prophet, *salla allahu `alaihi wa-sallam*, offered the Funeral Prayer for each one of them, as well as, for `Hamzah along with each one of them. In the end, the Prophet, peace be upon him, offered seventy two Funeral Prayers for the martyrs, one for each one of them [along with `Hamzah], but seventy-two prayers for `Hamzah alone.

Al-Albani said in Pg., 145, “This (nine *Takbirs*) is the largest number reported regarding how many *Takbirs* should be recited during *Salatu al-Janazah*. Therefore, we should stop at this number and not increase it. Yet, one is allowed to reduce this number to the least reported, four *Takbirs*. Ibn al-Qayyim said in, *Zad-ul Ma`ad*, after mentioning some of the `Hadiths we reported here, ‘These are authentic narrations, and therefore, there is no basis for rejecting them. The Prophet, *salla allahu `alaihi wa-sallam*, did not forbid reciting more than four *Takbirs* [during *Salatu al-Janazah*]. Rather, he and his companions after him practiced this.’” Al-Albani added, Pg., 141, regarding how many *Takbirs* should be recited during the Funeral Prayer, “One recites either four, or five, until nine *Takbirs*, because each of these numbers was reported from the Prophet, *salla allahu `alaihi wa-sallam*. However, it is better to recite any of these numbers at various times, just like the case regarding the various ways of saying *Du'aa al-Istifta`h* and *Tashahhud* [one recites each one of them at different times]. If one wants to recite only one of the=

After his death (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the companions recited four, five or six *Takbirs*. For example, Zaid ibn Arqam recited five *Takbirs* and stated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did the same; Muslim (1589) collected this *Hadith*.

‘Ali ibn Abi Talib (رَضِيَ اللهُ عَنْهُ) said six *Takbirs* in the *Janazah* Prayer on Sahl ibn ‘Hunaif, may Allah be pleased with him<sup>1</sup>.

Ad-Daraqutni reported that ‘Ali ibn Abi Talib (رَضِيَ اللهُ عَنْهُ) recited six *Takbirs* on those who participated in the

=reported number of *Takbirs*, let him recite four, because the *Hadiths* that mention this number are more numerous.”

Al-Albani added, regarding the situation where there are many dead Muslims, “An-Nawawi said in his book, al-Majmu’ (5:225), ‘The scholars agreed that it is better to offer the Funeral Prayer for each one of the dead separately. Only the author of, at-Tatimmah, did not agree, stating that it is better to pray for all of them together, so that their burial is done quickly, as is ordained. However, the first opinion is better; it has been practiced more and carries more hope of acceptance [by Allah]. Also, in this case, the delay is not substantial.’ Allah has the best knowledge.”]

<sup>[1]</sup>[‘Ali ibn Abi Talib, may Allah be pleased with him, did this in front of many companions, none of whom criticized him. Therefore, reciting six and also seven *Takbirs* is established. Al-Albani said in, A’hkamu al-Jana-iz, Pg., 143, “Ibn ‘Hazm collected this report in his book, al-Mu’halla (5:126), stating that its chain of narration is very authentic. I –al-Albani- say that the part of it regarding ‘Ali’s action was collected by Abu Dawood in his book, Masa-il al-Imam Ahmad, Pg., 152, and also at-Ta’hawi (1:287), al-‘Hakim (3:409) and al-Baihaqi (4:36), using an authentic chain of narration that follows the conditions set by the, Two Sahihs. Al-Bukhari collected this story (7:253), except for mentioning the number six.”]

battle of *Badr*<sup>1</sup>, five on the rest of the companions and four on the rest of the people<sup>2</sup>.

Sa'eed ibn Mansur reported that, al-'Hakam ibn 'Utaibah said, "They used to recite five, six and seven *Takbirs* on the people of *Badr*<sup>3</sup>."

All these are authentic narrations, and therefore, reciting more than four *Takbirs* should not be rejected. The Prophet, peace be upon him, did not forbid reciting more

<sup>[1]</sup>[Al-Bukhari (3692) reported that Rifa'ah ibn Rafi', who participated in the battle of *Badr*, said,

جَاءَ جِبْرِيلُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "مَا تَعُدُّونَ أَهْلَ بَدْرٍ  
فِيكُمْ؟" قَالَ: "مِنْ أَفْضَلِ الْمُسْلِمِينَ" أَوْ كَلِمَةً نَحْوَهَا قَالَ: "وَكَذَلِكَ  
مَنْ شَهِدَ بَدْرًا مِنَ الْمَلَائِكَةِ."

"(Angel) Jibril came to the Prophet, *salla allahu 'alaihi wa-sallam*, and said, 'How do you look upon the warriors of *Badr* among yourselves?' The Prophet, *salla allahu 'alaihi wa-sallam*, said, 'As the best of the Muslims', or said a similar statement. On that, Jibril said, 'And so are the Angels who participated in the *Badr* (battle).'"

<sup>[2]</sup>[Al-Albani said in his book, *A'hkamu al-Jana-iz*, Pg., 144, "This *Hadith* was collected by at-Ta'hawi, ad-Daraqutni (191), and al-Baihaqi (4:37) through ad-Daraqutni, using a *Sahih* chain of narration containing reliable narrators."]

<sup>[3]</sup>[For instance, Musa ibn 'Abdullah ibn Yazid said that 'Ali ibn Abi Talib recited seven *Takbirs* for the *Janazah* of Abu Qatadah, who participated in the battle of *Badr*. At-Ta'hawi and al-Baihaqi (4:36) collected this statement, using an authentic chain of narration that follows the conditions set by Muslim in his, *Sahih*; refer to, *A'hkamu al-Jana-iz*, Pg., 144.]

than four *Takbirs*. To the contrary, he (صلى الله عليه وسلم), and his companions after him, practiced this.

Those who said that it is not legislated to recite more than four *Takbirs* during the Funeral Prayer relied, for evidence, on a *Hadith* collected from `Abdullah ibn `Abbas, may Allah be pleased with him, who was reported to have said that in the last *Janazah* Prayer the Prophet (صلى الله عليه وسلم) led, he recited four *Takbirs*<sup>1</sup>.

This group said that since this was the last practice the Prophet (صلى الله عليه وسلم) performed, then it should be the adopted practice. Al-Khallal said in his book, al-'Ilal, that `Harb said that, Imam Ahmad was asked about this *Hadith*, which was reported by Abu al-Mali'h, from Maimun, from `Abdullah ibn `Abbas (رضي الله عنه). Imam Ahmad said, "This is a fabricated narration and does not have any basis. Muhammad ibn Ziyad at-Tahhan reported this *Hadith*; he used to fabricate *Hadith* narrations."

This group also relied, for evidence, on a report collected from Maimun ibn Mehran, who said that `Abdullah ibn `Abbas (رضي الله عنه) said that, when the angels offered the *Janazah* Prayer on Prophet Adam, peace be upon him, they recited four *Takbirs*, saying, "This is your *Sunnah*, O, Children of Adam!"

Al-Athram said, regarding the last *Hadith*, "We were discussing the trustworthiness of Muhammad ibn Mu`awiyah an-Naisaburi, who used to live in *Makkah*. I heard Abu `Abdullah [Ahmad ibn `Hanbal] say, 'I believe that his narrations are fabricated.' For example, Imam

<sup>1</sup>[Al-Hafidh ibn Hajar al-'Asqalani said in his book, at-Talkhis (5:167), also al-'Hazimi said in, al-I'tibar, Pg., 95, and al-Baihaqi in, as-Sunan (3:74), that this *Hadith* was collected through several chains of narration, all of which are weak.]

Ahmad mentioned what Muhammad reported from Abu al-Mali'h, from Maimun ibn Mehran, from 'Abdullah ibn 'Abbas, that when the angels offered the Funeral Prayer on Adam, they recited four *Takbirs*. Abu 'Abdullah talked in serious terms about such reports, saying that Abu al-Mali'h was more truthful and fearful of Allah than to report such narrations<sup>1</sup>.”

They also relied on a *Hadith* collected by al-Baihaqi, from Ya'hya, from Ubai, may Allah be pleased with him, who said that the Prophet, peace be upon him, said, “When the angels offered the *Janazah* Prayer on Prophet Adam, peace be upon him, they recited four *Takbirs*, saying, ‘This is your *Sunnah*, O, Children of Adam!’” However, this is not an authentic narration, which in some narrations was attributed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

The students of Mu'adh [ibn Jabal] (رَضِيَ اللهُ عَنْهُ) used to recite five *Takbirs* [during the Funeral Prayer]. Alqamah said, “I said to 'Abdullah [ibn Mas'ud] (رَضِيَ اللهُ عَنْهُ), ‘Some of the companions of Mu'adh (رَضِيَ اللهُ عَنْهُ), from *ash-Sham* Area, recited five *Takbirs* on someone who died.’ 'Abdullah (رَضِيَ اللهُ عَنْهُ) said, ‘There is no limit for the number of *Takbirs* recited on the dead. Say as many *Takbirs* as the Imam says.

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<sup>[1]</sup>[thus, indicating that Muhammad ibn Mu'awiyah an-Naisaburi fabricated this narration]

When the Imam ends [the *Janazah* Prayer] you too end it<sup>1</sup>.”

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<sup>(1)</sup>[Ibn `Hazm collected this narration in his book, al-Mu`halla (5:126), stating that its chain of narration is very authentic.]

## Ending the Janazah Prayer with the *Salam*

As for his guidance (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) regarding ending the *Janazah* Prayer with *Taslim*<sup>1</sup>, it was reported that he used to offer either one or two *Taslims*.

Al-Baihaqi and others reported that Sa'eed al-Maqburi narrated that Abu Hurairah, radhiya allahu `anhu, said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered a *Janazah* Prayer in which he recited four *Takbirs* and offered one *Taslim*. However, Imam Ahmad said, according to al-

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<sup>[1]</sup>[In the second volume of this translation, we reported what ibn al-Qayyim said regarding ending the usual prayer with the *Salam*, as follows, "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 right\* and then to his left\*\*."

\* until the whiteness of his right cheek became visible.

\*\* 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 as 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*, "...*wa-barakatuh* (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."]

Athram's report, "This *'Hadith* is fabricated"; al-Khallal reported this statement in his book, al-'Ilal<sup>1</sup>.

<sup>[1]</sup>[Ad-Daraqutni (191), al-'Hakim (1:360) and al-Baihaqi (4:43), through al-'Hakim, collected the *'Hadith* under discussion, using a chain of narration of the *'Hasan* grade, as al-Albani stated in, A'hkamu al-Jana-iz, Pg., 163, where he also said that he analyzed this chain of narration in detail in his book, at-Ta'liqat al-Jiyad 'ala Zad-il Ma'ad. Al-Albani went on to say that there is a *'Hadith* from the *Mursal* grade that asserts the meaning of the *'Hadith* under discussion, collected from Abu Hurairah; al-Baihaqi collected it from 'Ata ibn as-Sa-ib (not a companion) reporting the Messenger's practice of offering one *Salam* during a *Janazah* Prayer. Al-'Hakim said after reporting Abu Hurairah's *'Hadith*, "There are authentic narrations reporting one *Taslim* during the Funeral Prayer collected from 'Ali ibn Abi Talib, 'Abdullah ibn 'Umar, 'Abdullah ibn 'Abbas, Jabir ibn 'Abdullah, 'Abdullah ibn Abi Aufa and Abu Hurairah." Al-Albani said, "Adh-Dhahabi agreed with al-'Hakim, while al-Baihaqi collected chains of narration for most of these reported instances of one *Taslim*, adding to the list reports collected from Wathilah ibn al-Asqa', Abu Umamah, and other companions. However, to assert the authenticity of the narration collected from 'Abdullah ibn Abi Aufa in this regard is doubtful, because it was collected through al-Jarra'h ibn Mali'h, who was weak, unless al-'Hakim collected it through another chain of narration, which I doubt.

Imam Ahmad accepted these reports, as is reported from him. Abu Dawood said in, Masa-il al-Imam Ahmad, Pg., 153, 'When Ahmad was asked about how to end the *Janazah* Prayer with *Taslim*, I heard him say, 'Like this,' and he turned his head to the right [and said, '*As-Salamu Alaikum Warahmatullah*].'

I -al-Albani- say that it is legislated to also add, '*Wabarakatuh*', during this *Taslim*, because this was established through some of the chains of narrations reporting ibn Mas'ud's *'Hadith* about=

Ibrahim al-Hajari narrated that, `Abdullah ibn Abi Aufa offered the *Janazah* Prayer on a daughter of his who died and recited four *Takbirs*. He then paused for a while, until those behind him thought he would recite a fifth *Takbir*. However, he recited one *Taslim* to his right side and one *Taslim* to his left side. When he was asked, he said, "I will not add to what I saw Allah's Apostle (صلى الله عليه وسلم) do<sup>1</sup>." Further, `Abdullah ibn Mas'ud (رضي الله عنه) said, "Allah's Apostle (صلى الله عليه وسلم) used to do three things that people now abandoned, one of them is offering *Taslim* on the *Janazah* just as one offers *Taslim* in the usual prayer." Al-Baihaqi collected both narrations<sup>2</sup>.

However, Ya`hya ibn Ma'een, an-Nasai and Abu `Hatim stated that Ibrahim ibn Muslim al-`Abdi al-Hajari

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=the manner of reciting two *Taslims* in the ordained prayers. [Unless proven otherwise] the Funeral Prayer is treated in the same manner as the ordained prayers."']

<sup>[1]</sup>[Al-Albani said in, A`hkamu al-Jana-iz, Pg., 162, "Al-Baihaqi (4:43) collected this narration, which is weak on account of al-Hajari."']

<sup>[2]</sup>[Al-Albani said in, A`hkamu al-Jana-iz, Pg., 162, "Al-Baihaqi (4:43) collected this narration using a *Hasan* chain of narrators. An-Nawawi said [in his book, al-Majmu`] (5:239), 'Its chain of narration is good.' Also, [al-Haithami said] in, Mujamma` az-Zawa-id (3:34), 'At-Tabarani collected it in, al-Kabir, using a reliable chain of narrators.'

It is established in, Sahih Muslim, that `Abdullah ibn Mas'ud reported the Prophet's practice of reciting two *Taslims* during the usual prayer, thus, explaining ibn Mas'ud's statement here, "...just as one offers *Taslim* in the usual prayer." Al-Albani added that the previous *Hadith*, collected through Ibrahim al-Hajari, adds strength to the above *Hadith*, in the text, collected from `Abdullah ibn Mas'ud.]

was weak in *'Hadith*. Ash-Shafii reported this same *'Hadith* from *'Harmalah*, from Sufyan, from Ibrahim, who reported that *'Abdullah ibn Abi Aufa* said *Takbir* four times, then stood up for a long time, until the people said *Tasbi`h*<sup>1</sup>, then he said *Salam*. He then said, "You thought I was going to recite more than four *Takbirs*! I heard Allah's Apostle, peace be upon him, recite four *Takbirs*." In this narration, Ibrahim did not say that ibn Abi Aufa recited one *Taslim* to his right and one *Taslim* to his left. Also, ibn Majah reported this *'Hadith* from Ibrahim through al-Mu`haribi, without mentioning one *Taslim* to the right side and one *Taslim* to the left side<sup>2</sup>.

Mentioning the *Taslims* on the right and the left was reported from Ibrahim al-Hajari through Sharik alone, and was sometimes attributed to the Prophet, *salla allahu `alaihi wa-sallam*<sup>3</sup>.

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[<sup>1</sup>] [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).]

[<sup>2</sup>] [Shaikh Wahby said, "Ibn Majah (1503) collected this narration, which al-Albani graded as *'Hasan*, in his book, *Sahih Sunan ibn Majah* (1220)."]

[<sup>3</sup>] [Al-Albani stated in his book, *A`hkamu al-Jana-iz*, Pg., 163, that scholars of the *'Hanafi* and *Shafii* Schools of Thought, as=

I –ibn al-Qayyim- say that what was correctly reported of the practice of `Abdullah ibn Abi Aufa contradicts Ibrahim's narration; he used to offer only one *Taslim* [during the *Janazah* Prayer], as Imam Ahmad reported. Ahmad ibn al-Qasim said, "Abu `Abdullah [Ahmad ibn `Hanbal] was asked if he knew of any companion who offered two *Taslims* on the *Janazah*. He said, 'No. However, it is reported from six companions that they offered one *Taslim* by slightly moving the face towards the right.' Ahmad mentioned `Abdullah ibn `Umar, `Abdullah ibn `Abbas, Abu Hurairah, Wathilah ibn al-Asqa`, `Abdullah ibn Abi Aufa and Zaid ibn Thabit (رَضِيَ اللهُ عَنْهُمْ)." Al-Baihaqi added these companions: `Ali ibn Abi Talib, Jabir ibn `Abdullah, Anas ibn Malik and Abu Umamah Sahl ibn `Haneef (رَضِيَ اللهُ عَنْهُمْ), thus counting ten companions. Abu Umamah [Sahl ibn `Haneef (رَضِيَ اللهُ عَنْهُ)] was born during the time of the Prophet, peace be upon him, who called him by the name of his maternal grandfather, Abu Umamah As`ad ibn Zurarah (رَضِيَ اللهُ عَنْهُ). Abu Umamah [Sahl ibn `Haneef] is thus considered among the companions and one of the major scholars of *at-Tabi`in*<sup>1</sup>.

As for raising the hands during the Funeral Prayer<sup>2</sup>, ash-Shafii said that they should be raised because of the

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=well as, Imam Ahmad asserted the practice of offering two *Taslims* during *Salatu al-Janazah*. These references are, al-Mabsut (2:65), reporting the *Hanafi* stance, al-Insaf (2:525), reporting Ahmad's statement, and, Shar`h ibn Qasim al-Ghazzi (1:431), reporting the *Shafii* stance. Al-Ghazzi added, "It is recommended to add, '...*Warahmatullah Wabarakatuh*.'" ]

<sup>[1]</sup>[‘At-Tabi`un’, pertains to the second generation of Islam]

<sup>[2]</sup>[upon reciting every *Takbir*, we established that raising the hands in the first *Takbir* is necessary]

*Athar*<sup>1</sup> that reports this practice and by using *Qiyas*<sup>2</sup> to what one usually does during the prayer. This is because when the Prophet, *salla allahu `alaihi wa-sallam*, recited *Takbir*, while standing in prayer, he used to raise his hands<sup>3</sup>.

I –ibn al-Qayyim- say that what ash-Shafii meant by the *Athar*, is what was reported of the practice of `Abdullah ibn `Umar and Anas ibn Malik, may Allah be pleased with them, who used to raise their hands in every *Takbir* during the *Janazah* Prayer.

Further, it was reported that the Prophet, peace be upon him, used to raise his hands upon reciting the first *Takbir* in the Funeral Prayer and place the right hand on the left hand. Al-Baihaqi mentioned this practice in his book, *as-Sunan*. Also, at-Tirmidhi narrated that Abu Hurairah (رضي الله عنه) reported, the Prophet (صلى الله عليه وسلم) placed the right hand on the left hand while praying the *Janazah*. This

[<sup>1</sup>]*Athar*, means, whatever is recorded from ancestry, in this case, whatever proceeded from the Prophet and other than the Prophet (صلى الله عليه وسلم). The best meaning is that *Athar* is in reference to whatever was collected from *as-Salaf as-Sali`h*, the companions, the next generation after the companions (*at-Tabi`in*) and the next generation after the *Tabi`in* (*Tabi`i at-Tabi`in*). This is the best meaning, since it distinguishes between what the Prophet (صلى الله عليه وسلم) said (i.e., *Hadiths*) and what others said. Refer to, *Al-Hadithu `Hujjatun bi-Nafsihi fi al-A`hkami wa-l-`Aqa-id*, by al-Albani, which Allah blessed me to translate for, *Dar at-Turath al-Islami*.]

[<sup>2</sup>]*Qiyas*, pertains to researching the Quran and *Sunnah* and suggesting a ruling with regards to a certain matter of the religion that does not have a definite ruling in the *Quran* and *Sunnah* or *Ijmaa*].

[<sup>3</sup>Refer to the second volume of this translation for a complete description of the Prophet's prayer.]

narration is weak on account of Yazid ibn Sinan ar-Rahaawi [a sub-narrator]<sup>1</sup>.

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<sup>[1]</sup>[Al-Albani said in, A`hkamu al-Jana-iz, Pg., 147-151, "It is legislated for one to raise his hands upon reciting the first *Takbir*. There are two *Hadiths* on this topic. The first *Hadith* was collected from Abu Hurairah, radhiya allahu `anhu, who said that Allah's Messenger, peace be upon him, raised his hands while praying *Janazah*, when saying the first *Takbir*, then placed his right hand on the left hand. This *Hadith* was collected by at-Tirmidhi (2:165), ad-Daraqutni (192), al-Baihaqi (284) and Abu ash-Shaikh in his book, Tabaqat al-Asbahaniyyin (Pg., 262), using a weak chain of narration. However, the following *Hadith* adds strength to the first *Hadith*. `Abdullah ibn `Abbas, radhiya allahu `anhu, said that Allah's Apostle, *salla allahu `alaihi wa-sallam*, raised his hands during the Funeral Prayer, when reciting the first *Takbir*, and did not repeat raising them again. Ad-Daraqutni collected this narration using a reliable chain of narrators, except for al-Fadhl ibn as-Sakan, who is unknown regarding reliability. Ibn at-Turkumani did not comment on al-Fadhl in his book, al-Jauhar an-Naqi (4:44). At-Tirmidhi said after reporting the first narration, 'This is a *Gharib* (weak) *Hadith*. The scholars have different opinions regarding this topic. The majority of scholars from among the Prophet's companions and other generations stated that one should raise his hands upon reciting every *Takbir*. This is the opinion of `Abdullah ibn al-Mubarak, ash-Shafii, Ahmad and Is`haq ibn Rahawaih. Other scholars said that [during *Salatu al-Janazah*] one should only raise his hands once, upon reciting the first *Takbir*. This is the opinion of ath-Thauri and the scholars of *Kufah*. It was reported that `Abdullah ibn al-Mubarak said, regarding *Salatu al-Janazah*, that one should not place the right hand on the left hand, while other scholars said that one should do so, just as one does in the usual prayer.' Also, an-Nawawi said in his book, al-Majmu`, Shar`h al-Muhadh-dhab (5:232),=

=‘Ibn al-Mundhir said in his books, al-Ishraf, and, al-Ijma`, that the scholars agreed that one should raise his hands upon reciting the first *Takbir* [during *Salatu al-Janazah*], but disagreed regarding the rest of the *Takbirs*.’ I –al-Albani– say that since we did not find proof in the *Sunnah* indicating that it is legislated to raise the hands during *Takbirs* other than the first, then we do not agree that it is legislated. This is also the opinion of the scholars of the ‘*Hanafi* School of Thought, ash-Shaukani and ibn ‘Hazm.’” Al-Albani went on to say, “Al-Baihaqi reported (4:44), using an authentic chain of narration, that ‘Abdullah ibn ‘Umar used to raise his hands upon reciting every *Takbir* during *Salatu al-Janazah*. Those who think that ibn ‘Umar would not have done so, without being taught by the Prophet, *salla allahu ‘alaihi wa-sallam*, can raise their hands.”

As for placing the right hand on the top of the left hand, wrist and forearm over the chest, there is the weak ‘*Hadith*’ we reported from Abu Hurairah (which ibn al-Qayyim mentioned in the text above), as well as, the ‘*Hadiths*’ that generally imply doing so, including during *Salatu al-Kusuf* and ordained prayers. In the second volume of this translation, the chapter on prayer, we said the following, “The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) placed his right palm on the top of his left hand, 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, ‘I knew that the order was from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).’ As for placing the palms on the chest, Ahmad, Abu Dawood and ibn Khuzaimah collected an authentic ‘*Hadith*’ in this meaning. Refer to, A’hkamu al-Jana-iz, by al-Albani, Pg. 118 (actually 150-151). Imams Is’haq ibn Rahawaih and Ahmad ibn ‘Hanbal practiced this *Sunnah*. For this and more benefits, refer to, Irawa al-Ghalil (353), by al-Albani.” We should reiterate what al-Albani said=

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=in, A`hkamu al-Jana-iz, Pg., 150, that the *`Hadiths* regarding placing the hands on the chest while praying all have weakness in them, but collectively elevate the *`Hadith* to the grade of *`Hasan*. In contrast, placing the hands under the navel relies on weak evidence, according to the consensus of the scholars of *`Hadith*, as an-Nawawi, az-Zaila`ii and other scholars have stated.]

## **If the Imam Missed Attending the Funeral Prayer**

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) missed *Janazah* Prayer for someone, he would pray at the grave. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) once offered the *Janazah* Prayer at a grave, a night after the deceased was buried<sup>1</sup>. At another occasion, he, *salla allahu `alaihi wa-sallam*, offered the *Janazah* Prayer

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<sup>[1]</sup>[We assert what ibn al-Qayyim stated here, that when the Prophet, *salla allahu `alaihi wa-sallam*, missed the Funeral Prayer for someone, he would offer it at his or her grave. Therefore, this ruling applies to Muslim Imams or Leaders, as al-Albani stated in, *A`hkamu al-Jana-iz*, Pg., 112.

Al-Bukhari (1170) and Muslim (1586) reported that `Abdullah ibn `Abbas, may Allah be pleased with him, said, "A person died and Allah's Apostle, *salla allahu `alaihi wa-sallam*, used to visit him. The man was buried at night. In the morning they informed the Prophet, *salla allahu `alaihi wa-sallam*, about what had happened and he asked them about what prevented them from informing him. They replied, 'It was night and it was dark and we disliked troubling you.' The Prophet, *salla allahu `alaihi wa-sallam*, went to the man's grave and offered the Funeral Prayer." Al-Bukhari (1235) said that `Abdullah ibn `Abbas added that the Prophet, peace be upon him, led them in prayer, after ordering them to stand in rows behind him, and he recited four *Takbirs*.

Yet, this ruling applies to when one is buried, before the Funeral Prayer is performed for him or her. We previously stated that it is necessary that at least a part of the *Ummah* offer the Funeral Prayer on deceased Muslims.]

three nights after burial, and at another instance, a month after burial<sup>1</sup>.

<sup>[1]</sup>[Al-Bukhari (440) and Muslim (1588), who collected these words, narrated that Abu Hurairah, may Allah be pleased with him, said,

أَنَّ امْرَأَةً سَوْدَاءَ كَانَتْ تَقُمُ الْمَسْجِدَ فَفَقَدَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَ عَنْهَا فَقَالُوا: مَاتَتْ قَالَ: "أَفَلَا كُنْتُمْ آذُنْتُمُونِي؟" قَالَ: فَكَانَتْهُمْ صَعْرُوهَا فَقَالَ: "دُلُونِي عَلَى قَبْرِهَا" فَدَلُّوهُ فَصَلَّى عَلَيْهَا، ثُمَّ قَالَ: "إِنَّ هَذِهِ الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا وَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُنَوِّرُهَا لَهُمْ بِصَلَاتِي عَلَيْهِمْ."

“A dark-complexioned woman used to sweep the [Prophet’s] *Masjid*. The Messenger of Allah, peace be upon him, missed her and inquired about her. The people told him that she had died. He asked why they did not inform him, and it appeared as if they had treated her or her affairs as insignificant. The Prophet, *salla allahu `alaihi wa-sallam*, said, ‘*Lead me to her grave.*’ They led him to it and he recited the Funeral Prayer for her and then said, ‘*Verily, these graves are full of darkness for their dwellers and Allah, the Mighty and Glorious, illuminates them for their occupants by reason of my prayer for them.*’”

We mention this narration, wherein there is no doubt that the person who died was a woman not a man.

The woman mentioned here was black, leading some companions to argue against her significance. In contrast, Allah’s Prophet, peace be upon him, missed her and offered the Funeral Prayer for her days after she was buried, because she was a Muslim and was cleaning Allah’s House, the Prophet’s *Masjid*, which is one of the most honorable jobs one can do. Let this be a lesson to the disbelievers of the West, who live in and=

He, peace be upon him, did not set a time limit legislating this matter. Ahmad, may Allah grant him His Mercy, said, "Who doubts the legality of praying *Janazah* at the grave? It was reported that when the Prophet, peace be upon him, missed the Funeral Prayer for someone, he would offer it at the grave. This practice was reported through six different narrations of the grade '*Hasan*."

Imam Ahmad said that the latest one can offer the Funeral Prayer, is one month after burial, because it was the latest the Prophet, peace be upon him, offered *Janazah* Prayer. Ash-Shafii, may Allah grant him His Mercy, said that the latest one can offer *Janazah* is until the dead body decomposes, while Malik and Abu 'Hanifah, may Allah grant them His Mercy, said that it is not permissible, except for the *Wali* (Muslim Ruler, or Leader) if he was absent<sup>1</sup>.

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=practice utter inequality, yet want to teach Muslims how to fairly treat other human beings.]

<sup>[1]</sup>[Uqbah ibn Amir al-Juhani, may Allah be pleased with him, reported this significant '*Hadith*,

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أَحَدٍ صَلَاتَهُ  
عَلَى الْمَيِّتِ (بَعْدَ ثَمَانِ سِنِينَ) (كَالْمُودِّعِ لِلأَحْيَاءِ وَالْأَمْوَاتِ) ثُمَّ  
انْصَرَفَ إِلَى الْمَنِيرِ (فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ) فَقَالَ: "إِنِّي فَرَطٌ لَكُمْ وَأَنَا  
شَهِيدٌ عَلَيْكُمْ (وَإِنْ مَوَّعِدُكُمْ الْحَوْضُ) وَإِنِّي وَاللَّهِ لَأُنْظَرُ إِلَى حَوْضِي  
الآنَ (وَإِنْ عَرْضُهُ كَمَا بَيْنَ أَيْلَةَ إِلَى الْجُحْفَةِ) وَإِنِّي أُعْطِيتُ مَفَاتِيحَ  
خَزَائِنِ الْأَرْضِ - أَوْ مَفَاتِيحَ الْأَرْضِ - وَإِنِّي وَاللَّهِ مَا أَخَافُ عَلَيْكُمْ أَنْ  
تُشْرِكُوا بَعْدِي وَلَكِنْ أَخَافُ عَلَيْكُمْ (الدُّنْيَا) أَنْ تَنَافَسُوا فِيهَا =

= (وَتَقْتُلُوا فَتَهْلِكُوا كَمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ) " (قَالَ: فَكَأَنْتُ آخِرَ  
نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

“One day, Allah’s Apostle, *salla allahu `alaihi wa-sallam*, offered the Funeral Prayer for the martyrs of *U`hud* [eight years after (their death),] [as if bidding farewell to the living and the dead]. He then ascended the pulpit [praised and thanked Allah,] and said, ‘*I am your predecessor before you, and I am a witness for you. [Your promised place to meet me will be al-`Haudh (i.e., the Tank; on the Day of Resurrection)]. By Allah! I am now looking at it from this place [its width is as far as the distance between Aylah (Jerusalem) and al-Ju`hfah (near Makkah)]. I was given the keys to the treasures of the earth (or said, ‘The keys to the earth’). By Allah! I am not afraid that you will worship others besides Allah, but I am afraid that [this worldly life will tempt you and cause] you to compete with each other for it [and thus fight each other and perish as those before you perished].*’ [That was the last look which I cast on Allah’s Apostle, *salla allahu `alaihi wa-sallam*.]”

Al-Albani reported this narration in his book, A`hkamu al-Jana-iz, Pg., 107, then said, “This *Hadith* was collected by Al-Bukhari (3:164, 7:279-280, 302), Muslim (7:67), and Ahmad (4:149, 153-154); al-Bukhari collected these words for the *Hadith*. The first, second, sixth and seventh additions were collected by al-Bukhari; Muslim collected the second, fifth, sixth and seventh additions; Ahmad collected the first to the fourth additions. Also, al-Baihaqi (4:14) collected this *Hadith*, including all the additions, except the third and the fifth. Further, at-Ta`hawi (1:290), an-Nasaii (1:277) and ad-Daraqutni (Pg., 197) collected a shorter version of this *Hadith*; ad-Daraqutni collected the first addition.”

We should assert that the Muslim Leader has the right to lead the Funeral Prayer, even if the deceased person’s relatives are=

=present. There is a *Hadith* to this effect from the practice of al-Husain ibn `Ali ibn Abi Talib, who told Sa`eed ibn al-`Aas, Governor of *Madinah* at that time, to lead the Funeral Prayer for al-`Hasan ibn `Ali ibn Abi Talib. Al-Husain said that this is the *Sunnah*. This *Hadith* is at least from the *Hasan* grade; al-Albani said in, A`hkamu al-Jana-iz, Pg., 128-131, "This *Hadith* was collected by al-`Hakim (3:171), al-Bazzar (814), at-Tabarani in, al-Mu`jam al-Kabir (3:148, 2912-2913), and al-Baihaqi (4:28). Al-`Hakim graded this *Hadith* as *Sahih* and adh-Dhahabi agreed."

Otherwise, if the Muslim Leader is not present, then those who should lead the Funeral Prayer are those mentioned in this *Hadith*, collected by Muslim (1078), from Abu Mas'ud al-Ansari, may Allah be pleased with him,

"يَوْمُ الْقَوْمِ أَقْرَوْهُمْ لِكِتَابِ اللَّهِ فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ  
بِالسُّنَّةِ فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةَ فَإِنْ كَانُوا فِي الْهِجْرَةِ  
سَوَاءً فَأَقْدَمُهُمْ سِلْمًا وَلَا يُؤْمِنُ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ وَلَا يَقْعُدُ فِي  
بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ."

*"The one who is well grounded in Allah's Book and is distinguished among them in recitation should act as the Imam for the people. If they are equally versed in reciting, then the one who has most knowledge regarding Sunnah; if they are equal regarding the Sunnah, then the earliest one to emigrate; If they emigrated at the same time, then the oldest one in age. No man should lead another in prayer in the latter's place of authority (or house), or sit in the place of honor in his house, except with his permission."*

To continue, if there are several funerals of males and females, it is allowed to pray on all of them at the same time. If this occurs, all the males are placed next to the Imam, even if they are=

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=children, while females are placed beyond the males, towards the *Qiblah*. `Ammar, the freed slave of al-`Harith ibn Naufal, said , “I attended the Funeral Prayer for Um Kulthum and her son. The boy’s body was placed near the Imam [and the dead woman was placed behind the boy (i.e., towards *Qiblah*). The Imam offered the prayer then]. I thought this was strange; `Abdullah ibn `Abbas, Abu Sa`eed al-Khudri, Abu Qatadah and Abu Hurairah were present then [so I asked them about this matter] and they said, ‘This is the *Sunnah*.’” Al-Albani said after mentioning this *Hadith*, and another one before it with a stronger chain of narration, “This *Hadith* was collected by Abu Dawood (2:66), who collected these words, al-Baihaqi (4:33) through Abu Dawood, and an-Nasaii (1:280), who also collected the two additions. Its chain of narration is *Sahih*, following the guidelines and conditions set by Muslim. An-Nawawi said about this narration in, al-Majmu` (5:224), ‘Its chain of narration is *Sahih*. `Ammar is from the *Tabi`in* generation. He was the freed slave of *Bani Hashim*. There exists a consensus that he is trustworthy.’”

Finally, we previously reported the Prophet’s action of offering the Funeral Prayer for the martyrs of *U`hud*, one at a time, each along with `Hamzah, may Allah be pleased with him. Al-Albani said regarding this *Hadith* in, A`hkamu al-Jana-iz, Pg., 106, “At-Ta`hawi collected this *Hadith* in his book, Ma`ani al-Aathaar (1:290), using a chain of narration of the grade *Hasan*. The narrators of this *Hadith* are all reliable and well-known, and Muhammad ibn Is`haq (a *Mudallis*) stated that he heard the *Hadith*. This *Hadith* has several other narrations that support its meaning; I mentioned some of them in my book, at-Ta`liqat al-Jiyad `ala Zad-il Ma`ad, No., 75.”

## Continuing Description of Funeral Prayer

It was the Prophet's guidance [while performing *Salatu al-Janazah*] to stand behind the dead man's head and behind the middle of the dead woman's body<sup>1</sup>.

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<sup>[1]</sup>[Al-Bukhari (1246) and Muslim (1602) reported that Samurah ibn Jundub (رَضِيَ اللهُ عَنْهُ) said, "I offered the Funeral Prayer behind the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) for a woman who died while giving birth and he stood up by the middle of the coffin."

Al-Albani mentioned another *Hadith* collected from Anas ibn Malik, may Allah be pleased with him. Abu Ghalib al-Khayyat said, "I was with Anas ibn Malik when he offered the Funeral Prayer for a man; he stood by his head [or by the head of the coffin]. When the man's corpse was moved, a coffin of a woman from *Quraish* or *al-Ansar* was brought and Anas was told her name and asked to pray for her. Anas prayed for her and stood by the middle part of her body [or by her rear; she had a green cover on her shrouded body]. Al-'Ala ibn Ziyad al-'Adawi was among us then and he noticed the different way Anas stood by the dead man and then by the dead woman's coffin. Al-'Ala said, 'O, Abu 'Hamzah! Was this the way Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood behind the man's dead body and the woman's dead body?' Anas said, 'Yes.' Al-'Ala looked at us and said, 'Learn!'"

Al-Albani said in, *A'hkamu al-Jana-iz*, Pg., 139, "This *Hadith* was collected by Abu Dawood (2:66-67), at-Tirmidhi (2:146), who graded it as *Hasan*, ibn Majah, at-Ta'hawi (1:283), al-Baihaqi (4:32), at-Tayalisi (*Hadith* no., 2149) and Ahmad (3:118, 204); Ahmad collected these words. All of the mentioned scholars collected this *Hadith* from Hammam ibn Ya'hya, from Abu Ghalib, except for Abu Dawood, who collected it from Abdul Warith ibn Sa'eed, from Abu Ghalib. At-Ta'hawi also collected a shorter version of the *Hadith* using Abu Dawood's chain of narration. The chain of narration for both of these=

The Prophet's guidance was that he offered the Funeral Prayer for dead children. An authentic narration collected from him (مَنْىِ اللّٰهٖ عَلىَّهٖ وَسَلَّم) stated,

"الطُّفْلُ يُصَلَّى عَلَيْهِ."

"Prayer is held for the child<sup>1</sup>." Also, ibn Majah reported this `Hadith in the, Sunan, "Pray on your (deceased) children, because they are among those who proceed you<sup>2</sup>."

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=reports is authentic, using narrators used in the, Two Sahihs, except for Abu Ghalib, who is trustworthy, as al-Hafidh ibn Hajar stated in his book, at-Taqrīb. It is amazing to discover that in his book, Fat'h al-Bari, Shar'h Sahih al-Bukhari (3:157), ibn `Hajar explained the next `Hadith (meaning, the first `Hadith in this footnote), collected from Samurah, saying that al-Bukhari stated that the `Hadith under discussion is weak. Yet, al-Hafidh did not comment on al-Bukhari's decision [even though he earlier said that Abu Ghalib was trustworthy]. The second narration for this `Hadith was collected by at-Tayalisi and al-Baihaqi through Ahmad ibn `Hanbal; the third narration was collected by Abu Dawood and also all of the mentioned collectors, excluding the word, 'green.'"]

<sup>[1]</sup>[Al-Albani said that Abu Dawood (2:65), an-Nasaii (1:275-276), at-Tirmidhi (2:144), who graded it as `Hasan Sahih, ibn Majah (1:451, 458), at-Ta`hawi (1:278), ibn `Hibban (769), al-Baihaqi (84, 25), at-Tayalisi (701-702) and Ahmad (4:247-249, 252) collected this `Hadith, from al-Mughirah ibn Shu`bah (رَضِيَ اللّٰهُ عَنْهُ). Al-Albani agreed with al-`Hakim and adh-Dhahabi who graded this `Hadith as *Sahih*, following the guidelines and conditions set by al-Bukhari in his, Sahih. Further, Muslim (4813) and an-Nasaii (1921) reported that Allah's Apostle, peace be upon him, offered *Janazah* Prayer for a young Ansari boy.]

<sup>[2]</sup>[meaning, towards the gates of Paradise.=

Ahmad ibn Abi `Abdah said, "I asked Ahmad [ibn `Hanbal] regarding how old the miscarriage should be to receive Funeral Prayer. He said, 'When it is four months old, because this is when the soul is blown into it<sup>1</sup>.' I said,

=Shaikh Wahby said, "Ibn Majah (1509) collected this *Hadith*, which is very weak, according to al-Albani; refer to, Dha'eef Sunan ibn Majah (331)."

<sup>1</sup>[Al-Bukhari (2969) and Muslim (4781) narrated that `Abdullah ibn Mas'ud (رضي الله عنه) reported that Allah's Apostle (صلى الله عليه وسلم) said,

"إِنْ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ ثُمَّ يَبْعَثُ اللَّهُ مَلَكًا فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ وَيُقَالُ لَهُ اكْتُبْ عَمَلَهُ وَرِزْقَهُ وَأَجَلَهُ وَشَقِيٌّ أَوْ سَعِيدٌ ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ فَإِنَّ الرَّجُلَ مِنْكُمْ لَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ الْجَنَّةِ إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ كِتَابُهُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ وَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ النَّارِ إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ."

*"(The matter of the Creation of) a human being is put together in the womb of the mother in forty days, and then it becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down its (the new creature's) deeds, its livelihood, (date of) death, and whether he or she will be blessed or wretched (in religion). Then the soul is breathed into it. So, a man amongst you may do (good) deeds, until there is only a cubit between him and Paradise and then what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of the Hellfire. =*

‘What about the *Hadith* collected from al-Mughirah ibn Shu'bah, stating that the Prayer is held for the benefit of the child?’ He said, ‘This is an authentic *Hadith* attributed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).’ I said, ‘But, it does not mention four months or otherwise?’ He said, ‘What I stated is the opinion of Sa‘eed ibn al-Musayyib.’”

If someone asks whether the Prophet, peace be upon him, offered funeral Prayer for his son Ibrahim when he died, the answer is that there is a difference of opinion regarding this topic. Abu Dawood reported in his, Sunan, from `Aishah, may Allah be pleased with her, that she said, “Ibrahim, the Prophet’s son, died at the age of eighteen months and the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not offer prayer on him<sup>1</sup>.”

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*=And similarly a man amongst you may do (evil) deeds, until there is only a cubit between him and the Hellfire, and then what has been written for him decides his behavior, and he starts doing deeds characteristic of the people of Paradise.”]*

<sup>[1]</sup>[In, A`hkamu al-Jana-iz, Pg., 104, it is reported that Abu Dawood (2:166), ibn `Hazm (5:158) through Abu Dawood, and Ahmad (6:267), collected this *Hadith* using a *Hasan* chain of narration, according to al-`Hafidh [ibn `Hajar al-`Asqalani], as he stated in, al-Isabah. Ibn `Hazm stated that this *Hadith* is *Sahih* (stronger than *Hasan*), but in a footnote, al-Albani agreed with al-Hafidh’s decision and mentioned criticism of this *Hadith*’s chain of narration as ibn al-Qayyim reported from Imam Ahmad. Al-Albani said, “Know that the reports stating that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered the Funeral Prayer for his son Ibrahim do not discount the authenticity of this *Hadith*. The mentioned reports all have defects, such as being of *Mursal* type or are very weak. For more details about these reports, refer to, Nasb ar-Rayah (2:279-280, by al-`Hafidh az-Zaila`ii). Further, Ahmad (3:281) reported that Anas was asked whether the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered the Funeral Prayer for his son=

Imam Ahmad said that, Ya`qub ibn Ibrahim narrated that, his father reported that, ibn Is`haq said that, `Abdullah ibn Abi Bakr ibn Muhammad ibn `Amr ibn `Hazm said that, `Amrah said that, `Aishah said that..., then mentioned the *Hadith* above. However, as `Hanbal reported, Imam Ahmad discounted this narration and the reliability of ibn Is`haq.

To the contrary, al-Khallal reported that `Abdullah [son of Imam Ahmad] said that, his father said that, Aswad ibn Amir said that, Israeel said that, Jabir al-Ju`fi said that, Amir said that, al-Baraa ibn `Azib (رَضِيَ اللهُ عَنْهُ) reported that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered the prayer for his son Ibrahim, who died at the age of sixteen months<sup>1</sup>.

Abu Dawood reported that al-Bahi (not a companion) said, "When Ibrahim, the son of Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) died Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered the prayer for him in *al-Maqa'id*<sup>2</sup>." However, this *Hadith* is from the *Mursal* type<sup>3</sup>; al-Bahi's name is `Abdullah ibn Yasar and he used to reside in the area of *Kufah* (in *Iraq*).

=Ibrahim. Anas replied by saying, 'I do not know.' The chain of narration for this report is of the grade *Sahih*. Had he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered the Funeral Prayer for his son, this fact would not have escaped Anas (رَضِيَ اللهُ عَنْهُ), who served the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) for ten years.""]

[<sup>1</sup>] [Shaikh Wahby said, "Ahmad (4:283) collected this narration using a weak chain of narrators; refer to, *A`hkamu al-Jana-iz*."] ]

[<sup>2</sup>] [the *Musalla* area near the Prophet's *Masjid* in *Madinah*]

[<sup>3</sup>] [Shaikh Wahby said, "Abu Dawood (3188) collected this report, about which al-Albani, the scholar of *Hadith*, stated as being *Munkar* (very weak) in his book, *Dha'eef Sunan Abu Dawood* (699)."] ]

It was reported that `Ata ibn Abi Raba`h said that the Prophet, peace be upon him, offered the prayer for his son Ibrahim, who died at the age of seventy nights. This is also a *Mursal* narration which contains a mistake by `Ata. When Ibrahim died, he was over one year old.

The scholars have different opinions regarding these *Hadiths*. Some of them stated that the Funeral Prayer was offered on Ibrahim, thus, discounting the authenticity of `Aishah's narration. For instance, Imam Ahmad said that the narrations<sup>1</sup> that are of the *Mursal* type, as well as, the *Hadith* collected from al-Baraa gather strength when added to each other.

Other scholars stated that al-Baraa's *Hadith* is weak, on account of Jabir [al-Ju`fi, one of the narrators]. They also stated that the *Mursal* narrations are all weak and the *Hadith* collected from ibn Is`haq, from `Aishah<sup>2</sup> is more authentic than the *Mursal* narrations.

The second group of scholars disagreed regarding the reason behind the Prophet, peace be upon him, not offering the *Janazah* Prayer for his son. Some of them said that the fact that Ibrahim was the Prophet's son sufficed for him regarding receiving the Prophet's prayer, which is a type of *Shafa`ah*<sup>3</sup>. Similarly the martyr is sufficed [regarding receiving *Shafa`ah*] on account of his martyrdom, and therefore, it is not necessary for him to

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<sup>[1]</sup>[stating that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered the Funeral Prayer for his son Ibrahim, may Allah be pleased with him]

<sup>[2]</sup>[stating that the Prophet, peace be upon him, did not offer the Funeral Prayer for his son Ibrahim, radhiya allahu `anhu]

<sup>[3]</sup>[intercession with Allah, by Allah's Leave]

have *Janazah Prayer*<sup>1</sup>. Another group of scholars said that on the day Ibrahim died, the sun eclipsed. The Prophet,

<sup>[1]</sup>[Ahmad (16553), At-Tirmidhi (1586) and ibn Majah (2789) narrated that al-Miqdam ibn Ma'di Karib (رَضِيَ اللهُ عَنْهُ) reported that Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لِلشَّهِيدِ عِنْدَ اللَّهِ سِتُّ حِصَالٍ يَغْفَرُ لَهُ فِي أَوَّلِ دَفْعَةٍ مِنْ دَمِهِ وَيُرَى  
مَقْعَدَهُ مِنَ الْجَنَّةِ وَيُجَارُ مِنْ عَذَابِ الْقَبْرِ وَيَأْمَنُ مِنَ الْفَزَعِ الْأَكْبَرِ  
وَيُحَلَّى حُلَّةَ الْإِيمَانِ وَيُزَوَّجُ مِنَ الْخُورِ الْعَيْنِ وَيُشْفَعُ فِي سَبْعِينَ إِنْسَانًا  
مِنْ أَقَارِبِهِ."

"*The Shaheed (martyr) has six rights with Allah: he is forgiven when the first batch of his blood is shed, his seat in Paradise will be shown to him, will earn shelter from torment in the grave, will earn safety on (the Day of) the Greatest Horror, will be adorned with the adornment of Eeman (Faith), will be given al-`Hur al-`Een (fair females with wide lovely eyes) as wives, and will be given permission to intercede on behalf of seventy of his relatives.*" This is an authentic *Hadith* of the grade of *Sahih*, according to at-Tirmidhi and al-Albani; refer to, *A`hkamu al-Jana-iz*, Pg., 50. There is a *Hadith* collected by al-Bukhari (2617) and Muslim (3538) that defines the meaning of the term, 'Shaheed'. Abu Hurairah, may Allah be pleased with him, said that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said,

"الشُّهَدَاءُ خَمْسَةٌ الْمَطْعُونُ وَالْمَبْطُونُ وَالْعَرِيقُ وَصَاحِبُ الْهَدْمِ وَالشَّهِيدُ  
فِي سَبِيلِ اللَّهِ."

salla allahu alaihi wa-sallam, was busy offering the *Kusuf* Prayer, and therefore, he did not offer the *Janazah* Prayer for Ibrahim<sup>1</sup>.

Yet another group of scholars said that there are no contradictions between these *Hadiths*. They said that the Prophet, peace be upon him, ordered the Funeral Prayer be offered for Ibrahim, prompting some scholars to say that *Janazah* Prayer was held for Ibrahim. However, he, peace be upon him, did not attend it himself, because he was busy leading the Eclipse Prayer, prompting some scholars to say that he did not offer *Janazah* Prayer for Ibrahim.

Another group of scholars said that the narration that affirms takes precedence, because it contains more knowledge and news. Therefore, the narration under

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=“Five are martyrs: One who dies of plague, one who dies of an abdominal disease, one who dies of drowning, one who is buried alive (and) dies and one who is killed in Allah’s cause.”]

[<sup>1</sup>][Al-Bukhari (985) and Muslim (1522) reported that al-Mughirah ibn Shu’bah (رضي الله عنه) said,

كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ مَاتَ  
إِبْرَاهِيمَ فَقَالَ النَّاسُ: كَسَفَتِ الشَّمْسُ لِمَوْتِ إِبْرَاهِيمَ فَقَالَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ  
وَلَا لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ فَصَلُّوا وَادْعُوا اللَّهَ."

“The sun eclipsed in the lifetime of Allah’s Apostle (صلى الله عليه وسلم), on the day when (his son) Ibrahim died. So, the people said that the sun had eclipsed because of the death of Ibrahim. Allah’s Apostle (صلى الله عليه وسلم) said, ‘The sun and the moon do not eclipse because of the death or life (birth) of someone. When you see the eclipse pray and invoke Allah.’”]

discussion, which affirms, takes precedence over the narration that denies<sup>1</sup>.

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<sup>[1]</sup>[because the narration that reports an incident has more news than the narration denying the reported incident]

## What About Those Who Commit Suicide, Theft, Sins?

Among the Prophet's guidance was that he did not offer the Funeral Prayer on those who committed suicide<sup>1</sup> or stole from the spoils of war<sup>2</sup>.

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<sup>[1]</sup>[Muslim (1624) narrated that Jabir ibn Samurah (رضي الله عنه) said, “(The dead body) of a person who killed himself with a broad-headed arrow was brought before the Apostle of Allah (صلى الله عليه وسلم), but he did not offer prayers for him.”]

<sup>[2]</sup>[Malik (2:14), Abu Dawood (1:425), an-Nasai (1:278), ibn Majah (2:197), al-`Hakim (2:127) and Ahmad (4:114, 5:192) narrated, using a *Sahih* chain of narration, that Zaid ibn Khalid al-Juhani, may Allah be pleased with him, said,

أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُوْفِيَ يَوْمَ خَيْبَرَ  
فَذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "صَلُّوا عَلَيَّ  
صَاحِبِكُمْ." فَتَغَيَّرَتْ وُجُوهُ النَّاسِ لِذَلِكَ فَقَالَ: "إِنَّ صَاحِبِكُمْ قَدْ غَلَّ  
فِي سَبِيلِ اللَّهِ." فَفَتَشْنَا مَتَاعَهُ فَوَجَدْنَا حَرَزًا مِنْ حَرَزِ الْيَهُودِ لَا يُسَاوِي  
دِرْهَمَيْنِ.

“A man died on the Day (Battle) of *Hunain* (or *Khaibar*), and they mentioned him to the Messenger of Allah, may Allah bless him and grant him peace, who said, ‘*You pray for your companion.*’ The people’s faces changed color at hearing this, so the Messenger, *salla allahu `alaihi wa-sallam*, said, ‘*Your companion stole from the spoils taken in the way of Allah.*’ We opened his baggage and found some Jews’ beads worth about two *Dirhams!*” Al-Albani commented, “Al-`Hakim said that this *Hadith* is *Sahih* and follows the guidelines and conditions=

There is a difference of opinion whether he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered the *Janazah* Prayer on those who received capital punishment according to Islamic Law<sup>1</sup>, such as an adulterer who died by stoning<sup>2</sup>.

It is established that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered the Funeral Prayer for a woman from *Juhainah* who committed adultery and was stoned to death. `Umar ibn al-Khattab asked, "O, Messenger of Allah! Do you offer the prayer for her after she committed adultery?" The Prophet, peace be upon him, replied,

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=set in the, Two Sahihs. I discounted this statement in my books, at-Ta'liqat al-Jiyad `ala Zad-il Ma`ad, and, Irwaa al-Ghalil (726)"; refer to, A`hkamu al-Jana-iz, Pg., 103.]

<sup>[1]</sup>[Implementing and applying the Islamic Penal Code and Code of Punishment is the responsibility of Muslim Rulers only]

<sup>[2]</sup>[It is a type of punishment for sinners that Muslim Leaders and Scholars abstain from praying for dead sinners, even though it is permissible to offer Funeral Prayers for them. Abu Qatadah, may Allah be pleased with him, said, "When Allah's Apostle, *salla allahu `alaihi wa-sallam*, was called to pray for a *Janazah*, he would first ask about the deceased. If good words of praise were said about the dead person, he, peace be upon him, would offer Funeral Prayer for him. If what was said about the deceased was otherwise, he would say to his family, 'You pray for him', but he would not offer prayer himself." Ahmad (21513) and al-`Hakim (1:364) collected this *Hadith*; al-`Hakim graded it as *Sahih*, following the guidelines and conditions set by al-Bukhari and Muslim in their *Sahih* Collections of *Hadith*; adh-Dhahabi and al-Albani agreed. Refer to, A`hkamu al-Jana-iz, Pg., 109.]

"لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ الْمَدِينَةِ  
لَوَسِعَتْهُمْ. وَهَلْ وَجَدْتَ تَوْبَةً أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا لِلَّهِ  
تَعَالَى؟"

*"She has repented in such a manner that if her repentance was divided among seventy of the people of Madinah, it would suffice for all of them! Do you know of a better repentance than her giving up her life for the sake of Allah, the Exalted?"* Muslim (3209) collected this *'Hadith*.

In his, *Sahih* (6321), al-Bukhari related the story of Ma`iz ibn Malik, in which it is reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said lenient words to Ma`iz and offered the Funeral Prayer for him [after he died by stoning]. This narration, which was collected through az-Zuhri by Ma`hmud ibn Ghailan, from Abdul Razzaq, was reported in a different manner from Abdul Razzaq by several of Abdul Razzaq's students, contradicting the way Ma`hmud narrated it; Ma`hmud [ibn Ghailan] stated that the Prophet, *salla allahu `alaihi wa-sallam*, prayed for Ma`iz. The mentioned students are: Is`haq ibn Rahawaih, Muhammad ibn Ya`hya adh-Dhuhli, Nu`h ibn `Habib, al-`Hasan ibn `Ali<sup>1</sup>, Muhammad ibn al-Mutawakkil, `Humaid ibn Zanjawaih and Ahmad ibn Mansur ar-Ramadi. This is why al-Baihaqi said, "The statement of Ma`hmud ibn Ghailan that the Prophet, *salla allahu `alaihi wa-sallam*, offered the prayer on Ma`iz is a mistake, because the students of Abdul Razzaq and also the students of az-Zuhri did not report it."

<sup>[1]</sup>[not the Prophet's grandson]

There is another difference regarding the story of Ma`iz ibn Malik. Abu Sa`eed al-Khudri (رَضِيَ اللهُ عَنْهُ) reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not invoke Allah (سُبْحَانَهُ) to forgive Ma`iz, but also did not admonish him. Buraidah ibn al-`Haseeb (رَضِيَ اللهُ عَنْهُ) said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"اسْتَغْفِرُوا لِمَاعِزِ بْنِ مَالِكٍ."

"Invoke Allah to forgive Ma`iz ibn Malik." They said, "May Allah forgive Ma`iz ibn Malik." Muslim collected both narrations (3206 and 3207). Jabir [ibn `Abdullah (رَضِيَ اللهُ عَنْهُ)] said, in the narration collected by al-Bukhari (6321), that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed for Ma`iz; this is the above-mentioned defective narration collected through Abdul Razzaq. Further, Abu Dawood (2771) reported that Abu Barzah al-Aslami (رَضِيَ اللهُ عَنْهُ) said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not offer the prayer for Ma`iz and did not forbid the prayer to be held for him<sup>1</sup>.

I –ibn al-Qayyim- say that there is no doubt that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered the Funeral Prayer for the woman from *Ghamid*<sup>2</sup>. As for the story of Ma`iz, we either say that there are no contradictions between its various narrations, because the prayer mentioned here [that the Prophet, peace be upon him, offered] was his invocation of Allah the Exalted to forgive Ma`iz; he did not offer the Funeral Prayer for Ma`iz, as a punishment and an admonishment. We could also say that since the

<sup>[1]</sup>[Shaikh Wahby said, "Abu Dawood (3186) collected this *Hadith*, which al-Albani graded as *Hasan, Sahih* in his book, *Sahih Sunan Abu Dawood* (2728)."]

<sup>[2]</sup>[who committed adultery with Ma`iz]

Ma-`iz' story has contradictions in it, we should refer to the story about the woman from *Ghamid* [to rectify the contradiction regarding the story of Ma-`iz].

## After the Funeral Prayer

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered the Funeral Prayer for the deceased, he would follow the procession until the graveyard, walking in front of the procession<sup>1</sup>. This was the practice of the Prophet's Righteous Caliphs after him<sup>2</sup>. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) established the practice of following the procession from behind, if one was riding, and for those walking to walk around it, either behind, in front, to the right or the left of it<sup>3</sup>.

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[<sup>1</sup>] [We previously mentioned several *Hadiths* that pertain to this topic.]

[<sup>2</sup>] [Abu Bakr as-Siddiq, `Umar ibn al-Khattab, `Uthman ibn `Affan and `Ali ibn Abi Talib, may Allah be pleased with them. Al-Albani stated that the Prophet, peace be upon him, and also Abu Bakr and `Umar walked behind and in front of the *Janazah*, as Malik ibn Anas reported in a *Hadith* collected by ibn Majah (1483) and at-Ta`hawi (1:278), using two authentic chains of narration, from Yunus, from Yazid, from ibn Shihab az-Zuhri, from Anas, may Allah be pleased with him, following the guidelines and conditions set in the, Two Sahihs.]

[<sup>3</sup>] [Abu Dawood (2:65), an-Nasaii (1:275-276), at-Tirmidhi (2:144), who graded it as *Hasan Sahih*, ibn Majah (1:451, 458), at-Ta`hawi (1:278), ibn `Hibban (769), al-Baihaqi (84, 25), at-Tayalisi (701-702) and Ahmad (4:247-249, 252) narrated that al-Mughirah ibn Shu`bah (رَضِيَ اللهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"الرَّاكِبُ (يَسِيرُ) خَلْفَ الْجَنَازَةِ وَالْمَاشِي حَيْثُ شَاءَ مِنْهَا (خَلْفَهَا  
وَأَمَامَهَا وَعَنْ يَمِينِهَا وَعَنْ يَسَارِهَا قَرِيبًا مِنْهَا)." =

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered those carrying the dead body to move hurriedly, in a *Ramal* manner<sup>1</sup>.

As for the practice of walking very slowly behind the bier, it is a hateful *Bid'ah* (innovation in the religion) that contradicts the established *Sunnah*, in addition to, being an act of imitating the People of the Scriptures and the Jews. Abu Bakrah [ath-Thaqafi] (رَضِيَ اللهُ عَنْهُ) used to whip those who did so, saying, "While we were with Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), we used to walk fast, almost in a *Ramal* way<sup>2</sup>."

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=*"The rider [rides] behind the Janazah (i.e., funeral procession), while the walker walks where he wishes [either behind, in front of, to the right, or to the left of the bier, close to it]."* Al-'Hakim, and also adh-Dhahabi and al-Albani, graded this *'Hadith* as *Sahih*, following the guidelines and conditions set by al-Bukhari in his, *Sahih*. Al-Albani also said that these were the words that an-Nasai and Ahmad collected for this *'Hadith*; the additions (between brackets []) were collected by Abu Dawood, al-'Hakim, at-Tayalisi and Ahmad. For more details, refer to, *A'hkamu al-Jana-iz*, Pg., 94-95.]

<sup>[1]</sup>[Al-Bukhari (1231) and Muslim (1568) narrated that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"أَسْرِعُوا بِالْجَنَازَةِ فَإِنْ تَكُ صَالِحَةً فَخَيْرٌ تُقَدِّمُونَهَا وَإِنْ يَكُ سِوَى ذَلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ."

*"Hurry up with the dead body for if it was righteous, you are forwarding it to welfare (comfort); and if it was otherwise, then you are discarding an evil thing off of your shoulders."*

<sup>[2]</sup>[This *'Hadith* was collected by Abu Dawood (2:65), an-Nasai (1:271), at-Ta'hawi (1:276), al-'Hakim (1:255), al-Baihaqi (4:22), at-Tayalisi (883) and Ahmad (5:36-38). Al-Albani=

`Abdullah ibn Mas'ud (رَضِيَ اللهُ عَنْهُ) said, "We asked our Prophet, *salla allahu `alaihi wa-sallam*, about walking along the funeral procession and he said, 'Slower than *Khabab*<sup>1</sup>.'" The Collectors of the, Sunan, collected this statement.

When he, peace be upon him, followed a *Janazah* [while walking], he said,

"لَمْ أَكُنْ لِأَرْكَبَ وَالْمَلَائِكَةُ يَمْشُونَ."

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=commented, "Al-`Hakim graded this *Hadith* as *Sahih*. Adh-Dhahabi agreed with al-`Hakim, and so did an-Nawawi in his book, al-Majmu` (5:272), where he said (5:271), 'The scholars agreed that it is recommended to hurry with the funeral procession, unless it is feared that the dead corpse might explode or deteriorate, because of haste.' I –al-Albani– say that apparently, the [Prophet's] order in this regard indicates necessity, as ibn `Hazm stated (5:154-155). Since we did not find any evidence that makes it recommended rather than necessary, we believe that it (quickness while transporting the funeral) is necessary. Ibn al-Qayyim said in, Zad-ul Ma`ad, 'As for the practice of people in present times, their walking slowly, step by step, is a hateful innovation that contradicts the *Sunnah*. Also, it is an act of imitating the People of the Book, the Jews.'" Refer to, A`hkamu al-Jana-iz, Pg., 94.]

[<sup>1</sup>['*Ramal*', pertains to when one walks in a fast pace with small steps, it is also called, '*Khabab*'.]

Shaikh Wahby said, "Abu Dawood (3184) collected this *Hadith*, which al-Albani graded as weak in his book, Dha'eef al-Jami` (5066)."]

“I will not ride while the angels are walking.” When he no longer was in the procession, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would either walk or ride [back home<sup>1</sup>].

<sup>[1]</sup>[Al-Albani said, “Abu Dawood (2:64-65), al-`Hakim (1:355) and al-Baihaqi (4:23) collected this *Hadith*; al-`Hakim graded it as *Sahih*, following the guidelines of the Two Shaikhs (al-Bukhari and Muslim); adh-Dhahabi agreed, and indeed, its grade is as they stated.” For more details, refer to, A`hkamu al-Jana-iz, Pg., 97, by al-Albani.

Al-Albani went on to say, Pg., 99, “It is not legislated to carry the bier in cars or special funeral limousines, and have those in the procession follow it in their cars. There are several reasons behind disallowing this practice, as follows. First, this is among the traditions of the disbelievers; imitating *Kuffar* is forbidden in our Legislation. There are numerous *Hadiths* about this topic which I included and researched in my book, Hijabu al-Mar-ati al-Muslimah fil-Kitabi wa-s-Sunnah. Some of these *Hadiths* ordain and encourage contradicting the disbelievers with regards to their acts of worship, attire and traditions. Some other *Hadiths* narrate the Prophet’s various practices while contradicting the *Kuffar*. Second, this is an innovation in an act of worship, as well as, a contradiction of the practical *Sunnah* of carrying the bier. Any and all *Bid`ah* acts are types of heresy, as is agreed upon. Third, [carrying funerals in cars] circumvents the reason behind legislating carrying it and walking in its procession, that is, remembering the Hereafter. The Prophet of Allah, *salla allahu `alaihi wa-sallam*, stated that this is the goal behind following the *Janazah*, as in a *Hadith* mentioned earlier,

”وَأَتَّبِعُوا الْجَنَائِزَ تَذَكُّرًا لَكُمْ الْآخِرَةَ.”

‘...proceed behind the *Janazah*, and it will remind you of the Hereafter.’ Therefore, transporting funerals in cars prevents the=

When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) followed a *Janazah* procession, he would not sit until the *Janazah* is laid down. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"إِذَا اتَّبَعْتُمْ جَنَازَةً فَلَا تَجْلِسُوا حَتَّى تُوَضَّعَ."

=people from achieving this honorable goal, either totally or partially. Those who have comprehension realize that carrying the bier on shoulders and seeing it carried above the shoulders by those accompanying the funeral, have more effect in reminding them [with the Hereafter] and providing a lesson to learn, than transporting it in the other manner described [in cars]. I will not be exaggerating if I say that what made Europeans (Westerners) carry funerals in cars is their fear of death and everything that reminds them of death, on account of their being driven by their materialism and disbelief in the Hereafter. The fourth reason, [carrying the dead in cars] is a strong reason behind reducing the number of those accompanying the procession, including those who seek to earn the rewards of carrying the bier [and walking while carrying it], which we previously mentioned. Not every one has the ability to [possess or] rent a car to accompany the funeral. Fifth, [carrying biers in cars] by no means conform to our honorable, easy and simple Islamic Legislation that is far from formalities and symbolism. It is especially the case regarding this important issue, death. I will be stating the truth when I state that if this *Bid'ah* did not include but this [fifth] contradiction of the *Sunnah*, it will be sufficient to reject it. What will be the case if we add the rest of the various forms of contradictions and evils mentioned here and the other evils that I do not recall now."

Further, the above '*Hadith* indicates the necessity of following funeral processions by at least a part of the Muslim *Ummah*.]

“If you follow a Janazah, do not sit until it is placed down<sup>1</sup>.” Shaikh al-Islam ibn Taimiyyah, may Allah grant him His Mercy, said that the meaning of this ‘Hadith pertains to placing the *Janazah* on the ground.

Abu Dawood said, “The above ‘Hadith was reported by ath-Thauri, from Suhail, from his father, from Abu Hurairah (رضي الله عنه), who added in this narration, ‘...until it is placed in the ground.’ Abu Mu’awiyah’s narration from Suhail contains these words, ‘...until it is placed in the *La`hd*.’ Sufyan had better memory than Abu Mu’awiyah.”

Abu Dawood (2762) and at-Tirmidhi (941) [and also ibn Majah (1534)] reported that ‘Ubadah ibn as-Samit (رضي الله عنه) said that Allah's Apostle (صلى الله عليه وسلم) used to stand during the *Janazah*, until it is placed in the *La`hd*. However, Bishr ibn Rafi' collected this later narration; at-Tirmidhi said regarding Bishr that he was not strong regarding ‘Hadith narrations, while al-Bukhari stated that

<sup>[1]</sup>[Al-Bukhari (1227) and Muslim (1591), from Abu Sa‘eed al-Khudri, may Allah be pleased with him]

<sup>[2]</sup>[Al-Bukhari said that, ‘*La`hd*’, was called so because it is dug in the side [of the grave’s wall or ground]. Al-Albani also said that, ‘*La`hd*’, pertains to a hole dug inside the width of the grave, in the direction of the *Qiblah* [and the corpse is laid inside this smaller hole inside the grave]. There is another type of grave, ‘*Shaqq*’, which is a hole in the ground, just like the hollow within which rivers flow. Refer to, A`hkamu al-Jana-iz, Pg., 182, and also, Sahih al-Bukhari. Imam ibn Taimiyyah said in his book, Iqtidhaa-o as-Sirati al-Mustaqim Mukhalafata As`habi al-Ja`heem, Pg., 206, that it is discouraged (*Makruh*) to use the *Shaqq* type of grave. For evidence, he mentioned a ‘Hadith collected by Abu Dawood, at-Tirmidhi, an-Nasaii and ibn Majah.]

his narrations should not be accepted. Ahmad stated that Bishr was weak, while Ya'hya ibn Ma'een said that he reported *Manakir*<sup>1</sup> narrations. An-Nasai said that Bishr was not strong in *Hadith* narrations. Also, ibn 'Hibban said regarding Bishr, "He reported fabricated narrations that appear to be made up by him<sup>2</sup>."

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<sup>[1]</sup>[very weak or fabricated]

<sup>[2]</sup>[Soon, Allah willing, we will mention relevant *Hadiths* regarding standing up for the *Janazah*, when its procession passes and also until it is laid in the ground.]

## ***Salatu al-Gha-ib***

It was not a part of the guidance of the Prophet, peace be upon him, to offer the prayer for every absent Muslim (*Gha-ib*) who died. A great number of Muslims died while away from *Madinah*, but the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not offer the prayer for all of them. It is established that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered the *Janazah* Prayer for an-Najashi when he died<sup>1</sup>. However, there are three different opinions of the scholars regarding this prayer. A group of scholars said that the Prophet's action [regarding an-Najashi] is an established legislation that recommends for his *Ummah* offering the *Janazah* Prayer on those who die away from the area of their residence [or in another country]. This is the opinion of Imams ash-Shafii and Ahmad, according to one narration reported from Ahmad. Imams Abu `Hanifah and Malik said that this was a special practice exclusive for the Prophet, peace be upon him, and no one else. Their students said that what testifies to this ruling, is the fact that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not offer the *Janazah* Prayer on everyone who died, except in the case of an-Najashi. They said that the *Sunnah* is to abandon what the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) abandons, just as it is *Sunnah* to practice what he practiced.

It was reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered the *Janazah* Prayer on Mu`awiyah ibn Mu`awiyah al-

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<sup>[1]</sup>[Al-Bukhari (1242), from Abu Hurairah, may Allah be pleased with him, and Muslim (1582), from, Jabir ibn `Abdullah al-Ansari, may Allah be pleased with him]

Laithi, who died away from home (*Gha-ib*)<sup>1</sup>. However, this narration is not valid, on account of al-`Alaa ibn Zaid –or Zaidal-, one of its narrators whom `Ali ibn al-Madini accused of fabricating `Hadith. Ma`hbul ibn Hilal collected this `Hadith from `Ataa ibn Abi Maimunah from Anas<sup>2</sup>; al-Bukhari discounted this narration.

Shaikh al-Islam ibn Taimiyyah said, “The correct opinion regarding this topic, is that if a Muslim died in a country where no one offered the *Janazah* Prayer for him, then *Salatu al-Gha-ib*<sup>3</sup> is performed. The Prophet, peace be upon him, offered *Salatu al-Gha-ib* on an-Najashi, who died among disbelievers, and no one offered the prayer for him. If a Muslim dies in another area and the Funeral Prayer was offered for him where he died, then *Salatu al-Gha-ib* is not offered, because the obligation has been performed by other Muslims. Sometimes, the Prophet, *salla allahu `alaihi wa-sallam*, offered the *Salatu al-Gha-ib* and did not do so at other times. What he does and what he abandons are both types of *Sunnah*, each performed in its proper context. Allah has the best knowledge. All three

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<sup>[1]</sup>[Shaikh Wahby said, “Al-Baihaqi (4:50) collected this `Hadith; its chain of narration contains al-`Ala ibn Zaid, a *Matruk* (very weak narrator).”]

<sup>[2]</sup>[Shaikh Wahby said, “Al-Baihaqi (4:51) collected the narration under discussion; its chain of narration contains Ma`hbul ibn Hilal, an unknown regarding reliability, and therefore, his `Hadith is *Munkar* (very weak).” Also, an-Nawawi said in his book, *al-Majmu`* (5:253), that al-Bukhari and al-Baihaqi stated that the above `Hadith collected from Zaidal is weak; refer to, *A`hkamu al-Jana-iz*, Pg., 119, in the footnote.]

<sup>[3]</sup>[Funeral Prayer offered for those who die away from home, or in another country, where one was buried before receiving the Funeral Prayer]

opinions regarding this topic were reported from the followers of Ahmad. The correct opinion is the last one we mentioned, even though some of Ahmad's followers state that *Salatu al-Gha-ib* is legislated in all cases<sup>1</sup>."

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<sup>1</sup>[After mentioning what ibn al-Qayyim said here, who also reported what Imam ibn Taimiyyah said, al-Albani added, "This opinion was preferred by some scholars of *Ta`hqiq* of the *Shafii* School of Thought. Al-Khattabi said in his book, Ma`limu as-Sunan, 'An-Najashi was a Muslim man who believed in Allah's Messenger and in his Prophethood. He was hiding his faith. When a Muslim dies, it is necessary for Muslims to pray for him or her. However, an-Najashi was among the *Kuffar* and there was no Muslim who could fulfill the obligation of praying for him. Allah's Messenger *salla allahu `alaihi wa-sallam* fulfilled this obligation, because he was an-Najashi's Prophet and supporter. He, peace be upon him, had the most right among people to do this. Therefore, and Allah has the best knowledge, this is the reason why the Prophet, *salla allahu `alaihi wa-sallam*, prayed *Salatu al-Gha-ib* for an-Najashi. Hence, if a Muslim dies in a country where his right of having the prayer offered for him was fulfilled, then there should not be a *Salatu al-Gha-ib* offered for him in another country or area. If it is known that the Funeral Prayer was not offered for him or her [where he or she died], for a reason or a barrier that prevented it, then the *Sunnah* is to offer the Funeral Prayer for that person, no matter the distance that separates them. In this case, when they offer the prayer, they face *Qiblah*, not the direction of the country where that Muslim died.' Ar-Ruyani, one of the *Shafii* scholars, agreed with al-Khattabi's opinion here, which is also the opinion of Abu Dawood. In his Sunan, Abu Dawood placed this *Hadith* (about an-Najashi) under, "Chapter: Praying for a Muslim Who Dies in the Areas of *Shirk*". This opinion was also preferred by later scholars, such as the scholar of *Ta`hqiq*\*, Shaikh Sali`h al-Maqbali, as is reported in, Nail al-Autar (4:43, by ash-Shaukani). For evidence, =

=al-Maqbali used the following addition to this *Hadith*, with a chain of narration that satisfies the conditions set in the, Two Sahihs, wherein the Prophet, *salla allahu `alaihi wa-sallam*, said,

"إِنَّ أَخَاكُمْ قَدْ مَاتَ بِغَيْرِ أَرْضِكُمْ فَقومُوا فَصلُّوا عَلَيْهِ."

'Your brother has died in a land other than yours. Therefore, stand and offer the prayer for him.' What further testifies to the fact that it is not legislated to offer *Salatu al-Gha-ib* for everyone who dies abroad, is that when the Rightly Guided Caliphs died, none of the Muslims offered *Salatu al-Gha-ib* for them [after the *Janazah* was prayed for them in *Madinah*]. Had they done so, we would have had abundant reports to this effect.

Compare this to what many Muslims do nowadays. They offer the Funeral Prayer for every *Gha-ib*, especially if he was famous or a celebrity, even if only politically and regardless of whether or not he was known of being righteous or of service to Islam. His Funeral Prayer might have been offered in the *Sacred House* in *Makkah* by thousands of people who might be gathering during the *Hajj* season [yet people offer *Salatu al-Gha-ib* for him in other areas]. Compare this to what we explained regarding how to perform this prayer properly and you will come to know that what people do is a type of *Bid`ah*, of which there is no doubt to those who have knowledge in the Prophet's *Sunnah* and the way of *as-Salaf as-Sali`h*, may Allah be pleased with them." Refer to, A`hkamu al-Jana-iz, Pg., 115-120 for more details about this topic.

\* *'Ta`hqiq'*, pertains 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.]

## Standing for *Janazah* Procession that Passes

It is established that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up when a funeral procession passed by and ordered Muslims to stand up for it. It is also established that later on, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not stand up. Consequently, there is a difference of opinion regarding this topic. Some scholars said that standing up was abrogated, since remaining sitting was the last of the two practices. It was also said that the two practices are allowed; when he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up [when a *Janazah* procession passed by], he indicated that it is recommended to do so, and when he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not stand, he indicated that it is permissible to do so. This is better than treating one of these practices as being abrogated<sup>1</sup>.

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<sup>1</sup>[Al-Albani said in his book, A`hkamu al-Jana-iz, Pg., 100-101, "Standing for the funeral procession was abrogated. There are two types of standing, the first when one is already sitting and the procession passes by. The second type pertains to those in the procession keeping standing, until the funeral is placed on the ground near the grave. The proof that legislated this abrogation is found in a *Hadith* collected from `Ali, may Allah be pleased with him, which has several narrations. The first narration is his statement, 'Allah's Messenger, *salla allahu `alaihi wa-sallam*, stood up for the *Janazah*, and so did we. Then his practice was to keep sitting and we sat.' Muslim (3:59), *ibn Majah* (1:468), *at-Ta`hawi* (1:383), *at-Tayalisi* (150) and *Ahmad* (631,1094, 1167) collected this *Hadith*. The second narration reads, 'He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up for the *Janazah*, then used to sit down.' It was collected by *Malik* (1:332), *ash-Shafii* from *Malik* in his book, *al-Um* (1:247), and *Abu Dawood* (2:64). The third narration was collected from *Waqid ibn `Amr ibn Sa`d ibn Mu`adh*, who said, 'I attended a funeral for someone from the tribe of *Bani*='

=*Salamah*, and I stood up. Nafi' ibn Jubair said to me, 'Sit down and I will tell you why. Mas'ud ibn al-'Hakam az-Zuraqi said that he heard `Ali ibn Abi Talib, radhiya allahu `anhu, say, in the area of *Kufah*, 'Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to order us to stand for the *Janazah*, then afterwards, used to sit and order us to sit.'

This narration was collected by ash-Shafii, Ahmad (627), at-Ta'hawi (1:282), ibn `Hibban in his, Sahih, and also al-'Hazimi in his book, al-I'tibar (Pg., 91), using a good chain of narration. Al-Baihaqi (4:27) also collected this *Hadith* using the same chain of narrators; this is the fourth narration and it reads, 'Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up for the *Janazah* until it was laid (on the ground) and the people stood with him. Afterwards, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to sit and order them to sit.' The fifth narration was collected from Isma'eel ibn Mas'ud ibn al-'Hakam az-Zuraqi from his father, who said, 'I attended a funeral in *Iraq* and saw some men stand while waiting for the bier to be placed [on the ground]. I saw `Ali ibn Abi Talib (رَضِيَ اللهُ عَنْهُ) point to them to sit down, saying that the Prophet, *salla allahu `alaihi wa-sallam*, ordered them to sit, after he used to order them to stand.' At-Ta'hawi (1:282) collected this narration using a *Hasan* chain of narration. I –al-Albani- say that the fourth and fifth narrations are clear in their indication that standing for the funeral, until the body was placed on the ground is not permitted and was abrogated. Therefore, what Siddiq `Hasan Khan said in, ar-Raudhah an-Nadiyyah (1:176), is a clear mistake. He agreed with the ruling that standing for the procession when it passes was abrogated. However, he added, 'Standing behind *Janazah* [by those in the procession], until the deceased is placed on the ground, is still valid and was not abrogated.' This statement contradicts the fourth and fifth narrations, and it appears that Siddiq `Hasan Khan did not know about these two narrations.'"]

## **Burying is Impermissible at Sunrise, Sunset and Midday**

His guidance (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was that the deceased were not buried when the sun was rising or setting or in the middle of the day<sup>1</sup>.

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<sup>[1]</sup>[Muslim (1373) narrated that `Uqbah ibn Amir (رَضِيَ اللهُ عَنْهُ) said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade us from praying or burying our dead at three times: when the sun is rising, until it is fully up; when the sun is at its height at midday, until it passes over the meridian; and when the sun draws near to setting, until it sets." Malik reported a narration in his book, al-Muwatta (1:228), from Muhammad ibn Abi `Harmalah, who said that when Zainab Bint Abi Salamah died, Tariq was the governor of *Madinah*. Her bier was brought out after the Dawn Prayer and placed in *al-Baqi* Graveyard. Tariq used to pray the Dawn right at the beginning of its time. `Abdullah ibn Umar said to her family, "Either pray for your dead now or wait until the sun comes up." Al-Albani reported the above *Hadith*, collected by Muslim and several other Collectors of *Hadith*, then stated that the companions understood from its words that it also disallows praying for the *Janazah* during the three stated times. For evidence, al-Albani reported the second narration, collected by Imam Malik using a *Sahih* chain of narration that follows the conditions set in the, Two Sahihs. Al-Khattabi said that the majority of scholars agree with the ruling that *Salatu al-Janazah* should not occur at the stated times; refer to, al-Ma`alim (4:327). For more details, refer to, A`hkamu al-Jana-iz, Pg., 165-166 and 175-176.

There are several more benefits regarding burial, taken from the exemplary book written on *A`hkamu al-Jana-iz*, by Imam al-Albani, may Allah grant him His Mercy. Refer to, A`hkamu al-Jana-iz, Pg., 167-181. Here is a summary of these benefits.=

=1 – It is necessary to bury the dead, even disbelieving dead. Al-Bukhari (3679) reported that Abu Tal'hah al-Ansari, may Allah be pleased with him, said, "On the Day (Battle) of *Badr*, the Prophet, *salla allahu `alaihi wa-sallam*, ordered that the corpses of twenty-four leaders of the *Quraish* be thrown into one of the dirty dry wells of *Badr*. It was a habit of the Prophet, *salla allahu `alaihi wa-sallam*, that whenever he conquered an area (the people), he used to stay at the battlefield for three nights. On the third day after the Battle of *Badr*, he, peace be upon him, ordered that his she-camel be saddled, then he set out. His companions followed him saying among themselves, 'Definitely he is proceeding for a great purpose.' When he halted at the edge of the well, he addressed the corpses of the *Quraish* infidels by their names and their fathers' names,

"يَا فُلَانُ بِنَ فُلَانٍ وَيَا فُلَانُ بِنَ فُلَانٍ أَيَسْرُسُكُمْ أَنْكُمْ أَطَعْتُمُ اللَّهَ وَرَسُولَهُ  
فَإِنَّا قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا؟"

*"O, so-and-so, son of so-and-so! O, so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allah and His Apostle? We have found true what our Lord promised us. Have you too found true what your Lord promised you?"* `Umar, may Allah be pleased with him, said, 'O, Allah's Apostle! You are speaking to bodies that have no souls!' Allah's Apostle, *salla allahu `alaihi wa-sallam*, said,

"وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا أَنْتُمْ بِأَسْمَعِ لِمَا أَقُولُ مِنْهُمْ."

*'By Him in Whose Hand Muhammad's soul is, you do not hear what I say, better than they do.'*"

Qatadah said, "Allah brought them to life (again) to let them hear him, peace be upon him, to reprimand, slight and take revenge=

=over them and to cause them to feel remorse and regret.” We should state that there is no proof in the *Sunnah* that corpses of dead *Kafirs* should be washed before being buried.

2 – A Muslim should not be buried with a disbeliever or a disbeliever in the grave of a Muslim. Muslims are buried in Muslim graveyards and disbelievers in non-Muslim graveyards. This was the established practice during the Prophet’s lifetime, and it continued until the present time. Among the proof to this ruling is a *Hadith* collected from Bashir ibn al-Khasasiyah (رضي الله عنه), who said, “While I was walking alongside Allah’s Apostle (صلى الله عليه وسلم) [holding his hand], he said,

”يَا ابْنَ الْخَصَاصِيَّةِ مَا أَصْبَحْتَ تَنْقِمُ عَلَيَّ اللَّهُ أَصْبَحْتَ تُمَاشِي رَسُولَ اللَّهِ.“

‘O, son of al-Khasasiyah! What [makes you] displeased with Allah (سبحانه وتعالى)? You are now walking with Allah’s Apostle.’ [He said this while holding Bashir’s hand]. I said, ‘[O, Allah’s Apostle! May I sacrifice my father and mother for you.] Nothing [made me] displeased with Allah. Indeed, every type of good Allah brought to me\*.’ When he, peace be upon him, came by the graves of the infidels, he said three times,

”لَقَدْ سَبَقَ هَؤُلَاءِ بِخَيْرٍ كَثِيرٍ“ (وَفِي رِوَايَةٍ: ”خَيْرًا كَثِيرًا.“)

‘A great goodness has missed these. (In another narration, he said, ‘They missed a great deal of goodness.’)’ He, peace be upon him, then passed by the graves of Muslims and said three times,

”لَقَدْ أُدْرِكَ هَؤُلَاءِ خَيْرًا كَثِيرًا.“

=‘Indeed, these have lived to witness a great deal of goodness.’  
While walking, he saw a man walking between graves wearing slippers and said to him,

”يَا صَاحِبَ السَّبْتِيَّيْنِ وَيْحَكَ أَلْقِ سَبْتِيَّتَيْكَ.”

‘O, you, who are wearing the two Sabtiyyah slippers! Take them off!’ When that man looked and found that it was Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) who said this, he took his slippers off\*\*.’”  
Al-Albani said, “This *Hadith* was collected by Abu Dawood (2:72), an-Nasaii (1:288), ibn Majah (1:474), ibn Abi Shaibah (4:170), al-`Hakim (1:373), who collected these words, al-Baihaqi (4:80), through al-`Hakim, at-Tayalisi (1123), Ahmad (5:83-84, 224), who collected all the additions, and at-Tabarani (2:42:123). The second narration was collected by al-Baihaqi, but al-`Hakim did not collect it. At-Ta`hawi (1:293) collected the part of it about the man with the *Sibti* slippers. Al-`Hakim graded the *Hadith* as *Sahih*; adh-Dhahabi agreed; also al-Hafidh [ibn Hajar al-`Asqalani] agreed with this judgment in his book, Fat`h al-Bari, Shar`h Sahih al-Bukhari (3:160). Ibn Majah reported that `Abdullah ibn `Uthman al-Basri, the companion of Shu`bah, said that, Shu`bah stated that this is a good *Hadith*. Also, ibn al-Qayyim stated in his book, Tah-dheeb as-Sunan (4:343), that Imam Ahmad said that this *Hadith* has a good chain of narration. An-Nawawi graded this *Hadith* as *Hasan* in his book, al-Majmu` (5:412). Ibn `Hazm (5:142-143) relied on this *Hadith* for evidence that Muslims should not be buried with disbelievers. In another place in his book, ibn `Hazm used this *Hadith* to state that one should not wear *Ni`al* (slippers) while walking between graves.”

\* Bashir felt homesick for his family and tribe.

\*\* This is how obedient the companions were, no arguments and no buts.=

=3 – The *Sunnah* indicates that burial should occur in graveyards. The Prophet, *salla allahu `alaihi wa-sallam*, used to have Muslims buried in *al-Baqi`* Graveyard, as abundant reports prove. As for the fact that Allah's Apostle was buried in his room, it is one of his exclusive rights (*صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ*), as a *Hadith* collected from `Aishah asserts in meaning; this *Hadith* was collected by at-Tirmidhi (2:129), ibn Majah (1:498-499), Ahmad, Malik (1:230), and so forth. Al-`Hafidh ibn `Hajar al-`Asqalani commented on the Prophet's statement,

"لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ."

"Do not turn your houses into graves", by saying, "Its apparent wording pertains to forbidding burying in homes."

4 – Excluded from this ruling are the martyrs, who are buried in the battlefields where they were martyred. They should not be transported to graveyards. Ahmad narrated (3:397-398), using a *Sahih* chain of narration, that Jabir ibn `Abdullah (*رَضِيَ اللهُ عَنْهُ*) said, "Allah's Messenger, *salla allahu `alaihi wa-sallam*, went out of *Madinah* to fight the *Mushriks*. My father `Abdullah said, 'O, Jabir, son of `Abdullah! It is alright if you remain among the watchers from the people *Madinah*, so as to watch what will happen to us. By Allah! If it were not for the fact that I would be leaving daughters behind, I would have loved to see you martyred before my eyes.' While I was among those watching the battle, my paternal aunt brought the corpses of my father and maternal uncle; I tied each one of them on one side of a camel, for balance. She took them to *Madinah* to bury them in its graveyard. A man caught up with us and said, 'Allah's Apostle, peace be upon him, orders you to take your dead back and bury them in the battlefield where they were killed.' We took them back and buried them where they were killed.'" Abu Dawood and other Collectors of *Hadith* collected a shorter version of this narration.=

=5 – Muslim (1567) narrated that Jabir ibn `Abdullah, may Allah be pleased with them both (Jabir and his father), said, “One day, Allah’s Messenger, peace be upon him, mentioned a person among his Companions who died and was wrapped in a shroud that was too short (to cover his whole body); also he was buried during the night. The Apostle of Allah, peace be upon him, forbade a person to be buried during the night, until the Funeral Prayer is offered for him, unless it is a dire necessity.” Therefore, and as Imam Ahmad stated regarding burying at night, “One should not do it, except when there is a necessity”; refer to, al-Insaf (2:547). An-Nawawi said in his book, Shar`h Muslim, “Forbidding burying the dead at night, until the Funeral Prayer is held, has two aims. Burying during the day allows more people to attend the burial and the Funeral Prayer, unlike at night. Also, burying at night might lead to shortcomings in shrouding the dead, because of darkness; the first part of the *‘Hadith* and the last part of it attest to this meaning. [Isma`eel] al-Qhadi said that both points are contained in the *‘Hadith*, as it appears that the Prophet, *salla allahu `alaihi wa-sallam*, meant both of them.”

6 – If necessary, it is allowed to bury the dead during the night, even if people have to use lamps to go inside the grave to make burying easier. `Abdullah ibn `Abbas, may Allah be pleased with them both, said that Allah’s Apostle, peace be upon him, had a man buried at night, using a lamp inside the grave. Ibn Majah (1:464) and at-Tirmidhi (2:157) collected this *‘Hadith* of the grade *‘Hasanun li-Ghairih*, i.e., several weak narrations elevating the collective narration to becoming of a *‘Hasan* grade. Two weak narrations strengthen the narration reported above from ibn `Abbas, one collected by Abu Dawood (2:63), al-`Hakim (1:368) and al-Baihaqi (4:53), from Jabir ibn `Abdullah, may Allah be pleased with them both. The second is a narration collected by al-`Hakim, from Abu Dharr, may Allah be pleased with him.]

## Description of How Graves Were Dug

His guidance (صلى الله عليه وسلم) was that the grave was dug as a *La`hd*<sup>1</sup>.

The grave was dug deep and spacious where the head and legs of the deceased were placed<sup>2</sup>.

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<sup>[1]</sup>[Al-Bukhari said that, '*La`hd*', was called so because it is dug on the side [inside the grave]. Al-Albani also said that, '*La`hd*', pertains to a hole dug inside the width of the grave, in the direction of *Qiblah* [and the corpse is laid inside this smaller hole inside the grave]. There is another type of grave, '*Shaqq*', which is a hole in the ground, similar to the hollow in which rivers flow. Refer to, A`hkamu al-Jana-iz, Pg., 182, and also, Sahih al-Bukhari.]

<sup>[2]</sup>[As Imam ibn `Hazm and al-Albani asserted, it is necessary to dig the grave deep and wide, excelling in this regard. Hisham ibn `Amir, may Allah be pleased with him, said, "On the Day (Battle) of *U`hud*, some Muslims were killed and others were wounded. [We said, 'O, Allah's Apostle, it is hard for us to dig a grave for every corpse.] [So what do you order us to do.] He, *salla allahu `alaihi wa-sallam*, said,

"احفروا وأوسعوا (وأعمقوا) (وأحسنوا) وادفنوا الاثنين والثلاثة في  
القبر وقدموا أكثرهم قرأنا."

*'Dig and make it wide [and deep] [and excel in this regard]. Bury every two or three in one grave, starting with whomever among them memorized the most Quran.'* [My father was the third of a three, but he was buried first, because he had memorized the most *Quran* among them.'"]

Al-Albani said this in his book, A`hkamu al-Jana-iz, Pg., 181, adding, "This *Hadith* was collected by Abu Dawood (2:70),=

=an-Nasai (1:283-284), at-Tirmidhi (3:36), al-Baihaqi (4:34) and Ahmad (4:19-20); ibn Majah collected a shorter version of it. The words we reported for this *Hadith* were collected by an-Nasai, as well as, all the additions, in one narration. All of the additions, except the first one were collected by Ahmad. Abu Dawood and al-Baihaqi collected the third addition, and at-Tirmidhi, ibn Majah and al-Baihaqi collected the fourth addition. At-Tirmidhi collected the fifth addition, stating afterwards, ‘This *Hadith* is from the grade *Hasan, Sahih.*’” Then, al-Albani mentioned the chains of narration for this *Hadith*, all collected through Humaid ibn Hilal, until the end of the chain. He agreed with at-Tirmidhi that this *Hadith* is *Sahih*, stating that its chain of narration follows the conditions set by the Two Shaikhs [al-Bukhari and Muslim].

Further, this *Hadith*, in addition to a *Hadith* we previously mentioned collected by al-Bukhari, indicate that when necessary, it is allowed to bury two or three Muslims in one grave. The *Sunnah* is to start with burying whoever among them memorized the most *Quran*; refer to al-Bukhari (1257).

A companion from among the *Ansar* said, “We went with Allah’s Apostle, peace be upon him, to bury a man from *al-Ansar*; I was young and accompanying my father. Allah’s Apostle, *salla allahu `alaihi wa-sallam*, sat near the sand pile collected from digging the grave and started ordering (in another narration, he said, “...was pointing out to”) the man who was digging the grave, saying,

“أَوْسِعْ مِنْ قَبْلِ الرَّأْسِ وَأَوْسِعْ مِنْ قَبْلِ الرَّجْلَيْنِ لِرُبِّ عَذَقٍ لَهُ فِي  
الْجَنَّةِ.”

‘Make the hole wide where the head will be placed; make the hole wide where the legs will be placed. There might be a hanging fruit cluster for him in Paradise.’”=

=Al-Albani reported this *'Hadith*, Pg., 182, then said, "This *'Hadith* was collected by Abu Dawood (2:83), al-Baihaqi (3:414), who also reported the second narration, and Ahmad (5:408), who collected these words for the *'Hadith*. The chain of narration for this *'Hadith* is *Sahih*, just as an-Nawawi stated in his book, *al-Majmu'* (5:286), and al-'Hafidh [ibn 'Hajar al-'Asqalani] in his book, *at-Talkhees* (5:201)."

We should also state that only men, preferably a *Mah`ram\**, should lower the deceased, male or female, into their graves; this was the Prophet's practice and it continues, until present times; refer to, *A`hkamu al-Jana-iz*, Pg., 186.

\* Allah the Exalted said [8:75],

﴿ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ﴾

{*But kindred by blood are nearer to one another in the decree ordained by Allāh.*} For example, 'Ali ibn Abi Talib, may Allah be pleased with him, said, "I washed the body of Allah's Apostle (his cousin), *salla allahu `alaihi wa-sallam*, and looked to see any sign of death that usually appears on the dead, but found none. He, *salla allahu `alaihi wa-sallam*, was pure and blessed when he was alive and when he died." This *'Hadith* was collected by ibn Majah (1:447), al-'Hakim (1:362) and al-Baihaqi (3:388), who used an authentic chain of narration as stated by al-Busiri in his book, *az-Zawa-id* (1:92). Al-'Hakim said that this *'Hadith* is authentic and follows the guidelines set by al-Bukhari and Muslim; adh-Dhahabi agreed.

In al-'Hakim's narration (1:362), 'Ali said that he, al-'Abbas, the Prophet's uncle, al-Fadhl, the son of al-'Abbas, and Sali`h, the Prophet's freed slave, buried the Prophet, *salla allahu `alaihi wa-sallam*.

Finally, al-Bukhari (1205) reported that Anas ibn Malik, *radhiya allahu `anhu*, said,=

=شَهِدْنَا بِنْتًا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: وَرَسُولُ اللَّهِ صَلَّى  
 اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ عَلَى الْقَبْرِ قَالَ: فَرَأَيْتُ عَيْنَيْهِ تَدْمَعَانِ قَالَ:  
 فَقَالَ: "هَلْ مِنْكُمْ رَجُلٌ لَمْ يُقَارِفِ اللَّيْلَةَ؟" فَقَالَ أَبُو طَلْحَةَ: أَنَا قَالَ:  
 "فَانزِلْ" قَالَ: فَانزَلَ فِي قَبْرِهَا.

“We were (in the funeral procession) of one of the daughters of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and he was sitting by the side of the grave. I saw his eyes shedding tears. He said, ‘*Is there anyone among you who did not have sexual relations with his wife last night?*’ Abu Tal’hah replied in the affirmative. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) told him to get down in the grave, and Abu Tal’hah got down in her grave.’” Abu Tal’hah was not a *Ma’hram* for the Prophet’s daughter.]

## Burial and Afterwards

It was reported that when the deceased was placed in the grave, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say,

"بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ."

"*Bismillah, wa-billah, wa-`ala sunnati rasuli-llah.* (In the name of Allah, relying on Allah, and following the tradition of Allah's Apostle.)" In another narration, the Prophet, peace be upon him, said,

"بِسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ."

"*Bismillah, wa-fi sabeeli-llah, wa-`ala sunnati rasuli-llah.* (In the name of Allah, in the Sake of Allah, and following the tradition of Allah's Apostle.)<sup>1</sup>"

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<sup>[1]</sup>[Shaikh Wahby said, "Abu Dawood (3213) collected this *Hadith*, which al-Albani graded authentic of the *Sahih* grade in his book, A`hkamu al-Jana-iz."

Al-Albani said about the second narration in, A`hkamu al-Jana-iz, Pg., 192-193, that he agrees with al-`Hakim and adh-Dhahabi who graded this *Hadith* as *Sahih*, following the guidelines and conditions set in the, Two Sahihs. He also said about the first narration, collected by al-`Hakim, using a chain of narration of the grade *Hasan*, that al-`Hakim collected it to strengthen the second *Hadith*. As for the second *Hadith*, it was collected by Abu Dawood (2:70) at-Tirmidhi (2:152-153), ibn Majah (1:470), ibn `Hibban (773), al-`Hakim (1:366), al-Baihaqi (4:55) and Ahmad (4990, 5233, 5370, 6111).=

It was also reported that he, peace be upon him, used to throw a handful of sand on the grave, after the dead was laid in it, three times on where the head was placed<sup>1</sup>.

=Here is the second *'Hadith's* full text. 'Abdullah ibn 'Umar, may Allah be pleased with both of them, said that when the Prophet, *salla allahu 'alaihi wa-sallam*, had the dead placed in their graves, he used to say, (in another narration, ibn 'Umar said, "The Prophet, *salla allahu 'alaihi wa-sallam*, said, '*When you place your dead in graves, then say...*'

"بِسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ وَعَلَى سُنَّةِ (وَفِي رِوَايَةٍ: "مِلَّة") رَسُولِ  
اللَّهِ."

'*Bismillah, wa-fi sabeeli-llah, wa-'ala sunnati* (or, '*millati*', instead of, '*sunnati*') *rasuli-llah*. (In the name of Allah, in the Sake of Allah, and following the religion (or, 'tradition', as in another narration) of Allah's Apostle.)" For more details about the chains of narration and various additions for this *'Hadith*, refer to, A'hkamu al-Jana-iz, Pg., 193.]

<sup>[1]</sup>[Shaikh Wahby said that ibn Majah collected this *'Hadith*, which al-Albani graded as *Sahih* in his book, Irwa' al-Ghalil (751). In, A'hkamu al-Jana-iz, Pg., 193, al-Albani stated that an-Nawawi (5:292) said that this *'Hadith* has a good chain of narration. Al-'Hafidh, who discounted this narration's authenticity, collected several other narrations that strengthen this narration in his book, at-Talkhees al-'Habeer (5:222).

To continue, regarding burial, it is not legislated to recite any invocation while throwing the three handfuls of sand, which are thrown with both hands onto the grave, after the *La'hd* has been covered with a large brick.

Ibn Abi Shaibah (al-Musannaf 4:130), Abu Dawood (as-Sunan 2:69) and al-Baihaqi (as-Sunan 4:54), through Abu Dawood, reported that, Abu Is'haq said that, al-'Harith stated his desire=

When they finished the burial, the Prophet, *salla allahu `alaihi wa-sallam*, used to stand by the gravesite, along with his companions, invoking Allah to grant

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=that `Abdullah ibn Yazid should lead the Funeral Prayer for him, and `Abdullah ibn Yazid fulfilled al-`Harith's will and testament. `Abdullah ibn Yazid then positioned al-`Harith's body in his grave, pulling it through the grave's lower end (by pulling his body up from where the feet will be placed to where the head will be laid), saying, "This is a part of the *Sunnah*."

Al-Baihaqi said that this chain of narration is authentic, of the grade *Sahih*, and that al-`Harith's statement, "This is from the *Sunnah*", made it a reported *Sunnah*. Al-Baihaqi reported several other narrations that support this one, from ibn `Abbas and other companions, saying that this is the practice of the people of `Hijaz (Western Arabia). He also discounted the authenticity of two `Hadiths reporting entering the Prophet's body in his grave from the *Qiblah* direction (or through the upper part of the grave, where the head is laid, facing *Qiblah*). Al-Albani reported this in, A`hkamu al-Jana-iz, Pg., 190-192, and agreed with al-Baihaqi's last statement. Also, ash-Shafii discounted the second of the two reported weak `Hadiths in his book, al-Um (1:241).

Further, Muhammad ibn Seereen said, "I was with Anas ibn Malik during a *Janazah* and he ordered the corpse be pulled up through the foot of the grave." Al-Albani said that Ahmad (4081) and ibn Abi Shaibah (4:130) collected this `Hadith using an authentic chain of narration of the *Sahih* grade.

We should mention that the corpse should be laid on his or her right side in the grave. His or her face should face *Qiblah*, while his or her head and legs will be laid horizontally to the right and left of the direction of *Qiblah*. This is the practice of Muslims from the Prophet's time, until present times; refer to, al-Mu`halla (5:173), by Imam ibn `Hazm, and, A`hkamu al-Jana-iz, Pg., 192.]

firmness to the dead person; he also ordered his companions to do so<sup>1</sup>.

He, *salla allahu `alaihi wa-sallam*, did not sit near the grave reciting *Quran*, or teaching the dead what they should say (*Talqin*), as people do in present times<sup>2</sup>.

There is a *Hadith* that at-Tabarani collected in his, Mu`jam, from Abu Umamah from the Prophet, *salla allahu `alaihi wa-sallam*, who was reported to have said, “When one of your brothers dies and you fill his grave with sand, one of you should stand near to where his head is placed and say, ‘O, so and so!’, because the dead can hear him, but cannot answer him back. One should say, ‘O, so and so, son of so and so (mentioning the deceased mother’s name)’, because the dead will sit up. When one says, ‘O, so and so, son of so and so,’ the deceased replies, ‘Guide me,

<sup>[1]</sup>[Shaikh Wahby said, “Uthman ibn `Affan (رَضِيَ اللهُ عَنْهُ) said, ‘When the burial of a dead person was finished, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to stand above [and beside] the grave and say,

”اسْتَغْفِرُوا لِأَخِيكُمْ وَسَلُّوا لَهُ بِالتَّيْبِتِ فَإِنَّهُ الْآنَ يُسْأَلُ.”

‘Seek forgiveness for your brother and invoke (Allah) that he is given firmness, because he is now being asked.’ This *Hadith* was collected by Abu Dawood (3221) and al-`Hakim (1:370), who graded the *Hadith* as *Sahih*; adh-Dhahabi agreed. Al-Albani graded it as *Sahih* and included it in, Sahih Sunan Abu Dawood (2758).”]

<sup>[2]</sup>[Refer to the next fabricated *Hadith* above in the text.

What would ibn al-Qayyim say if he witnessed what many Muslim do today close to gravesites? Allah willing, we will mention a large number of innovations pertaining to graves and deceased, near the end of this chapter.]

may Allah grant you His Mercy.’ However, you cannot hear their reply. One should say, ‘Remember what you used to utter, before departing the life of the world: the statement that there is no deity worthy of worship except Allah and that Muhammad is His slave and Messenger. You used to accept Allah as your Lord, Islam as your religion, Muhammad as your Prophet and the *Quran* as your guide.’ When you say this, *Munkir* and *Nakir*<sup>1</sup> will each say to the other, while holding the other’s hand, ‘Let us not interrogate he who was taught his statement<sup>2</sup>.’ Allah will argue on behalf (or in defense) of the deceased before these two [angels].” A man was reported to have asked, “What if one did not know the deceased mother’s name?” The Prophet, *salla allahu `alaihi wa-sallam*, was reported to have said, ‘Then say, ‘O, son of *‘Hawwaa*,’ thus calling him to *Eve*.” This *‘Hadith* is not authentic regarding its being attributed to the Prophet, peace be upon him<sup>3</sup>.

<sup>[1]</sup>[*Munkir* and *Nakir* are the two angels who ask every dead person, except martyrs, about the lord he or she worshipped and the religion and prophet he or she followed]

<sup>[2]</sup>[meaning, what to say when interrogated by *Munkir* and *Nakir*]

<sup>[3]</sup>[Shaikh Wahby said, “Al-Haithami collected this narration in his book, *al-Mujamma`* (3:45), stating that at-Tabarani collected it in his book, *al-Kabir*, using a group of narrators whom al-Haithami did not know. Refer to, *Irwa` al-Ghalil* (3:202).”

In a footnote, al-Albani said in, *A`hkamu al-Jana-iz*, Pg., 198, after reporting ibn al-Qayyim’s statement here that this *‘Hadith* is weak, “An-Nawawi and other scholars stated that this *‘Hadith* is weak, as I reported in my book, *at-Ta`liqat al-Jiyad `ala Zad-il Ma`ad*. I also talked about this *‘Hadith* in detail in, *Silsilat al-Ahadith adh-Dha’eefah wa-l-Maudhu’ah* (559). As-San`ani said in his book, *Subul as-Salam* (2:161), ‘The summary of what the Imams of *Ta`hqiq* said regarding this *‘Hadith* asserts that it is=

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=weak, and therefore, practicing it is a *Bid`ah*, no matter how many people practice it.”}]

## **The Prophet's Guidance Regarding Grave Structure**

It was not the Prophet's guidance to raise graves high, reinforce them with mud, clay or bricks, build monuments around them, or build them up with mud. All of these are hateful types of *Bid'ah* that contradict his guidance<sup>1</sup>.

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<sup>(1)</sup>[Here is a summary of what al-Albani said in his book, A`hkamu al-Jana-iz, Pg., 195-196.

The grave should be raised above ground-level about a hand-span and should not be completely leveled with the ground. This is better, so that the grave is known and thus not desecrated or stepped on. Jabir, radhiya allahu `anhu, reported that the Prophet's grave was of a *La`hd* type, with bricks set up over it\*, raised about a hand-span above the ground; ibn `Hibban reported this *Hadith* in his, Sahih (2160), as did al-Baihaqi (3:410), using a chain of narration of the *Hasan* grade. Ash-Shafii said in his book, al-Um (1:245-246), "I prefer that the grave be covered with its own sand, or otherwise, it will become very high. I prefer that it is raised about a hand-span above ground-level." Therefore, one should not use any sand to cover the grave, except the sand that was dug out of it and was displaced by the dead body. An-Nawawi reported in, al-Majmu` (5:296), that scholars of the Shafii *Madhhab* agreed that graves should be raised as described.

\* Bricks are set up over the *La`hd*, which is a smaller hole in the grave, in order to protect the corpse in the *La`hd* from dogs, who might dig up the body, and from rain, which might flood the *La`hd* and cause the corpse to rise to the surface.

To continue, the grave should be elevated and convex. Al-Bukhari narrated that Sufyan at-Tammar said, "I saw the Prophet's grave; it was elevated and convex." In the narration for this *Hadith* collected by al-Baihaqi (4:3), ibn Abi Shaibah=

He, *salla allahu `alaihi wa-sallam*, sent `Ali ibn Abi Talib, may Allah be pleased with him, to *Yemen* with the order not to leave any statue, but demolish it, and any grave raised high, but level it<sup>1</sup>. This is the Prophet's *Sunnah*, to level graves raised high above ground-level.

He, peace be upon him, forbade that graves should be plastered, or sat on, [or built on,]<sup>2</sup> or wrote on<sup>3</sup>.

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=and Abu Nu`aim, Sufyan also said that this was the case with Abu Bakr's and `Umar's graves.]

<sup>[1]</sup>[Muslim (1609)]

<sup>[2]</sup>[Muslim (1610) reported these words, from Jabir ibn `Abdullah, may Allah be pleased with him.

Abu Dawood (2:71), an-Nasai (1:284-286) and al-Baihaqi (4:4) added in their narration, "...or added on." Ibn `Hazm said in his book, al-Mu`halla (5:33), "It is impermissible to build around a grave, plaster it, or add to its sand more than its own [that was dug out]; all this should be demolished if it existed." In his book, al-Majmu` (5:296), an-Nawawi stated that the chain of narration [for the narration containing the words, '...or added on'] is of the grade *Sahih*. Regarding adding to the sand of the grave, Imam Muhammad ibn al-`Hasan, of the *Hanafi* School of Thought, agreed with the opinion mentioned here, reporting it from Imam Abu `Hanifah, may Allah grant him His Mercy.]

<sup>[3]</sup>[Abu Dawood (2807), at-Tirmidhi (972) and an-Nasai (2000), from Jabir ibn Abdullah, may Allah be pleased with him; al-`Hakim (1:370) also collected a *Hadith* in this meaning, using a *Sahih* chain of narration, as-an-Nawawi stated in, al-Majmu` (5:296).

It is allowed to reinforce the grave with mud, if it is feared that it will be level with the ground, and thus, not recognized as a grave, or that wind and rain might erode the sand on top. Abu Dawood mentioned a similar ruling from Imam Ahmad, and at-Tirmidhi reported it from ash-Shafii. However, if the reason=

The graves of the Prophet's companions were not raised high, or built up. This is his honorable grave, peace be upon him, and the graves of his two friends<sup>1</sup>; his grave is convex, covered with gravel from the red colored soil [a piece of land in *Madinah*], neither built up nor reinforced with mud<sup>2</sup>.

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=behind it is to beautify the grave, then it is not allowed, because it is a *Bid'ah*.

As for writing on the stone placed on the grave, the *'Hadith* under discussion indicates its being impermissible. However, it is permissible to do so, if one needs to distinguish a certain grave by placing the dead person's name on the stone above his head, if there are many other graves and stones like it and one fears he might not be able to distinguish it any more. For these and more benefits, refer to, *A'hkamu al-Jana-iz*, Pg., 260-263.]

<sup>[1]</sup>[Abu Bakr as-Siddiq and 'Umar ibn al-Khattab, the Prophet's friends, supporters, loved ones, the best Muslims after him and his companions in life and in death, may Allah honor, bless and be pleased with them, and indeed He did.]

<sup>[2]</sup>[Abu Dawood (2:70), al-'Hakim (1:369), al-Baihaqi (4:3), through al-'Hakim, and ibn 'Hazm (5:134) narrated that, 'Amr ibn 'Uthman ibn Hani said that, al-Qasim said, "I went to 'Aishah (his aunt) and said, 'O, my mother! Let me look at the Prophet's grave and the graves of his two companions, may Allah be pleased with them. She uncovered three graves for me; they were neither raised, nor built up. They were covered with gravel from the red colored soil [a piece of land in *Madinah*].'" Al-Albani reported this *'Hadith* in, *A'hkamu al-Jana-iz*, Pg., 196-197, then said, "Al-'Hakim stated that this *'Hadith* is *Sahih*; adh-Dhahabi agreed." However, al-Albani added, 'Amr ibn 'Uthman ibn Hani is not known regarding reliability, as al-'Hafidh ibn 'Hajar asserted in his book, *Taqreeb at-Tahdheeb*.]

The Prophet's guidance was to place a stone where some people were buried, so that their gravesites were known<sup>1</sup>.

[<sup>1</sup>] [Al-Albani said in, A`hkamu al-Jana-iz, Pg., 197, "Al-Muttalib ibn `Abdullah ibn al-Muttalib ibn `Hantab, may Allah be pleased with him, said, 'When `Uthman ibn Madh`un died, his funeral was brought and he was buried. The Prophet, *salla allahu `alaihi wa-sallam*, ordered a man to bring a stone, but the man could not carry it. Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went to where the stone was, rolled up his sleeves, carried the stone and placed it where `Uthman's head was laid, saying, '*This will help me know where the grave of my brother is and to bury those from my family who die next to him.*'" Al-Albani added, "Abu Dawood (2:69), and al-Baihaqi (3:412) through Abu Dawood, collected this `Hadith using a chain of narration of the `Hasan grade, according to al-`Hafidh (5:229). There are two other narrations that support this one; I collected them in, at-Ta`liqat al-Jiyad `ala Zad-il Ma`ad." We should add that al-Bukhari (1263) and Muslim (4977), and this is al-Bukhari's narration, collected a `Hadith that states the permissibility of removing the dead body from its grave for a legislated reason, such as if the dead was buried before being washed and shrouded.

Narrated Jabir ibn `Abdullah, may Allah be pleased with both of them, "Allah's Apostle, *salla allahu `alaihi wa-sallam*, came to `Abdullah bin Ubai (chief of the hypocrites) after his death; he was laid in his pit (grave). He ordered (that he be taken out of the grave) and he was taken out. Then he placed him on his knees, threw some of his saliva on him and clothed him in his (the Prophet's) own shirt. Allah knows better (why he did so). `Abdullah bin Ubai had given his shirt to al-`Abbas to wear (during the Battle of *Badr*)."

Abu Harun said, "Allah's Apostle at that time had two shirts and the son of `Abdullah ibn Ubai said to him, 'O Allah's Apostle! =

**=Clothe my father in your shirt which has been in contact with your skin.”**

**Sufyan added, “Thus, people think that the Prophet, *salla allahu `alaihi wa-sallam*, clothed `Abdullah bin Ubai in his shirt in lieu of what `Abdullah had done (for al-`Abbas, the Prophet's uncle.)”**

**To continue, ibn Taimiyyah said that one should not dig a hole in the ground to make it as his grave before he dies, because this was not the Prophet’s practice or the practice of his companions.]**

## Taking Graves as Places of Worship

Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade turning graves into *Masajid*<sup>1</sup>.

<sup>[1]</sup>[Muslim (827) reported that Jundub ibn Junadah, may Allah be pleased with him, said,

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ أَنْ يَمُوتَ بِخَمْسِ وَهُوَ يَقُولُ:  
"إِنِّي أُبْرَأُ إِلَى اللَّهِ أَنْ يَكُونَ لِي مِنْكُمْ خَلِيلٌ، فَإِنَّ اللَّهَ تَعَالَى قَدْ اتَّخَذَنِي  
خَلِيلًا كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا، وَلَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي خَلِيلًا  
لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا. أَلَا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ  
أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ إِنِّي أَنهَاكُمْ  
عَنْ ذَلِكَ."

"I heard the Apostle of Allah, peace be upon him, say, five days before his death, 'I stand acquitted before Allah that I took any one of you as a *Khalil* (intimate friend); Allah has taken me as His friend, as he took Ibrahim as His friend. Had I taken any one of my *Ummah* as a friend, I would have taken Abu Bakr as a friend. Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship; you must not take graves as *Masjids*; I forbid you to do that.'"

Al-Bukhari (409) and Muslim (822) narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) said,

أَنَّ أُمَّ حَبِيبَةَ وَأُمَّ سَلَمَةَ ذَكَرَتَا كَنِيْسَةً رَأَيْتَهَا بِالْحَبَشَةِ فِيهَا تَصَاوِيرُ  
فَذَكَرَتَا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "إِنَّ أَوْلَيْكَ إِذَا كَانَ فِيهِمْ =

He, peace be upon him, forbade lighting lamps around graves<sup>1</sup>.

His forbidding these practices was especially stern, so much so, that he cursed those who practiced them<sup>2</sup>.

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الرَّجُلُ الصَّالِحُ فَمَاتَ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا وَصَوَّرُوا فِيهِ تِلْكَ الصُّورَ  
فَأُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ.

“Um `Habibah and Um Salamah mentioned a church they had seen in *Ethiopia* in which there were pictures. They told the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) about it and he said, ‘*If any religious man dies amongst those people, they would build a place of worship at his grave and make these pictures in it; they will be the worst creatures in the sight of Allah on the Day of Resurrection.*”

For more details, refer to the exemplary book on this topic authored by the scholar of *Hadith, Fiqh* and *Sunnah* Muhammad Nasir ad-Din al-Albani, may Allah grant him His Mercy. It is titled, Ta`h-dhiru as-Sajid mina-t-Tikhadhi al-Quburi Masajid.]

<sup>[1]</sup>[This is an innovation in the religion that was neither the Prophet’s practice, nor the practice of his companions; those who disagree should bring a shred of evidence to support their false opinion!

However, using lamps while burying the deceased at night is permitted, as long as they are taken away after burial is finished. Ibn al-Qayyim stated in his book, Tah-dheebu as-Sunan (4:342), that the *Hadith* forbidding lighting lamps round graves is very weak; also, refer to, Silsilat al-Ahadith adh-Dha'eefah wa-l-Maudhu'ah (223). Al-Albani said in his book, Ta`hdhiru as-Sajid mina-t-Tikhadhi al-Quburi Masajid, Pg., 43, that Imam Muslim also graded this *Hadith* as weak.]

<sup>[2]</sup>[Al-Bukhari (417) and Muslim (826) reported that `Aishah, may Allah be pleased with her, and `Abdullah ibn `Abbas, may Allah be pleased with both of them, said,=

He, *salla allahu `alaihi wa-sallam*, forbade praying towards graves<sup>1</sup>.

لَمَّا نَزَلَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَفِقَ يَطْرَحُ خَمِيصَةً لَهُ  
عَلَى وَجْهِهِ فَإِذَا اغْتَمَّ بِهَا كَشَفَهَا عَنْ وَجْهِهِ فَقَالَ وَهُوَ كَذَلِكَ: "لَعْنَةُ  
اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ" يُحَذِّرُ مَا  
صَنَعُوا.

“When the last moment of Allah’s Apostle life came he, *salla allahu `alaihi wa-sallam*, started putting his *Khamisah* (a square garment) over his face. When he felt hot and short of breath, he took it off his face and said, ‘*May Allah curse the Jews and Christians for their building places of worship at the graves of their Prophets.*’ The Prophet, peace be upon him, was warning (Muslims) of what those had done.]

[<sup>1</sup>Muslim (1614) narrated that Abu Marthad al-Ghanawi (رضي الله عنه) said that Allah’s Apostle (صلى الله عليه وسلم) said,

"لَا تُصَلُّوا إِلَى الْقُبُورِ وَلَا تَجْلِسُوا عَلَيْهَا."

“Do not pray towards graves or sit on them.” An-Nawawi, Shaikh `Ali al-Qaari, and other scholars rightfully stated that praying [to Allah] facing graves is forbidden. However, if one prays to graves to honor (or invoke) the dead, one commits major *Shirk*. *Shirk*, just like *Tau`hid*, consists of creed, actions and statements.

Abu Dawood, at-Tirmidhi and ibn Majah collected a *Hadith* of the *Sahih* grade in which Abu Sa`eed al-Khudri (رضي الله عنه) reported that Allah’s Apostle (صلى الله عليه وسلم) said,

"الْأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا الْمَقْبِرَةَ وَالْحَمَّامَ."

=“All of the earth can be a place of worship, except the graveyard and the bathroom.” Al-`Hakim, adh-Dhahabi and al-Albani graded this *Hadith* as *Sahih*, following the guidelines and conditions set by al-Bukhari and Muslim in their two collections of *Sahih Hadiths*. Therefore, this *Hadith* forbids praying in the vicinity of graves, even if one does not actually face graves.

Al-Albani said in, A`hkamu al-Jana-iz, Pg., 138, “Anas ibn Malik, radhiya allahu `anhu, said that Allah’s Prophet, salla allahu `alaihi wa-sallam, forbade offering the Funeral Prayer among graves. This *Hadith* was collected by ibn al-A`rabi in, al-Mu`jam (235:1), at-Tabarani in, al-Mu`jam al-Ausat (1:80:2), and adh-Dhiyaa al-Maqdisi in, al-A`hadith al-Mukhtarah (79:2), through at-Tabarani; al-Haithami graded it as *Hasan* in his book, al-Mujamma` (3:36). There is another narration that strengthens this one, also collected from Anas by ibn al-A`rabi.” Further, al-Bukhari (414) narrated under the chapter, “Forbidding Praying in Graveyards”, and also Muslim (1296) reported that Abu Hurairah (رضي الله عنه) said that Allah’s Prophet (صلى الله عليه وسلم) said,

”اجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلَاتِكُمْ وَلَا تَتَّخِذُوهَا قُبُورًا.“

“Offer prayers in your homes and do not turn them into graves.” Imams al-Bukhari, ibn `Hajar al-`Asqalani, al-Baghawi, al-Khattabi, ibn al-Mundhir –who stated that the majority of scholars used this *Hadith* as evidence-, ibn `Hazm, ibn Taimiyyah, ash-Shaukani, as well as, Imam Ahmad stated that it is forbidden to pray in graveyards. Ibn `Hazm, who reported the following opinion from Imam Ahmad, and also ibn Taimiyyah and ash-Shaukani stated that praying in graveyards annuls the prayer. Ibn `Hazm said that the following Imams stated that it is forbidden to pray towards a grave, in a graveyard, or next to a grave: Abu `Hanifah, al-Auza`ii and Sufyan ath-Thauri. He=

He, peace be upon him, disallowed his *Ummah* from turning his gravesite into a festivity site<sup>1</sup>.

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=also reported that Imam Ahmad said that praying to a grave annuls the prayer. Imam ibn Taimiyyah said, "A graveyard is where burying takes place, not only a place where multiple graves exist." Therefore, as ibn Taimiyyah stated next, "This prohibition includes one grave and its vicinity."

For more details, refer to the exemplary books on this topic authored by the scholar of *'Hadith, Fiqh and Sunnah*, Muhammad Nasir ad-Din al-Albani, may Allah grant him His Mercy, titled, Ta'h-dhiru as-Sajid mina-t-Tikhadhi al-Quburi Masajid, and, A'hkamu al-Jana-iz, Pg., 269-275.

However, if one was buried without the Funeral Prayer offered for him or her, or if the Imam missed the Funeral Prayer for someone, it is permissible to pray the Funeral Prayer at that person's grave, as we previously explained.

The *'Hadiths* we mentioned in this chapter clearly forbid praying towards graves or in their vicinity, prostrating on graves, or building places of worship around them.

In the book al-Albani authored and titled, Ta'h-dhiru as-Sajid mina-t-Tikhadhi al-Quburi Masajid, there is a collection of statements from the scholars of Islam on this topic, in addition to, the *'Hadiths* we mentioned here and several other narrations. Also, there is an explanation, given by ibn Taimiyyah, as to when and why the Prophet's grave was included in his *Masjid*; an act that was not done with consent from the companions. None among the companions was present in *Madinah* when the Prophet's grave was included in his *Masjid*; refer to, Ta'hdhiru as-Sajid mina-t-Tikhadhi al-Quburi Masajid, Pg., 136-138.]

<sup>[1]</sup>[Abu Dawood (1:319) and Ahmad (2:367) reported, using a *'Hasan* chain of narration, of the type Muslim used, that Abu Hurairah, may Allah be pleased with him, said that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said,=

"لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا وَلَا تَجْعَلُوا قَبْرِي عِيدًا وَصَلُّوا عَلَيَّ فَإِنْ  
صَلَّاتِكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ."

"Do not turn your homes into graves and do not turn my grave into a place of festivity. Offer Salat (to Allah) for my benefit, because wherever you may be, your Salat will be conveyed to me." Al-Albani also stated that this *Hadith* is elevated to the *Sahih* grade, on account of its various chains of narration and other *Hadiths* that strengthen it.

Shaikh al-Islam ibn Taimiyyah said in his exemplary book, Iqtidhaa-o as-Sirati al-Mustaqim Mukhalafata As'habi al-Ja'heem, Pg., 662, "The meaning of the topic under discussion pertains to the fact that even though the Prophet's grave is the best grave on the face of the earth, he did not permit taking its site as a place of festivity. Therefore, the graves of other than the Prophet, *salla allahu 'alaihi wa-sallam*, carry a more stern prohibition in this regard, no matter who the dead person was. The Prophet's statement, 'Do not turn your homes into graves', means, 'Do not abstain from praying, invoking [Allah] and reciting [*Quran*] in your homes, so as not to make them like graves.' He, *salla allahu 'alaihi wa-sallam*, ordered practicing acts of worship at homes, not near graves, which he forbade. This is the opposite of the practices of *Mushrik* Christians and those who imitate them. The best of the *Tabi'in* from among the Prophet's household, 'Ali ibn al-'Husain ibn 'Ali, may Allah be pleased with them, forbade a man from invoking Allah near the Prophet's grave, reciting to him the *Hadith* under discussion, which he heard from his father al-'Husain, from his father 'Ali [Abu Ya'la al-Mausili and ibn Abdul Wa'hid al-Maqdisi collected this narration; refer to, Ta'hdhiru as-Sajid mina-t-Tikhadhi al-Quburi Masajid, Pg., 95]. He had better knowledge in the meaning of this *Hadith* than anyone else. Therefore, the meaning of this *Hadith* pertains to one intending to go to the=

He, *salla allahu `alaihi wa-sallam*, also cursed the women who visit graves<sup>1</sup>.

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=Prophet's grave for the sole purpose of saying greetings to him, *salla allahu `alaihi wa-sallam*, or invoke Allah [near his grave], not casually visiting his grave on account of entering his *Masjid* (which is permitted, without exaggeration). `Ali ibn al-Husain considered this as taking the Prophet's grave as a place of festivity. Likewise, his cousin, al-`Hasan ibn al-`Hasan ibn `Ali, the chief of the Prophet's household during his lifetime, disliked taking the Prophet's grave as a place of festivity [Sa`eed ibn Mansur and Isma`eel ibn Is`haq al-Qadhi collected this narration; refer to, Ta`hdiru as-Sajid mina-t-Tikhadhi al-Quburi Masajid, Pg., 96]. Contemplate this *Sunnah*: its meaning came from the residents of *Madinah*, who are also the Prophet's household. They are the Prophet's family and his neighbors. They needed to know [and did know] these rulings more than anyone else.

When the word, '*Eed*', meaning, 'Festival', is used in the pretext of talking about a place, it pertains to a place where people gather for the purpose of worshipping or other purposes. For example, Allah made *Makkah*, *Mina*, *Muzdalifah* and *`Arafah* places of '*Eed*' for mankind, where they gather for the purpose of invoking Him, remembering Him and performing the rituals [of '*Hajj*']. The *Mushriks* had places of their own where they used to gather (i.e., for social or religious purposes), but when Islam came, Allah disallowed them all. This type of festivity places includes graves of prophets and righteous people", if visiting them did not take the legal, legislated manner.]

<sup>[1]</sup>[After reporting a '*Hadith*' to this effect, with a more authentic narration that means, "...whose habit is to visit graves", at-Tirmidhi commented, "This '*Hadith*' is from the grade '*Hasan*, *Sahih*. Some scholars stated that this '*Hadith*' pertains to the period of time before the Prophet, *salla allahu `alaihi wa-sallam*, allowed visiting graves. When he, *salla allahu `alaihi*=

It was the Prophet's direction that graves should not be desecrated, walked on, sat on, or reclined to<sup>1</sup>.

=wa-sallam, abrogated his earlier ruling, women and men were pertained in the new concession. Some scholars said that he, peace be upon him, disliked for women to visit graves, on account of their impatience and succumbing to emotions.”]

[<sup>1</sup>Muslim (1614) narrated that Abu Marthad al-Ghanawi (رضي الله عنه) said that Allah's Apostle (صلى الله عليه وسلم) said,

”لَا تُصَلُّوا إِلَى الْقُبُورِ وَلَا تَجْلِسُوا عَلَيْهَا.”

“Do not pray towards graves or sit on them.” Also, Muslim (1612) narrated that Abu Hurairah, may Allah be pleased with him, said that Allah's Prophet, *salla allahu `alaihi wa-sallam*, said,

”لَأَنْ يَجْلِسَ أَحَدُكُمْ عَلَى جَمْرَةٍ فَتُحْرِقَ ثِيَابَهُ فَتَخْلُصَ إِلَى جِلْدِهِ خَيْرٌ لَهُ مِنْ أَنْ يَجْلِسَ عَلَى قَبْرِ.”

“It is better for one of you to sit on a burning stone that burns his clothes through to his skin, than for one to sit on a grave.”

Further, desecrating the remains of deceased Muslims and breaking their bones is impermissible. Allah's Apostle (صلى الله عليه وسلم) said,

”إِنْ كَسَرَ عَظْمَ الْمُؤْمِنِ مِثْلًا مِثْلَ كَسْرِهِ حَيًّا.”

“Breaking the bones of a dead believer is as (sinful as) breaking them when he is alive.” Al-Albani said in, *A`hkamu al-Jana-iz*, Pg., 295-299, “This `Hadith was collected by al-Bukhari in his book, *at-Tarikh* (1:1:150), Abu Dawood (2:69), ibn Majah (1:492), at-Ta`hawi in, *Mushkil al-Aathar* (2:108), ibn `Hibban=

=in his book, as-Sahih (776), ibn al-Jarud in, al-Muntaqa, Pg., 551, ibn Sa'd in, at-Tabaqat (8:481), Tammam in, al-Fawa'id (253:1), Hannad in, az-Zuhd (2:561:1169), ad-Daraqutni in, as-Sunan (367), al-Baihaqi (as-Sunan 4:58), Ahmad, (al-Musnad 6:58, 105, 168, 200, 264), who collected these words for the *'Hadith*, Abu Nu'aim in, 'Hilyatu al-Auliyaa (7:95) and al-Khatib in, Tarikhu Baghdad (12:106, 13, 120), using various chains of narration from 'Amrah, from 'Aishah. Some of these chains of narration are of the grade of *Sahih*, following the conditions set by Muslim; an-Nawawi asserted the strength of this *'Hadith* in, al-Majmu' (5:300); [Ya'hya ibn Sa'eed] al-Qattan graded this *'Hadith* as *'Hasan*, according to, al-Mirqat (2:380). There are two more chains of narration for this *'Hadith* leading to 'Aishah, may Allah be pleased with her.” Further, Imam an-Nawawi stated that it is impermissible to dig up the graves of Muslims, without an Islamically valid reason, such as, the body being completely decomposed without any trace of remains; al-Majmu' (5:303).

Al-Bukhari (140) reported that Anas ibn Malik, may Allah be pleased with him, said, “When the Prophet, *salla allahu 'alaihi wa-sallam*, arrived at *Madinah*, he dismounted at *'Awali-l-Madinah* among a tribe called, *Banu 'Amr bin 'Auf*. He stayed there for fourteen nights, then sent out for *Bani an-Najjar* (his maternal uncles), who came armed with their swords. As if I am looking (just now) at the Prophet, *salla allahu 'alaihi wa-sallam*; he was sitting on his Mount with Abu Bakr riding behind him and all *Banu an-Najjar* were around him, until he dismounted at the courtyard of Abu Ayyub's house. The Prophet, *salla allahu 'alaihi wa-sallam*, loved to pray wherever the time for the prayer was due, even in sheep-folds. Later on, he ordered that a *Masjid* be built and sent for some people of *Banu an-Najjar*, saying to them, ‘O, *Banu an-Najjar!* Suggest to me the price of this (walled) *piece of land of yours.*’ They replied, ‘No! By Allah! We do not demand its price except from Allah\*.’” Anas added, “There were pagan graves on that land. Some of it was=

=unleveled, and there were some date-palm trees in it. The Prophet, *salla allahu `alaihi wa-sallam*, ordered that the pagan graves be dug up, the unleveled land be leveled and the date-palm trees be cut down. (So all that was done). They aligned the cut date-palm trees towards the *Qiblah* of the *Masjid* (as a wall) and built two stone side-walls (of the Prophet's *Masjid*). His companions brought the stones while reciting some poetic verses. The Prophet, *salla allahu `alaihi wa-sallam*, was with them and he kept on saying,

اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ      فَاغْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ

‘*There is no goodness, except that of the Hereafter, O Allah! So please forgive the Ansar and the Muhajirin (Emigrants).*’” This *Hadith* means it is Islamically permissible to dig up pagan graves.

\* Contemplate the great service *Banu an-Najjar* and *al-Ansar* gave to Islam and Muslims and remember how many Muslims prayed in the Prophet's *Masjid*, which was built on the land *Bani an-Najjar* gave for Allah's Sake. Allah willing, they earned a reward from Allah every time Muslims prayed in the Prophet's *Masjid*. How can we ever repay *al-Ansar* for protecting the Prophet, *salla allahu `alaihi wa-sallam*, giving their wealth, love, support and lives to Allah and His Prophet and leaving us a legacy of generosity and kindness on a level never seen before in the history of mankind. May Allah reward, bless and be pleased with *al-Ansar* and all those who love them. Allah's Prophet, peace be upon him, said,

"الْأَنْصَارُ لَا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُهُمْ إِلَّا مُنَافِقٌ، فَمَنْ أَحَبَّهُمْ أَحَبَّهُ  
اللَّهُ وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللَّهُ." =

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade honoring graves in such a way that they are taken as places of worship, where prayer is held in their vicinity or towards them, thus, turning them into idols and places of festivity<sup>1</sup>.

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=“*Al-Ansar: only a believer loves them and only a hypocrite hates them. He who loves al-Ansar, may Allah love him; he who hates al-Ansar, may Allah hate him.*” Al-Bukhari (3499) and Muslim (110) collected this *Hadith*, from al-Baraa ibn `Azib (رَضِيَ اللهُ عَنْهُ).

[<sup>1</sup>]There are several rulings that explain this concise paragraph, as follows.

1 – Shaikh al-Islam ibn Taimiyyah said that sacrificing animals in the vicinity of graves is impermissible, as this *Hadith* stated; Iqtidhaa-o as-Sirati al-Mustaqim Mukhalafata As`habi al-Ja`heem, Pg., 182. Further, an-Nawawi said in, al-Majmu` (5:320), “Sacrificing near graves is chastised (forbidden), according to this *Hadith*, collected from Anas by Abu Dawood and at-Tirmidhi, who graded it as *Hasan, Sahih.*” The *Hadith* they are referring to, is the Prophet’s statement,

"لَا عَقْرَ فِي الْإِسْلَامِ."

“*There is no `Aqr (sacrificing) in Islam*”; Abdul Razzaq ibn Hammam said, while explaining this *Hadith*, “They used to make *Aqr* (sacrifice) cows or sheep near graves.” Abu Dawood (2:71) collected this *Hadith*, including Abdul Razzaq’s statement, which is also found in Abdul Razzaq’s book, al-Musannaf (6690). This *Hadith* was also collected by al-Baihaqi (4:57) and Ahmad (3:197), using a *Sahih* chain of narration that follows the guidelines and conditions set in the, Two Sahihs. Al-Albani said this in, A`hkamu al-Jana-iz, Pg., 259-260, then commented, “If sacrificing is done for the sake of the dead, as some ignorant people do, then it is clear *Shirk*. Hence, eating=

=from its meat is disallowed and a sin, because Allah, the Exalted, said,

﴿ وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ﴾

{*Eat not (O, believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allâh)}*[6:121].” Next, al-Albani said, “Allah’s Prophet, peace be upon him, said,

"لَعَنَ اللَّهُ (وَفِي رِوَايَةٍ: "مَلْعُونٌ") مَنْ ذَبَحَ لِغَيْرِ اللَّهِ."

‘*May Allah curse (in another narration, he said, ‘Cursed be’) those who sacrifice for the sake of other than Allah.*’ This *Hadith* was collected by Ahmad (2817, 2915, 2917), using a *Hasan* chain of narration, from ‘Abdullah ibn ‘Abbas, and also Muslim (6:84), from ‘Ali.’”

2 – Al-Bukhari (1115) and Muslim (2475) reported that Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) said that Allah’s Apostle (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

"لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ وَمَسْجِدِ  
الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَسْجِدِ الْأَقْصَى."

“*Do not set out on a journey except for three Masjids: al-Masjid al-Haram (in Makkah), the Masjid of Allah’s Apostle (in Madinah), and the Masjid al-Aqsa, (in Jerusalem).*” Therefore, setting on a journey to visit graves, which is an act of worship performed in a specific place, is forbidden, no matter who is buried in the grave. For more details about this ruling, refer to books authored by ibn Taimiyyah, ibn al-Qayyim, ibn Abdul Hadi, Abu Muhammad al-Juwaini, as-San`ani, Waliyyu-llahi=

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=ad-Dahlawi, as well as, the main resource book for this volume of the translation of, Zad-ul Ma`ad, that is, A`hkamu al-Jana-iz, Pg., 285-293.]

## The Prophet's Guidance Regarding Visiting Graves

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) visited graves of his companions, he did so to invoke Allah (سُبْحَانَهُ وَتَعَالَى), beg Him for His Mercy and seek His Forgiveness for them. This is the legislated type of grave visiting that the Prophet, *salla allahu `alaihi wa-sallam*, established and ordained for his *Ummah*<sup>1</sup>.

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<sup>[1]</sup>[Muslim (1619) reported that `Aishah, may Allah be pleased with her, said that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said,

"فَإِنْ جِبْرِيلَ أَتَانِي حِينَ رَأَيْتَ فَنَادَانِي فَأَخْفَاهُ مِنْكَ فَأَجَبْتُهُ فَأَخْفَيْتُهُ مِنْكَ وَلَمْ يَكُنْ يَدْخُلُ عَلَيْكَ وَقَدْ وَضَعْتَ ثِيَابَكَ وَظَنَنْتُ أَنْ قَدْ رَقَدْتُ فَكَرِهْتُ أَنْ أُوْقِظَكَ وَخَشِيتُ أَنْ تَسْتَوْحِشِي فَقَالَ: إِنَّ رَبَّكَ يَا مُرُوكَ أَنْ تَأْتِيَ أَهْلَ الْبَقِيعِ فَتَسْتَغْفِرَ لَهُمْ".

*"Jibril came to me when you saw me. He called me and concealed his call from you. I responded to his call, but I too concealed it from you; he did not come in, because you were not fully dressed. I thought that you had gone to sleep, and I did not like to awaken you, fearing that you may be frightened. He (Jibril) said, 'Your Lord has commanded you to go to the inhabitants of Baqi` (in the graves) and beg Him to pardon them.'" `Aishah said, "I said, 'O, Messenger of Allah, how should I pray (or beg Allah for forgiveness) for them?' He said,=*

"قُولِي: السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَيَرْحَمُ اللَّهُ  
الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لِلآخِرُونَ".

'Say, 'As-salamu `ala ahli ad-diyari mina-l-mu`minina wa-l-muslimin, wa-yar`hamu allahu al-mustaqdimina minna wa-l-musta`khirin, wa-inna inshallahu bikum la-la`hiqun. (Peace be upon the inhabitants of this city (graveyard) from among the Believers and the Muslims. May Allah have mercy on those who have gone ahead of us and those who come later on. We shall, Allah willing, be joining you."

This *Hadith* has two implications. First, Allah ordered His Prophet, *salla allahu `alaihi wa-sallam*, to visit the graveyard of his companions. The second benefit from this *Hadith*, is that women are allowed to visit graveyards, as *ibn `Hajar al-`Asqalani* stated. Otherwise, the Prophet, *salla allahu `alaihi wa-sallam*, would have told his wife that she should not visit graveyards. Further, as we stated before, the Prophet, *salla allahu `alaihi wa-sallam*, had forbidden visiting graves, then permitted it. *Muslim* (1623) narrated that *Buraidah ibn al-`Haseeb*, may Allah be pleased with him, said that Allah's Apostle (*صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ*) said,

"نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا".

"I had forbidden you from visiting graves, but now, visit graves." In their narration, *Ahmad* (1173), *Abu Dawood* (2816), at-*Tirmidhi* (974) and *ibn Majah* (1558) collected this addition regarding visiting graves,

"فَإِنَّهَا تُذَكِّرُكُمْ الْآخِرَةَ".

=“...because it reminds you of the Hereafter.” The purpose behind visiting graves, as stated in the later narration, is useful for both males and females. Finally, allowing women to visit graves is the opinion of the following Imams: ibn `Hajar al-`Asqalani, al-`Aini, an-Nawawi, who said that this is the opinion of the majority of scholars, and al-Bukhari. As for al-Bukhari, he reported a `Hadith under the chapter, “Visiting Graves”, wherein the Prophet, peace be upon him, saw a woman crying near a grave and ordered her to fear and obey Allah and be patient. However, as we previously asserted, women should not frequently visit graves.

Note that some respected scholars, such as Imam ibn al-Qayyim and Imam ibn Baz, may Allah grant them His Mercy, took the stance that women are not permitted to visit graves; their opinion should not be taken lightly.

Further, nothing that may anger Allah, the Exalted, the Most Honored, should be said or done around graves, because of the following authentic addition to the last two narrations regarding visiting graves,

"وَلَا تَقُولُوا هُجْرًا."

“...and do not say that which is a Hujr”; an-Nawawi said that, ‘Hujr’, refers to evil statements. This narration was collected by Malik, Ahmad and an-Nasaii. The evil statements –or actions– include such acts of *Shirk* as invoking the dead and seeking their help. Also, one should not state that someone is now in Paradise, except those whom Allah informed us they are now in Paradise, or exaggerate in praising the dead.

Also, while invoking Allah for the dead, it is allowed to raise the hands, as Muslim reported of the Prophet’s practice (1619); this is the same `Hadith we reported above from `Aishah. However, as stated by Imams Abu `Hanifah, Malik, ash-Shafii, Ahmad, al-Munawi, ibn Taimiyyah, to name a few, one should face=

He, peace be upon him, ordered his *Ummah* to say, upon visiting graves,

"السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ لِلْآحِقُونَ أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ."

=*Qiblah* direction, not graves, while invoking Allah for the dead. Also, one should not invoke Allah for dead disbelievers, because Allah's Prophet, *salla allahu `alaihi wa-sallam*, said,

"حَيْثُمَا مَرَرْتَ بِقَبْرِ مُشْرِكٍ فَبَشِّرْهُ بِالنَّارِ."

"Whenever you pass by the grave of a *Mushrik*, convey to him the glad tidings of Hellfire." Al-Albani said in, *A`hkamu al-Jana-iz*, Pg., 251, "This *Hadith* was collected by at-Tabarani in, *al-Mu`jam al-Kabir* (1:191:1), ibn as-Sunni in, *`Amalu al-Yaumi wa-l-Lailah* (588), adh-Dhiyaa al-Maqdisi in, *al-A`hadith al-Mukhtarah* (1:333) and al-Bazzar in, *az-Zawa-id* (93), using a *Sahih* chain of narration, as al-Haithami attested (1:117-118)". Also, Muslim (1621) reported that Abu Hurairah, may Allah be pleased with him, said that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said,

"اسْتَأْذَنْتُ رَبِّي أَنْ أَسْتَغْفِرَ لَأُمِّي فَلَمْ يَأْذَنْ لِي وَاسْتَأْذَنْتُهُ أَنْ أَزُورَ قَبْرَهَا فَآذَنْ لِي."

"I begged my Lord to allow me to seek His forgiveness for my mother, but he did not allow me. I begged Him to allow me to visit her grave, and He allowed me."]

“*As-salamu `alaikum ahla ad-diyari mina-l-mu`minina wa-l-muslimin, wa-inna inshallahu la-la`hiqun. As-alu-llaha lana wa-lakum al-`afiyah.* (Peace be upon you, faithful Muslim residents of this site. Allah willing, we will indeed follow suit; I invoke Allah for well-being (safety), for us and for you.)<sup>1</sup>”

His guidance was that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would say and do, near graves, what he would say while praying for the dead, such as invoking Allah, begging Him for Mercy and seeking His Forgiveness for them. However, the *Mushriks* (Polytheists) insisted on invoking the dead, associating them with Allah, invoking Allah while mentioning them, seeking their needs from the dead, seeking their help and supplicating to them. This is the opposite of the Prophet’s guidance, which was a guidance of *Tau`hid* and was compassionate towards the deceased. The guidance of the polytheists is that of *Shirk*; it harms their own selves and the deceased. These *Mushriks* are of three types. They either invoke the dead, or supplicate to Allah by mentioning the dead [as intermediaries with Him], or invoke Allah near graves, thinking that saying *Du`aa* near graves is better than saying it in the *Masjid*! Those who contemplate the guidance of the Prophet and his companions will realize the profound difference between the two types of guidance, and all success comes from Allah (سُبْحَانَهُ وَتَعَالَى).

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<sup>[1]</sup>[Muslim (1620), from Buraidah ibn al-`Haseeb, may Allah be pleased with him]

## Offering Condolences to the Family of the Deceased

The Prophet's guidance [regarding death] included expressing condolences to the family of the deceased<sup>1</sup>.

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[<sup>1</sup>Qurrah al-Muzani (رَضِيَ اللهُ عَنْهُ) narrated, "When Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was sitting, several of his companions were sitting next to him. There was a man who had a young boy, who would come from behind his father's back and he would let him sit in front of him. [The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to the father, 'Do you love him?' The man said, 'May Allah love you as I love him, O, Allah's Apostle!'] The boy died and his father discontinued attending that audience, because he was sad for losing his son and did not want to be reminded of his loss. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) missed the father and asked why he did not see him anymore. They said, 'O, Allah's Prophet! His son, whom you saw with him, has died.' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) met the man and asked him about his son, and he said that he died. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said words of condolences and then added, 'O, Friend! Which is more dear to you, that he had remained with you the rest of your life, or, that tomorrow, whenever you go to any gate of Paradise, you find him in front of you, waiting to open it for you?' The man said, 'O, Allah's Prophet! I prefer that he goes in front of me towards a gate of Paradise to open it for me.' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'This you shall have.' [A man said [and he was from *al-Ansar*], 'O, Allah's Apostle! [May Allah make me a ransom for you!] Is it for everyone in general or for him in specific?' He said, 'Rather, for all of you.']" An-Nasaii (1:296) collected these words. Ibn `Hibban, al-`Hakim (1:384), and Ahmad (5:35) also collected this narration, which al-`Hakim graded as *Sahih*; adh-Dhahabi agreed and al-Albani said that it is as they graded it, adding, "A similar narration was collected by an-Nasaii (1:264), and also al-Baihaqi in his books, as-Sunan (4:59-60), and, al-Aadab,=

=Pg., 438-439. However, al-Baihaqi did not collect the first part of this `Hadith as completely as we reported it, but his narration added all the additions, except the first one. This `Hadith has a supporting narration (or, *Shahid*) collected in, *al-Mujamma`* (by al-Haithami 3:10)”; refer to, *A`hkamu al-Jana-iz*, Pg., 205-206.

Al-Bukhari (1204) and Muslim (1531) narrated that Usamah ibn Zaid (رَضِيَ اللهُ عَنْهُ) said that while he, Sa`d ibn `Ubadah (رَضِيَ اللهُ عَنْهُ) and Ubai ibn Ka`b (رَضِيَ اللهُ عَنْهُ) were with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), one of his daughters sent a message to him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), saying, “My daughter is dying; please come to us.” The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent her his greetings and added,

”إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أُعْطِيَ وَكُلُّ عِنْدَهُ بِأَجَلٍ مُّسَمًّى فَلْتَصْبِرْ  
وَلْتَحْتَسِبْ.”

“*Inna lillahi ma akhadha wa-lahu ma a`ta, wa-kullun `indahu bi-ajalin musamma. Fa-l-tasbir wa-l-ta`htasib.* (It is for Allah what He takes, and what He gives; and everything before His sight has a limited period. So she should hope for Allah’s reward and remain patient.)” She again sent a message, beseeching him by Allah to come. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up, and he and his companions went there. The child was placed on his lap while his breath was irregular. Tears flowed from the eyes of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Sa`d said to him, “What is this, O, Allah’s Apostle?” He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

”هَذِهِ رَحْمَةٌ جَعَلَهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ  
الرُّحَمَاءَ.”

“*This is Mercy which Allah has embedded in the hearts of His slaves. And Allah does not bestow His Mercy, except on the merciful among His slaves.*” An-Nawawi said that these words,=

=‘it is for Allah what he takes...’, is the best statement of condolence one can offer.

Further, `Abdullah ibn Ja`far, may Allah be pleased with both of them, said that the Prophet, *salla allahu `alaihi wa-sallam*, gave Ja`far’s family three days at the end of which he said he will visit them. When the three days concluded, he, peace be upon him, visited them and said,

"لَا تَبْكُوا عَلَيَّ أَحْيَى بَعْدَ الْيَوْمِ."

“Do not cry for my brother after this day.” Al-Albani said, “Abu Dawood (2:194) and an-Nasaii (2:292) collected this *‘Hadith* using an authentic chain of narration that follows the guidelines and conditions set in, *Sahih Muslim*. Ahmad collected a longer version of this *‘Hadith*”, refer to, *A`hkamu al-Jana-iz*, Pg., 32, and also Pg., 209-210, where al-Albani stated that offering condolences (unlike crying for the deceased) is not restricted beyond three days, as an-Nawawi reported of the *Shafii* School of Thought in, *al-Majmu`* (5:306), and as is reported of the *Hanbali* School of Thought in, *al-Insaf* (2:564).

Further, al-Albani said in his book, *A`hkamu al-Jana-iz*, Pg., 212, that Ahmad (1760), al-`Hakim (1:372) and al-Baihaqi (4:60) reported, using a *‘Hasan* chain of narration which al-`Hakim and then adh-Dhahabi graded as *Sahih*, that `Abdullah ibn Ja`far, may Allah be pleased with both of them, said that Allah’s Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) pet him on the head thrice and invoked Allah to grant His support to Ja`far’s offspring. This also is a type of offering condolences. `Abdullah ibn Ja`far was a young boy then and had recently lost his father, Ja`far ibn Abi Talib, may Allah be pleased with him, who died as a martyr in the Battle of *Mu-tah*.]

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not permit congregating in order to receive or offer condolences<sup>1</sup>.

[<sup>1</sup>]Jarir ibn `Abdullah al-Bajali, may Allah be pleased with him, said, "We used to consider congregating with the family of the deceased and their making food, after burial, as forms of wailing." Al-Albani said after reporting this *Hadith*, A`hkamu al-Jana-iz, Pg., 210-211, "Ahmad (6905) and ibn Majah (1:490) collected this *Hadith* using a *Sahih* chain of narration that follows the guidelines and conditions set by al-Bukhari and Muslim in their *Sahihs*. An-Nawawi (5:320) and al-Busiri graded this *Hadith* as *Sahih*.

Imam ash-Shafii said, 'I dislike congregating in order to offer (or receive) condolences, even if people do not cry, because this type of gathering renews grief, causes hardship (to the family of the deceased) and contradicts the *Athar* reported about this practice.' Ash-Shafii was referring to the above *Hadith* collected from Jarir."

Therefore, gathering in a house, graveyard, tent or *Masjid* in order to receive or offer condolences is an innovation in the religion, as Imam ibn al-Qayyim stated here. This innovation neither helps the deceased, nor his or her family.

One can and should benefit the deceased by invoking Allah for him or her, as we stated, and by doing the following, if possible.

1 -- Al-Bukhari (1816) and Muslim (1935) reported that `Aishah (رَضِيَ اللهُ عَنْهَا) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ."

"Whoever died and he ought to have fasted, then his guardians must fast on his behalf." The next *Hadith* explains this *Hadith*. `Abdullah ibn `Abbas, may Allah be pleased with him, said that a woman went in the sea and vowed to Allah, the Exalted, the Most Honored, that if He saves her, she would fast for a month.=

=Allah, the Exalted, the Most Honored, saved her, but she did not fulfill her vow during her lifetime. One of her relatives [either her sister or daughter] came to Allah's Apostle, *salla allahu `alaihi wa-sallam*, and narrated to him what had happened. He, peace be upon him, said,

"(أَرَأَيْتَكَ لَوْ كَانَ عَلَيْهَا دَيْنٌ كُنْتَ تَقْضِيهِ؟" قَالَتْ: نَعَمْ قَالَ: "فَدِّينُ  
اللَّهُ عَزَّ وَجَلَّ أَحَقُّ أَنْ يُقْضَى) (فَ) اقْضِ (عَنْ أُمَّكَ)."

"[Had she had debts, would you have paid them?" She answered in the affirmative. He, *salla allahu `alaihi wa-sallam*, said, "Allah's debts have more right to be paid.] [Therefore,] fulfill it [on behalf of your mother]."

Al-Albani said this in, *A`hkamu al-Jana-iz*, Pg., 214, adding, "This *Hadith* was collected by Abu Dawood (2:81), an-Nasai (2:143), at-Ta`hawi (3:140), al-Baihaqi (4:255-256, 10:85) and at-Tayalisi (2630), and also Ahmad (1861, 1970, 3137, 3224, 3420), who collected these words and the second addition, using an authentic chain of narration of the grade *Sahih*, following the guidelines and conditions set by the Two Shaikhs [al-Bukhari and Muslim]. The first addition was collected by Abu Dawood and al-Baihaqi. A similar narration was also collected by al-Bukhari (4:158-159), Muslim (3:156), at-Tirmidhi (2:42-43), who graded it as *Sahih*, and ibn Majah (1:535); all of them collected the second addition, while Muslim collected the last addition."

`Aishah, `Abdullah ibn `Abbas, Ahmad ibn `Hanbal, ibn al-Qayyim and several other scholars stated that these *Hadiths* refer to fulfilling vows on behalf of one's dead relative [not including making up for missed obligatory fast, payers, *Hajj* or *Zakat*]. Allah has the best knowledge. For more details, refer to, *l`lamu al-Muaqqi`in `an Rabbi al-`Aalamin* (3:554), by ibn al-Qayyim.=

=2 – Al-Bukhari (2555) and Muslim (3092) reported that `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُمَا) said that Sa`d ibn `Ubadah (رَضِيَ اللهُ عَنْهُ) asked Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) for a verdict regarding his mother, who died and had a vow that she did not fulfill. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) told him to fulfill her vow on her behalf.

3 – Paying the debts of the deceased, as we previously explained.

4 – Al-Bukhari (2556) narrated that `Aishah, may Allah be pleased with her, said, "The mother of Sa`d bin `Ubadah died in his absence. He said, 'O Allah's Apostle! My mother died in my absence; will it be of any benefit for her if I give *Sadaqah* on her behalf?' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'Yes.' Sa`d said, 'I make you a witness that I gave my garden called, '*al-Mikhraf*,' in charity on her behalf.'"

Ash-Shaukani stated that these and similar *Hadiths* pertain to offspring giving *Sadaqah* on behalf of his or her dead parents, even if they did not specify this in their will, and the reward of it reaches the parents; refer to, Nail al-Autar (4:79)

5 – Al-Bukhari (1720) narrated that ibn `Abbas said, "A woman from the tribe of *Juhainah* came to the Prophet, *salla allahu `alaihi wa-sallam*, and said, 'My mother vowed to perform *Hajj*, but she died before performing it. May I perform *Hajj* on my mother's behalf?' The Prophet, peace be upon him, replied,

"نَعَمْ حُجِّي عَنْهَا. أَرَأَيْتَ لَوْ كَانَ عَلَى أُمَّكَ دَيْنٌ أَكُنْتَ قَاضِيَةً؟ اقْضُوا  
اللَّهُ، فَاللَّهُ أَحَقُّ بِالْوَفَاءِ."

'Perform *Hajj* on her behalf. Had there been a debt on your mother, would you have paid it or not? So, pay Allah's debt; He has more right to be paid.'"

6 – Muslim (3084) narrated that Abu Hurairah, *radhiya allahu `anhu*, said that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said,=

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not permit *Quranic* recitation for the benefit of the deceased, whether next to graves or otherwise<sup>1</sup>.

"إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: إِلَّا مِنْ صَدَقَةٍ  
جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ."

"When a human being dies, his or her deeds cease to increase, except in three cases, an ongoing charity, knowledge that is being benefited from, or a righteous son (or daughter) who invokes Allah for him or her (their parents)." This *Hadith* indicates that one's good deeds cease to increase in reward and benefit after death, except in the cases mentioned. Allah has the best knowledge.

For more details, refer to, *A`hkamu al-Jana-iz*, Pg., 205-226.]

<sup>[1]</sup>[Reciting *Quran* upon visiting graves is an innovation in the religion. Otherwise, the Prophet, *salla allahu `alaihi wa-sallam*, would have practiced it and taught his companions to practice it. Muslim (1300) reported that Abu Hurairah, may Allah be pleased with him, said that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said,

"لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ، إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ  
سُورَةُ الْبَقَرَةِ."

"Do not turn your homes into graves! Verily, the devil stays away from houses where *Surat al-Baqarah* (chapter 2) is recited." Therefore, *Quran* and graves should not coexist in one place, according to the meaning of this *Hadith*. There is no evidence in the *Quran* or *Sunnah* that legislates reciting *Quran* near graves or otherwise, or offering its recitation for benefit of the deceased. The majority of the scholars of *as-Salaf*=

=*as-Sali`h* stated that it is forbidden to recite *Quran* near graves. They include Imams Abu `Hanifah and Malik, as well as, Imam Ahmad, as Abu Dawood reported from him in, Masa-il al-Imam Ahmad, Pg., 158. Also, Imam ibn Taimiyyah said in, Iqtidhaa-o as-Sirati al-Mustaqim Mukhalafata As`habi al-Ja`heem, Pg., 182, that ash-Shafii considered this practice a *Bid`ah*, while Malik (from the second generation of Islam) stated that he did not know of any scholar who practiced it. Further, Imam ibn Taimiyyah said in his book, al-Ikhtiyarat al-`Ilmiyyah, Pg., 53, "Reciting *Quran* for the benefit of the dead is a *Bid`ah*, unlike reciting it for the benefit of those who are dying; it is recommended to recite *Surat Ya-Seen* (chapter 36) in the later situation." However, the *Hadith* that reports this practice regarding *Surat Ya-Seen* is weak. Therefore, reciting *Quran* when and where someone is dying, is an innovation and does not rely, for evidence, on sound reports collected from *as-Salaf as-Sali`h*.

Imam ibn Kathir said, while commenting on the meaning of Allah's statement,

﴿ وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴾

{*And that man can have nothing but what he does (good or bad)*}[53:39], "Imam ash-Shafii and those who agreed with his opinion relied on this honorable *Ayah* for evidence to state that the benefit of *Quranic* recitation does not reach the dead, if [the living] offer its reward to the deceased, since it is not a part of the deceased' actions or deeds. This is why Allah's Prophet, *salla allahu `alaihi wa-sallam*, did not encourage or advise his *Ummah* to indulge in this practice; there is not a text or a hint of a text to this effect. Further, this practice was not reported from the companions, may Allah be pleased with them. *Had it been a part of righteousness, they would have rushed to perform it before us.*" What ibn Kathir stated here is the opinion of the majority=

All of these are types of hateful *Bid'ah* and innovation [in the religion] <sup>1</sup>.

His guidance, peace be upon him, was that he would feel contentment and accept Allah's decisions [during afflictions], thanking Allah, the Exalted, and saying *Istirja* <sup>2</sup>.

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=of scholars, including some scholars of the *'Hanafi* School of Thought.

To continue, it is an innovation in the religion to gather at a house where each of those present gets and recites a part (or *Juzu*) of the thirty parts of the *Quran*. In a few minutes, they collectively recite the entire *Quran*, then claim to transfer the reward of its recitation (or, *Khatma*) to the dead. There is a simple question to ask of them, 'Where is the proof to the legality of this practice?' For more details, refer to, A`hkamu al-Jana-iz, Pg., 220-221, and, 241-245.]

<sup>[1]</sup>[Inshaallah, we will list many types of innovation in the religion regarding the dead and funerals, towards the end of this chapter.]

<sup>[2]</sup>[Muslim (1525) reported that Um Salamah (رَضِيَ اللهُ عَنْهَا) said, "I heard Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say,

"مَا مِنْ مُسْلِمٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ مَا أَمَرَهُ اللَّهُ: (إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ) اللَّهُمَّ أَجْرُنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا إِلَّا أَخْلَفَ اللَّهُ لَهُ خَيْرًا مِنْهَا."

'Any Muslim who repeats what Allah ordered him to say, when struck by a disaster, *'Inna lillahi wa-inna ilaihi raji'un* (We all belong to Allah and to Him shall be our return). *Allahumma- a`jurni fi musibati wa-khluf li khairan minha* (O, Allah! Reward me for my affliction and give me something better than it=

He, *salla allahu `alaihi wa-sallam*, disowned those who, when they hear of a disaster, tear clothes, or raise their voice with wailing and weeping, or shave the hair on their head<sup>1</sup>.

It was his guidance, peace be upon him, that the family of the deceased not make food for people [who congregate in order to pay condolences]. Rather, he, *salla allahu `alaihi wa-sallam*, ordered the people to make food for the family of the deceased<sup>2</sup>. This is among the greatest

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=in exchange for it', *then Allah will give him something better than it in exchange.*”]

[<sup>1</sup>Al-Bukhari (3258) and Muslim (148) reported that `Abdullah ibn Mas'ud, *radhiya allahu `anh*, said that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said,

"لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ وَشَقَّ الْجُيُوبَ وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ."

*“Whoever slap their cheeks, tear their clothes and follow the tradition of the Days of Ignorance, are not from us.”* Also, al-Bukhari and Muslim (149) narrated that Abu Musa al-Ash`ari (*رَضِيَ اللهُ عَنْهُ*) was ill and fell unconscious. His head was on his wife's lap. A woman from his household started crying with a loud voice; he was unable to stop her, until he regained full consciousness and said, “Verily, I disown those whom Allah's Apostle (*صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ*) disowned. He (*صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ*) disowned *as-Saliqah* (wails), *al-Haliqah* (who shaves her hair) and *ash-Shaqqah* (who tears her clothes, when a disaster strikes).”]

[<sup>2</sup>The Prophet (*صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ*) said, when his cousin Ja`far ibn Abi Talib died as a martyr,

"اصْتَعُوا لِأَهْلِ جَعْفَرٍ طَعَامًا فَإِنَّهُ قَدْ جَاءَهُمْ مَا يَشْغَلُهُمْ."

=“Make some food for the family of Ja`far, because now, there came to them a busying matter.” Al-Albani said about this `Hadith, in his book, A`hkamu al-Jana-iz, Pg., 211, “Abu Dawood (2:59), at-Tirmidhi (2:134), who graded the `Hadith `Hasan, ibn Majah (1:490), ash-Shafii in his book, al-Um (1:247), ad-Daraqutni (194, 197), al-`Hakim (1:372), al-Baihaqi (4:61) and Ahmad (1:175) collected this `Hadith”, which al-Albani graded as `Hasan; this is also at-Tirmidhi’s statement. In his book, At-Ta`liqatu al-Jiyad `ala Zad-il Ma`ad, which is a commentary on this book, Zad-ul Ma`ad, al-Albani stated that the narration under discussion gains strength from a similar narration collected from Asmaa Bint `Umais, may Allah be pleased with her. We previously reported the `Hadith about Ja`far ibn Abi Talib.

Know that one of the best types of food to make for the family of the deceased, is mentioned in the following `Hadith. Al-Bukhari (4997) and Muslim (4106) narrated,

عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا كَانَتْ إِذَا مَاتَ  
الْمَيِّتُ مِنْ أَهْلِهَا فَاجْتَمَعَ لِذَلِكَ النِّسَاءُ ثُمَّ تَفَرَّقْنَ إِلَّا أَهْلَهَا وَخَاصَّتَهَا  
أَمَرَتْ بِبُرْمَةٍ مِنْ تَلْبِينَةٍ فَطَبَخَتْ ثُمَّ صَنَعَتْ ثَرِيدًا فَصَبَّتِ التَّلْبِينَةَ عَلَيْهَا ثُمَّ  
قَالَتْ: كُلْنَ مِنْهَا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:  
"التَّلْبِينَةُ مُجَمَّةٌ لِفُؤَادِ الْمَرِيضِ تَذْهَبُ بَعْضَ الْحُزَنِ."

Whenever a relative of `Aishah died and women assembled then dispersed (or returned to their houses), except her relatives and close friends, she, may Allah be pleased with her, would order that a pot of *Talbinah* be cooked. Then, *Tharid* (a dish prepared from meat and bread) would be prepared and the *Talbinah* would be poured on it. `Aishah would say (to the women), “Eat it, because I heard Allah’s Apostle, *salla allahu `alaihi wa-sallam*,=

acts of generosity and good conduct, as well as, relieving [and comforting] the family of the deceased, who are too busy, because of their loss, to make food for others<sup>1</sup>.

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=say, *'The Talbinah soothes the heart of the patient and relieves him from some of his sadness.'*" 'Talbinah', is a type of soup made of wheat, and sometimes, honey is added to it.]

<sup>[1]</sup>[Compare this to the especially difficult practice that people do nowadays. The family of the deceased adds another type of disaster, to the disaster that already struck them. They make food, in large quantities, for people who come to their homes to offer condolences. This is especially hard when the deceased is the breadwinner of the family. And when a family of someone who died does not make food, in this case, people criticize them! Allah, the Exalted and Most Honored, was more merciful with His slaves, by revealing to His Prophet, peace be upon him, the most kind and merciful types of legislation in this regard.=

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**=People make food for the family of the deceased and do not congregate at their home to offer condolences, instead of renewing the grief the family feels with every new visitor and having to cook food for them.]**

## **Na`y is Impermissible**

It was not the Prophet's practice to perform *Na`y* in the memory of the deceased. Rather, he, peace be upon him, forbade it saying that it is among the practices of *Jahiliyyah*. `Hudhaifah [ibn al-Yaman] (رضي الله عنه) ordered his family to refrain from announcing his death, saying that he feared that doing so is a type of *Na`y*<sup>1</sup>

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<sup>[1]</sup>[In, A`hkamu al-Jana-iz, Pg., 44, al-Albani said, regarding forbidden matters for relatives of the deceased, "Announcing one's death from the *Minarets* of the *Masajid*, is a type of impermissible *Na`y*. It is established that `Hudhaifah ibn al-Yaman (رضي الله عنه) used to say, when a relative of his died, 'Do not announce his death, because I am afraid it is a type of *Na`y*. I heard Allah's Apostle (صلى الله عليه وسلم) forbid *Na`y*.' At-Tirmidhi (2:129) collected this *Hadith* and graded it as *Hasan*; also ibn Majah (1:450), Ahmad (5:406), who collected these words, and al-Baihaqi (4:74) collected this *Hadith*. The part of this *Hadith* attributed to the Prophet (صلى الله عليه وسلم) was collected by ibn Abi Shaibah in his book, al-Musannaf (4:98), using a *Hasan* chain of narration, as al-`Hafidh [ibn `Hajar al-`Asqalani] stated in his book, Fat`h al-Bari, Shar`h Sahih al-Bukhari.

In Arabic, 'Na`y', means, announcing the death of someone and entails every type of death announcement. However, there are authentic *Hadiths* that allow some types of *Na`y*, which are excluded from the meaning of the *Hadith*, as the scholars stated. They said that forbidden *Na`y* is what is similar to the practices in the time of *Jahiliyyah*, when one would shout the news [of someone's death] at homes and marketplaces."

Al-`Hafidh ibn `Hajar al-`Asqalani said, "This proves that not all types of *Na`y* are impermissible. Rather what is not permitted are the practices of *Jahiliyyah*, when people were sent to announce the death of someone at people's homes and in marketplaces."=

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=Similarly, it is impermissible to imitate the Christian method of offering eulogies in memory of the deceased.

Al-Albani reported this statement then commented that using the *Masjid's* minarets to announce someone's death is similar to [and a part of] the forbidden type of *Na`y*.

In his book, *A`hkamu al-Jana-iz*, Pg., 45, al-Albani said, "Announcing the death of someone (*Na`y*) is allowed, if one avoids the practices of *Jahiliyyah* in this regard. This might become necessary if the dead did not have someone to wash his or her body, shroud it and offer the Funeral Prayer on it. There are several *Hadiths* that assert this fact. The first *Hadith* was collected from Abu Hurairah, radhiya Allah `anhu, who said that on the day an-Najashi (King of Ethiopia) died, the Messenger of Allah, salla allahu `alaihi wa-sallam, announced his death (made *Na`y*). He, peace be upon him, went out to the *Musalla*, where the companions stood in rows and he recited four *Takbirs*.' Al-Bukhari and Muslim collected this *Hadith*."

We should state that in the above *Hadith*, collected by al-Bukhari and Muslim, the Prophet, salla allahu `alaihi wa-sallam, ordered the companions to invoke Allah to forgive an-Najashi.

We should also state that Imam an-Nawawi said, "Offering the Funeral Prayer for disbelievers and invoking Allah to forgive them are disallowed, according to the *Quran* and the consensus (*Ijma`*)."]

*This is the End of the Fourth Volume of the Translation of Zad-ul Ma`ad. Inshaallah, the fifth volume will start with the chapters on the Prophet's Guidance Regarding Sadaqah, Zakat and Siyam. The last of our speech is, all the thanks and praises be to Allah, and may Allah's peace and blessings be on His Messenger, his household and companions, and all those who followed his righteous lead.*



## Part Two

### ***Bida`u al-Jana-iz*** **(Innovations Committed Regarding Funerals)**

Allah, willing, to complete the benefit of teaching how Islamic funerals are conducted, below is a list of innovations committed pertaining to graves and the dead. All of these innovations are found in the exemplary book al-Albani authored, A`hkamu al-Jana-iz, Pg., 305-336. I will mention the various innovations, without explanation or references. Those who seek more references and information, should refer to, A`hkamu al-Jana-iz.

1. Thinking that the devils attend the death of everyone in the shape of their parents, to offer Christianity or Judaism to them. As-Suyuti said that this idea does not have any basis in the religion.
2. Placing a copy of the *Quran* near the head of those dying.
3. Ordering the dying to assert the Prophet's Prophethood.
4. To make a dying person face the *Qiblah*. Sa`eed ibn al-Musayyib rejected this practice.
5. Making pregnant women, or those who have just given birth or are on their menses to leave the room where someone is dying.
6. Those attending the death of someone abandoning working for seven days after the death occurs.
7. Some people think that after death, souls of the dead roam the area where they died.
8. Leaving a lit candle in the room where someone died, until the morning.

9. Placing a green branch in the room where someone died.
10. Reciting *Quran* near the deceased, until washing them starts.
11. Clipping the nails of the dead and shaving their pubic hair.
12. Placing cotton in the dead person's throat, nose and behind (rear end), unless it is necessary.
13. Placing sand inside the eyes of a dead person.
14. The family of the deceased abandoning eating until they bury their dead.
15. Crying when lunch or dinner is served.
16. A man tearing his clothes when his brother or father dies.
17. Pretending to be aggrieved for a full year, during which regular worldly affairs are ignored.
18. Men, who usually shave their beards, starting growing it for a few days, when death occurs in their family or friends [shaving the beard is impermissible].
19. Turning carpets upside down and covering mirrors and lamps.
20. Refraining from using what the dead person used to eat or drink from.
21. Refraining from eating certain types of foods as long as they grieve for the deceased.
22. Refraining from washing the clothes the dead left behind for three days, so that he or she is saved from torment in the grave.
23. Saying that those who died Friday night or during the day of Friday will suffer torment in the grave only for one hour.
24. Reciting *Fati'hah* upon the death of someone or when a dead person is mentioned.
25. Placing some food or drink where the deceased died, for three nights, after the time of death.
26. Lighting lamps where the deceased are washed.

27. Reciting a certain type of supplication upon washing every part of the dead body.
28. Audibly reciting *Dhikr* in the funeral procession.
29. Transporting the corpse to other countries or provinces, in order to bury it near graves of righteous people.
30. Writing the name of the deceased and the fact that he used to say, 'None has the right to be worshipped, except Allah,' and leaving the paper inside the shroud.
31. Beautifying the *bier*.
32. Raising flags in front of the funeral [and wrapping the dead body in the flag of his or her country].
33. Carrying roses and pictures of the deceased while in the funeral procession; placing roses and flowers on graves.
34. Sacrificing sheep when the funeral leaves the residence of the deceased.
35. Sacrificing sheep after burial.
36. Thinking that if the dead person was righteous, his funeral will be light in weight.
37. Giving charity while in the procession.
38. Allowing or hiring women to follow the procession while wailing and weeping.
39. Starting with the right side of the bier upon carrying it on shoulders of men.
40. Each person carrying the bier for ten steps from every one of its corners.
41. Walking slowly in the procession.
42. Crowding each other while the bier is carried.
43. Abandoning coming close to the dead body while it is being carried.
44. Abstaining from keeping quite in the procession.
45. Reciting *Quran* aloud while in the procession.
46. Audibly praising Allah and asking those in the procession to invoke Allah to forgive the deceased.

47. Reciting *Fati`hah* aloud in the procession or upon passing by the graves of righteous people.
48. Going around monuments (*Tawaf*) with the bier.
49. Performing *Tawaf* around the *Ka`bah* seven times, while carrying the bier.
50. Announcing the death of someone at the gates of *Masajid*.
51. Carrying the bier on cars or on gun carriages.
52. Praying for every Muslim who died in the world after sunset of every day.
53. Offering *Salatu al-Gha-ib* for those on whom *Salatu al-Janazah* was offered.
54. Taking off one's shoes while praying *Janazah*.
55. Refraining from reciting *Surat al-Fati`hah* and another *Surah*.
56. Reciting *Du'aa al-Istifta`h* during *Janazah Prayer*.
57. Not reciting *Salam* at the end of *Janazah Prayer*.
58. Someone asking those present during *Janazah Prayer* about what they testify regarding the dead, and their saying that he used to be righteous!
59. Sacrificing a buffalo when the funeral arrives at the graveyard.
60. Placing some blood in the grave from the animal that was sacrificed, when the bier was taken out of the residence of the deceased.
61. Reciting *Dhikr* around the bier.
62. Reciting *Adhan* upon entering the deceased into his or her grave.
63. Refraining from entering the dead corpse through the bottom of the grave [the deceased should be pulled up, from where his or her legs would be placed to where his head would be placed].
64. Placing a pillow or similar objects under the deceased' head in the grave.
65. Sprinkling rosewater on the deceased in the grave.

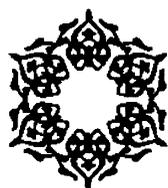
66. Reciting *Quran* or types of invocation of Allah upon throwing the first, second and third handfuls of sand on the grave.
67. Reciting *Fati`hah* near the head of the deceased and *al-Baqarah* near his feet.
68. Reciting *Quran* upon covering the grave with sand.
69. Placing two stones vertically near the head of a dead female.
70. Saying words of eulogy when the corpse arrives at the *Masjid* or in the graveyard and after burial.
71. Ordering the deceased to recite, "*La ilaha illa-llah.*"
72. Staying with the deceased, after burial, for a certain period of time.
73. Placing food and drink near the grave, so that those attending the funeral can eat, and giving charity.
74. Standing in rows around the grave to receive condolences.
75. Receiving condolences in designated houses, *Masjids* or tents.
76. Restricting offering condolences to three days.
77. Using words for condolences that were not established in authentic *Hadiths*.
78. It is a *Bid`ah* for the family of the deceased to make food and invite other people to eat with them.
79. Receiving condolences only for three days after burial, then after a week has passed then after 40 days, a year, etc.
80. Accepting invitations from the family of the deceased to eat with them.
81. Paying money to those who recite *Quran* for the deceased.
82. The deceased stating in his or her will that some men should remain near his or her grave for forty days, or less or more, after burial.

83. Giving charity on the eve of the death of someone, or praying two *Rak'ah* if one did not give charity and offering it to the soul of the deceased.
84. Refraining from praying!
85. Reciting *Quran* for the dead and offering the reward to their souls, while they are dying or after death and burial, near their graves.
86. Visiting the grave the next morning after burial
87. Digging a grave, before death, in order to be prepared for it when it comes.
88. Visiting graves after the third day, a week, forty days and a year after burial.
89. Visiting the graves of one's parents every Friday.
90. Claiming that if someone did not visit the deceased on Friday, they become sad.
91. Designating certain days to visit graves, such as the day of *'Ashura*, middle of *Sha'ban*, the two *'Eeds*, *Ramadhan*, Mondays and Thursdays.
92. Humbly standing near graves, as if seeking permission to enter their vicinity; placing one's hands on the chest as if in prayer, while standing in front of graves.
93. Performing two *Rak'ah* when visiting the graves and offering its reward to the dead.
94. Using words of greeting for the dead other than the words reported in authentic *'Hadiths*.
95. Audibly reciting, '*la ilaha illa-llah*', in the graveyard.
96. Calling those who visit graves pilgrims and sending greetings with them to the dead, especially if they are visiting graves of prophets.
97. Visiting the tome of the unknown soldier and placing placates of roses on them.
98. Offering the reward of various prayers, charity, or *Quran* recitation for the benefit of the dead.

99. Intending to invoke Allah near graves seeking acceptance of the invocation.
100. Thinking that because of a certain grave buried in a village, the people of that village receive provisions and protection from Allah.
101. Thinking that graves can cure illnesses!
102. Invoking the dead for help in any way or form.
103. Honoring trees and stones around a certain grave of a righteous person.
104. Traveling to visit graves of prophets and righteous people.
105. Using drums and dancing close to the grave of Prophet Ibrahim, *salla allahu `alaihi wa-sallam*.
106. Living in homes built where graves exist.
107. Beautifying graves.
108. Placing copies of the *Quran* near graves so that people can read from them.
109. Throwing requests written on paper inside the monuments erected around graves.
110. Tying ropes and pieces of cloths on windows in monuments built around graves of prophets or righteous people, so that the dead remember their needs and fulfill them!
111. Rubbing clothes or handkerchiefs on graves to earn blessings.
112. Rubbing one's hands on graves and kissing them.
113. Rubbing one's back, cheeks or stomach against graves.
114. Performing *Tawaf* around graves of prophets and righteous people.
115. Sacrificing near graves.
116. Invoking Allah while facing the direction of where some righteous men are buried.
117. Refraining from turning around and walking away from graves of righteous people.

118. Visiting graves of righteous people to offer prayer near the graves or to the deceased.
119. Invoking Allah by mentioning the grade the dead have with him.
120. Swearing that Allah does something by the grade the dead have with Him.
121. Asking the dead to invoke Allah on one's behalf.
122. Believing that the dead have a say in the affairs of the world, besides Allah.
123. Raising graves, building around them and plastering them.
124. Building *Masjids* around graves or burying the deceased in *Masjids*.
125. Praying in *Masjids* where there are graves (the Prophet's *Masjid* is excluded).
126. Facing the grave and giving one's back to the *Ka`bah* while praying.
127. Visiting the grave of the Prophet, *salla allahu `alaihi wa-sallam*, every time residents of *Madinah* enter his *Masjid*.
128. Traveling to visit the Prophet's grave; doing so is not a ritual of *`Hajj* or *`Umrah*.
129. Cutting hairs and throwing it near the Prophet's grave, where there is a large lamp.
130. Facing the Prophet's grave while invoking Allah, or invoking the Prophet, *salla allahu `alaihi wa-sallam*, seeking forgiveness from him, swearing that Allah does something by mentioning him in their invocation, rubbing the hands on his grave and kissing it, performing *Tawaf* around it, and so forth.
131. Reciting *Quran* or poems near the Prophet's grave.
132. Reminding each other not to mention their needs close to the Prophet's grave, because he knows better their needs!

133. Claiming that the Prophet, *salla allahu `alaihi wa-sallam*, knows the specific conditions and wants of his *Ummah*, just as he used to know them before he died.



## **Summary of the Description of *Salatu al-Janazah***

To benefit the reader, here is a summary of the description of *Salatu al-Janazah*. One should not use this summary, except after referring to the relevant evidence found throughout this book.

- For the Funeral Prayer to be held in congregation, which is necessary, at least three people should attend the Prayer, forming at least three rows. If only two are present, they form two rows.
- The Imam stands behind the deceased male's head, but behind the middle part of the deceased female's body. The deceased are placed on the ground, between the Imam and direction of *Qiblah*.
- The Imam, then those behind him, first recite *Takbir*, raising the hands to the level of their ears or shoulders, with the inside of the palms facing the *Qiblah*, *al-Ka`bah* at *Makkah*.
- Next, one places the right hand on the left palm, wrist and forearm, on the chest, then inaudibly recites *Surat al-Fati`hah* and another *Surah*.
- Next, the Imam, then those behind him, recite the second *Takbir*, after which one recites the *Salat* on the Prophet, *salla allahu `alaihi wa-sallam*.
- Then, the Imam and those behind him recite the consecutive *Takbirs*, between which they sincerely invoke Allah for the deceased, reciting any of the legislated *Du'aa* to Allah said during *Janazah* Prayer.

- After the first *Takbir*, three, four, five, six, seven, or eight more *Takbirs* could be recited for the dead, to make the total number between four and nine *Takbirs*.
- It is legislated to invoke Allah between the last *Takbir* and *Taslim*.
- The Imam, then those behind him, inaudibly recite two *Taslims* similar to the *Taslim* offered in the usual Prayer. Or, one *Taslim* is sufficient.]



[To complete the benefit for the reader, here is a beneficial `Hadith that describes what happens in the grave after burial. This `Hadith indicates that it is permissible to sit close to the deceased during burial, so as to remind those present of death and what happens afterwards.

### In the Grave

Al-Baraa ibn `Azib, may Allah be pleased with him, said,

"خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جِنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ فَأَتَيْتَهُنَا إِلَى الْقَبْرِ وَلَمَّا يُلْحَدُ فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مُسْتَقْبِلَ الْقِبْلَةِ) وَجَلَسْنَا حَوْلَهُ وَكَأَنَّ عَلَيَّ رُعُوسَنَا الطَّيْرَ وَفِي يَدِهِ عُودٌ يَنْكُتُ فِي الْأَرْضِ (فَجَعَلَ يَنْظُرُ إِلَى السَّمَاءِ وَيَنْظُرُ إِلَى الْأَرْضِ وَجَعَلَ يَرْفَعُ بَصَرَهُ وَيَخْفِضُهُ ثَلَاثًا) فَقَالَ: "اسْتَعِيدُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ" مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ قَالَ: "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ" (ثَلَاثًا)

"We went with the Messenger of Allah, *salla allahu `alaihi wa-sallam*, to attend a *Janazah* Funeral for an Ansari man<sup>1</sup>.

<sup>[1]</sup>[*Al-Ansar*: the inhabitants of *Madinah* who gave refuge and extended all effort of help to the Messenger of Allah, *salla allahu `alaihi wa-sallam*, and the Emigrants]

We reached the grave-site when it has not yet been dug<sup>1</sup>. The Messenger of Allah, *salla allahu `alaihi wa-sallam*, sat [while facing *Qiblah*], and we sat all around him, as if there were birds hovering above our heads (i.e., describing the heavy silence). The Prophet, *salla allahu `alaihi wa-sallam*, was holding a piece of wood in his hand, poking the ground with it. [He, peace be upon him, kept looking at the sky and then the ground, raising and then lowering his sight three times.] He, *salla allahu `alaihi wa-sallam*, next raised his head and said, '*Seek refuge with Allah from torment in the grave*'; he said it twice or three times. [Next, he, *salla allahu `alaihi wa-sallam*, said, '*Allahumma inni a`udhu bika min `adhabi al-qabr*. (O, Allah! I seek refuge with You from torment in the grave)';] [he said it three times.]"

ثُمَّ قَالَ: "إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا  
وَأَقْبَالَ مِنَ الْآخِرَةِ نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ بِيضُ وُجُوهِهِ  
كَأَنَّ وُجُوهُهُمُ الشَّمْسُ مَعَهُمْ كَفَنٌ مِنْ أَكْفَانِ الْجَنَّةِ وَحَنُوطٌ  
مِنْ حَنُوطِ الْجَنَّةِ حَتَّى يَجْلِسُوا مِنْهُ مَدَّ الْبَصَرَ ثُمَّ يَجِيءُ مَلَكُ  
الْمَوْتِ عَلَيْهِ السَّلَامُ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ فَيَقُولُ أَيَّتْهَا النَّفْسُ  
الطَّيِّبَةُ (وَفِي رِوَايَةٍ: "الْمُطْمَئِنَّةُ") أَخْرَجِي إِلَى مَغْفِرَةٍ مِنَ اللَّهِ  
وَرِضْوَانٍ" قَالَ: "فَتَخْرُجُ تَسِيلٌ كَمَا تَسِيلُ الْقَطْرَةُ مِنْ فِي

<sup>1</sup>[i.e., the *La`hd*, a small hole, where the corpse is laid; it is dug in the side of the grave or in the ground; its length is horizontal to the right and left of *Qiblah*; the face of the deceased is turned towards *Qiblah*]

السَّقَاءَ فَيَأْخُذُهَا (وَفِي رِوَايَةٍ: "حَتَّى إِذَا خَرَجَتْ رُوحُهُ صَلَّى عَلَيْهِ كُلُّ مَلَكٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ وَكُلُّ مَلَكٍ فِي السَّمَاءِ وَفَتَحَتْ لَهُ أَبْوَابُ السَّمَاءِ لَيْسَ مِنْ أَهْلِ بَابٍ إِلَّا وَهُمْ يَدْعُونَ اللَّهَ أَنْ يُعْرِجَ بِرُوحِهِ مِنْ قَبْلِهِمْ") فَإِذَا أَخَذَهَا لَمْ يَدْعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَأْخُذُوهَا فَيَجْعَلُوهَا فِي ذَلِكَ الْكَفَنِ وَفِي ذَلِكَ الْحَنُوطِ (فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿ تَوَفَّئْهُ رُسُلَنَا وَهُمْ لَا يُفْرَطُونَ ﴾ وَيَخْرُجُ مِنْهَا كَأَطْيَبِ نَفْحَةٍ مَسِكَ وَجِدَتْ عَلَى وَجْهِ الْأَرْضِ."

"He said next, 'When a believing slave is reaching the end of his term in the *Dunya* (i.e., the life of this world) and the beginning of his term in the *Akhirah* (i.e., the Last Life), a group of angels, whose faces are white and as radiant as the sun, will descend upon him from heaven. They will carry with them a *Kafan* (i.e., white shroud) from Paradise, and *'Hanut*<sup>1</sup> from Paradise. They will sit as far from him as the sight goes. Then, the Angel of Death, peace be upon him, will come and sit right next to his head, saying, 'O, *Tayyib* (i.e., good and pure) [in another narration, he said, '...*al-Mut-ma-innah* (i.e., in complete rest and satisfaction)'] soul! Depart (i.e., your body) to Allah's forgiveness and pleasure.' The Prophet, peace be upon him, went on by saying, 'So the soul flows (i.e., out of its body), just as the drop flows out from the tip of the jug, and the Angel of Death captures it. [In another narration, the

<sup>[1]</sup>[to perfume the corpse]

Prophet, *salla allahu `alaihi wa-sallam*, said, ‘*When his soul departs (i.e., his body), every angel between heaven and earth and every angel in heaven will pray for it. The gates of heaven will be opened for this soul and the keepers of every gate will pray to Allah to allow this soul to enter through their gate.*’] *When Angel of Death captures the soul, they (i.e., his assistants) will not leave it with him for more than an instant; they will seize it, wrap it in that Kafan and (i.e., rub or anoint it) with that `Hanut. [This is the meaning of Allah's statement, {Our messengers (i.e., Angel of Death and his assistants) take his soul, and they never neglect their duty}[6:61]. Then, a most pleasant Musk scent ever found on the face of the earth, will flow out of the soul<sup>1</sup>.*”

قَالَ: "فَيَصْعَدُونَ بِهَا فَلَا يَمْرُونَ - يَعْنِي بِهَا - عَلَى مَلَأٍ مِنَ  
 الْمَلَائِكَةِ إِلَّا قَالُوا: مَا هَذَا الرُّوحُ الطَّيِّبُ فَيَقُولُونَ: فَلَانَ بَنُ  
 فَلَانَ - بِأَحْسَنِ أَسْمَاءِ الَّتِي كَانُوا يُسَمُّونَهُ بِهَا فِي الدُّنْيَا - حَتَّى  
 يَنْتَهُوا بِهَا إِلَى السَّمَاءِ الدُّنْيَا فَيَسْتَفْتِحُونَ لَهُ فَيَفْتَحُ لَهُمْ فَيَشِيعُهُ  
 مِنْ كُلِّ سَمَاءٍ مُقَرَّبَوَهَا إِلَى السَّمَاءِ الَّتِي تَلِيهَا حَتَّى يُنْتَهَى بِهِ  
 إِلَى السَّمَاءِ السَّابِعَةِ فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: اكْتُبُوا كِتَابَ عَبْدِي  
 فِي عَلِيِّينَ ﴿ وَمَا أَذْرَاكَ مَا عَلِيُّونَ ﴾ كِتَابٌ مَرْقُومٌ ﴿

<sup>[1]</sup>[The bracket that started at the section that reads, “*This is the meaning of Allah’s statement...*”, continues on to the next segment, until these words, “*His record will be kept in Illiyyin and it will be said...*].”

يَشْهَدُهُ الْمُقَرَّبُونَ ﴿ فَيُكْتَبُ كِتَابُهُ فِي عِلِّيْنِ ثُمَّ يُقَالُ :  
 أَعِيدُوهُ إِلَى الْأَرْضِ فَإِنِّي (وَعَدْتُهُمْ أَنِّي) مِنْهَا خَلَقْتُهُمْ وَفِيهَا  
 أَعِيدُهُمْ وَمِنْهَا أُخْرِجُهُمْ تَارَةً أُخْرَى " قَالَ : فَ(يُرَدُّ إِلَى الْأَرْضِ  
 وَ) تُعَادُ رُوحُهُ فِي جَسَدِهِ (قَالَ : "فَأِنَّهُ يَسْمَعُ خَفَقَ نِعَالِ  
 أَصْحَابِهِ إِذَا وَلَّوْا عَنْهُ" ) (مُدْبِرِينَ) فَيَأْتِيهِ مَلَكَانِ (شَدِيدَا  
 الْإِنْتِهَارِ) فَ(يَنْتَهَرَانِهِ وَ) يُجْلِسَانِهِ فَيَقُولَانِ لَهُ : مَنْ رَبُّكَ  
 فَيَقُولُ : رَبِّي اللَّهُ فَيَقُولَانِ لَهُ : مَا دِينُكَ فَيَقُولُ : دِينِي الْإِسْلَامُ  
 فَيَقُولَانِ لَهُ : مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ فَيَقُولُ : هُوَ رَسُولُ  
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولَانِ لَهُ : وَمَا عِلْمُكَ فَيَقُولُ :  
 قَرَأْتُ كِتَابَ اللَّهِ فَأَمَنْتُ بِهِ وَصَدَّقْتُ فَيَنْتَهَرُهُ فَيَقُولُ : مَنْ  
 رَبُّكَ؟ مَا دِينُكَ؟ مَنْ نَبِيُّكَ؟ وَهِيَ آخِرُ فِتْنَةٍ تُعْرَضُ عَلَى الْمُؤْمِنِ  
 فَذَلِكَ حِينَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ ﴿ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا  
 بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ﴾ فَيَقُولُ : رَبِّي اللَّهُ  
 وَدِينِي الْإِسْلَامُ وَنَبِيِّ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيُنَادِي مُنَادٍ  
 فِي السَّمَاءِ : أَنْ صَدَقَ عَبْدِي فَأَفْرِشُوهُ مِنَ الْجَنَّةِ وَالْبِسُوهُ مِنَ  
 الْجَنَّةِ وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ " قَالَ : "فَيَأْتِيهِ مِنْ رُوحِهَا  
 وَطِيبِهَا وَيُفْسَحُ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ."

"The Prophet, *salla allahu `alaihi wa-sallam*, said, 'The angels will ascend the soul (i.e., to heaven). They will not

pass by --a group of angels--, but they will say, 'Whose is this Tayyib soul?' They (meaning, the angels who are ascending the soul) will reply, 'Such person, the son of such person', --calling him by the best names that he used to be called in the Dunya. They will reach the lower heaven and will ask that its gate be opened for him, and it will be opened for them (meaning, the angels and the good, pure soul). The best residents of every heaven will then see him to the next heaven, until he is brought to the seventh heaven. Allah, the Exalted and Ever High, will say, 'List my slave's record in `Illiyyin [{And what will make you know what `Illiyyun is? A Register inscribed. To which bear witness those nearest (meaning, to Allah, the angels)}][83:14]. His record will be kept in `Illiyyin and it will be said,] 'Send him back to earth, for I have [promised them that I] created them from it, and into it I shall return them, and from it I shall bring them out once again.' The Prophet, *salla allahu `alaihi wa-sallam*, then said, 'The soul will be [sent back to earth and] joined with its body. [He, *salla allahu `alaihi wa-sallam*, said, 'and he will hear the sound of the shoes of his companions when they depart] [away from him (i.e., going back to their worldly affairs)]. Next, two angels [who are very frightening] will [threaten him,] sit him up and ask him, 'Who is your Lord?' He will say, 'Allah is my Lord.' They will ask him, 'What is your religion?' He will say, 'My religion is Islam.' They will ask him, 'What do you say about this man (meaning, Prophet Muhammad, *salla allahu `alaihi wa-sallam*) who was sent to you?' He will say, 'He is the Messenger of Allah.' They will ask him, 'And what proof do you have about it?' He will say, 'I read the Book of Allah (i.e., the Quran), and had faith and belief in him.' They will threaten him again, asking him, 'Who is your Lord? What is your religion?'

*Who is your Prophet?’ This is the last Fitnah (i.e., trial in religion) that the believer will ever experience. Regarding this, Allah, the Exalted, the Most Honored, says, {Allâh will keep firm those who believe, with the word that stands firm in this world (i.e., they will keep on worshipping Allâh Alone and none else), and in the Hereafter}[14:27]. He will reply again by saying, ‘Allah is my Lord, Islam is my religion, Muhammad is my Prophet. Then, a caller (i.e., Allah) will herald from heaven, ‘My slave has said the truth. Therefore, furnish him from Paradise, and let him wear from (i.e., the clothes of) Paradise, and open a door for him to Paradise.’ So, he is given from Paradise’s tranquillity and good scent, and his grave will be enlarged for him as far as his sight can reach.”*

قَالَ: "وَيَأْتِيهِ (وَفِي رِوَايَةٍ: "يُمَثِّلُ لَهُ") رَجُلٌ حَسَنُ الْوَجْهِ  
حَسَنُ الثِّيَابِ طَيِّبُ الرَّيْحِ فَيَقُولُ: أَبَشِّرُ بِالَّذِي يَسُرُّكَ (أَبَشِّرُ  
بِرِضْوَانِ مَنْ لَلَّهِ وَجَنَاتٍ فِيهَا نَعِيمٌ مُقِيمٌ) هَذَا يَوْمُكَ الَّذِي  
كُنْتَ تُوعَدُ فَيَقُولُ لَهُ: (وَأَنْتَ فَبَشِّرْكَ اللَّهُ بِخَيْرٍ) مَنْ أَنْتَ  
فَوَجَّهْتُكَ الْوَجْهَ يَجِيءُ بِالْخَيْرِ فَيَقُولُ: أَنَا عَمَلُكَ الصَّالِحُ (فَوَاللَّهِ  
مَا عَلِمْتُكَ إِلَّا كُنْتَ سَرِيعًا فِي طَاعَةِ اللَّهِ بَطِيئًا عَنِ مَعْصِيَةِ اللَّهِ  
فَجَزَاكَ اللَّهُ خَيْرًا) ثُمَّ يُفْتَحُ لَهُ بَابٌ مِنَ الْجَنَّةِ وَبَابٌ مِنَ النَّارِ  
فَيَقَالُ: هَذَا كَانَ مَنْزِلَكَ لَوْ عَصَيْتَ اللَّهَ أَبَدَكَ اللَّهُ بِهِ هَذَا فَإِذَا  
رَأَى مَا فِي الْجَنَّةِ فَيَقُولُ: رَبِّ أَقِمِ السَّاعَةَ حَتَّى أَرْجِعَ إِلَى  
أَهْلِي وَمَالِي (فَيَقَالُ لَهُ: اسْكُنْ)."

“Next, the Prophet, *salla allahu ‘alaihi wa-sallam*, said, ‘Then, a man, with a handsome face and handsome clothes and whose scent is pleasant, will come to him [another narration reads, ‘...will be made to appear before him’], saying, ‘Receive the glad tidings with that which pleases you. [Receive the good news of Allah’s Pleasure and Paradises of eternal delight.] This is the Day which you were promised.’ He will say to him, ‘[And you too, may Allah bring the news of all that is good and righteous to you!] Who are you; for yours is the face that carries the good news?’ He will say, ‘I am your good works. [By Allah! As much as I have known you, you were quick to practice Allah’s obedience and lazy with regards to committing His disobedience. May Allah grant you all that is good and righteous.]’ A door to Paradise will be opened for him and another door to Hellfire and he will be told, ‘This would have been your residence, had you disobeyed Allah. Allah replaced it with this,’ and when he sees what is in Paradise, he will say, ‘O Lord! Hurry up with the commencement of the Hour, so I may return to my family and my property.’ [It will be said to him, ‘Sleep.’]”

قَالَ: "وَإِنَّ الْعَبْدَ الْكَافِرَ (وَفِي رِوَايَةٍ: "الْفَاجِرُ") إِذَا كَانَ فِي  
 انْقِطَاعِ مِنَ الدُّنْيَا وَإِقْبَالِ مِنَ الْآخِرَةِ نَزَلَ إِلَيْهِ مِنَ السَّمَاءِ  
 مَلَائِكَةٌ (غِلَاطٌ شِدَادٌ) سُودُ الْوُجُوهِ مَعَهُمُ الْمُسُوحُ (مِنَ النَّارِ)  
 فَيَجْلِسُونَ مِنْهُ مَدَّ الْبَصَرِ ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ حَتَّى يَجْلِسَ  
 عِنْدَ رَأْسِهِ فَيَقُولُ: أَيَّتَهَا النَّفْسُ الْخَبِيثَةُ أَخْرَجِي إِلَى سَخَطٍ مِنْ

اللَّهُ وَغَضَبَ " قَالَ: " فَتَفَرَّقُ فِي جَسَدِهِ فَيَنْتَزِعُهَا كَمَا يُنْتَزَعُ  
 السَّفُودُ (الكثيرُ الشَّعبِ) مِنَ الصُّوفِ الْمَبْلُولِ (فَتَقَطُّعُ مَعَهَا  
 العُرُوقُ وَالْعَصَبُ) (فَيَلْعَنُهُ كُلُّ مَلَكٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ وَكُلُّ  
 مَلَكٍ فِي السَّمَاءِ وَتُعَلِّقُ أَبْوَابُ السَّمَاءِ لَيْسَ مِنْ أَهْلِ بَابٍ إِلَّا  
 وَهُمْ يَدْعُونَ اللَّهَ أَنْ لَا تَعْرِجَ رُوحُهُ مِنْ قَبْلِهِمْ) فَيَأْخُذُهَا فَإِذَا  
 أَخَذَهَا لَمْ يَدْعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَجْعَلُوهَا فِي تِلْكَ  
 الْمُسُوحِ وَيَخْرِجُ مِنْهَا كَأَنَّ رِيحَ جِيْفَةٍ وَجِدَتْ عَلَى وَجْهِ  
 الْأَرْضِ فَيَصْنَعُونَ بِهَا فَلَا يَمُرُّونَ بِهَا عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا  
 قَالُوا: مَا هَذَا الرُّوحُ الْخَبِيثُ؟ فَيَقُولُونَ: فَلَانُ بْنُ فَلَانَ - بِأَقْبَحِ  
 أَسْمَائِهِ الَّتِي كَانَ يُسَمِّي بِهَا فِي الدُّنْيَا - حَتَّى يُنْتَهَى بِهِ إِلَى  
 السَّمَاءِ الدُّنْيَا فَيَسْتَفْتَحُ لَهُ فَلَا يَفْتَحُ لَهُ " ثُمَّ قرَأَ رَسُولُ اللَّهِ صَلَّى  
 اللَّهُ عَلَيْهِ وَسَلَّمَ ﴿ لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ  
 الْجَنَّةَ حَتَّى يَلْجَأَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ﴾ فَيَقُولُ اللَّهُ عَزَّ  
 وَجَلَّ: اكْتُبُوا كِتَابَهُ فِي سَجِّينٍ فِي الْأَرْضِ السُّفْلَى (ثُمَّ يُقَالُ:  
 أَعِيدُوا عَبْدِي إِلَى الْأَرْضِ فَإِنِّي وَعَدْتُهُمْ أَنِّي مِنْهَا خَلَقْتُهُمْ  
 وَفِيهَا أَعِيدُهُمْ وَمِنْهَا أَخْرِجُهُمْ تَارَةً أُخْرَى) فَطَرَحَ رُوحَهُ  
 (مِنَ السَّمَاءِ) طَرْحًا (حَتَّى تَقَعَ فِي جَسَدِهِ) ثُمَّ قرَأَ ﴿ وَمَنْ  
 يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ

الرَّيْحُ فِي مَكَانٍ سَحِيقٍ ﴿ فَتَعَاذُ رُوحُهُ فِي جَسَدِهِ ﴾ (قَالَ: "فَإِنَّهُ  
يَسْمَعُ خَفَقَ نَعَالِ أَصْحَابِهِ إِذَا وَلَّوْا عَنْهُ.")

*"And when the Kafir (i.e., disbelieving) slave [another narration reads, '...sinner'] is reaching the end of his term in the Dunya and the beginning of his term in the Akhirah, there will descend onto him from heaven [tough and harsh] angels with dark faces. They will bring with them a Masu`h<sup>1</sup> [from the Fire], and will sit as far from him as the sight reaches. Then the Angel of Death will come and will sit right next to his head, saying, 'O, Khabith (meaning, impure, evil, sinner, etc.) soul! Depart (i.e., your body) to anger from Allah and a wrath.' The soul will scatter in his body, and Angel of Death will seize it (i.e., with such a force), just as the Suffud (i.e., a branch of thorns) [that has many thorns], is removed from wet wool [and veins and nerve cells will be cut along with the soul]. [Every angel between heaven and earth will curse him, and so will every angel in heaven. The gates of heaven will be shut closed, and the keepers of every gate will invoke Allah not to allow that soul to ascend through their gate.] The Angel of Death will seize the soul, and when he does, they (i.e., the group of angels) will not let it stay in his hand for more than an instant; they will wrap it in that Masu`h. The most putrid smell a corpse can ever have on the face of the earth will emit from the soul, and the angels will ascend it (i.e., towards heaven). Whenever they pass by a group of angels, they will ask, 'Whose is this Khabith (i.e., impure) soul?' The angels will respond, 'He is such person son of such person,' --calling him by the worst names he was known for*

<sup>[1]</sup>[a piece of thick, hard cloth made from animal hides]

*in the Dunya--. When they (i.e., group of angels ascending the disbelieving or wicked soul) reach the nearest heaven to us, they will ask that its door be opened for him, and their request will be denied.'* Next, the Messenger of Allah recited this *Ayah*, {*For them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (i.e., which is impossible)*}<sup>1</sup>, and said, '*Allah, the Exalted, the Most Honored, will declare, 'List his record in Sijjin<sup>2</sup> in the lowest earth.'* [Then it will be said, 'Return My slave to the earth, because verily, I promised them that I have created them from it, will return them into it and will resurrect them from it another turn.'] His (i.e., the impure) soul will then be thrown [from heaven] [until it falls into his body].'

The Prophet, *salla allahu `alaihi wa-sallam*, next recited this *Ayah*, {*And whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds snatched him, or the wind had thrown him to a far off place.*}<sup>3</sup> The Prophet, *salla allahu `alaihi wa-sallam*, then said, '*His soul will be returned to his body. [He will hear the sound of the shoes of his companions when they leave him.]'*

وَيَأْتِيهِ مَلَكَانِ (شَدِيدَا الْإِثْمَارِ فَيَنْتَهَرَانِهِ وَ) يُجْلِسَانَهُ فَيَقُولَانِ  
 لَهُ: مَنْ رَبُّكَ؟ (فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي فَيَقُولَانِ لَهُ: مَا  
 دِينُكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي) فَيَقُولَانِ: فَمَا تَقُولُ فِي هَذَا

[1][7:40]

[2][{And what will make you know what *Sijjin* is? A Register inscribed}[83:8-9]]

[3][22:31]

الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَلَا يَهْتَدِي لِاسْمِهِ فَيَقَالُ: مُحَمَّدٌ  
فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي (سَمِعْتُ النَّاسَ يَقُولُونَ ذَلِكَ" قَالَ:  
"فَيَقَالُ: لَا دَرَيْتَ وَلَا تَلَوْتُ." ) فَيَنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ  
كَذَبَ فَافْرِشُوا لَهُ مِنَ النَّارِ وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ فَيَأْتِيهِ مِنْ  
حَرِّهَا وَسُمُومِهَا وَيُضَيِّقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ  
وَيَأْتِيهِ (وَفِي رِوَايَةٍ: "وَيُمَثِّلُ لَهُ") رَجُلٌ قَبِيحُ الْوَجْهِ قَبِيحُ الثِّيَابِ  
مُنْتِنُ الرِّيحِ فَيَقُولُ: أَبَشِرْ بِالَّذِي يَسْؤُوكَ هَذَا يَوْمَكَ الَّذِي  
كُنْتَ تُوعَدُ فَيَقُولُ: (وَأَنْتَ فَبَشِّرْكَ اللَّهُ بِالشَّرِّ) مَنْ أَنْتَ؟  
فَوَجْهُكَ الْوَجْهُ يَجِيءُ بِالشَّرِّ فَيَقُولُ: أَنَا عَمَلُكَ الْخَبِيثُ (فَوَاللَّهِ  
مَا عَلِمْتُ إِلَّا كُنْتُ بَطِيئًا عَنِ طَاعَةِ اللَّهِ سَرِيعًا فِي مَعْصِيَةِ اللَّهِ)  
(فَجَزَاكَ اللَّهُ شَرًّا ثُمَّ يُقَيِّضُ لَهُ أَعْمَى أَصَمُّ أَبْكُمْ فِي يَدِهِ مِرْزَبَةٌ  
لَوْ ضُرِبَ بِهَا جَبَلٌ كَانَ تُرَابًا فَيَضْرِبُهُ ضَرْبَةً حَتَّى يَصِيرَ تُرَابًا ثُمَّ  
يُعِيدُهُ اللَّهُ كَمَا كَانَ فَيَضْرِبُهُ ضَرْبَةً أُخْرَى فَيَصِيحُ صَيْحَةً  
يَسْمَعُهُ كُلُّ شَيْءٍ إِلَّا الثَّقَلَيْنِ ثُمَّ يُفْتَحُ لَهُ بَابٌ مِنَ النَّارِ وَيُمَهِّدُ  
مِنْ فُرْشِ النَّارِ) فَيَقُولُ: رَبِّ لَا تُقِمِ السَّاعَةَ."

*"Next, there will come to him two angels [with grim frightening faces and will threaten him,] make him sit up and ask him, 'Who is your Lord?' [He will say, 'Huh, huh! I do not know.' They will ask him, 'What is your religion?' and he will say, 'Huh, huh! I do not know.'] They will then*

say, 'What do you say about this man (i.e., Prophet Muhammad) who was sent to you?' He will not know his name, until it is said, 'Muhammad!' He will say, 'Oh, oh, I do not know! [I heard the people say something about him.] It will be said to him, 'May you not know and not be able to respond.'] A caller (i.e., Allah) will herald from heaven, 'He has lied, so furnish him with the Fire and open a door for him to the Fire.' He (i.e., the Kafir) will find its heat and Samum (i.e., fierce hot wind), and his grave will be reduced in size, until his bones crush each other. Then, a man with an ugly face, wearing ugly clothes and with a disgusting smell emitting from him will come to him [another narration reads, '...will be made to appear before him'], saying, 'Receive the glad tidings with that which will displease you! This is the Day that you have been promised.' He will say, '[And to you too, may Allah send you the news of all that is evil.] And who are you, for yours is the face that brings evil?' He will say, 'I am your evil work. [By Allah! As much as I have known you, you were lazy with regards to Allah's obedience and quick to commit Allah's disobedience.] [May Allah grant you all that is evil.] Then, a blind, deaf and mute angel will be assigned to him, holding a hammer. If he hits a mountain with that hammer, it will crumble it to dust. He will strike him with it once and he will crumble to dust. Allah will bring him back as he was, and he will be stricken by it again. He will scream such a loud scream that everything will hear him, except for mankind and the Jinns. A door to the Fire will be opened for him and he will be furnished from the Fire.]' He will cry, 'O, my Lord! Do not commence the Hour!'"

Al-Albani reported this `Hadith, exactly as we reported it here, then said that this `Hadith was collected by Abu Dawood (2:281), al-'Hakim (1:37-40), at-Tayalisi

(`Hadith no.753), Ahmad (4:287-288, 295-296), who collected these words, and al-Ajjurri in his book, ash-Shari`ah (367-370).

An-Nasaii (1:282) and ibn Majah (1:469-470) collected the first part of it, until al-Baraa's statement, "...as if birds were hovering above our heads." The same part was also collected by Abu Dawood (2:70), using a shorter form, and Ahmad (4:297). Al-`Hakim said, "This `Hadith is *Sahih*, following the conditions set by al-Bukhari and Muslim"; adh-Dhahabi agreed and its grade is as they stated. Ibn al-Qayyim graded this `Hadith as *Sahih* in his books, I`lamu al-Muwaqqi`in `an Rabbi al-`Aalamin (1:214), and, Tah-dhibu as-Sunan (4:337). He also reported the same statement from Abu Nu`aim and other scholars.

Al-Albani added in a footnote, Pg., 202, "The first addition was collected by Abu Dawood, ibn Majah and al-`Hakim; the second by Ahmad and at-Tayalisi, the third by Ahmad and al-`Hakim, the fourth by Ahmad, the fifth by at-Tayalisi, and the sixth and eighth by Ahmad. The seventh addition was collected by al-`Hakim, the eighth by at-Tayalisi, the ninth by Ahmad, the tenth by Abu Dawood, the eleventh and the twelfth by at-Tayalisi and the thirteenth by Ahmad. At-Tayalisi collected the fourteenth, fifteenth and sixteenth additions, Ahmad the fifteenth and a similar narration to the sixteenth. At-Tayalisi collected the seventeenth, eighteenth, nineteenth, twentieth and twenty-first additions; al-`Hakim collected the twentieth and twenty-first additions. Ahmad collected the twenty-second addition, while al-`Hakim collected the twenty-third and twenty-fifth additions. At-Tayalisi collected the twenty-fourth addition, Ahmad the twenty-sixth, at-Tayalisi the twenty-seventh, Abu Dawood the twenty-eighth, at-Tayalisi the twenty-ninth and the thirtieth. Ahmad collected

the rest of the additions, at-Tayalisi the thirty-third addition, and these are his words for this addition.

As for the second narration, al-`Hakim collected it, while Ahmad collected the third narration; al-`Hakim and at-Tayalisi collected the fourth, fifth and sixth narrations.” Refer to, A`hkamu al-Jana-iz, Pg., 198-202.]



## Part Three

[Following is an exemplary book, written by Shaikh al-Islam ibn Taimiyyah, about visiting graves and invoking the dead. This topic complements the chapter on the aspects of Funerals (*Janazah*) and the guidance of Allah's Apostle, *salla allahu `alaihi wa-sallam*, in this regard. I chose to include this book by ibn Taimiyyah at the conclusion of the chapters on *Janazah* in, Zad-ul Ma`ad, because of the importance of this topic and the enormous *Fitnah* and trials in religion that were introduced into Islam regarding graves and the dead.

It is amazing to see and hear some Muslims discount the importance of this matter, especially at present times, even though they know of -and sometimes participate in- various devious, superstitious and polytheistic acts and rituals concerning the dead. They do not consider this a contemporary issue, even though it is widespread and popular in almost all parts of the Muslim World. Indeed, this is a contemporary issue that touches the creed and is as dangerous on Muslims as the danger posed by non-Muslims in the present time, and perhaps more. This is because these aspects constitute an essential aspect of *Tau`hid* that is being ignored, even though it is more needed nowadays than acquiring knowledge in political affairs. Many Muslims today still commit serious sins at grave sites, invoke the dead, seek help from them, vow to them and believe that they can help in times of distress. Many Muslims still visit graves, or *Masjids* built around graves for the purpose of invoking dead righteous people, even though invoking the dead is a type of major *Shirk*. How can this be a matter of the past, when the

present testifies that it is alive, popular and widespread? The Islamic Creed is the foundation of Islam and is more important than any of its practical aspects; polytheism destroys *Tau`hid* and is certainly more dangerous than any practical sin<sup>1</sup>. All practical aspects of Islam are branches of *Tau`hid*, without which one does not enter Paradise. All practical aspects of Islam are important, of course. However, they derive their importance of being parts of Allah's Islamic Monotheism.

One visit to the numerous monuments erected over graves will make one realize the enormity of this serious error that could eradicate one's faith altogether, according to the explanation given by ibn Taimiyyah in this book. Yet, many of the so-called "Islamists" rarely talk about these issues or try hard to enjoin *Tau`hid* and forbid *Shirk*, except those among them who learned with scholars of the *Sunnah*, in our time, or read from the Imams of the past, such as ibn Taimiyyah and ibn al-Qayyim. Only those who call to the *Sunnah* and the way of *as-Salaf as-Sali`h* make it their mission to enjoin all aspects of *Tau`hid* and forbid all aspects of *Shirk*. Of course, knowing current affairs and having knowledge in political aspects and the Islamic method of government are important and a part of Islam. *Shirk*, on the other hand, eradicates *Tau`hid* and enters one into Hellfire for eternity. Only those who know *Tau`hid* and *Shirk* are able to understand and make a difference in political aspects and every other aspect of Islam. They are

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<sup>[1]</sup>[Major *Shirk* takes the form of creed, action or statement, *each of which can annul Islam*; refer to, at-Tawassutu wa-l-Iqtisad, fi anna al-Kufra Yakunu bi-l-Qauli, au al-Fi`li, au al-I`tiqad, by `Alawi as-Saqqaf, reviewed by Imam ibn Baz; Published by, Dar ibn al-Qayyim, Dammam, Saudi Arabia.]

the ones who will abide by the limits set by Allah, *sub`hanahu wa-ta`ala*, regarding politics, just as they abide by His set limits regarding prayer, fasting, *Zakat*, *Hajj* and *Jihad*.

When one contemplates the mischief caused by deviant ideas regarding the dead, especially the part where one abandons invoking Allah directly for help and instead invokes the dead, one becomes amazed at this polytheistic ignorance. After all, if the deceased can help anyone at all, *they would have helped themselves and not succumbed to death*. He who cannot help himself and avoid death, cannot extend help to others after his death, because he is as weak as they are. Surely, all matters are in the Hands of Allah, the Exalted and Ever High. He who does not know what will become of him after his or her death, is definitely not able to grant forgiveness, cure, healing, property, success or being entered into Paradise and saved from Hellfire to anyone else.

Those who call to the *Quran*, the *Sunnah* and the understanding of the Righteous Predecessors duly understand aspects of *Tau`hid* and *Shirk* and the pillars of each aspect. They know that without sincerely worshipping Allah Alone and purifying one's Faith, actions and statements from all types and forms of *Shirk* and polytheism, there will be no success in this life or the Hereafter. How can anyone think that Allah might grant victory to the Muslim Nation, before Muslims worship Allah Alone, with full submission and sincerity? Therefore, those who call to the *Sunnah*, must and do, start with aspects of creed, then proceed to the other aspects of the religion. The Islamic Creed is the foundation, and based on its status and correctness, one's good deeds in this life are either accepted or rejected. Yet, those who call to the

*Sunnah* also declare that all aspects of Islam are important, because they all came from Allah, the Exalted, through Angel Jibril, peace be upon him, into the heart of Muhammad, peace be upon him. But callers to the *Sunnah* start with the pillars, among them and foremost, *Tau`hid*, from which all other aspects of Islam originate. They also forbid all types and forms of *Shirk*, because this is the core mission of all of Allah's Messengers, all of whom called to *Tau`hid* and forbade *Shirk*. Allah, the Exalted, the Most Honored, said,

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ  
وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴾

{*Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin*}[4:48]. Further, Abu Hurairah, may Allah be pleased with him, narrated that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said,

"مَنْ آمَنَ بِاللَّهِ وَبِرَسُولِهِ وَأَقَامَ الصَّلَاةَ وَصَامَ رَمَضَانَ كَانَ حَقًّا  
عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ جَاهِدَ فِي سَبِيلِ اللَّهِ أَوْ جَلَسَ فِي  
أَرْضِهِ الَّتِي وُلِدَ فِيهَا" قَالَ أَبُو هُرَيْرَةَ: فَقَالُوا: يَا رَسُولَ اللَّهِ أَفَلَا  
نُبَشِّرُ النَّاسَ قَالَ: "إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ  
لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ

وَالْأَرْضِ فَإِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ  
وَأَعْلَى الْجَنَّةِ - أَرَاهُ فَوْقَهُ عَرْشُ الرَّحْمَنِ - وَمِنْهُ تَفَجَّرُ أَنْهَارُ  
الْجَنَّةِ."

*"Whoever believes in Allah and His Apostle, offers prayer perfectly and fasts the month of Ramadhan, will rightfully be granted Paradise by Allah, no matter whether he fights in Allah's Cause or remains in the land where he is born."* The people said, 'O, Allah's Apostle! Shall we relate this good news to the people?' He said, 'Paradise has one-hundred grades which Allah has reserved for the Mujahidin who fight in His Cause, the distance between each two grades is like the distance between the Heaven and the Earth. Therefore, when you ask Allah (for something), ask for al-Firdaus, which is the best and highest part of Paradise. Above it (al-Firdaus) is the Throne of the Beneficent (Allah) and from it originates the rivers of Paradise'" [Al-Bukhari (2581)]. Therefore, *Tau`hid* is more important than and entails *Jihad* and every other aspect of Islam; there is no doubt about this fact. Calling to *Tau`hid* and forbidding *Shirk*, which are also honorable types of *Jihad*, acquire their importance from the fact that *Tau`hid* is the foundation of Islam and *Shirk* destroys it. Contemplating this fact will make one realize why Muslims should first and foremost call to *Tau`hid* and forbid *Shirk*, then call to the other aspects of Islam, all of which are important. Muslims should never forget these priorities, so that Allah blesses them with the type of righteousness necessary to earn victory and reestablish the primary role Muslims always had in world affairs. Muslims should never doubt the importance of *Tau`hid*, or any branch of it,

including the four practical pillars of Islam, *Jihad*, economic and political aspects and every minor ruling of the religion. All these aspects are important, because they came from Allah, the Lord of all that exists. However, they all are parts of *Tau`hid*, which is the key to entering Paradise and earning Allah's Mercy. Allah's Apostle, *salla allahu `alaihi wa-sallam*, said to Mu`adh ibn Jabal, may Allah be pleased with him, when he sent him to *Yemen*,

"إِنَّكَ تَقْدُمُ عَلَى قَوْمٍ مِنْ أَهْلِ الْكِتَابِ فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ  
إِلَى أَنْ يُوحِّدُوا اللَّهَ تَعَالَى فَإِذَا عَرَفُوا ذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ  
فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ فَإِذَا صَلَّوْا  
فَأَخْبِرْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ زَكَاةً فِي أَمْوَالِهِمْ تُؤْخَذُ مِنْ  
غَنِيِّهِمْ فَتَرُدُّ عَلَى فَقِيرِهِمْ فَإِذَا أَقْرَأُوا بِذَلِكَ فَخُذْ مِنْهُمْ وَتَوَقَّ  
كَرَائِمَ أَمْوَالِ النَّاسِ."

*"You will go to the people of the Scripture. So, when you reach there, invite them to Allah's Tau`hid. And if they obey you in that, tell them that Allah has enjoined on them five prayers in each day and night. If they obey you in that tell them that Allah has made it obligatory on them to pay the Zakat which will be taken from the rich among them and given to the poor among them. If they obey you in that, then avoid taking the best of their possessions."* Al-Bukhari (6824) collected this *Hadith*, from `Abdullah ibn `Abbas, may Allah be pleased with him.

Following is the beneficial book written by the great Imam of *Sunnah* and defender of *Tau`hid*, Imam and

**Shaikh al-Islam ibn Taimiyyah, my Allah grant him His Mercy. This book is titled:**

## **Ziyarat-ul-Qubur wa-l-Istinjad-u bil-Maqbur (Visiting Graves and Seeking Help from the Dead)**

Shaikh al-Islam Imam Ahmad ibn Taimiyyah, may Allah grant him His Mercy, was asked:

“What is the verdict regarding whoever visits graves for the purpose of seeking help from the dead concerning an illness that has befallen him, his horse, camel, or another living creation. Such a person seeks to be cured from his illness, for example, by invoking the dead and saying, ‘O, my master! I am a refugee of yours<sup>1</sup>’, ‘I seek your sufficient aid’, ‘*Fulan* (so and so) committed injustice against me’, ‘So and so intends to harm me,’ and similar statements, claiming that he calls upon the dead as intermediaries between him and Allah, the Exalted.

Further, what is the verdict about those who:

-Vow to *Masjids*, *Zawaya*<sup>2</sup>, or dead or living *Shaikhs*<sup>3</sup> and pledge to pay *Dirhams* (a currency), [sacrifice] camels or sheep, or [light] candles or oil, for example, for the sake of their dead Shaikhs, so that the Shaikhs help them in cases such as their saying, ‘If my son sustains his welfare, I vow to do this or that in the sake of the Shaikh’, and similar statements.

Also, what is the verdict regarding those who:

-Invoke dead or absent Shaikhs, so that they strengthen their hearts during various hardships.

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<sup>[1]</sup>[or, ‘I seek shelter with you’]

<sup>[2]</sup>[pl. for *Zawiyah*: a corner in a *Masjid* or a special residence where *Sufis* claim to worship Allah in seclusion]

<sup>[3]</sup>[Common people think that, ‘Shaikh’, is synonymous with having religious knowledge]

-Visit the Shaikh's grave and touch the grave with their hands and wipe their faces.

-Seek fulfillment of their needs from the dead and then claim that, 'My need has been fulfilled because of the *Barakah* (blessing) of Allah and the *Barakah* of the Shaikh.'

-Visit graves and uncover their heads<sup>1</sup>, or bow down on the ground before their Shaikhs, and similar acts.

Finally, what about those who claim that there exists a person who is described as a *Qutb* (pole), *Ghauth* (helper), *Jami'* (enjoying full authority) and *Fard* (one and only)<sup>2</sup>?"

Ibn Taimiyyah was asked,

"Give us a *Fatwa* (religious verdict) regarding these matters, and explain your response in detail, may Allah reward you."

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<sup>[1]</sup>[They do this as a sign of their humility before the Shaikh, or so they claim, whether the Shaikh was dead or alive; this constitutes imitating the disbelievers, who remove their hats to greet each other or to greet leaders, women, or statues of Jesus and Mary]

<sup>[2]</sup>[All these are innovated *Sufi* terms]

## Imam Ibn Taimiyyah said:

All thanks and praises are due to Allah, the Lord of all that exists.

The True Religion that Allah (سُبْحَانَهُ وَتَعَالَى) sent His Messengers with, and for which sake He revealed His Books<sup>1</sup>, ordains worshipping Allah Alone (سُبْحَانَهُ وَتَعَالَى) without partners, Invoking Him Alone for help, having *Tawakkul* (trust) in Him and calling Him in supplication to bring all types of [worldly and religious] benefits and to fend off all types of harm. This fact is reiterated in what Allah (سُبْحَانَهُ وَتَعَالَى) said,

﴿ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ إِنَّا أَنْزَلْنَا إِلَيْكَ  
الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾ أَلَا لِلَّهِ الدِّينُ  
الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا  
إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾

*{The revelation of this Book (the Quran) is from Allah, the All-Mighty, the All-Wise. Verily, We have sent down the Book to you (O, Muhammad) in truth: So worship Allah (Alone) by doing religious deeds sincerely for Allah's sake only<sup>2</sup>. Surely, the religion (the worship and the obedience) is for Allah only. And those who take Auliyaa (protectors*

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<sup>[1]</sup>[such as the original copies of the *Torah* and the *Gospel*, and also the *Quran*, which has not been changed or corrupted as the *Torah* and the *Gospel* have been]

<sup>[2]</sup>[and not to show-off, and not to set up rivals with Him in worship]

and helpers) *besides Him* (say): “*We worship them only that they may bring us near to Allah.*” *Verily, Allah will judge between them concerning that wherein they differ*}<sup>1</sup>.

Allah, the Exalted, also said,

﴿ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴾

{*And the Masjids are for Allah (Alone), so invoke not anyone along with Allah*}<sup>2</sup>, and,

﴿ قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ  
وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ﴾

{*Say (O, Muhammad): My Lord has commanded justice and (said) that you should face Him only*<sup>3</sup> *in each and every place of worship, in prayers*<sup>4</sup>, *and invoke Him only making your religion sincere to Him*<sup>5</sup>}<sup>6</sup>, and,

﴿ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴾ ﴿ أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمْ

<sup>[1]</sup>[39:1-3]

<sup>[2]</sup>[72:18]

<sup>[3]</sup>[worship none but Allah and face the *Qiblah*, i.e. the *Ka`bah* at *Makkah* during prayers]

<sup>[4]</sup>[and not to face other false deities and idols]

<sup>[5]</sup>[by not joining in worship any partner to Him and with the intention that you are performing your deeds for Allah’s sake only]

<sup>[6]</sup>[7:29]

الْوَسِيلَةَ إِلَيْهِمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ  
رَبِّكَ كَانَ مَحْذُورًا ﴿

{Say (O, Muhammad): "Call unto those besides Him whom you pretend [to be gods like angels, 'Eesa (Jesus), 'Uzair (Ezra), etc.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person." Those whom they call upon [like 'Eesa (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angels, etc.] desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest and they ['Eesa (Jesus), 'Uzair (Ezra), angels, etc.] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!} <sup>1</sup>. Scholars of the *Salaf*<sup>2</sup> stated that some people used to invoke the Messiah (Jesus (عِيسَى السَّلَامُ), the son of Mary), 'Uzair (Ezra) and the angels in supplication, and Allah, the Exalted, said to them, "Those whom you invoke for help are My slaves, just as you are My slaves. They seek My Mercy, just as you seek My Mercy. They fear My Wrath, just as you fear My Wrath. They seek the means of approach to Me<sup>3</sup> just as you seek

<sup>(1)</sup>[17:56-57]

<sup>(2)</sup>[the Prophet's companions and the next two generations]

<sup>(3)</sup>[by adhering to Allah's Commandments]

them<sup>1</sup>.” If this is the case with regards to invoking the Prophets and the angels, then what about invoking whomever is lesser in grade than they are<sup>2</sup>?

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<sup>[1]</sup>[therefore, invoke Me alone for all your needs]

<sup>[2]</sup>[such as dead or absent righteous people, Shaikhs, leaders, Jinns, etc.]

## **Allah (سُبْحَانَهُ وَتَعَالَى) Negates Having an Associate, a Partner, or a Helper in His Kingship**

Allah (سُبْحَانَهُ وَتَعَالَى) said,

﴿ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴾

{Do then those who disbelieve think that they can take My slaves<sup>1</sup> as Auliyaa<sup>2</sup> besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers<sup>3</sup>}<sup>4</sup>, and,

﴿ قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكَ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ ﴿١٠٢﴾ وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ﴾

what translated means, {Say: (O, Muhammad to those polytheists, pagans, etc.) “Call upon those whom you assert (to be associate gods) besides Allah, they possess not even the weight of an atom (or a small ant), either in the heavens or on the earth, nor have they any share in either, nor there

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<sup>[1]</sup>[the angels, Allah’s Messengers, ‘Eesa (Jesus), son of Maryam (Mary), etc.]

<sup>[2]</sup>[lords, gods, protectors, etc.]

<sup>[3]</sup>[in the Oneness of Allah and in Islamic Monotheism]

<sup>[4]</sup>[18:102]

is for Him any supporter from among them. Intercession with Him profits not, except for him whom He permits”<sup>1</sup>. Hence, Allah, all praise be to Him, stated that those who are being invoked besides Him, such as the angels, the human beings, or any other creation, do not own the weight of an atom in His Kingdom. He also stated that He has no partner with Him in His Kingdom. Rather, He Alone owns the Kingship, and He alone deserves all thanks and praises, and He is Able to do everything. Allah, the Exalted, does not have an aid who aids Him, as created kings have aids and helpers. Further, the righteous creations that are qualified to perform *Shafa`ah*<sup>2</sup> with Allah, can only do so on behalf of whom Allah wills. Thus, Allah negated all types and aspects of *Shirk* (polytheism).

Why is it that some objects<sup>3</sup> are being invoked instead of Allah? Is it because they own a share in the Kingship, or because they are partners, or aids to Allah? Or, are they merely solicitors who intercede on behalf of others?

As for the first three aspects: ownership, partnership and being aids, they certainly are all negated with regards to Allah, the Exalted, the Ever High<sup>4</sup>. As for the fourth type, it can only occur by Allah’s leave, just as He stated,

﴿ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ﴾

<sup>1</sup>[34:22-23]

<sup>2</sup>[intercession with Allah, the Exalted, on behalf of others]

<sup>3</sup>[such as the angels, the prophets]

<sup>4</sup>[because His Alone are the Kingship and the Lordship]

{Who is he that can intercede with Him except with His Permission?}<sup>1</sup>, and,

﴿ وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئاً إِلَّا مَنْ بَعْدَ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى ﴾

{And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and pleases}<sup>2</sup>. In addition, Allah, sub`hanahu wa-ta`ala, said,

﴿ أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أُولَئِكَ كَانُوا لَا يَمْلِكُونَ شَيْئاً وَلَا يَعْقِلُونَ ﴾ قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعاً لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ﴿

{Have they taken others as intercessors besides Allah? Say: "Even if they have power over nothing whatever and have no intelligence?" Say: "To Allah belongs all intercession. His is the Sovereignty of the heavens and the earth"}<sup>3</sup>, and,

[1][2:255]

[2][53:26]

[3][39:44-45]

﴿ اللهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ  
ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا  
تَتَذَكَّرُونَ ﴾

{Allah it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He Istawa (rose over) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a Wali (protector or helper, etc.) or an intercessor. Will you not then remember (or be admonished)?} <sup>1</sup>. Allah (سُبْحَانَهُ وَتَعَالَى) also said,

﴿ وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ  
دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴾

{And warn therewith (the Quran) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allah and keep their duty to Him<sup>2</sup>}<sup>3</sup>, and,

﴿ مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ  
لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّنَ بِمَا

[1][32:4]

[2][by abstaining from committing sins and by doing all kinds of good deeds which He has ordained]

[3][6:51]

كُنتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرُكُمْ أَنْ  
تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ  
مُسْلِمُونَ ﴿٨٠﴾

*{It is not (possible) for any human being to whom Allah has given the Book and Al-`Hukm<sup>1</sup> and Prophethood to say to the people: "Be my worshippers rather than Allah's." On the contrary (he would say): "Be you Rabbaniyyun<sup>2</sup>, because you are teaching the Book, and you are studying it." Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allah's Will?}*<sup>3</sup>. If Allah (سُبْحَانَهُ وَتَعَالَى) considers those who take the angels and the prophets as gods to be *Kuffar* (disbelievers), what about those who take as gods whomever is lesser than they are, such as their Shaikhs or other people?

To further explain this subject, we should state that if what the slave seeks is a matter that only Allah is Able to deliver, it can only be asked of Allah, the Exalted. This aspects includes seeking a cure from an illness for people or animals, repayment of a debt from no particular source, sustenance of the family's welfare and relief [and aid] concerning the trials of this life and the Last Life. This list also includes seeking aid against the enemy, invoking to grant one's heart the correct Islamic guidance, seeking forgiveness for sins, being entered into Paradise and saved

<sup>[1]</sup>[knowledge and understanding of the laws of religion, etc.]

<sup>[2]</sup>[learned men of religion who practice what they know and also preach others]

<sup>[3]</sup>[3:79-80]

from the Fire, learning the religious knowledge and the *Quran*, having the heart directed to righteousness, and seeking help in improving conduct and purifying the soul [and only Allah can be invoked for all this].

Surely, one is not allowed to call upon a king, a prophet or a Shaikh, whether dead or alive, saying, 'Forgive my sins for me,' or, 'Grant me victory over my enemy,' or, 'Cure my ill relative [or friend],' or, 'Sustain my welfare, and the welfare of my family, my animal,' etc. As for whoever asks this of a created being, whomever that may be, they are *Mushriks* (polytheists, disbelievers) in Allah (سُبْحَانَهُ وَتَعَالَى). They are among the *Mushriks* who worship the angels, the prophets and the idols, manufactured by disbelievers in the image of angels, or prophets. Further, such practices are similar to the *Du`aa* (invocation, supplication) of Christians to the Messiah [Prophet Jesus, peace be upon him] and his mother. Allah the Exalted said,

﴿ وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي  
وَأُمَّيَّ إِلَهَيْنِ مِنْ دُونِ اللَّهِ ﴾

{*And (remember) when Allah will say (on the Day of Resurrection): "O 'Eesa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allah?'"*}<sup>1</sup>, and,

<sup>[1]</sup>{5:116}

﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ  
 مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ  
 عَمَّا يُشْرِكُونَ ﴾

{*They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah<sup>1</sup>, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilah (God - Allah) La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)}*<sup>2</sup>.

<sup>[1]</sup>[by obeying them in things which they made lawful or unlawful according to their own desires, without being ordered by Allah]

<sup>[2]</sup>[9:31]

## Seeking Help to Mount the Means of Transportation, Carrying Things, and Similar Aspects

As for asking help from slaves regarding matters that creation is able to perform, it may be permissible in some cases and impermissible in other cases, as the general ruling regarding this topic states.

### Examples of the Impermissible Type

Allah (سُبْحَانَهُ وَتَعَالَى) said,

﴿ فَإِذَا فَرَغْتَ فَانصَبْ ۖ وَإِلَىٰ رَبِّكَ فَارْغَبْ ۖ ﴾

{So when you have finished (from your occupation), then stand up for Allah's worship (stand up for prayer). And to your Lord (Alone) turn (all your intentions and hopes and) your invocations}<sup>1</sup>. Also, the Messenger of Allah, *salla allahu `alaihi wa-sallam*, advised [‘Abdullah] ibn ‘Abbas by saying,

”إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعْنَيْتَ فَاسْتَعِنْ بِاللَّهِ.”

“When you ask, ask Allah; and when you seek help, seek help from Allah.<sup>2</sup>”

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<sup>[1]</sup>[94:7-8]

<sup>[2]</sup>[Ahmad (2627) and at-Tirmidhi (2440) collected this authentic ‘Hadith, which at-Tirmidhi graded as ‘*Hasan, Sahih*; refer to, *Riyadhu as-Sali`hin*, ‘Hadith No., 63, *Ta`hqiq* by al-Albani.=

Also, the Messenger of Allah, peace be upon him, ordered some of his companions not to ask people for anything<sup>1</sup>.

=Here is the full text of the `Hadith, which contains tremendous benefits for mankind.

عَنْ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ: "يَا غُلَامُ إِنِّي أُعَلِّمُكَ كَلِمَاتٍ أَحْفَظُ اللَّهُ يَحْفَظُكَ أَحْفَظُ اللَّهُ تَجِدُهُ تُجَاهَكَ إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ."

`Abdullah ibn `Abbas narrated, "One day, I was riding behind the Prophet, *salla allahu `alaihi wa-sallam*, when he said to me, 'O, young boy! I will teach you some words. Remember Allah's Watch over you and He will protect you. Remember Allah's Watch and you will find Him with you (with His Aid and Protection). If you ask, ask Allah and if you seek help, seek it from Allah. Know that if mankind and the Jinn collaborate to benefit you, they will not benefit you, except by what Allah has written for you. If they collaborate to harm you, they will not harm you, except with what Allah has written against you. The pens have been raised and the pages have gone dry.'" The last statement in the `Hadith indicates that recording the Preordainment and Predestination of everything and everyone is complete, and thus, nothing else is being recorded. Whatever Allah destined to happen, will surely come to pass.]

<sup>[1]</sup>[Al-Bukhari (2910) and Muslim (1717) reported that `Urwah ibn Az-Zubair and Sa`eed ibn al-Musayyib narrated that=

=`Hakeem ibn `Hizam, may Allah be pleased with him, said, "Once, I asked Allah's Apostle, *salla allahu `alaihi wa-sallam*, (for something) and he gave it to me. Again I asked and he, peace be upon him, gave (it to me). Again I asked and he, peace be upon him, gave (it to me) then said,

"يَا حَكِيمُ إِنَّ هَذَا الْمَالَ خَضِرٌ حُلُوٌّ فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُورِكَ لَهُ فِيهِ وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى."

*'O, `Hakeem! This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like a person who eats but is never satisfied; and the upper (giving) hand is better than the lower (receiving) hand.'*" `Hakeem added, "I said to Allah's Apostle, *salla allahu `alaihi wa-sallam*, 'By Him (Allah) Who sent you with the Truth, I shall never accept anything from anyone after you, until I leave this world.'" Later on, Abu Bakr, *radhiya allahu `anhu* (during his *Caliphate*) called `Hakeem to give him his share from the war booty (like the other companions of the Prophet, *salla allahu `alaihi wa-sallam*), but `Hakeem refused to accept anything. `Umar (during his *Caliphate*) called `Hakeem to give him his share, but he refused. On that, `Umar, *radhiya allahu `anhu*, said, "O, Muslims! I would like you to witness that I offered `Hakeem his share from this booty and he refused to take it." `Hakeem never took anything from anyone after the Prophet, peace be upon him, until he died, may Allah be pleased with him.

Also, Muslim (1729) reported that `Auf ibn Malik al-Ashja`ii, may Allah be pleased with him, reported, "We, nine, eight or seven men, were in the company of the Messenger of Allah, peace be upon him, when he said, *'Why don't you pledge=*

Consequently, one of them would lose grip of his whip, yet he would not ask anyone to retrieve it for him.

Also, the Two Sahihs, [Al-Bukhari and Muslim] narrated that the Prophet, peace be upon him said,

"يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ: هُمُ الَّذِينَ لَا يَسْتَرْقُونَ وَلَا يَتَطَيَّرُونَ وَلَا يَكْتُمُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ."

=*allegiance to the Messenger of Allah?* We had recently pledged allegiance. So we said, 'O, Messenger of Allah, we have already pledged allegiance to you.' He, *salla allahu `alaihi wa-sallam*, again said, '*Why don't you pledge allegiance to the Messenger of Allah?*' We said, 'O, Messenger of Allah, we have already pledged allegiance to you.' He, peace be upon him, again said, '*Why don't you pledge allegiance to the Messenger of Allah?*' We stretched our hands and said, 'O, Messenger of Allah! We have already pledged allegiance to you. Now tell (on what things) should we pledge allegiance to you.' He, *salla allahu `alaihi wa-sallam*, said,

"عَلَى أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَالصَّلَاةَ الْخَمْسَ وَتَطِيعُوا  
وَأَسْرَ كَلِمَةً خَفِيَّةً: "وَلَا تَسْأَلُوا النَّاسَ شَيْئًا."

'*That you worship Allah Alone and associate no one and nothing with Him in worship, establish the five (daily) prayers, obey (your leaders)*', and he, peace be upon him, said in a lower voice, '*and not to ask anyone among the people for anything.*'" Ever since, if the whip of one of this group [of companions] would fall, he would not ask anyone to hand it to him.

These two *Hadiths* should be a reminder to all Muslims of the great sincerity, obedience and knowledge of the Prophet's companions, may Allah be pleased with all of them.]

*“Seventy thousands of my Ummah (Muslim Nation) will enter Paradise without `Hisab (being accounted for their deeds), they are those who neither seek Ruqyah, nor Kayy (branding with fire for cure), nor are they superstitious, and indeed, their total reliance is on their Lord alone.<sup>1</sup>”*

<sup>[1]</sup>[Here is the full text of this `Hadith. Al-Bukhari (5311) and Muslim (320) narrated that `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُ) said that Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

“عُرِضَتْ عَلَيَّ الْأُمَمُ فَجَعَلَ يَمُرُّ النَّبِيُّ مَعَهُ الرَّجُلُ وَالنَّبِيُّ مَعَهُ الرَّجُلَانِ  
وَالنَّبِيُّ مَعَهُ الرَّهْطُ وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ، وَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ  
الْأُفُقَ فَرَجَوْتُ أَنْ تَكُونَ أُمَّتِي فَقِيلَ: هَذَا مُوسَى وَقَوْمُهُ ثُمَّ قِيلَ لِي:  
انظُرْ، فَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الْأُفُقَ، فَقِيلَ لِي: انظُرْ هَكَذَا وَهَكَذَا،  
فَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الْأُفُقَ، فَقِيلَ: هَؤُلَاءِ أُمَّتِكَ وَمَعَ هَؤُلَاءِ سَبْعُونَ  
أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ.”

*“Some nations were displayed before me. A prophet would pass in front of me with one man, and another with two men, and another with a group of people, and another with nobody with him. Then I saw a great crowd covering the horizon and I wished that they were my followers, but it was said to me, ‘This is Moses and his followers.’ Then it was said to me, ‘Look!’ I looked and saw a big gathering with a large number of people covering the horizon. It was said, ‘Look this way and that way.’ So I saw a big crowd covering the horizon. Then it was said to me, ‘These are your followers, and among them there are 70,000 who will enter Paradise without (being asked about their) accounts.”*  
Then the people dispersed and the Prophet, peace be upon him, did not tell them who those 70,000 were. The companions of the Prophet, peace be upon him, started talking about this topic and=

'*Istirqaa*', entails asking other people for a type of *Du`aa* called the *Ruqyah* (Divine Healer)<sup>1</sup>.

=some of them said, "Regarding us, we were born in the era of heathenism, but then we believed in Allah and His Apostle, peace be upon him. We think, however, that these (70,000) are our offspring." These words reached the Prophet, peace be upon him, and he said,

"هُمُ الَّذِينَ لَا يَتَطَيَّرُونَ وَلَا يَسْتَرْقُونَ وَلَا يَكْتُمُونَ وَعَلَى رَبِّهِمْ  
يَتَوَكَّلُونَ."

"*These (70,000) are the people who do not draw an evil omen from (birds), do not get treated by branding themselves and do not ask to be treated by Ruqyah, but put their trust (only) in their Lord.*" `Ukkashah ibn Mu`hsin got up and said, "O, Allah's Apostle! Am I one of those (70,000)?" The Prophet, peace be upon him, said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet, peace be upon him, said,

"سَبَقَكَ بِهَا عُكَّاشَةُ."

"*'Ukkashah has proceeded you.'*"

[<sup>1</sup>Al-Bukhari (5295) and Muslim (4080) reported that Abu Sa`eed al-Khudri, may Allah be pleased with him, said, "Some of the companions of the Prophet, *salla allahu `alaihi wa-sallam*, came across a tribe amongst the tribes of the Arabs. That tribe did not entertain them. While they were in that state, the chief of that tribe was bitten by a snake (or stung by a scorpion). They said, (to the companions of the Prophet *salla allahu `alaihi wa-sallam*), 'Have you got any medicine with you or anybody who can treat with *Ruqyah*?' The Prophet's companions said, 'You refused to entertain us, so we will not treat (your chief) unless you pay us for it.' So, they agreed to pay them a flock of sheep.=

=One of them (the Prophet's companions) started reciting *Surat al-Fati`hah* (the first chapter in the *Quran*) and gathered his saliva and spat it (at the snake-bite). The patient was cured and his people presented the sheep to them. However, the companions said, 'We will not take it unless we ask the Prophet, peace be upon him, (whether it is lawful).' When they asked him, he, *salla allahu `alaihi wa-sallam*, smiled and said, '*How do you know that Surat al-Fati`hah is a Ruqyah? Take it (flock of sheep) and assign a share for me.*'"

We should state that the companions took these sheep as a compensation from the tribe, which did not entertain them as they should have, not for reciting *Quran* on their chief. `Uqbah ibn Amir, may Allah be pleased with him, said, "We said to the Prophet, *salla allahu `alaihi wa-sallam*, 'You send us out and it happens that we have to stay with such people as do not entertain us. What do you think about it?' He, peace be upon him, said to us,

"إِنْ نَزَلْتُمْ بِقَوْمٍ فَأَمْرٌ لَكُمْ بِمَا يَنْبَغِي لِلضَّيْفِ فَاقْبَلُوا فَإِنْ لَمْ يَفْعَلُوا  
فَاخْذُوا مِنْهُمْ حَقَّ الضَّيْفِ."

'If you stay with some people and they entertain you as they should, accept their hospitality, but if they do not do, take the right of the guest from them'; Al-Bukhari (2281) and Muslim (3257), from `Uqbah ibn Amir, may Allah be pleased with him.]

## **The Prophet (صلى الله عليه وسلم) and his Companions Used to Ask Others to Perform *Du`aa* to Allah for Their Benefit**

On the other hand, it is a fact that the Prophet (صلى الله عليه وسلم) stated,

"دَعْوَةُ الْمَرْءِ الْمُسْلِمِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ مُسْتَجَابَةٌ عِنْدَ رَأْسِهِ  
مَلَكٌ مُوَكَّلٌ كُلَّمَا دَعَا لِأَخِيهِ بِخَيْرٍ قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ آمِينَ  
وَلَكَ بِمِثْلٍ."

*"A Muslim's Du`aa (to Allah) fi dhahri al-ghaib for the benefit of his (believing) brother (or sister) is accepted; Allah will assign an angel close to one's head and whenever he performs a Du`aa for something righteous for the benefit of his brother, the angel entrusted with it (the Du`aa) replies, 'Ameen, and you shall have the same (from Allah).<sup>1</sup>"*

Performing *Du`aa fi-Dhahri al-Ghaib*, which entails invoking Allah for the benefit of absent (not present, or dead) believing brothers (and sisters), is certainly a legal [also encouraged and rewarded] type of *Du`aa*. This is why the Messenger of Allah, *salla allahu `alaihi wa-sallam*, ordered that the *Salat* (i.e., *Du`aa*) is recited for him<sup>2</sup>. This is a type of *Du`aa* that the Prophet (صلى الله عليه وسلم) requested

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[<sup>1</sup>] [Muslim (4919), from Abu ad-Dardaa and his wife Um ad-Dardaa, may Allah be pleased with both of them]

[<sup>2</sup>] [by saying, "*Salla allahu `alaihi wa-sallam*", meaning "All the peace and blessings of Allah be upon him"]

from us for his benefit, and for our benefit as well, as we will come to know, Allah willing. He, peace be upon him, also requested that we invoke Allah to grant him the *Wasilah*, informing us of the reward that we will acquire if we implement this request,

"إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا عَلَيَّ فَإِنَّهُ مَنْ  
 صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا ثُمَّ سَلُوا اللَّهَ لِي  
 الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ  
 وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ لَهُ  
 الشَّفَاعَةُ."

*"When you hear the Mu-addin (reciting the Adhan, the call to prayers), repeat what he says, then say Salat on me, for whoever says Salat once on me, Allah will say Salat ten times on him. Afterwards, ask for al-Wasilah for me, for it is a grade in Paradise that is reserved for a slave of Allah's, and I hope that I am that slave. Consequently, whoever asks for al-Wasilah for me, will earn my Shafa'ah (intercession with Allah on his behalf) on the Day of Resurrection."*<sup>1</sup>

Furthermore, it is permitted for Muslims to ask for the *Du`aa* of those who are better and even lesser than they are [in righteousness], as there are some *Hadiths* regarding this fact. It was reported that once, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saw `Umar off to an *Umrah* that `Umar, radihiya

<sup>[1]</sup>[Muslim (577), from `Abdullah ibn `Amr ibn al-`Aas, may Allah be pleased with him]

allahu `anhu, wanted to perform, then said to `Umar, “*My Brother! Do not forget to say Du`aa' for us.*”<sup>1</sup> Another point of importance is that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) commanded us to recite *Salat* on him and to ask for *al-Wasilah* for him, he stated that whoever recites one *Salat* on him, Allah will bestow ten *Salat* (honor and forgiveness) on him; and whoever invokes Allah for the *Wasilah* for him, *salla allahu `alaihi wa-sallam*, will earn his *Shafa`ah* on the Day of Resurrection<sup>2</sup>. Thus, this request and order entails our own benefit. Indeed, when a person asks the people to do something that also entails their own benefit, it is nothing like asking them to do something solely for his own benefit.

Furthermore, the *Sahih* [Muslim 4613] reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) once mentioned Owais al-Qarany to `Umar and said,

“يَأْتِي عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مَعَ أُمَّدَادِ أَهْلِ الْيَمَنِ مِنْ مُرَادٍ ثُمَّ  
مِنْ قَرَنٍ كَانَ بِهِ بَرَصٌ فَبُرِّئَ مِنْهُ إِلَّا مَوْضِعَ دِرْهَمٍ لَهُ وَالِدَةٌ هُوَ  
بِهَا بَرٌّ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَةٍ فَإِنْ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ  
فَافْعَلْ.”

“There will come to you a person from Yemen whose name is Uwais ibn Amir, from the (sub-tribe of) Murad, from (the tribe of) Qaran. He suffered from leprosy and was cured from it, except for a spot as small as a Dirham (a currency

<sup>[1]</sup>[A weak *Hadith* collected by Ahmad (190), Abu Dawood (1280), at-Tirmidhi (3485), ibn Majah (2885), and others]

<sup>[2]</sup>[Muslim (577)]

coin). *He will leave his mother (behind in Yemen), to whom he is dutiful. If he swears that Allah does something, Allah will fulfill his vow for him.] If you can ask him to invoke (Allah) for forgiveness for you, then do so."* Furthermore, we read in the, Two Sahihs [Al-Bukhari and Muslim] that once, Abu Bakr and `Umar, may Allah be pleased with both of them, had a dispute, and Abu Bakr said to `Umar, "Invoke Allah for forgiveness for me.<sup>1</sup>" Also, there are authentic narrations stating that some people asked the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) for *Ruqyah* (i.e., a type of *Du`aa*), and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited *Ruqyah* for them.

The, Two Sahihs [Al-Bukhari (957) and Muslim (1493)], also narrated that when some people suffered from a famine, they asked the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to perform *Istisqaa* (invoke Allah for rain) for them. He, *salla allahu `alaihi wa-sallam*, invoked Allah for rain for them, and Allah sent the rain. Also, the Two Sahihs [Al-Bukhari (954)], reported that `Umar ibn al-Khattab, *radhiya allahu `anhu*, performed *Istisqaa* with al-`Abbas<sup>2</sup>, saying in his *Du`aa*, "O, Allah! We used to plead to you with our

<sup>[1]</sup>[`Umar was better than Uwais and Abu Bakr was better than `Umar, may Allah be pleased with all of them]

<sup>[2]</sup>[This part of the *Hadith* pertains to al-`Abbas, may Allah be pleased with him, invoking Allah, *sub`hanahu wa-ta`ala*, for rain for Muslim, just as the Prophet, *salla allahu `alaihi wa-sallam*, invoked Allah for rain for them during his lifetime. `Umar did not invoke Allah using al-`Abbas' status and grade with Him. Why would `Umar invoke Allah by the status al-`Abbas has with Him, when the Prophet's status and grade with Allah is surely better and higher than the status of al-`Abbas?]

Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)<sup>1</sup> when a famine would strike us, and You would send down the rain. And we now plead to You with our Prophet's uncle, so send down the rain for us", and they would get rain."

As-Sunan<sup>2</sup>, reported that a Bedouin man said to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), "The people have become exhausted, the offspring have become hungry and the properties have been annihilated. Make *Du`aa* to Allah for us; we invoke your *Shafa`ah* (intercession) with Allah and invoke Allah's *Shafa`ah* with you." The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said *Tasbi`h*<sup>3</sup>, until the effect of it was apparent on the faces of his companions<sup>4</sup>. He, peace be upon him, then said, "Woe to you! No one should invoke the creation with Allah's intercession with them, Allah's status is far greater than this." Hence, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) accepted the man's saying, "...we invoke your *Shafa`ah* with Allah," and rejected his saying "...and invoke Allah's *Shafa`ah* with you." This is because the *Shafa`ah* entails asking and

<sup>[1]</sup>[meaning, with the Prophet's invocation to Allah, *sub`hanahu wa-ta`ala*, to send down rain]

<sup>[2]</sup>[A weak *Hadith* collected by Abu Dawood (4101); al-Albani graded this *Hadith* as weak]

<sup>[3]</sup>[saying, "*Sub`hanallah*," meaning, "all praise is due to Allah"]

<sup>[4]</sup>[knowing that the Prophet, *salla allahu `alaihi wa-sallam*, did not like the Bedouin's statement]

pleading with the petitioned party on behalf of other people to fulfill a certain need. *The Lord neither seeks the slave's help nor requests anyone's Shafa`ah.*

## Legislated Manner of Visiting Graves

The legal manner of visiting graves includes reciting *Salaam*<sup>1</sup> and *Du`aa* for the benefit of the dead, just as Muslims offer the *Janazah* (Funeral) Prayer for the benefit of deceased Muslims. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) taught his companions that when they visit graves, they should say, “Peace be to you, O, believing residents of the ground! Allah willing, we will soon be joining you. May Allah grant His Mercy to those among us and you who have perished before, and those who will perish thereafter. We ask Allah to grant *`Afiyah* (safety, comfort, or wellbeing) for us and for you. O, Allah! Neither deprive us from their reward, nor lead us astray after their departure (from this earthly life).<sup>2</sup>” Allah, the Exalted, rewards the living when they [visit graves in order to] invoke Him for the benefit of deceased believers, in addition to, rewarding them when they pray on the *Janazah*.

Know that the Messenger of Allah, peace be upon him, was prohibited from performing the Funeral Prayer [which is a type of *Shafa`ah*] for the hypocrites. Allah, the Exalted, the Most Honored, said,

﴿ وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ ﴾

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<sup>[1]</sup>[Islamic greetings; refer to the next *`Hadith*]

<sup>[2]</sup>[Ibn Taimiyyah collected the various statements that one should say when visiting graves. For the various specific *`Hadiths*, refer to the section in this book that narrates the words and references of each *`Hadith*.]

{*And never (O, Muhammad) pray (Funeral Prayer) for any of them (hypocrites) who dies, nor stand at his grave*}<sup>1</sup>.

Islamically legal visits to graves neither occur because the living need the dead to fulfill some of their needs, nor entail supplicating to the dead or performing *Tawassul* (invoking Allah) through them. Rather, visiting graves brings benefit to the dead from the living<sup>2</sup>, similar to what they received when the living performed the *Janazah* Prayer for them. In addition, Allah, sub`hanahu wa-ta`ala, bestows His Mercy on dead Muslims, on account of the kindness of the living [believers], who perform *Du`aa* for the benefit of the dead. Allah also rewards the living for this kind, righteous deed. An authentic `Hadith collected in the, *Sahih* [Muslim (3084)], reported that the Prophet (صلى الله عليه وسلم) said,

"إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ إِلَّا مِنْ صَدَقَةٍ  
جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَكَلِدٍ صَالِحٍ يَدْعُو لَهُ."

[1][9:84]

[2][such as, reciting the *Salam* greeting to them and invoking Allah for their benefit]

*“When a human being dies, his (or her) works will expire except for three<sup>1</sup>: an ongoing charity<sup>2</sup>, a knowledge that is being benefited from, and a righteous offspring who prays for him<sup>3</sup>.”*

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<sup>[1]</sup>[types of righteous deeds]

<sup>[2]</sup>[such as a well that one digs and designates a public property]

<sup>[3]</sup>[who invokes Allah for the benefit of his or her deceased parents]

## Visiting a Grave of a Prophet or a *Wali* to Seek His Aid and Help

There are three categories for those who visit the grave-site of a prophet or a *Wali* (a righteous person), or what is mistakenly thought to be a grave of a prophet or a *Wali*, for the purpose of invoking them for help. The categories are:

First, invoking a dead [prophet or *Wali*] for such needs as curing an illness or an animal's illness, paying off debts, exerting revenge on the enemy, assuring the welfare of one's family and animals, or comparable matters that Allah Alone is Able to perform, is clear *Shirk*. It is obligatory in this case to require whoever commits this act to repent from this *Shirk*, or, be executed<sup>1</sup>.

One might claim that he invokes the dead because, as he claims, "They are closer to Allah than I. Therefore, [I invoke them so that] they intercede on my behalf and to ensure fulfillment of my needs. I only perform *Tawassul* (invoking of) Allah through the dead, just as when people solicit the help of a king's entourage and aids to plead to the king to fulfill their needs." This claim, however, renders this practice an evil act that entails adopting the practices of polytheists and Christians, who claim to take

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<sup>[1]</sup>[by Muslim Authorities, for reverting from Islam, because the Prophet, *salla allahu `alaihi wa-sallam*, said,

"مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ."

"He who reverts from the religion, then have him killed." Al-Bukhari (2794) collected this *Hadith*, from `Abdullah ibn `Abbas, may Allah be pleased with both of them.]

their priests and rabbis as intercessors with Allah on their behalf in order to fulfill their needs. Surely, Allah stated that the *Mushriks* say,

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى ﴾

{“We worship them only that they may bring us near to Allah”}<sup>1</sup>. Further, Allah, the Exalted, the Honored, said,

﴿ أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلُوبَهُمْ أُولَئِكَ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴾ قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿

what translated means, {Have they taken others as intercessors besides Allah? Say: “Even if they have power over nothing whatever and have no intelligence?” Say: “To Allah belongs all intercession. His is the Sovereignty of the heavens and the earth, then to Him you shall be brought back”}<sup>2</sup>. Allah, sub`hanahu wa-ta`ala, also said,

﴿ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ ﴾

{You (mankind) have none, besides Him, as a Wali (protector or helper etc.) or an intercessor. Will you not then remember (or be admonished)?}<sup>3</sup>, and,

<sup>[1]</sup>[39:3]

<sup>[2]</sup>[39:43-44]

<sup>[3]</sup>[32:4]

﴿ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ﴾

{*Who is he that can intercede with Him except with His Permission?*}<sup>1</sup>. These *Ayat* explain the difference between Allah and His creation.

It is a common practice of people to seek intercession with the authorities by soliciting help from whomever the authorities respect. Hence, the intercessor intercedes with the authorities, who might accept the intercession, either willingly, or for fear of something<sup>2</sup>, or out of shyness or kindness, and so forth. As for Allah, sub`hanahu wa-ta`ala, no one can intercede with Him, except those whom He permits to intercede. He, sub`hanahu wa-ta`ala, does what He will, including giving permission for the intercessors to intercede. All matters belong to Allah Alone. This is why the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said in a `Hadith that is *Muttafaqun `Alaih*<sup>3</sup>, collected from Abu Hurairah, radhiya allahu `anhu,

"لَا يَقُولَنَّ أَحَدُكُمْ اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ لِيَعْزَمِ الْمَسْأَلَةَ فَإِنَّهُ لَا مُكْرَهَ لَهُ."

"One of you should not say, 'O Allah! Forgive me if You will,' or, 'O Allah! Bestow Your Mercy on me if You will.'

[<sup>1</sup>][2:255]

[<sup>2</sup>][such as the intercessor being a powerful figure]

[<sup>3</sup>][Al-Bukhari and Muslim agreed that it is authentic and included it in their collection of authentic `Hadiths. Al-Bukhari (5864) and Muslim (4839) collected this `Hadith, using slightly different narrations; this is al-Bukhari's narration]

*Rather, let him insist in his plea, for no one can compel Allah (to do what he does not will). ” Thus, the Prophet, salla allahu `alaihi wa-sallam, stated that Allah does what He will, and no one is able to force Him to do what He does not will. In comparison, the intercessor may force the petitioned party to accept his intercession, or may achieve what he requests if he keeps insisting on it, forcing the petitioned party to accept his plead to get rid of his insistence.*

It is a certain fact that Allah Alone, sub`hanahu wa-ta`ala, deserves that one turns to Him in supplication, because He said,

﴿ فَإِذَا فَرَغْتَ فَانصَبْ ۖ وَإِلَىٰ رَبِّكَ فَارْغَبْ ۖ ﴾

*{So when you have finished (from your occupation), then stand up for Allah’s worship (stand up for prayer). And to your Lord (Alone) turn (all your intentions and hopes and) your invocations} <sup>1</sup>. Also, one should only fear Allah Alone, because He said,*

﴿ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِي ۚ ﴾

*{Therefore fear not men but fear Me} <sup>2</sup>.*

And to ensure Allah's acceptance for our supplication of Him, Allah legislated for us reciting the *Salaam* on His Prophet, salla allahu `alaihi wa-sallam,

<sup>[1]</sup>[94:7-8]

<sup>[2]</sup>[5:44]

while invoking Him; He, sub`hanahu wa-ta`ala, made this a reason behind His acceptance of our *Du`aa*<sup>1</sup>.

<sup>[1]</sup>[The Prophet, *salla allahu `alaihi wa-sallam*, said,

”إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيدِ اللَّهِ وَالشُّنَاءِ 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.” At-Tirmidhi (3399) graded this *Hadith* as authentic. Al-Albani said that Ahmad (22811), Abu Dawood (1266), ibn Khuzaimah and al-`Hakim, who graded it as *Sahih*, collected this *Hadith*.

In contrast, one angers Allah and transgresses against Him when one invokes the dead.]

## Allah is the Most Near

Many misguided people utter this claim, “The dead [prophet or *Wali*] is closer to Allah than I am, and I am far from Allah and cannot invoke Him, except by using an intermediary.” Yet, and in response to such a false claim, Allah, the Exalted, the Honored, said,

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ﴾

what translated means, {*And when My slaves ask you (O, Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor)*}<sup>1</sup>. Once, it was reported that the companions, may Allah be pleased with them, said, “O, Messenger of Allah! Is our Lord near so that we *Nunajeeh* (invoke Him in a quiet voice), or far so that we *Nunadeeh* (invoke Him with a loud voice)?” Afterwards, Allah, sub`hanahu wa-ta`ala, revealed the previous *Ayah*<sup>2</sup>. In addition, the Two Sahihs [Al-Bukhari (3883) and Muslim (4873)], reported that the companions were once traveling with the Prophet, *salla allahu `alaihi wa-sallam*, and they were raising their voices with *Takbir*<sup>3</sup>. The Prophet, peace be upon him, said to them,

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[1][2:186]

[2][Ibn Abi `Hatim and ibn Jarir at-Tabari collected this narration]

[3][by saying, ‘*Allahu Akbar*,’ meaning, ‘Allah is the Great’]

“ارْبِعُوا عَلَىٰ أَنْفُسِكُمْ إِنَّكُمْ لَا تَدْعُونَ أَصَمًّا وَلَا غَائِبًا إِنَّكُمْ  
تَدْعُونَ سَمِيعًا قَرِيبًا وَهُوَ مَعَكُمْ.”

*“Make it easy for yourselves; you do not call on He Who is deaf or absent. Rather, you call upon One Who is the Hearer, Near; He is with you<sup>1</sup>.”*

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<sup>[1]</sup>[by His knowledge]

## Muslims Are Ordered to Invoke Allah Alone for Help

Allah the Exalted ordained all slaves to pray to Him and call on and invoke Him in supplication. He, sub`hanahu wa-ta`ala, also commanded each one of them to recite the following versus [while praying],

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

{*You (Alone) we worship, and You (Alone) we ask for help (for each and everything)*}<sup>1</sup>. He, sub`hanahu wa-ta`ala, also stated that the *Mushriks* said [about their idols],

﴿مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى﴾

what translated means, {*"We worship them only that they may bring us closer to Allah"*}<sup>2</sup>.

In further response to the *Mushriks*, we ask them the following questions, "Do you invoke the dead thinking that they have better knowledge in your needs, and thus, believing they are more able to repose to your pleas or are merciful with you?" If this is the case, then surely, this constitutes *Jahl* (utter ignorance), *Dhalal* (deviation) and *Kufr* (disbelief). On the other hand, we ask, "If you believe that Allah has more Knowledge, Ability and Mercy, then why do you invoke others beside Him?"

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<sup>[1]</sup>[1:5]

<sup>[2]</sup>[31:3]

Have these *Mushriks* not heard what al-Bukhari and other scholars of *Hadith* reported from Jabir [ibn `Abdullah al-Ansari], may Allah be pleased with him, who said, "The Prophet, *salla allahu `alaihi wa-sallam*, used to teach us how to perform *Istikharah*<sup>1</sup>, in all matters as he used to teach us the *Surahs* (chapters) of the *Quran*, saying,

"إِذَا هُمْ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ  
لِيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَحِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ  
وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا  
أَعْلَمُ وَأَنْتَ عَلَامُ الْغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ  
خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ عَاجِلِ أَمْرِي  
وَأَجَلِهِ - فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ

<sup>[1]</sup>['*Istikharah*', is to invoke Allah, *sub`hanahu wa-ta`ala*, to guide one to the right sort of action concerning any action or any deed. Of course, one does not perform *Istikharah* to decide whether to offer the obligatory actions, such as the prayer, fast, *Zakat* or *Hajj*, for example. Also, one offers the *Istikharah* supplication at the end of a two-*Rak'ah* voluntary prayer, as the *Hadith* states, after offering the *Salam* at the end of the prayer. Then, one does not wait for a dream to direct him as to what to do or a feeling that they might have about the matter they wanted to engage in. Rather, as the words of the *Hadith* clearly state, if the plan succeeds, then it, as one hopes, is the result of his or her *Istikharah*. If the plan does not go through or succeed, one should then accept Allah's decision with a good heart and full submission.]

أَنْ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ  
 فِي عَاجِلِ أَمْرِي وَآجِلِهِ - فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي  
 الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي" قَالَ: "وَيُسَمَّى حَاجَتَهُ."

*'If anyone of you thinks of doing any job (or performing a certain deed) he should offer a two Rak'ah prayer, other than the compulsory prayers, and then say (after the prayer), 'Allahumma inni astakhiruka bi-`ilmika, wa astaqdiruka bi-qudratik, wa as-aluka min fadhlika al-`adheem, fa-innaka taqdiru wala aqdir, wa ta`lamu wala a`lam, wa-anta `allamu-l-ghuyub. Allahumma, in-kunta ta`lamu anna hadha-l-amra khairun li fi dini wa-ma`ashi wa-`aqibati amri (or, '...`ajili amri wa-`ajilihi', instead of, 'aqibati amri') faq-dirhu li wa yas-sirhu li thumma barik li fih, wa in-kunta ta`lamu anna hadha-l-amra shar-run li fi dini wa ma`ashi wa `aqibati amri (or, '...fi `ajili amri wa ajilih', instead of, 'aqibati amri') fasrifhu `anni was-srifni `anhu, wa-qdir li al-khaira `haithu kana thumma ardhini. (O, Allah! I ask guidance from Your Knowledge, and Power from Your Might and I ask for Your great blessings, for You are Capable and I am not capable, You know and I do not know, and You know the Unseen. O, Allah! If You know that this matter is good for my religion, my subsistence, and in my Hereafter (or said, 'If it is better for my present and later needs'), then ordain it for me and make it easy for me to get, then bless it for me. And if You know that this job is harmful to me in my religion, my subsistence, and in the Hereafter (or said, 'If it is worse for my present and later needs'), then keep it away from me and let me be away from it, and then ordain for me whatever is good for me, and make me satisfied with it.)'*

The Prophet, *salla allahu `alaihi wa-sallam*, added, “*Then, the person should name (mention) his need.*”<sup>1</sup> Hence, Allah commanded the slave to say, “I ask guidance from Your knowledge, Power from Your Might and I ask for Your great blessings.”

If a supplicator claims that he invokes the dead, because righteous persons are closer to Allah than he is, and thus, have a higher grade with Allah, then this might be a word of truth. Yet, this is a word of truth that is being used for an evil purpose. If the invoked person was truly nearer to Allah and has a higher grade with Him than the supplicator, then all what this fact means is that Allah will grant him [for his *Du'aa*, if he were alive] more than what He will grant the supplicator. It does not mean that if one invokes the righteous deceased, then Allah will fulfill his needs better than if one directly invokes Allah! Further, if one deserves a punishment that results in the rejection of his or her *Du`aa*, because it did not take a legal form, as in this case, then the prophet and the righteous person will neither be able to help overcome what Allah dislikes, nor willing to help in what Allah hates. The creation should feel certain that Allah, *sub`hanahu wa-ta`ala*, has more mercy and wider acceptance for the slave's invocation than anyone else.

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<sup>[1]</sup>[Al-Bukhari (1096)]

## Soliciting *Du`aa* from Others

If one utters this claim, “When a righteous person invokes Allah for me, Allah will accept his *Du`aa* more than He will accept it from me if I directly invoke Him,” then this is:

**The second type**, which does not entail seeking help from a dead person or invoking him to perform an action. Rather, it entails one asking a living person to invoke Allah on his behalf, as was the case with the companions who used to ask the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) for his *Du`aa* to Allah *while he was still alive*. This type is permissible, *but should only* be asked of living persons, as we stated.

As for dead prophets and righteous people, it is not legislated for us to invoke them by saying, “Perform *Du`aa* on our behalf,” or, “Ask your Lord for us.” None among the companions or the *Tabi`in* (second generation of Islam) ever did this, nor did any of the Imams command us to practice it, nor was this practice mentioned in an authentic *Hadith*. Rather, what the, Sahih [Al-Bukhari: 954] reported was that when the companions suffered from a drought during the reign of `Umar, `Umar performed *Istisqaa* with Al-`Abbas (the Prophet’s uncle), saying, “O, Allah! We used to ask our Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O, Allah! Bless us with rain.” And so it would rain. They did not go to the Prophet’s grave and invoke him by saying, “O, Messenger of Allah! Supplicate to Allah and invoke Him for rain for us, we complain to you from what has befallen us,” and so forth. None among the companions ever performed or condoned this practice, which is a *Bid`ah* (innovation in the

religion) that Allah has not revealed an authority for its legislation. Rather, when the companions used to go to the Prophet's grave, they would only greet the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) with the *Salaam*. And when they said *Du`aa* to Allah next to the Prophet's grave, they did not invoke Him while facing the grave. Rather, they would move and face *Qiblah*<sup>1</sup>, then call Allah alone in *Du`aa*, with no partners<sup>2</sup>.

Al-Muwatta, [by Imam Malik] and several other books reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"اللَّهُمَّ لَا تَجْعَلْ قَبْرِي وَنَا يُعْبَدُ اشْتَدَّ غَضَبُ اللَّهِ عَلَي قَوْمٍ  
اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ."

"O, Allah! Do not allow my grave to become a worshipped idol. Allah's Anger has increased against a people who turn the graves of their Prophets into *Masjids*.<sup>3</sup>" The, Sunan collections<sup>4</sup> reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لَا تَجْعَلُوا يُبُوتَكُمْ قُبُورًا وَلَا تَجْعَلُوا قَبْرِي عِيدًا وَصَلُّوا عَلَيَّ  
فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ."

[1][direction of the prayer, the *Ka`bah* at *Makkah*]

[2][This is the stance taken by Imam Ahmad and Abu `Hanifah, and also scholars of the *Maliki* and *Shafii* Schools of Thought. ]

[3][Malik (376); we previously explained this `Hadith.]

[4][Abu Dawood (1746)]

“Do not turn your houses into graves<sup>1</sup>. Do not turn the site of my grave into a festival, and perform Salah on me wherever you are; your prayer will be relayed to me (by Allah).” Further, the Sahih [Al-Bukhari (417) and Muslim

<sup>[1]</sup>[A similar `Hadith collected by Imam Muslim (1300) reported that Abu Hurairah, may Allah be pleased with him, said that Allah’s Apostle, *salla allahu `alaihi wa-sallam*, said,

“لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ  
سُورَةُ الْبَقَرَةِ.”

“Do not turn your houses into graves. Surely, the devil runs away from the house where Surat al-Baqarah is being recited.” Surat al-Baqarah is the second chapter in the *Quran*. Also, al-Bukhari (414) reported that `Abdullah ibn `Umar, *radhiya allahu `anhu*, who reported that the Prophet, peace be upon him, said,

“اجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلَاتِكُمْ وَلَا تَتَّخِذُوهَا قُبُورًا.”

“Offer some prayers at home and do not turn them into graves.” Therefore, according to the meaning of the `Hadiths, one is not permitted to pray at any gravesite! Al-Albani said in his book, A`hkamu al-Jana-iz, Pg., 271, that ibn al-Mundhir said that the majority of scholars relied on this `Hadith to state that graveyards are not where prayer is held. This is the same statement al-Baghawi stated in his book, Shar`h as-Sunnah, and also al-Khattabi. Al-Albani went on to say that several scholars stated that those who pray in a graveyard, their prayer is invalid. Among these scholars were ibn `Hazm, ibn Taimiyyah, ash-Shaukani in his book, Nayl al-Autar (2:112), as well as, Imam Ahmad ibn `Hanbal, as ibn `Hazm reported in his book, al-Mu`halla (4:27-28). Refer to, A`hkamu al-Jana-iz, Pg., 273.]

(826)] reported that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was suffering from the illness which preceded his death, he said,

لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ  
مَسَاجِدَ.

“May Allah curse the Jews and the Christians, they turned the graves of their prophets into Masjids”, thus warning against this practice. Aishah commented<sup>1</sup>, “Otherwise, his grave would have been raised above the ground. But, he, *salla allahu `alaihi wa-sallam*, hated that his grave is turned into a *Masjid*.” Sahih Muslim (827) also reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, five days –or five nights- before he died,

وَإِنْ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ  
مَسَاجِدَ إِلَّا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ إِنِّي أَنْهَاكُمْ عَنْ ذَلِكَ.

“Those who were before you used to turn graves of their prophets and righteous people into Masjids. Do not turn graves into Masjids; I forbid this practice for you.” As-Sunan, also reported [from `Abdullah ibn `Abbas, may Allah be pleased with him] that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) cursed women who visited graves often, and those who turn

<sup>[1]</sup>[Al-Bukhari (1301) and Muslim (823)]

graves into *Masjids* and surround their sites with (oil) lamps<sup>1</sup>.

This is why the scholars stated that it is not permitted to build *Masjids* around or on graves. They also stated that it is prohibited to vow to a grave or to persons who reside in their vicinity<sup>2</sup>, or to remain beside graves in order to give something away<sup>3</sup>, whether a *Dirham* (a currency), oil, candles, animals, for example. All these are illegal vows. The, Sahih [al-Bukhari (6202)], narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعهُ وَمَنْ نَذَرَ أَنْ يَعْصِيَهُ فَلَا يَعْصِه."

*"He who vows to obey Allah, let him obey Him. And he who vows to disobey Allah, let him not disobey Him."*

None among the scholars of the *Salaf* ever encouraged or said that praying next to graves or monuments is virtuous [or permitted], or that praying and performing *Du`aa* at their vicinity is better than praying and performing *Du`aa* in other places. They all agree that praying in *Masjids* and at home is better than praying next to graves, even graves of the prophets and righteous persons, whether these grave-sites were called "*Mashahid* (monuments)" or not.

<sup>[1]</sup>[Ahmad (1926), Abu Dawood (2817), at-Tirmidhi (294) and an-Nasaii (2016); Imam Muslim stated that this is a weak *Hadith*; also, refer to, Ta`hdhiru as-Sajid mina-t-Tikhadhi al-Quburi Masajid, Pg., 43.]

<sup>[2]</sup>[to serve the monument on the grave]

<sup>[3]</sup>[in charity, for the purpose of securing various benefits in the vicinity of a blessed site, so they claim]

Allah (سُبْحَانَهُ وَتَعَالَى) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) legislated praying in *Masjids* rather than at the *Mashahid*. Allah (سُبْحَانَهُ وَتَعَالَى) said,

﴿ وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا ﴾

{*And who is more unjust than those who forbid that Allah's Name be glorified and mentioned (prayers and invocations, etc.) in Allah's Masjids and strive for their ruin?*}<sup>1</sup>. Allah (سُبْحَانَهُ وَتَعَالَى) did not say, '*Mashahid*', [instead of, '*Masajid*']. Allah (سُبْحَانَهُ وَتَعَالَى) also said,

﴿ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ﴾

{*...while you are in I'tikaf in the Masajid*}<sup>2</sup>. Again, Allah (سُبْحَانَهُ وَتَعَالَى) did not say, '*Mashahid*'. Allah ta'ala also said,

﴿ قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ ﴾

{*Say (O, Muhammad): My Lord has commanded justice and (said) that you should face Him only<sup>3</sup> in each and every Masjid*}<sup>4</sup>, and,

[1][2:114]

[2][2:187; 'I'tikaf', is to confine oneself in a *Masjid* for prayers and invocations leaving the worldly activities]

[3][worship none but Allah and face the *Qiblah*, i.e. the *Ka'bah* at *Makkah* during prayers]

[4][7:29]

﴿ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ  
الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ  
يَكُونُوا مِنَ الْمُهْتَدِينَ ﴾

{The Masjids of Allah shall be maintained only by those who believe in Allah and the Last Day, perform As-Salat (Iqamat-as-Salat), and give Zakat and fear none but Allah. It is they who are expected to be on true guidance}<sup>1</sup>, and,

﴿ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴾

{And the Masjids are for Allah (Alone), so invoke not anyone along with Allah}<sup>2</sup>.

In addition, the Messenger of Allah, peace be upon him, said,

"صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تُضَعَّفُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَفِي  
سُوقِهِ خَمْسًا وَعِشْرِينَ ضِعْفًا."

"A man's prayer in congregation (at the Masjid) is twenty five folds better than his praying in his house or shop."<sup>3</sup>  
He, salla allahu `alaihi wa-sallam, also said,

<sup>[1]</sup>[9:18]

<sup>[2]</sup>[72:18]

<sup>[3]</sup>[Al-Bukhari (611) and Muslim (1059)]

"مَنْ بَنَى مَسْجِدًا" قَالَ بُكَيْرٌ: حَسِبْتُ أَنَّهُ قَالَ: "يَتَّعِي بِهِ وَجْهَ  
اللَّهِ بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ."

"He who builds a Masjid for Allah [seeking Allah's Face with it], Allah will build a house for him in Paradise.<sup>1</sup>"

Therefore, the Prophet (مَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ) forbade turning graves into *Masajid*. He, *salla allahu `alaihi wa-sallam*, cursed those who did this, as several of the companions and the *Tabi`in* stated and reported. Al-Bukhari (4539), at-Tabarani, some scholars of *Tafsir*<sup>2</sup>, and also Wathimah in his collection of the stories of the prophets, all commented on Allah's statement,

﴿ وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا  
يَعُوثَ وَيَعُوقَ وَنَسْرًا ﴾

{And they have said: "You shall not leave your gods, nor shall you leave Wadd, nor Suwa', nor Yaghuth, nor Ya'uuq, nor Nasr"}<sup>3</sup>. The scholars [al-Bukhari, from `Abdullah ibn `Abbas] said, "These were the names of righteous people from among the *Ummah* (Nation) of Prophet Noah, *salla allahu `alaihi wa-sallam*. After they died, their people remained at their graves. Over time, they made statues in their shapes [then worshipped them]." Afterwards, the practice of remaining at graves, touching and kissing their

[1][Al-Bukhari (431) and Muslim (828), from Abu Hurairah, may Allah be pleased with him]

[2][explanation of the *Quran*]

[3][71:23]

mounds, performing *Du`aa* next to them, and so forth, became symbols of *Shirk* and idol worshipping. This is why the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

”اللَّهُمَّ لَا تَجْعَلْ قَبْرِي وَثَنًا يُعْبَدُ.“

“O, Allah! Do not permit my grave to be turned into a worshipped idol.<sup>1</sup>”

Scholars agree that it is not allowed for those who visit the grave of Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) or graves of other prophets and righteous people, to kiss or wipe the grave’s soil. There is no solid object that the Muslim is ever allowed to kiss, except the *Black Stone*<sup>2</sup>. The, Two Sahihs [Al-Bukhari (1494) and Muslim (2231)] narrated that `Umar ibn Al-Khattab (رَضِيَ اللهُ عَنْهُ) said, “By Allah! I know that you (*Black Stone*) are but a stone that does not bring benefit or prevent harm; if it was not for the fact that I saw the Messenger of Allah, *salla allahu `alaihi wa-sallam*, kiss you, I would not have kissed you.” Scholars agree that Muslims are not allowed to kiss or touch the two sides of the *Ka`bah* next to the *Hijr*<sup>3</sup>, the *Ka`bah*’s walls, *Maqamu Ibrahim*<sup>4</sup>, the stone inside the *Dome of the Rock* in *Jerusalem*, or graves of any of the prophets or righteous people. The scholars disagreed regarding placing the hand on the Messenger’s *Minbar* (podium) when it was still intact. Malik and other scholars disliked this practice, because it is a *Bid`ah* (innovation in

[1][Malik (376)]

[2][which is in *al-Ka`bah* at *Makkah*]

[3][unroofed portion of the *Ka`bah*]

[4][where Prophet Ibrahim (Abraham صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood while building the *Ka`bah*]

the religion). It was reported that when Malik saw `Ataa place his hand on the Prophet's podium, he refrained from learning from `Ataa's knowledge. Yet, Ahmad and other scholars allowed this practice, because `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ) did it. As for wiping and kissing the Prophet's grave, all scholars disallowed it, because they know that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sought to eradicate practices that lead to *Shirk* (polytheism). He, *salla allahu `alaihi wa-sallam*, was sent to establish *Tau`hid* (Allah's Islamic Monotheism), making the religion sincere for Allah, Lord of all that exists.

The facts we mentioned make one realize the difference between asking prophets or righteous persons for help during their lifetime, and invoking them after their death or during their absence. This is because when the prophets<sup>1</sup> and *Auliyaa* (righteous persons) are still alive, they never allow any person to worship them or commit *Shirk* with Allah using them. Rather, they firmly forbid anyone and everyone from this practice and punish them if it happens. This is why on the Day of Resurrection, *al-Masi`h* [the Messiah, Jesus, the son of Mary, peace be upon him] will say,

﴿ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ  
وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ  
الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴾

<sup>[1]</sup>[Prophethood ended with the sending of Muhammad, *salla allahu `alaihi wa-sallam*, Allah's Last and Final Prophet and Messenger]

{“Never did I say to them ought except what You (Allah) did command me to say: ‘Worship Allah, my Lord and your Lord.’ And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things<sup>1</sup>”}<sup>2</sup>.

Further, a man once said to the Prophet (صلى الله عليه وسلم), “What Allah and what you will.” He, *salla allahu `alaihi wa-sallam*, said,

”أَجَعَلْتَنِي وَاللَّهَ عَدْلًا بَلْ مَا شَاءَ اللَّهُ وَحْدَهُ.”

“Have you elevated me to be Allah’s Equal? Rather, what Allah Alone wills.<sup>3</sup>” He also said,

”لَا تَقُولُوا مَا شَاءَ اللَّهُ وَشَاءَ مُحَمَّدٌ وَلَكِنْ قُولُوا مَا شَاءَ اللَّهُ ثُمَّ شَاءَ مُحَمَّدٌ.”

“Do not say, ‘What Allah and Muhammad will.’ Rather, say, ‘What Allah wills and then what Muhammad wills.’<sup>4</sup>” Also, when a young girl once said, “And among us is the Messenger of Allah, who knows what tomorrow will bring”, he, *salla allahu `alaihi wa-sallam*, said to her,

”دَعِيَ هَذِهِ وَقَوْلِي بِالَّذِي كُنْتَ تَقُولِينَ.”

[<sup>1</sup>] [This is a great admonition and warning to the Christians of the whole world]

[<sup>2</sup>] [5:117]

[<sup>3</sup>] [Ahmad (1742)]

[<sup>4</sup>] [Ad-Darimi (2583)]

"Abandon these words, and say that which you were saying before (i.e., an old Arabic poem).<sup>1</sup>" He, *salla allahu `alaihi wa-sallam*, also said,

"لَا تُطْرُونِي كَمَا أَطَرَتِ النَّصَارَى ابْنَ مَرْيَمَ فَإِنَّمَا أَنَا عَبْدُهُ  
فَقُولُوا عَبْدُ اللَّهِ وَرَسُولُهُ."

"Do not exaggerate in praising me as the Christians exaggeratively praised the son of Mary. I am only His `Abd (Allah's slave and servant), so say, '*Abdullahi wa-Rasuluh* (the slave of Allah and His Messenger).<sup>2</sup>" And when the companions stood up for the Prophet (ﷺ), he said,

"لَا تَقُومُوا كَمَا تَقُومُ الْأَعَاجِمُ يُعْظِمُ بَعْضُهَا بَعْضًا."

"Do not stand up for me, just as the *A`aajim* (non-Arabs) do with each other.<sup>3</sup>"

Anas, may Allah be please with him, said, "No person was dearer to the companions than the Messenger of Allah, *salla allahu `alaihi wa-sallam*. Yet, when they used to see him, they did not stand up for him, because they knew he hated that.<sup>4</sup>" Further, when Mu`adh, may Allah be pleased with him, bowed down before the Prophet, *salla allahu `alaihi wa-sallam*, he forbade that for him by saying,

[1][Al-Bukhari (4750)]

[2][Al-Bukhari (3189)]

[3][Abu Dawood (4553) and Ahmad (21158)]

[4][At-Tirmidhi (2678) and Ahmad (11922)]

لَا يَصْلُحُ لِبَشَرٍ أَنْ يَسْجُدَ لِبَشَرٍ وَلَوْ صَلَحَ لِبَشَرٍ أَنْ يَسْجُدَ  
لِبَشَرٍ لِأَمْرَتِ الْمَرْأَةِ أَنْ تَسْجُدَ لِزَوْجِهَا مِنْ عَظَمِ حَقِّهِ عَلَيْهَا.

“Sujud (prostrating) cannot be performed by a human to another human. If it was permissible for a human to prostrate before another, I would have ordered the wife to prostrate before her husband, because of the enormity of his rights on her.<sup>1</sup>”

Also, when Ali was brought the hypocrites who exaggerated concerning him and claimed that he was divine, he had them burned to death in a fire.

This is the method of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the *Auliyaa* (loyal friends) of Allah. Only those who seek to be tyrannical and to cause mischief on the earth allow other people to exaggerate regarding them and to unduly praise them. Such was the case with Pharaoh. Also, such is the case with Shaikhs of misguidance who seek to be tyrants and cause mischief on the earth, causing *Fitnah* (deviation) using the prophets and righteous people. They do this so that the prophets and the *Auliyaa* are taken as gods; so that *Shirk* with Allah is committed with them through the deviant practices that occur during their absence and after their death, similar to the *Shirk* that was and still is committed using *al-Masi`h* (Jesus) and `Uzair (Ezra).

This is the difference between asking prophets and righteous persons for their help in their presence and during their lifetime, as compared to invoking them during their absence or after their death. None among the *Salaf* of the

<sup>[1]</sup>[Ibn Majah (1843), At-Tirmidhi (1079), who collected a part of the `Hadith from Abu Hurairah, and Ahmad (18591)]

*Ummah* (Muslim Nation) during the time of the *Sa`habah* (the companions), the *Tabi`in* (the second generation), or the next generation ever sought to pray or say *Du`aa* next to graves of prophets. They never sought the help of the Prophet, *salla allahu `alaihi wa-sallam*, during his absence or after his death.

One of the biggest types of *Shirk* occurs when a person invokes the dead or those not present, especially during distress, by saying, "O, my master help me", hoping to remove harm or to bring benefit. This practice conforms with the Christian practice of invoking Jesus, his mother, Christian monks and priests for various needs.

It is a fact that Muhammad, *salla allahu `alaihi wa-sallam*, is the best of Allah's creation and the most honored with Allah, *sub`hanahu wa-ta`ala*. It is also a fact that the companions were the most suited to know the Prophet's status and rights on them. Yet, they never invoked him (صَلَّى (الله عَلَيْهِ وَسَلَّمَ) after his death or when he was not present with them. The *Mushriks*, on the other hand, combine *Shirk* and lying, for indeed, *Shirk*<sup>1</sup> is usually combined with lying<sup>2</sup>. Allah, the Exalted, the Most Honored, said,

﴿ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿ حُنَفَاءَ  
لِلَّهِ غَيْرِ مُشْرِكِينَ بِهِ ﴾

what translated means, {So shun the abomination (worshipping) of idols, and shun lying speech (false

<sup>[1]</sup>[such as invoking the dead and worshipping idols]

<sup>[2]</sup>[such as assigning divine powers to other than Allah and uttering claims of true benefits gained from invoking the dead or worshipping idols]

statements). *'Hunafa` Lillah* (to worship none but Allah), *not associating partners* (in worship, etc.) *unto Him*}<sup>1</sup>. Also, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"عُدَلْتُ شَهَادَةَ الزُّورِ بِالشُّرْكِ."

"*Shahadatu az-Zur* (false testimony) *equals Shirk with Allah*", repeating it twice or there times<sup>2</sup>. In addition, Allah, sub`hanahu wa-ta`ala, said,

﴿ إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴾

{*Certainly, those who took the calf* (for worship), *wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies*}<sup>3</sup>.

<sup>[1]</sup>[22:30-31]

<sup>[2]</sup>[Ahmad (18140), Abu Dawood (3134), ibn Majah (2363) and At-Tirmidhi (2222)]

<sup>[3]</sup>[7:152.

Further, Allah, the Exalted, said,

﴿ فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي ﴾ قالوا ما أخلفنا موعدك بملكنا ولكنا حملنا أوزاراً من زينة القوم فقدفناها فكذلك ألقى السامريُّ ﴿ =

Allah's *Khalil* [Prophet Ibrahim, peace be upon him] said,

﴿ أَتُنْفِكُوا آلِهَةً دُونَ اللَّهِ تُرِيدُونَ ﴿۱﴾ فَمَا ظَنُّكُمْ بِرَبِّ  
الْعَالَمِينَ ﴾

what translated means, {“Is it a falsehood aliha (gods) other than Allah that you seek? Then what do you think about the Lord of the 'Alamin (mankind, Jinns, and all that exists)?”} <sup>1</sup>.

﴿ فَأَخْرَجَ لَهُمْ عِجْلاً جَسَداً لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى  
فَنَسِيَ ﴿۱﴾ أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا  
نَفْعًا ﴾

{Then *Mûsâ* (Moses) returned to his people in a state of anger and sorrow. He said: “O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me (i.e. disbelieving in Allâh and worshipping the calf)?” They said: “We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the [Fir`aun’s (Pharaoh)] people, then we cast them (into the fire), and that was what *As-Sâmiri* suggested.” Then he (*As-Sâmiri*) took out (of the fire) for them (a statue of) a calf which seemed to low. They said: “This is your *ilâh* (god), and the *ilâh* (god) of *Mûsâ* (Moses), but he [*Mûsâ* (Moses)] has forgotten (his god).” Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?} [20:86-89].]

<sup>1</sup>[37:86-87]

Those who invoke the deceased for help, spread lies regarding their Shaikhs, such as, “when a *Mureed* (*Sufi* student) is in the west and his *Shaikh* is in the east, and the *Mureed* becomes uncovered [while sleeping or laying down], the *Shaikh* stretches his hand and cover him with the blanket! If the *Shaikh* is not able to do this, he is not a true *Shaikh*!” Truly, the devils lure such people with this utter falsehood, just as they lured idol-worshippers from among the Arabs -before Islam, planet worshippers, the *Tartar* (*Mongols*), Hindus, the *Sudan* (*African* religions), and so forth. The devils’ control over these people includes directing them to invent special symbols that contain *Shirk* and magic [used in their ceremonies]. Sometimes, the devils talk to such people or they talk to others through them. This lure from the devils intensifies when the *Mushriks* hear the *Muka-an* (whistling) and *Tasdiyah* (clapping)<sup>1</sup>. The devils descend on them then, making them act and feel what possessed persons act and feel -with saliva dripping from their mouths, loud screaming, and so forth. These possessed people utter unintelligible words that neither they nor those present can comprehend<sup>2</sup>.

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<sup>[1]</sup>[This is the meaning of these two words given by Imam ibn Taimiyyah in, Iqtidhaa-o as-Sirati al-Mustaqim Mukhalafata As`habi al-Ja`heem, Pg., 332.]

<sup>[2]</sup>[similar to what occurs during deviant *Sufi* rituals]

## ***Tawassul* with the Grade and Honor Prophets and Righteous People Have with Allah**

The third type of *Tawassul* (invoking), is also a common practice and entails one's saying, "O, Allah! I invoke You with the *Jah* (grade, Status) that *Fulan* (so and so) has with You," or, "I invoke You by *Fulan's* blessing, requesting fulfillment of my needs." This type of *Du`aa* was never reported from any of the companions, the *Tabi`in* or the *Salaf* of the *Ummah*. There is no reference to this type of *Du`aa* that I can inform you of, except what I read in the *Fatawa* (religious opinions) of Abu Muhammad [al-`Ezz] ibn Abdis-Salam the *Faqih* (scholar). He issued a *Fatwa* regarding the topic under discussion saying, "No one is allowed to do this, except with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), providing that the *Hadith* that allows this practice is authentic."

The *Hadith* that al-'Ezz is referring to, is one that an-Nasaii, at-Tirmidhi (3205), [ ibn Majah (1375),] and others reported. They narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) taught one of his companions to say a *Du`aa* by saying, "O, Allah! I seek Your help and perform *Tawassul* (I invoke) You with Your Prophet, the Prophet of mercy. O, Muhammad! O, Rasulu-llah (Allah's Prophet)! I perform *Tawassul* with you<sup>1</sup> to my Lord, so that He fulfills my need. O, Allah, allow him (the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to intercede on my behalf *and allow me to intercede on his behalf*<sup>2</sup>."

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[1][meaning, '...with your *Du`aa*']

[2][The last sentence of the *Hadith* means, "Accept my plead to you to accept the Prophet's *Du`aa* to You on my behalf." Therefore, it has nothing to do with invoking the Prophet, *salla=*

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**=allahu `alaihi wa-sallam, after he died, or invoking Allah with the Prophet's *Jah* or the grade he has with Allah.]**

## **Did the Blind Man Invoke Allah With his Own *Jah* Too?**

Some people *falsely* used this *'Hadith* to allow *Tawassul* with the *Jah* (position, honor, or grade) the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has with Allah, both during his lifetime and after his death. They said that this type of *Tawassul* does not entail invoking the creation or asking for their help. Rather, it involves performing *Du`aa* to Allah and asking for His Help, by mentioning the Prophet's *Jah* with Him<sup>1</sup>.

They also claimed that this type is similar to what ibn Majah reported, narrating that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, while mentioning the *Du`aa* a person recites when departing to join the prayer, "O, Allah! I invoke You with the right that those who invoke have on You<sup>2</sup>, and with the virtue of this trip (to the *Masjid*) that I am taking, because I have not taken this trip in pride or arrogance, or to show off

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[<sup>1</sup>]Did the blind man ask Allah by his own *Jah* to accept the Prophet's *Du`aa*? Refer to the last sentence of the *'Hadith*]

[<sup>2</sup>]Allah promised this,

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي  
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾

{*And your Lord said: "Invoke Me [believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily, those who scorn My worship [do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!"*} [40:60]

or seek fame. I departed (to the *Masjid*) to fend off Your Wrath and to seek Your Pleasure. I ask You to save me from the Fire and to forgive me my sins, because nothing except You forgive the sins.<sup>11</sup>” Some people said that this

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<sup>11</sup>[A weak *Hadith* collected by ibn Majah (770) and Ahmad (10729). It is legislated for Muslims to invoke Allah by mentioning the good deeds they performed in sincerity to Him, sub`hanahu wa-ta`ala. Al-Bukhari (2111) and Muslim (4926) reported that, `Abdullah ibn `Umar, may Allah be pleased with him, said that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said, what translated means, “*While three persons were walking, rain began to fall and they had to enter a cave in a mountain. A big rock rolled over and blocked the mouth of the cave. They said to each other, 'Invoke Allah with the best deed you have performed (so Allah might remove the rock).' One of them said, 'O Allah! My parents were old and I used to go out for grazing (my animals). On my return I would milk (the animals) and take the milk in a vessel to my parents to drink. After they had drunk from it, I would give it to my children, family and wife. One day I was delayed and on my return I found my parents sleeping, and I disliked to wake them up. The children were crying at my feet (because of hunger). That state of affairs continued until it was dawn. O, Allah! If You regard that I did it for Your sake, then please remove this rock so that we may see the sky.' So, the rock was moved a bit. The second said, 'O Allah! You know that I was in love with a cousin of mine, like the deepest love a man may have for a woman, and she told me that I would not get my desire fulfilled unless I paid her one-hundred Dinars (gold pieces). So, I struggled for it until I gathered the desired amount, and when I sat in between her legs, she told me to be afraid of Allah, and asked me not to deflower her except rightfully (by marriage). So, I got up and left her. O, Allah! If You regard that I did if for Your sake, kindly remove this rock.' So, two-thirds of the rock was removed. Then the third man said, 'O Allah! No=*

*'Hadith* entails invoking Allah by the right those who perform *Du`aa* have on Him, and by the act of going to the prayer, because Allah made a right on Himself, as He stated,

﴿ وَكَانَ حَقًّا عَلَيْنَا نَصْرَ الْمُؤْمِنِينَ ﴾

{*And (as for) the believers it was incumbent upon Us to help (them)*}<sup>1</sup>, and,

﴿ كَانَ عَلَى رَبِّكَ وَعْدًا مَسْئُولًا ﴾

{*It is a promise binding upon your Lord that must be fulfilled*}<sup>2</sup>. Also, they added that in the, Two Sahihs, Mu`adh ibn Jabal reported that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said to him,

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*=doubt You know that once I employed a worker for one Faraq (three Sa's) of millet, and when I wanted to pay him, he refused to take it, so I sowed it and from its yield I bought cows and (hired) a shepherd. After a time that man came and demanded his money. I said to him, 'Go to those cows and the shepherd and take them for they are for you.' He asked me whether I was joking with him. I told him that I was not joking with him, and all that belonged to him. O, Allah! If You regard that I did it sincerely for Your sake, then please remove the rock.' So, the rock was removed completely from the mouth of the cave."*]

<sup>[1]</sup>[30:47]

<sup>[2]</sup>[25:16]

"يَا مُعَاذُ هَلْ تَدْرِي حَقَّ اللَّهِ عَلَى عِبَادِهِ وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟" قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: "فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا وَحَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا."

*"O, Mu`adh! Do you know Allah's right on His slaves and the slaves' right on Him?" Mu`adh said, "Allah and His Messenger have more knowledge." The Prophet, salla allahu `alaihi wa-sallam, said, "Allah's right on the slaves, is that they worship Him and do not associate anything (or anyone) with Him. The slaves' right on Allah, is that He will not punish those who do not associate anything or anyone with Him in worship."<sup>1</sup>*

Also, several `Hadiths state that, "(If you do this and that, then) it will be a pledge on Allah that He will (award or punish for said acts)." As an example for this type of `Hadith, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ شَرِبَ الْخَمْرَ لَمْ يَقْبَلِ اللَّهُ لَهُ صَلَاةَ أَرْبَعِينَ لَيْلَةً فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ فَإِنْ عَادَ كَانَ مِثْلَ ذَلِكَ" فَمَا أَذْرِي أَفِي الثَّلَاثَةِ أَمْ فِي الرَّابِعَةِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "فَإِنْ عَادَ كَانَ حَتْمًا عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يَسْقِيَهُ مِنْ طِينَةِ النَّجَالِ" قَالُوا: يَا رَسُولَ اللَّهِ وَمَا طِينَةُ النَّجَالِ قَالَ: "عُصَاةُ أَهْلِ النَّارِ."

<sup>[1]</sup>[Al-Bukhari (2644) and Muslim (44)]

“Whoever consumes *al-Khamr* (alcohol), will not have his prayer accepted for forty nights. If he repents, then Allah will forgive him. If he repeats, he will earn the same. If he drinks it for a third (or said, ‘a fourth time’), it will be a pledge on Allah, the Exalted, the Most Honored, that He gives him a drink from *Tinat-ul-Khabal*.” It was said, “O, Allah's Messenger! What is *Tinat-ul-Khabal*?” He, *salla allahu `alaihi wa-sallam*, said, “The *`Usarah* (blood and pus) from the bodies of the people of the Fire.<sup>1</sup>”

Another group, and the correct position, stated that these examples do not allow *Tawassul* with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) after his death or during his absence. Rather, they merely allow *Tawassul* with the Prophet's *Du`aa* during his lifetime and while he was present. Just as in Sahih Al-Bukhari (954), `Umar ibn Al-Khattab, may Allah be pleased with him, performed *Istisqaa* with al-`Abbas by saying, “O, Allah! We used to ask our Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O, Allah! Bless us with rain.” And so it would rain. `Umar explained that they used to perform *Tawassul* with the Prophet's *Du`aa* during the Prophet's lifetime, and thus, rain would fall.

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<sup>[1]</sup>[Ahmad (20526), Abu Dawood (3195), an-Nasaii (5575) and ibn Majah (3368)]

## ***Tawassul* in *Hadiths* Merely Refers to the Prophet's Invocation to Allah in *Du`aa***

*Tawassul* mentioned in *Hadiths* under discussion only refers to the companions asking the Prophet (صلى الله عليه وسلم) to *invoke* Allah on their behalf, and he would perform *Du`aa* for their benefit. At the same time, the companions would also *invoke* Allah and say their own *Du`aa* to Him.

Furthermore, and to support this fact, the Sahih, reported that a man entered the *Masjid* one Friday, when the Messenger of Allah, *salla allahu `alaihi wa-sallam*, was delivering a speech. The man stood and faced the Messenger of Allah, *salla allahu `alaihi wa-sallam*, and said, "O, Allah's Apostle! The possessions have been destroyed and the fairways have been blocked. Please invoke Allah on our behalf to stop the rain." The Messenger of Allah, peace be upon him, raised his hands, saying,

"اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا اللَّهُمَّ عَلَى الْأَكَامِ وَالظَّرَابِ وَبُطُونِ  
الأُودِيَةِ وَمَنَابِتِ الشَّجَرِ."

'O, Allah! Around us and not directly on us. O, Allah! On the hills, low mountain tops, valley bottoms and where trees grow.'" So the rain stopped and they went out walking in the sun.<sup>1</sup> This *Hadith* asserts that a man asked

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<sup>[1]</sup>[Al-Bukhari (958) and Muslim (1493)]

the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) by saying, "Please invoke Allah on our behalf to stop the rain."<sup>1</sup>

Hence, the Prophet's *Tawassul* during *Istisqaa* contained his *Du`aa* to Allah, when he was still alive. When he died, the companions performed *Tawassul* with al-`Abbas, with his *Du`aa*, just as they used to perform *Tawassul* and *Istisqaa* with the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). They did not perform *Istisqaa* by the Prophet's person [or by the Prophet's *Jah* with Allah] after his death or when he was not present with them, or next to his grave or any other person's grave. Furthermore, Mu`awiyah ibn Abi Sufyan, may Allah be pleased with them both, performed *Istisqaa* with Yazid ibn al-Aswad al-Jurashi, by saying, "O, Allah! We seek the means of approach to You with our best person! O, Yazid! Raise your hands to Allah." Yazid raised his hands and performed *Du`aa* to Allah, and the congregation performed *Du`aa* with him and the rain fell. This is why the scholars stated that it is preferred to perform *Istisqaa* with righteous, good people, and even better with the family of the Messenger of Allah, *salla allahu `alaihi wa-sallam*. No one among the scholars said that *Tawassul*, *Istisqaa*, or invoking Allah for victory, and so forth, are allowed with prophets or righteous person after their death or during their absence in their lifetime. The *Du`aa* is certainly the core for acts of worship<sup>2</sup>.

<sup>[1]</sup>[Why then, if it was legal to do so, did he not stay in his area, save himself the trouble of traveling and invoke Allah with the grade and honor that His Prophet has with Him?]

<sup>[2]</sup>[Allah's Prophet, *salla allahu `alaihi wa-sallam*, said, regarding supplicating to Allah as an act of worship (or, *Ibadah*),

"الدُّعَاءُ هُوَ الْعِبَادَةُ." =

Acts of worship are built around the *Sunnah* and *Ittiba`*<sup>1</sup>, not on following the desires or *Bid`ah* (innovations in the religion). Allah, sub`hanahu wa-ta`ala, is worshipped only through what He has legislated, not through the desires and wants of creation. Allah, sub`hanahu wa-ta`ala, said,

﴿ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ ﴾

{Or have they partners with Allah (false gods), who have instituted for them a religion which Allah has not allowed}<sup>2</sup>, and,

﴿ ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴾

{Invoke your Lord with humility and in secret. He likes not the aggressors}<sup>3</sup>. Also, the Prophet (صلى الله عليه وسلم) said,

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=“*Du`aa is the `Ibadah.*” Ahmad, Abu Dawood, at-Tirmidhi, ibn Majah, al-`Hakim, among others, collected this narration, which al-`Hakim, adh-Dhahabi and al-Albani graded as *Sahih.*]

<sup>[1]</sup>[following and imitating the guidance of the Messenger of Allah, peace be upon him]

<sup>[2]</sup>[42:21]

<sup>[3]</sup>[7:55]

"إِنَّهُ سَيَكُونُ فِي هَذِهِ الْأُمَّةِ قَوْمٌ يَعْتَدُونَ فِي الطَّهْرِ وَالِدُّعَاءِ."

*"Among my Ummah, there will come some people who transgress their limits regarding Du`aa and Tahir (exaggerate in washing up).<sup>1</sup>"*

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<sup>[1]</sup>[Ahmad (19645), Abu Dawood (88) and ibn Majah (3854), from `Abdullah ibn al-Mughaffal, may Allah be pleased with him]

## Invoking the Shaikhs When a Disaster Strikes

When people call their Shaikh to strengthen their hearts against a trial or a fearful event that has befallen them, they commit an aspect of *Shirk* that imitates a part of the Christian religion. Allah, sub`hanahu wa-ta`ala, is the One who sends mercy and prevents harm. Allah, sub`hanahu wa-ta`ala, said,

﴿ وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ﴾

{*And if Allah touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favor*}<sup>1</sup>. Also, Allah, sub`hanahu wa-ta`ala, said,

﴿ مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ ﴾

what translated means, {*Whatever of mercy (of good), Allah may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter*}<sup>2</sup>, and,

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<sup>[1]</sup>[10:107]

<sup>[2]</sup>[35:2]

﴿ قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ  
تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾ بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا  
تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴾

{Say (O, Muhammad): "Tell me if Allah's Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allah? (Reply) if you are truthful! Nay! To Him Alone you call, and, if He will, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship)!"}<sup>1</sup>. Further, Allah, the Exalted, the Honored, said,

﴿ قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ  
عَنْكُمْ وَلَا تَحْوِيلًا ﴿٤١﴾ أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ  
الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنْ عَذَابُ  
رَبِّكَ كَانَ مَحْذُورًا ﴾

{Say (O, Muhammad): "Call unto those besides Him whom you pretend [to be gods like angels, 'Eesa (Jesus), 'Uzair (Ezra), etc.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person. Those whom they call upon [like 'Eesa (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angel, etc.] desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest and they ['Eesa

<sup>1</sup>[6:40-41]

(Jesus), 'Uzair (Ezra), angels, etc.] *hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!*}<sup>1</sup>. Therefore, Allah stated that the angels and prophets are not able to remove harm or divert it from befalling those who invoke them!

A person may claim that he only calls on the [absent or dead] Shaikh so that he intercedes [with Allah] on his behalf. However, this is similar to Christian invocations of Mary, their monks and priests. The believer only seeks Allah, fears Him alone and calls on Him, making the religion sincere for Him, *sub`hanahu wa-ta`ala*.

There is no doubt that the best person among the creation is the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). His companions had the best knowledge of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his status and were the most obedient to him. Yet, when they felt fright and fear, he never ordered [or permitted] any one of them to say, "O, my master! O, Messenger of Allah...!", either during his lifetime, or after his death. Rather, he ordered them to remember Allah, *sub`hanahu wa-ta`ala*, and invoke Him alone [during afflictions]. To satisfy his right on them, he, *salla allahu `alaihi wa-sallam*, only ordered them to recite the *Salah* and *Salam* for his benefit<sup>2</sup>.

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<sup>[1]</sup>[17:56-57]

<sup>[2]</sup>[by saying, "*Salla allahu `alaihi wa-sallam*", which means, "All the peace and blessing of Allah be upon him"]

## The Prophet (صلى الله عليه وسلم) and His Companions Always Invoked Allah Alone for Help

Allah, sub`hanahu wa-ta`ala, said,

﴿ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ  
فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾ فَانْقَلَبُوا بِنِعْمَةٍ  
مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو  
فَضْلٍ عَظِيمٍ ﴾

{Those (believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." So they returned with Grace and Bounty from Allah. No harm touched them; and they followed the good Pleasure of Allah. And Allah is the Owner of Great Bounty}<sup>1</sup>.  
`Abdullah ibn (son of) `Abbas, may Allah be pleased with both of them, said, as in Sahih Al-Bukhari (4197), "This *Du`aa*<sup>2</sup> was the saying that Prophet Ibrahim, peace be upon

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<sup>[1]</sup>[3:173-174]

<sup>[2]</sup>[meaning,

"حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ."

"`Hasbuna-llahu wa-ni`ma al-Wakil. (Allah Alone is Sufficient for us, and He is the Best Disposer of affairs.)"]

him, said when he was thrown in the fire [*Quran* 21:51-70]; also Muhammad, *salla allahu `alaihi wa-sallam*, and his companions said it when the hypocrites said to them, "The pagans have gathered a great army against you."

When experiencing a hardship, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say, as reported in the, *Sahih* [al-Bukhari (5870) and Muslim (4909)],

"لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ  
لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ  
الْكَرِيمِ."

*"La ilaha illa-llahu al-`adheemu al-`haleem. La ilaha illa-llahu rabbu al-`arshi al-`adheem. La ilaha illa-llahu rabbu as-samawati wa-rabbu al-ardhi wa rabbu al-`arshi al-kareem.* (There is no deity worthy of worship except Allah, the All-Mighty, the All Forbearing; there is no deity worthy of worship except Allah, the Lord of the Mighty Throne; there is no deity worthy of worship except Allah, the Lord of the heavens and the earth, and the Lord of the Honorable Throne." It was reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) taught this *Du`aa* to members of his household.

Further, the *Sunan* reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say the following words when a matter made him concerned,

"يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ."

“*Ya `hayyu, ya qayyumu, bi-ra`hmatika astagheeth. (O, You Who is the Ever-Living, the Sustainer! I seek refuge with Your Mercy.)*”<sup>1</sup>

Expanding further on this topic, the Musnad (3528), by Imam Ahmad, and the Sahih, by Abu `Hatim al-Busti both reported that `Abdullah ibn Mas'ud, may Allah be pleased with him, said that the Prophet (ﷺ) said,

”مَا أَصَابَ أَحَدًا قَطُّ هَمٌّ وَلَا حَزَنٌ فَقَالَ: اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ  
عَبْدِكَ وَابْنُ أُمَّتِكَ نَاصِيَتِي بِيَدِكَ مَاضٍ فِي حُكْمِكَ عَدْلٌ فِي  
قَضَائِكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ عَلَّمْتَهُ  
أَحَدًا مِنْ خَلْقِكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ  
الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ الْعَظِيمَ رَبِيعَ قَلْبِي وَنُورَ صَدْرِي  
وَجِلَاءَ حُزْنِي وَذَهَابَ هَمِّي وَغَمِّي إِلَّا أَذْهَبَ اللَّهُ هَمَّهُ وَحُزْنَهُ  
وَأَبْدَلَهُ مَكَانَهُ فَرَجًا.”

“*When a slave, who is experiencing a concern or sadness, says, ‘Allahumma inni `abduk, wa-bnu `abdik, wa-bnu amatik; nasiyati bi-yadik, madhin fiyya `hukmuk, `adlun fiyya qadha-uk. Asaluka bi-kulli-s-min huwa lak, sammaita bihi nafsak, au `allamtahu a`hadan min khalqik, au anzaltahu fi kitabik, au ista-tharta bihi fi `ilmi-l-ghaibi `indak, an taj`ala al-qurana al-`adheema rabi`a qalbi, wa-nura sadri, wa jila-a `huzni, wa-dhahaba hammi wa ghammi,’ Allah will send away his concern and depression and replace them with relief instead.*” They said, “O,

<sup>[1]</sup>[At-Tirmidhi (3446)]

Messenger of Allah! Should we learn it?" He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"بَلَى يَنْبَغِي لِمَنْ سَمِعَهَا أَنْ يَتَعَلَّمَهَا."

"Yes. Those who hear this (the words contained in this *Du`aa*) ought to learn them." Translated, this *Du`aa* means, "O, Allah! I am Your slave, the son of Your male slave [my father] and the son of Your female slave [my mother]; my forelock is in Your Hand; Your Preordainment will certainly touch me; Your judgment concerning me is surely just. I ask You by Every Name that You have and call Yourself by, or taught it to some of Your creation, or Revealed it in Your Books<sup>1</sup>, or kept it in the knowledge of the Unseen that You Alone have, to make the Great *Quran* the springtime of my heart, the light of my chest, the end of my sorrow and the conclusion of my depression and sadness."

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also said to his *Ummah*,

"إِنَّ هَذِهِ الْآيَاتِ الَّتِي يُرْسِلُ اللَّهُ لَا تَكُونُ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ وَلَكِنَّ اللَّهَ يُرْسِلُهَا يُخَوِّفُ بِهَا عِبَادَهُ فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئًا فَافْزَعُوا إِلَى ذِكْرِهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ."

"These Signs that Allah sends (eclipse) do not occur for anyone's death or life. But, Allah sends them to scare His slaves with them. Therefore, when you witness an eclipse,

<sup>[1]</sup>[such as the *Quran*, the *Torah* and the *Gospel*]

revert to *Dhikru-llah*<sup>1</sup>, supplicate to Him and seek His Forgiveness.<sup>2</sup>” Therefore, the Prophet, *salla allahu `alaihi wa-sallam*, ordered his *Ummah*, when *Kusuf* (eclipse) occurs to revert to prayers, *Du`aa*, *Dhikr*, *`Itqh* (to free a slave) and give charity. He did not order them to invoke a created being, whether it be an angel, a prophet, or anyone else [including himself]. There are several similar examples in the *Sunnah*. These examples clearly demonstrate that the Prophet, *salla allahu `alaihi wa-sallam*, only legislated for Muslims the types of *Du`aa* that Allah permitted, such as invoking Him, reciting words of remembrance of Him, seeking His Forgiveness, performing prayer, giving charity, and so forth. Therefore, how can a believer commit injustice against Allah and His Messenger by abandoning what Allah and His Messenger legislated, to that which is a *Bid`ah*, knowing that Allah has not revealed any authority to commit such practices that imitate and mirror *Mushrik* and Christian practices?

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<sup>(1)</sup>[praising Allah, seeking refuge in Him, etc.]

<sup>(2)</sup>[Al-Bukhari and Muslim collected similar words for this *Hadith* in various parts of their Sahih collections from several companions]

## **Imaginary Benefits Gained by Worshipping Idols are the Reason Why People Worship them**

Some people might claim that their needs were satisfied by invoking the dead for help and that their dead or absent Shaikh appeared to them [; in reality, the devils deceive them]. Let us not forget that this also occurred with star-worshippers and idol-worshippers, as well as, other *Mushriks*. This<sup>1</sup> has become a widely reported occurrence within previous and contemporary *Mushriks*. Had it not been the case, the idols, the prophets, and so forth, would not have been worshipped. Al-Khalil [Abraham (Ibrahim), the Messenger of Allah] said,

﴿ وَاجْتَنِبِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴾ رَبِّ إِنَّهُنَّ أَضَلَّلْنَ كَثِيرًا  
مِنَ النَّاسِ ﴿

{“And keep me and my sons away from worshipping idols. O, my Lord! They have indeed led astray many among mankind”}<sup>2</sup>.

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<sup>[1]</sup>[imaginary benefits gained by worshipping idols and invoking the dead]

<sup>[2]</sup>[14:35]

## When Shirk Started

It is reported that *Shirk* first started in *Makkah*, long after Ibrahim al-Khalil -Prophet Abraham, peace be upon him-, by 'Amr ibn La'hy al-Khuza'ii. The Prophet, *salla allahu 'alaihi wa-sallam*, saw 'Amr pulling his internal organs behind him in the Fire [al-Bukhari (1136) and Muslim (1500)]. 'Amr was the first person to start the practice of designating the *Sawaa-ip* animals [for the gods; nothing could be mounted on them] and changed the religion of Prophet Ibrahim. Once, 'Amr traveled to *ash-Sham* (*Syria*) and found idols in the village of *Balqhaa*. They were thought to have the power of bringing benefit and fending off harm. He brought images of these idols back to *Makkah* and founded the tradition of *Shirk* and idol-worshipping among the Arabs.

To further expand on this subject, we assert that Allah and His Messenger prohibited *Shirk*, magic, murder, *Zina* (fornication and adultery), *Shahadatu az-Zur* (false testimony), alcohol consumption, and so forth, although one might think that committing such prohibitions brings benefit or prevents some types of harm. Otherwise, people would not have committed the prohibitions [or worshipped the idols for that matter]. In reality, what drives the hearts to commit the prohibitions is either ignorance or an anticipated benefit. Indeed, those who have knowledge that a certain matter is filthy [useless, impure, harmful] and forbidden, will not seek and commit it.

We reiterate the fact that those who commit such mistakes, are either ignorant of the impurity that these matters contain, or they need to commit such mistakes to satisfy their desires. In reality, these prohibited acts might lead to a harm greater in proportion than the delight they

might bring. However, those who commit them are unaware of this fact, because of their ignorance, or because their desires overcame them and prompted them to commit such prohibitions. Desire frequently leads people to act as if they have no knowledge of the truth. Indeed, being fond of an action [or an object] makes one act as if he or she is blind and deaf.

## **Believers Recognize the Benefits of the Obedience of Allah and the Harm Brought by Sins**

In contrast, the knowledgeable believer fears and obeys Allah<sup>1</sup>. Once, Abu al-'Aliyah said, "I asked the companions of Muhammad, *salla allahu `alaihi wa-sallam*, about what Allah said,

﴿ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ  
مِنْ قَرِيبٍ ﴾

{*Allah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards*}<sup>2</sup>. They said, 'Every person who disobeys Allah does so in ignorance and every person who repents before death, will have repented soon afterwards<sup>3</sup>.'" However, this book is not the place to expand on the subject of what harm prohibited acts produce, or what benefits fulfilling the Commandments bring. It is enough for the believer to know that what Allah, *sub`hanahu wa-ta`ala*, ordered is for an actual and real benefit, or is mostly beneficial, and what Allah, *sub`hanahu wa-ta`ala*, prohibited is for an actual and clear harm, or is mostly harmful. Further, Allah, *sub`hanahu wa-ta`ala*, does not command His slaves [to

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<sup>[1]</sup>[recognizing the benefits of obeying Him and the harm brought by sins]

<sup>[2]</sup>[4:17]

<sup>[3]</sup>[meaning, as long as they repented before death, it is still not too late for them]

worship Him, obey Him] because He needs them. He, sub`hanahu wa-ta`ala, does not prohibit them [from violating His Commandments] for being a miser with them. He only commands them with what will ensure their benefit, and prohibits for them what will harm them. Allah, the Exalted, the Honored, described His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that,

﴿ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ ﴾

{*He commands them for Al-Ma`ruf<sup>1</sup>; and forbids them from Al-Munkar<sup>2</sup>; he allows them as lawful At-Tayyibat<sup>3</sup>, and prohibits them as unlawful al-Khaba-ith<sup>4</sup>}.}*

[<sup>1</sup>]Islamic Monotheism and all that Islam has ordained]

[<sup>2</sup>]disbelief, polytheism of all kinds, and all that Islam has forbidden]

[<sup>3</sup>]all that is good and lawful, such as deeds, beliefs, persons, foods, etc.]

[<sup>4</sup>]all that is evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.

Refer to the *Quran* (7:157)]

## The Ruling Concerning Kissing Graves and Wiping One's Hands on them

Wiping a grave, any grave, kissing it and wiping one's cheeks on it, are impermissible acts, according to the consensus of Muslims, even if it is a prophet's grave. In addition, none of the *Salaf* of this *Ummah* or its Imams ever indulged in such practices, which are acts of *Shirk*. Allah, sub`hanahu wa-ta`ala, said,

﴿ وَقَالُوا لَا تَذَرُنَّ آلِهَتِكُمْ وَلَا تَذَرُنَّ وُدًّا وَلَا سُوعَاءَ وَلَا يَغُوثَ  
وَيَعُوقَ وَنَسْرًا وَقَدْ أَضَلُّوا كَثِيرًا ﴾

{*And they have said: "You shall not leave your gods, nor shall you leave (your idols) Wadd, nor Suwa', nor Yaghuth, nor Ya'uq, nor Nasr." And indeed they have led many astray*}<sup>1</sup>. We previously stated that these were the names of righteous people from among the people of Prophet Nu`h (Noah, peace be upon him). When the righteous people mentioned here died, their people remained next to their graves for a while. Then, as time passed, they made statues in their shapes [and later on worshipped these images and idols].

It is especially sinful if kissing graves, wiping one's cheeks on them, and so forth, are joined with invoking the dead and seeking their help. We stated the rulings on these practices and affirmed that they are indeed a part of *Shirk*. We also explained the difference between *az-Ziyarah al-Bid`iyyah* (invented manner of visiting graves) that mimic

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<sup>[1]</sup>[71:23-24]

and imitate Christian practices and *az-Ziyarah ash-Shar`iyah* (Islamically legal manner of visiting graves).

## **Bowing Down and Kissing the Ground Before Shaikhs and Leaders**

There is no dispute between the Imams that bowing before Shaikhs [or leaders] and kissing the ground before them, are impermissible acts. Even bending the back slightly for other than Allah is impermissible. In, al-Musnad (4038), and other books of *Hadith*, there is a *Hadith* that states, "When Mu`adh ibn Jabal returned from *ash-Sham* Area, he bowed down before the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), who said, 'What is this, O, Mu`adh?' He said, 'O, Messenger of Allah! I saw the people in *ash-Sham* bowing down before their bishops and patriarchs, and they attributed this practice to their prophets.' He said,

"أَرَأَيْتَ لَوْ مَرَرْتَ بِقَبْرِي أَكُنْتَ تَسْجُدُ لَهُ؟" قَالَ مُعَاذٌ: قُلْتُ لَا  
قَالَ: "فَلَا تَفْعَلُوا لَوْ كُنْتُ أَمْرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لِأَمْرَتِ  
النِّسَاءِ أَنْ يَسْجُدْنَ لِأَزْوَاجِهِنَّ لِمَا جَعَلَ اللَّهُ لَهُمْ عَلَيْهِنَّ مِنَ  
الْحَقِّ."

*'If I were to command any person to bow down before anyone, I will command the wife to bow down before her husband, because of his great right on her. O, Mu`adh! If you pass by my grave, would you bow down?' Mu`adh said, 'No.'* The Prophet, peace be upon him, said, *'True, do not do it.'*<sup>1</sup>

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[<sup>1</sup>] [Ahmad (4038) Abu Dawood (1828), ibn Majah (1843), using different narrations]

Also, Allah's Apostle, *salla allahu `alaihi wa-sallam*, refused to allow the companions to stand up while he was sitting down, even though they were standing for prayer<sup>1</sup>, so that it did not appear as though they were imitating those who stand up for their leaders. He, *salla allahu `alaihi wa-sallam*, also stated that those who like people to stand up for them will be among the people of the Fire, saying,

"مَنْ سَرَّهُ أَنْ يَتَمَثَّلَ لَهُ الرَّجَالُ قِيَامًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ."

*"He who likes for men to stand up for him, let him assume his assured seat in the Hellfire."*<sup>2</sup>

Consequently, what about those who like people to bend the back from the head before them, and like to have their hands kissed? `Umar ibn Abdul Aziz was Allah's *Caliph* [the supreme leader of the Islamic State] on earth. Yet, he appointed aids who would prevent those who sought his audience from kissing the ground in front of him. He used to discipline those who indulged in such practices before him.

Therefore, standing up or sitting down<sup>3</sup>, *Ruku`* (bowing) and *Sujud* (prostrating) are, and should only be directed, at the only One Who deserves to be worshipped, the Creator of the heavens and earth. An exclusive right for Allah, such as vowing, for example, should not be given to

<sup>[1]</sup>[Al-Bukhari (647) and Muslim (623), from `Aishah, may Allah be pleased with her; he, *salla allahu `alaihi wa-sallam*, was ill and led the prayer while sitting down, ordering the companions to sit down while praying behind him.]

<sup>[2]</sup>[Ahmad (16227), Abu Dawood (4552) and at-Tirmidhi (2679)]

<sup>[3]</sup>[as acts of worship, or honoring and revering]

anyone or thing, except Allah Alone. The Messenger of Allah, *salla allahu `alaihi wa-sallam*, said,

"مَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ."

*"He who intends to swear, let him swear by Allah or keep silent."*<sup>1</sup> He, *salla allahu `alaihi wa-sallam*, also said,

"مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ."

*"He who swears by other than Allah, will have committed Shirk."*<sup>2</sup>

Certainly, all acts of worship can only be directed at Allah, Alone without partners,

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا  
الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴾

{*And they were commanded not, but that they should worship Allah, and worship none but Him Alone*<sup>3</sup>, and perform *As-Salat (Iqamat-as-Salat)* and give *Zakat*: and that is the right religion}<sup>4</sup>. Also, the, Sahih [Muslim (3236)], reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

[1][Al-Bukhari (2482) and Muslim (3105)]

[2][Ahmad (5120), Abu Dawood (2829) and at-Tirmidhi (1455)]

[3][abstaining from ascribing partners to Him]

[4][98:5]

"إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا وَيَكْرَهُ لَكُمْ ثَلَاثًا فَيَرْضَى لَكُمْ أَنْ  
 تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا  
 وَلَا تَفَرَّقُوا وَيَكْرَهُ لَكُمْ قِيلَ وَقَالَ وَكَثْرَةَ السُّؤَالِ وَإِضَاعَةَ  
 الْمَالِ."

"Allah likes three (virtues) for you and hates three (evils) for you. He likes for you that you worship Him and not associate anything (or anyone) with Him in worship; that you hold fast to Allah's Rope (the *Quran* and the *Sunnah*), altogether; and not divide. He hates for you (these three evils): 'It was said,' and, 'he said,'<sup>1</sup> asking unnecessary questions<sup>2</sup> and wasting money." Sincerity with Allah in the religion is the foundation of the worship of Allah<sup>3</sup>.

Our Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prohibited *Shirk*, whether minor or major, small or big. For example, many *Hadiths* from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that reach the *Tawaatur*

<sup>[1]</sup>[unfruitful talk, often repeating what others say, or gossip]

<sup>[2]</sup>[about matters that are not useful or current]

<sup>[3]</sup>[Allah, the Exalted, the Most Honored, said,

﴿ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾

{So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord}[18:110].]

grade<sup>1</sup> forbid praying while the sun is rising or setting, such as his saying,

"لَا يَتَحَرَّى أَحَدُكُمْ فَيُصَلِّيَ عِنْدَ طُلُوعِ الشَّمْسِ وَلَا عِنْدَ غُرُوبِهَا."

*"One of you should not seek to pray while the sun is rising or setting."*<sup>2</sup>

He, peace be upon him, also disallowed praying from the time after dawn fills the horizon, until the sun rises, and from after `Asr (forenoon) until sunset<sup>3</sup>. He, *salla allahu `alaihi wa-sallam*, also stated that the sun rises

<sup>[1]</sup>[where many companions heard the Prophet's statement or reported his action and then, throughout the chain of narration, numerous number of narrators reported the `Hadith from the companions, then the next generation, etc.]

<sup>[2]</sup>[Al-Bukhari (550) and Muslim (1369), from Abdullah ibn `Umar, may Allah be pleased with him]

<sup>[3]</sup>[Al-Bukhari (551) and Muslim (1368) reported from Abu Sa`eed al-Khudri, may Allah be pleased with him, that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said,

"لَا صَلَاةَ بَعْدَ الصُّبْحِ حَتَّى تَرْتَفِعَ الشَّمْسُ وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغِيبَ الشَّمْسُ."

*"There is no prayer after the morning prayer, until the sun rises, and there is no prayer after the `Asr prayer, until the sun sets."*

between two horns of the devil, and this is when the *Kuffar* perform *Sujud* for the sun<sup>1</sup>.

[<sup>1</sup>] [Al-Bukhari (3032) reported from `Abdullah ibn `Umar, may Allah be pleased with him, that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said,

"إِذَا طَلَعَ حَاجِبُ الشَّمْسِ فَادْعُوا الصَّلَاةَ حَتَّى تَبْرُزَ وَإِذَا غَابَ حَاجِبُ  
الشَّمْسِ فَادْعُوا الصَّلَاةَ حَتَّى تَغِيبَ وَلَا تَحِينُوا بِصَلَاتِكُمْ طُلُوعَ  
الشَّمْسِ وَلَا غُرُوبَهَا فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ."

"When the (upper) edge of the sun appears (in the morning), don't perform a prayer until the sun appears in full, and when the lower edge of the sun sets, don't perform a prayer until it sets completely. And you should not seek to pray at sunrise or sunset for the sun rises between two sides of the head of the devil (Satan)." Also, Muslim (1374) reported from `Amr ibn `Abasah, may Allah be pleased with him, that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said,

"صَلِّ صَلَاةَ الصُّبْحِ ثُمَّ أَقْصِرْ عَنِ الصَّلَاةِ حَتَّى تَطْلُعَ الشَّمْسُ حَتَّى  
تَرْتَفِعَ فَإِنَّهَا تَطْلُعُ حِينَ تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ وَحِينَئِذٍ يَسْجُدُ لَهَا  
الْكُفَّارُ ثُمَّ صَلِّ فَإِنَّ الصَّلَاةَ مَشْهُودَةٌ مَحْضُورَةٌ حَتَّى يَسْتَقِلَّ الظِّلُّ  
بِالرَّمْحِ ثُمَّ أَقْصِرْ عَنِ الصَّلَاةِ فَإِنْ حِينَئِذٍ تُسْحَرُ جَهَنَّمُ فَإِذَا أَقْبَلَ الْفَيْءُ  
فَصَلِّ فَإِنَّ الصَّلَاةَ مَشْهُودَةٌ مَحْضُورَةٌ حَتَّى تُصَلِّيَ الْعَصْرَ ثُمَّ أَقْصِرْ عَنِ  
الصَّلَاةِ حَتَّى تَغْرُبَ الشَّمْسُ فَإِنَّهَا تَغْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ وَحِينَئِذٍ  
يَسْجُدُ لَهَا الْكُفَّارُ." =

Hence, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade praying during these times, because praying then imitates the practice of the *Mushriks*, who perform *Sujud* to the sun. He, *salla allahu `alaihi wa-sallam*, also stated that Satan attends the sunset, so that in reality, *Sujud* is performed for him. Consequently, what about an even more clear *Shirk* and imitation of the *Mushriks* than this [such as bowing in front of religious or political leaders]? Allah, *sub`hanahu wa-ta`ala*, commanded His Messenger, *salla allahu `alaihi wa-sallam*, to say,

﴿ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴾

{Say (O, Muhammad): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah." Then, if they turn away, say:

=*"Observe the dawn prayer, then stop praying when the sun is rising, until it is fully up, because when it rises it comes up between the horns of Satan, and the unbelievers prostrate themselves to it at that time. Then pray, because the prayer is witnessed and attended (by angels), until the shadow becomes about the length of a lance; then cease prayer, for at that time Hell is heated up. Then when the shadow moves forward, pray, for the prayer is witnessed and attended by angels, until you pray the afternoon prayer, then cease prayer, until the sun sets, because it sets between the horns of the devil, and at that time the unbelievers prostrate themselves before it."*]

"Bear witness that we are Muslims"}<sup>1</sup>. Allah, sub`hanahu wa-ta`ala, prohibited practices of the people of the Book, such as their taking each other as gods besides Allah (سُبْحَانَهُ وَتَعَالَى). He who prefers the guidance of the likes of Christians to the guidance of Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), his companions and those who followed their lead with excellence, has abandoned what Allah (سُبْحَانَهُ وَتَعَالَى) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) commanded and ordained.

As for one's saying to another person, "My need has been met because of Allah's blessing and your blessing," has uttered an evil saying. Allah (سُبْحَانَهُ وَتَعَالَى) must not be equated with His creation in this manner. Once, a man said to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), "What Allah wills and what you will." He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"أَجَعَلْتَنِي وَاللَّهَ عَدْلًا؟ بَلْ مَا شَاءَ اللَّهُ وَحْدَهُ."

"Have you made me an equal with Allah? Rather, what Allah alone wills."<sup>2</sup> He, *salla allahu `alaihi wa-sallam*, also said to his companions,

"لَا تَقُولُوا: مَا شَاءَ اللَّهُ وَشَاءَ مُحَمَّدٌ، وَلَكِنْ قُولُوا: مَا شَاءَ اللَّهُ  
ثُمَّ شَاءَ مُحَمَّدٌ."

"Do not say, 'What Allah wills and what Muhammad wills.' Rather, say, 'What Allah wills Thumma (and then) what Muhammad wills.'<sup>3</sup>" A *Hadith* also stated that a Muslim

[<sup>1</sup>] [3:64]

[<sup>2</sup>] [Ahmad (1742)]

[<sup>3</sup>] [Ad-Darimi (2583)]

saw a man in a vision and that man said to him, "You (Muslims) are a good people, except that you *Tunaddidun*," meaning, you make an equal to Allah, by saying, "What Allah wills and what Muhammad wills." So the Messenger of Allah, *salla allahu `alaihi wa-sallam*, prohibited this statement<sup>1</sup>. The, *Sahih* [al-Bukhari (801) and Muslim (104)], also reported that Zaid ibn Khalid al-Juhani, may Allah be pleased with him, said that the Messenger of Allah, *salla allahu `alaihi wa-sallam*, led them in *Fajr* Prayer at the area of al-*Hudaibiyah*, after it had rained during the night. He, *salla allahu `alaihi wa-sallam*, said,

"هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟"

"Do you know what your Lord has said tonight?" They said, "Allah and His Messenger have more knowledge." He said,

"أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ. فَأَمَّا مَنْ قَالَ: مُطِرْنَا  
بِفَضْلِ اللَّهِ وَرَحْمَتِهِ، فَذَلِكَ مُؤْمِنٌ بِي وَكَافِرٌ بِالْكَوْكَبِ. وَأَمَّا  
مَنْ قَالَ: بِنُوءِ كَذَا وَكَذَا فَذَلِكَ كَافِرٌ بِي وَمُؤْمِنٌ بِالْكَوْكَبِ."

"Allah said, 'Some of My slaves have reached the morning as believers and some as Kuffar. As for he who said, 'We received the rain by Allah's Favor and by His Mercy, ' he is a believer in Me and a Kafir of the planet. As for he who said, 'We have received the rain because of such and such planet, ' he is a Kafir of Me and a believer in the planet.'"

<sup>[1]</sup>[Ahmad (19773) and ibn Majah (2109)]

The creations Allah made as participants in various worldly incidents are not made as partners or equals with Allah, nor are they made as helpers of Him.

Some people might utter this claim, “We had our needs fulfilled, because of the Shaikh’s blessing,” meaning by their statement, “because of the Shaikh’s *Du`aa* to Allah”. As we previously stated, the *Du`aa* that is accepted the soonest, is a *Du`aa fi Dhahri al-Ghaib* [for the benefit of one's absent or dead believing brothers]. Further, one may indicate by this statement that his need was fulfilled, because of the blessing of the righteous acts that the Shaikh commanded him to perform, or what he taught him of righteous acts, or the blessing of the Shaikh’s righteous aid that he extended to him, and so forth. All these are correct and valid meanings. There is no doubt that Allah’s obedience, and the believers’ *Du`aa* for each other all benefit Muslims in this *Dunya* (life) and the *Akhirah* (the Last Life), by Allah’s Favor and Mercy. On the other hand, such a person might be referring in this statement to what he falsely thinks has happened, because of his invoking dead and absent people, thinking that a certain dead Shaikh fulfilled his need or performed what he is unable and truly unfit to perform, and so forth<sup>1</sup>.

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<sup>[1]</sup>[Therefore, one should avoid the statement explained in this paragraph, and similar confusing, ambiguous statements.]

## **The Truth about the Imaginary *Sufi* Personality, Described as Being a *Qutb*, *Ghauth, Fard, Jami***

The questioner also asked about *al-Qutb* (the pole), *al-Ghauth* (the helper), *al-Fard* (the one) *al-Jami*' (who combines all power). Some people use these un-Islamic terms to describe a person they call, 'al- Ghauth'. They claim that he provides aid to the creation by giving them victory and sustenance and grants assistance to angels and fish! These descriptions are similar to what the Christians falsely claimed about Jesus and what *al-Ghaliyah*<sup>1</sup> claimed about 'Ali ibn Abi Talib<sup>2</sup>. This is clear *Kufr*, and those who utter it will be required to repent, otherwise they will be executed<sup>3</sup>. Nothing created, whether an angel or a human being, can ever be a source of aid to the creation. This is why Islam considers as clear *Kufr* what philosophers claim regarding the existence of, 'Ten Minds', meaning, 'Ten Angels'<sup>4</sup>, in addition to, what Christians claim about Jesus<sup>5</sup>, and similar statements.

Those who use the term, 'al-Ghauth', also claim that there are more than three hundred men called, '*an-Nujabaa*' (the noble ones), among whom seventy are chosen to be, '*an-Nuqabaa* (the representatives). From

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[<sup>1</sup>][*Shiite sects*]

[<sup>2</sup>][For instance, the *Nusairiyyah* claim that 'Ali is Allah; may Allah curse this and similar sects, such as *as-Saba-iyah*]

[<sup>3</sup>][by Muslim Authorities]

[<sup>4</sup>][who are claimed to control the universe!]

[<sup>5</sup>][that he is divine]

them, there are forty who are called, 'Abdal<sup>1</sup>', seven of whom are, 'Aqtab (poles)', four of whom are, 'Autad (pillars)', among whom is *al-Ghauth*. They also claim that *al-Ghauth* resides in *Makkah* and whenever the people of the earth experience a calamity and require help, they request help from the more than three hundred men (*Nujabaa*), who request the help of the seventy (*Nuqabaa*), and the seventy refer to the forty (*Abdal*), and the forty to the seven (*Aqtab*) and the seven to the four (*Autad*) and the four to the one (*al-Ghauth*). Some of them might add to or delete from this list and change the names and grades, because these people have conflicting opinions concerning this matter. Some of them also claim that a green paper descends from heaven to the *Ka`bah* stating the name of the current *Ghauth* and his *Khidhr*<sup>2</sup> -according to those who add the grade of *Khidhr* to the list; they claim that for every generation, there is a *Khidhr*! All these claims are certainly false and do not rely on a shred of evidence in the Book of Allah, sub`hanahu wa-ta`ala, or the *Sunnah* of His Messenger, *salla allahu `alaihi wa-sallam*. Never has any of the *Salaf* of the *Ummah*, its noted Imams, or any righteous Shaikh ever approved of such claims. It is a fact that our master, the Messenger of the Lord of the worlds, *salla allahu `alaihi wa-sallam*, and Abu Bakr, `Umar, `Uthman and `Ali were the best creation in their time. Yet, they resided in *Madinah* not *Makkah*<sup>3</sup>!

<sup>[1]</sup>[whenever one of them dies, another *Badal*, or replacement, takes his place]

<sup>[2]</sup>[whom Prophet Moses (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) accompanied and benefited from; refer to the *Quran* [18:60-82]]

<sup>[3]</sup>[Therefore, none of them was the *Ghauth* of his time. But, according to *Sufis*, the *Ghauth* exists in every generation,=

Some people narrate a *'Hadith* they attribute to Hilal, the servant of al-Mughirah ibn Shu`bah, claiming that he was one of the seven (*Aqtab*). This *'Hadith* is false according to the consensus of scholars knowledgeable in *'Hadith*. This is the true conclusion about the *'Hadith* under discussion, even though it and similar *'Hadiths* were collected by Abu Na`eem, in *'Hilyatu Al-Auliyyaa*, and also found in books authored by Shaikh Abu Abdul Ra`hman al-Sulamy. Do not be deceived by this fact, for these books contain authentic, *'Hasan* (acceptable), *Dha`eef* (weak), as well as, *Maudhu`* (fabricated) *'Hadiths* that are clear lies, according to the consensus of the scholars of *'Hadith*. Sometimes, these collectors of *'Hadith* collect various narrations and stories without distinguishing between authentic and weak or fabricated narrations. People with knowledge in *'Hadith*, on the other hand, do not collect such narrations, because the, *Sahih* [Muslim (1)], reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ حَدَّثَ عَنِّي بِحَدِيثٍ يُرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ."

*"Whoever reports a 'Hadith and attributes it to me, while knowing that it is a lie, is one of the liars<sup>1</sup>."*

Muslims know that they are required to invoke Allah, Alone without partners and without associating anything or anyone with Him, so that He ends the various calamities they suffer from, grants them what they hope for, fends off what they fear and removes hardships. They

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=resides in *Makkah* and is the best member of his generation, enjoying all the described imaginary powers!]

<sup>[1]</sup>[or one of two: the one who fabricated the *'Hadith* or the one who knowingly conveyed it]

invoke Him during *Istisqaa* (for rain) and *Khusuf* (Eclipse), and so forth. Muslims are never permitted to ask for their needs from other than Allah. Even the *Mushriks* during the time of *Jahiliyyah* (before Islam) used to invoke Allah without intermediaries [during calamities], and Allah accepted their supplication. Do you think that after Muslims embraced *Tau`hid* and Islam, Allah did not accept their supplication, except through invented notions that He did not legislate? Allah, the Exalted, the Most Honored, said,

﴿ وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَنْ لَمْ يَدْعُنَا إِلَىٰ ضُرِّ مَسَّهُ ﴾

what translated means, {*And when harm touches man, he invokes Us, lying down on his side, or sitting or standing. But when We have removed his harm from him, he passes on his way as if he had never invoked Us for a harm that touched him!*}<sup>1</sup>, and,

﴿ وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهَهُ ﴾

{*And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allah Alone)*}<sup>2</sup>. Further, Allah, sub`hanahu wa-ta`ala, said,

<sup>[1]</sup>[10:12]

<sup>[2]</sup>[17:67]

﴿ قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ  
تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾ بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا  
تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴾

{Say (O, Muhammad): "Tell me if Allah's Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allah? (Reply) if you are truthful! Nay! To Him Alone you call, and, if He will, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship)!"}<sup>1</sup>, and,

﴿ وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ  
لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤١﴾ فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِن  
قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴾

{Verily, We sent (Messengers) to many nations before you (O, Muhammad). And We seized them with extreme poverty (or loss in wealth) and loss in health with calamities so that they might believe with humility. When Our Torment reached them, why then did they not believe with humility?

<sup>1</sup>[6:40-41]

*But their hearts became hardened, and Shaitan (Satan) made fair-seeming to them that which they used to do}*<sup>1</sup>.

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<sup>1</sup>[6:42-43]

## **The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and His Companions Never Invoked Other Than Allah, not the Angels and Certainly not the *Ghauth***

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) performed *Istisqaa* for the benefit of his companions, with and without a prayer<sup>1</sup>. He, *salla allahu `alaihi wa-sallam*, performed the *Khusuf* (*Kusuf*, eclipse) Prayer and the *Qunut*<sup>2</sup>, which is a *Du`aa* recited during prayer. While reciting *Qunut*, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) invoked Allah for victory against the *Mushriks*. Such was the case with the Rightly Guided Caliphs after him, Imams of Islam and righteous Shaikhs of Muslims<sup>3</sup>.

[In addition to the above mentioned *Sufi* misguidance,] there are three baseless, false themes that are being repeated. They are: *Babu an-Nusairiyyah*<sup>4</sup>, *Muntadhar ar-Rafidhah*<sup>5</sup>, and the *Ghauth* of the ignorant<sup>6</sup>. *An-Nusairiyyah* claim that they have a *Bab* (door), who

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<sup>[1]</sup>[Refer to the third volume of this translation for the description of *Salatu al-Istisqaa*]

<sup>[2]</sup>[both of which were duly described in the second volume of this translation]

<sup>[3]</sup>[They always and only invoke Allah, the Exalted]

<sup>[4]</sup>[a *Shiite* sect that worships `Ali ibn Abi Talib; the *Bab* is a certain person whom they designate to assume powers that are similar to *al-Ghauth's* powers]

<sup>[5]</sup>[or, the *Mahdi* of the *Shiite*; they claim that he disappeared centuries ago and they await his return before the end of the world to bring aid to the *Shiites* and produce the original text of the *Quran*, or so they claim]

<sup>[6]</sup>[*Sufis* and those who imitate their deviant ideology]

sustains the world. This *Bab* exists<sup>1</sup>, but, what the *Nusairiyyah* claim about him is absolutely and utterly false. As for Muhammad ibn al-`Hasan *al-Muntadhar* [the *Mahdi* of the *Shiites*<sup>2</sup>] and the *Ghauth*, who is claimed to reside in *Makkah*, they do not exist at all.

Also untrue is the claim that *al-Ghauth al-Jami`* sustains the *Auliyaa* (loyalist friends) of Allah and knows them all. Abu Bakr and `Umar did not know all the *Auliyaa* of Allah, nor did they sustain them. Consequently, how can these deviant, deceived liars [*Sufi Ghauths*] know all the *Auliyaa*? [On the Day of Judgment], the Messenger of Allah, the master and chief of all of the children of Adam, will only know those of his *Ummah* who came after him by the marks that Allah makes [on their hands and

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<sup>[1]</sup>[meaning, he is a man appointed by this disbelieving sect to be their *Bab*]

<sup>[2]</sup>[A. A. `Hijazi said in his book, "But, Some of its Signs Have Already Come", "Before we start mentioning the second coming of Jesus, the Son of Mary, we will mention the story of *al-Mahdi*, Muhammad ibn Abdullah (of the Prophet's offspring). *Al-Mahdi* will appear just before the coming of Jesus, peace be upon him. *Al-Mahdi* will lead the Muslim Nation with justice and kindness and establish Allah's Rule. A righteous Caliphate will reappear, after earth will have had its share of injustice and tyranny. Jesus, the son of Mary, will pray behind *al-Mahdi*, who will spend money on his subjects without counting it, along with many of his other righteous deeds that were mentioned in several authentic `Hadiths."

We should state that there are numerous narrations that report the tale of the *Mahdi*, who will be born before the end of time and become a righteous leader for the Muslim Nation. These `Hadiths are of the highest authentic grade, *Mutawatir*, according to several major scholars of `Hadith.]

faces] from *Wudhu* (Ablution), that being *al-Ghurrah*<sup>1</sup> and *at-Ta`hjeel*<sup>2</sup>.

There are numerous *Auliyaa* for Allah and only He knows their entirety and total number. With regards to the prophets of Allah, for whom Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the leader and the spokesman, he, peace be upon him, did not know all of them. Allah, the Exalted, the Honored said,

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ﴾

{*And, indeed We have sent Messengers before you (O, Muhammad); of some of them We have related to you their story and of some We have not related to you their story*}<sup>3</sup>.

Furthermore, we should state that Prophet Musa (Moses) did not previously know *al-Khidhr*, nor did *al-Khidhr* know Musa. When Prophet Musa, peace be upon him, greeted *al-Khidhr* by saying, “*As-Salamu `alaikum warahmatullah*”, *al-Khidhr* said to him, “Do they know *Salam* in your land!” Musa, peace be upon him, said to *al-Khidhr*, “I am Musa.” He said, “Musa of the Children of Israel?” Musa said, “Yes.”<sup>4</sup> *Al-Khidhr* had previously heard about Musa, but he did not know him personally.

All these facts compel us to state that whoever claims that he or anyone else is the chosen (*Naqeeb*, or

<sup>[1]</sup>[a light that radiates from their faces]

<sup>[2]</sup>[a light that radiates from their hands and feet]

<sup>[3]</sup>[40:78]

<sup>[4]</sup>[Al-Bukhari (119)]

representative) for *al-Auliyyaa*, or that he knows all of them, has uttered a [manifest] falsehood.

## What About *al-Khidhr*

The correct opinion the scholars took regarding *al-Khidhr*, is that he is dead; he did not live to witness the dawn of Islam<sup>1</sup>. And even if *al-Khidhr* had lived until the time of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), he would have had to believe in our Prophet, *salla allahu `alaihi wa-sallam*, and perform *Jihad* under his leadership, the same as Allah commanded Muslims regarding Prophet Muhammad, *salla allahu `alaihi wa-sallam*. Also, *al-Khidhr* would have lived in *Makkah* where the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) lived, then moved to *Madinah* with him<sup>2</sup>, accompanied his companions in *Jihad* and helped them establish the religion, rather than accompanying a *Kafir* people in order to mend their ship. Certainly, *al-Khidhr* would not have been absent from accompanying the best nation to have

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[<sup>1</sup>] [Al-Bukhari (113) and Muslim (4605) narrated that `Abdullah ibn `Umar said,

صَلَّى بِنَا النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ فِي آخِرِ حَيَاتِهِ فَلَمَّا سَلَّمَ  
قَامَ فَقَالَ: "أَرَأَيْتُمْ لَيْلَتَكُمْ هَذِهِ فَإِنْ رَأَسَ مِائَةَ سَنَةٍ مِنْهَا لَا يَبْقَى مِنْ  
هُوَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ."

"Once, the Prophet, *salla allahu `alaihi wa-sallam*, led us in the '*Isha*' prayer during the last days of his life and after finishing the prayer (with *Taslim*) he said, 'Do you realize (the importance of) this night?' No one present on the surface of the earth tonight will be living after the completion of one hundred years from this night.'"]

[<sup>2</sup>] [and thus, abandon *al-Ghauth*; this is another proof that the myth of *al-Ghauth* is a fabricated, deviant lie]

ever been raised for mankind. And why should he hide from the companions [had he been alive during their time], when he was living among the *Mushriks* and did not hide from them?

Further, Muslims have no need for *al-Khidhr* or anyone else, either in matters of religion or the *Dunya* (this life). Muslims take their religion from the Messenger, the unlettered Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), who taught them the Book (the *Quran*) and the *Hikmah* (his *Sunnah*). This is the same Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), who told them that,

"لَوْ أَصْبَحَ فِيكُمْ مُوسَى ثُمَّ اتَّبَعْتُمُوهُ وَتَرَ كُفْرِي لَضَلَلْتُمْ."

"If Moses were to be alive among you, and you then follow him and abandon me, you will have deviated (from the Straight Path).<sup>1</sup>" Furthermore, during Jesus' second coming, he, peace be upon him, will rule Muslims with the Book of their Lord and the *Sunnah* (traditions) of their Prophet (Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)<sup>2</sup>. What need do Muslims

<sup>[1]</sup>[Ahmad (15303) and ad-Darimi (436), using slightly different narrations]

<sup>[2]</sup>[Muslim (224) reported that Abu Hurairah, may Allah be pleased with him, said that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said,

"كَيْفَ أَنْتُمْ إِذَا نَزَلَ فِيكُمْ ابْنُ مَرْيَمَ فَأَمَّاكُمْ مِنْكُمْ؟" قَالَ ابْنُ أَبِي ذَنْبٍ: فَأَمَّاكُمْ بِكِتَابِ رَبِّكُمْ تَبَارَكَ وَتَعَالَى وَسُنَّةِ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

"What will be your state when 'Eesa, the son of Maryam, descends among you and Ammakum Minkum?" Ibn Abi Dhi'b said that, 'Ammakum Minkum', means, 'Rules you by the=

have for *al-Khidhr* or anyone else; Muslims were informed by their Prophet, *salla allahu `alaihi wa-sallam*, that, “*How can an Ummah perish, while I am in its beginning and Jesus is in its end?*” These two honorable Prophets -Jesus and Muhammad, along with Ibrahim, Musa and Nu`h are the best of all Messengers, peace be upon all of them. They did not hide from their nations, whether the commoners or the noble members of their nations. Why would *al-Khidhr*, who is in a lesser grade than these honorable Messengers of Allah, hide from Muslims, had he lived until the time of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)? If *Khidhr* was alive during their time, why is it that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the Rightly Guided Caliphs never mentioned this fact, or told the Muslim *Ummah* about it?

If a person claims that *al-Khidhr* was the *Naqeeb* (representative) of all of the *Auliyaa*, he will be asked, “Who appointed him a *Naqeeb*?” Indeed, the best of Allah's *Auliyaa* were the companions of Muhammad, *salla allahu `alaihi wa-sallam*, yet, *al-Khidhr* was not present with them [nor did they appoint him as their *Naqeeb*]. As for the various stories and accounts claiming that some people saw and met *al-Khidhr*, some of them are outright lies and some are mistakes. A person may meet a person he falsely thinks is *al-Khidhr* and spreads the news that he saw *al-Khidhr*! Similarly, some of the *Rafidhah* (Shiites) occasionally claim to have seen the *Ma`sum* (immune from error), *Muntadhar* (awaited) *Imam* (their *Mahdi*)<sup>1</sup>. It was reported that once, *al-Khidhr* was mentioned to Imam

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=Book of your Lord, the Exalted, the Most Honored (the *Quran*), and the *Sunnah* of your Prophet (Muhammad), *salla allahu `alaihi wa-sallam*.”]

[<sup>1</sup>][The *Mahdi* of the *Shiites* does not exist, except in their minds, and will never come to them.]

Ahmad, who said, “He who refers you to an absentee [non-existent] person, has not done you justice. Satan throws such falsehood on people’s tongues (and minds).” We explained this topic in detail in another book.

## **The Ruling Regarding Calling Someone, ‘*al-Qutb*’, or, ‘*al-Ghauth*’**

If one means by calling someone *al-Qutb*, *al-Ghauth*, *al-Fard*, *al-Jami`* that such a person is better than his contemporaries, then it is possible for this meaning to be correct [that is, if he is not given the described imaginary powers]. But, it is also possible that there are two equally righteous people, or three or four living at the same time. One cannot say for sure that only one person is the best of mankind in a certain generation [except through revelation from Allah].

But, even if there was a man who was the best among his contemporaries, calling him *al-Qutb*, *al-Ghauth* *al-Jami`* is a *Bid`ah*. Allah did not reveal an authority that legislates using these terms, nor were they ever condoned by anyone among the *Salaf* and Imams of the *Ummah*. Even when the *Salaf* believed that a certain person was the best among their contemporaries, they would not give him these or similar titles. In contrast, some misguided people claim that the first *Qutb* was al-`Hasan ibn `Ali ibn Abi Talib (the prophet’s grandson). They go on to claim that this ‘post’ was inherited through successive generations. Indeed, these and similar false claims are not acceptable to followers of the *Sunnah* and even to the *Rafidhah* (*Shiites*).

It was told that some Shaikhs who believe in the existence of a *Qutb*, *Fard*, *Ghauth*, *Jami`*, stated that the *Qutb*’s knowledge is equal to Allah’s Knowledge and his ability equals Allah’s Ability. According to this false claim, the *Qutb* knows all that Allah knows and is able to do all that Allah is Able to do. Some people also claim these powers to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), then al-`Hasan, continually, until it reached their own Shaikh! I previously

stated that this is clear *Kufr* and constitutes an utter ignorance. Furthermore, even claiming this of the Messenger of Allah is *Kufr*, let alone anyone else. In fact, Allah, sub`hanahu wa-ta`ala, said,

﴿ قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ  
لَكُمْ إِنِّي مَلَكٌ ﴾

{Say (O, Muhammad): "I don't tell you that with me are the treasures of Allah, nor (that) I know the unseen; nor I tell you that I am an angel"}<sup>1</sup>, and,

﴿ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ  
أَعْلَمُ الْغَيْبَ لَأَسْتَكْرَثُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ ﴾

{Say (O, Muhammad): "I possess no power of benefit or hurt to myself except as Allah wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me"}<sup>2</sup>. Further, Allah said,

﴿ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا ﴾

{Saying: "If we had anything to do with the affair, none of us would have been killed here"}<sup>3</sup>, and,

[1][6:50]

[2][7:188]

[3][3:154]

﴿ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ ﴾

{They said, "Have we any part in the affair?" Say you (O, Muhammad): "Indeed the affair belongs wholly to Allah"}<sup>1</sup>. Also, Allah, sub`hanahu wa-ta`ala, said,

﴿ لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْتَبَهُمُ فَيَتَّقِلْبُوا خَائِبِينَ ﴿١٢٧﴾  
لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ  
ظَالِمُونَ ﴾

{That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated. Not for you (O, Muhammad, but for Allah) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Dhalimun (polytheists, disobedient, and wrong-doers, etc.)}<sup>2</sup>, and,

﴿ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ  
أَعْلَمُ بِالْمُهْتَدِينَ ﴾

{Verily! You (O, Muhammad) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided}<sup>3</sup>.

Allah, the Exalted, commanded us to obey His Messenger, salla allahu `alaihi wa-sallam, when He said,

<sup>[1]</sup>[3:154]

<sup>[2]</sup>[3:127]

<sup>[3]</sup>[28:56]

﴿ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ﴾

what translated means, *{He who obeys the Messenger (Muhammad), has indeed obeyed Allah}*<sup>1</sup>. He also commanded us to imitate and follow the Prophet's example,

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ﴾

{Say (O, Muhammad to mankind): "If you (really) love Allah then follow me (accept Islamic Monotheism, follow the *Quran* and the *Sunnah*), Allah will love you"}<sup>2</sup>. Allah, sub`hanahu wa-ta`ala, ordered us to honor, respect and aid the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), stating and describing his rights on us in the His Book and the Prophet's *Sunnah*. He ordained for us that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) become the dearest person to us, more dear than our own selves and our families by saying,

﴿ النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ﴾

{The Prophet is closer to the believers than their ownelves}<sup>3</sup>, and,

<sup>[1]</sup>[4:80]

<sup>[2]</sup>[3:31]

<sup>[3]</sup>[33:6]

﴿ قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ﴾

{Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment)}<sup>1</sup>. Also, the Prophet (صلى الله عليه وسلم) said,

"وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ."

"By He in Whose Hand is my soul! None among you will attain Eeman, until I become dearer to him than his offspring, his parent and all other people."<sup>2</sup> Once, `Umar, radihiya allahu `anhu, said to the Prophet (صلى الله عليه وسلم), "O, Messenger of Allah! You are dearer to me than everything, except for my own self." He, salla allahu `alaihi wa-sallam, said,

"لَا وَالَّذِي نَفْسِي بِيَدِهِ حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ."

[1][9:24]

[2][Al-Bukhari (14) and Muslim (63)]

*“Nay, by He in Whose Hand is my life! Until I become dearer to you than your own self.”* `Umar said, “You are now dearer to me than my own self.” The Prophet, peace be upon him, said,

”الآنَ يَا عُمَرُ.“

*“Now, O, `Umar!”*. Allah's Messenger, peace be upon him, also said,

”ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقَذَفَ فِي النَّارِ.“

*“Three (virtues) whoever has them, will feel the sweetness of Eeman: whoever Allah and His Messenger are dearer to him than anyone else, and whoever loves a person just for Allah, and whoever hates to revert to Kufr, just as he hates to be thrown into the Fire.”*<sup>2</sup>

Allah stated and described in His Book the rights that He Alone deserves and specified His Messengers' rights and the believers' rights on each other. We explained these rights with detail, on another occasion. For example, Allah stated that,

<sup>[1]</sup>[Al-Bukhari (6142)]

<sup>[2]</sup>[Al-Bukhari (15) and Muslim (60).]

Therefore, Allah did not assign to His Apostle the imaginary powers *al-Qutb* is claimed to have!]

﴿ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ  
الْفَائِزُونَ ﴾

{*And whosoever obeys Allah and His Messenger, fears Allah, and keeps his duty (to Him), such are the successful ones*}<sup>1</sup>. Therefore, obedience is for Allah and His Messenger, while *Taqwa* (fear) and fright are for Allah Alone. Further, Allah sub`hanahu wa-ta`ala said,

﴿ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ  
سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴾

{*Would that they were contented with what Allah and His Messenger gave them and had said: "Allah is Sufficient for us. Allah will give us of His Bounty, and (also) His Messenger (from alms, etc.). We implore Allah (to enrich us)"*}<sup>2</sup>. Therefore, giving is for Allah and His Messenger, while imploring is suitable for Allah alone. Allah sub`hanahu wa-ta`ala also said,

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾

{*And whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids you, abstain (from it)*}<sup>3</sup>. The *Halal* (permissible) is therefore what Allah and His

<sup>[1]</sup>[24:52]

<sup>[2]</sup>[9:59]

<sup>[3]</sup>[59:7]

Messenger render *`Halal*, and the *`Haram* (impermissible) is what Allah and His Messenger render *`Haram*. As for being sufficient, it is only for Allah, just as Allah said,

﴿ وَقَالُوا حَسْبُنَا اللَّهُ ﴾

{*And they said: "Allah (Alone) is Sufficient for us"*}<sup>1</sup>; they did not say, "Allah and His Messenger are sufficient for us." Allah, sub`hanahu wa-ta`ala, also said,

﴿ يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴾

{*O Prophet (Muhammad)! Allah is Sufficient for you and for the believers who follow you*}<sup>2</sup>, meaning, Allah is Sufficient for you, and He is also Sufficient for the believers who followed you. This is the correct method of explaining this *Ayah*. Finally, we previously stated that the words that Prophets Ibrahim, *salla allahu `alaihi wa-sallam*, and Muhammad, *salla allahu `alaihi wa-sallam*, recited,

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<sup>[1]</sup>[3:173]

<sup>[2]</sup>[8:64]

were “*Allah is sufficient for us, and Exalted He is as a Helper<sup>1</sup>.*”

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<sup>[1]</sup>[Therefore, and according to these *Ayat* and *Hadiths*, Allah, sub`hanahu wa-ta`ala, did not assign to His Prophet, *salla allahu `alaihi wa-sallam*, any of the imaginary powers the *Sufis* give to their *Qutb!*]

*Allah, the Exalted and Ever High, has more knowledge and wisdom. Allah's prayers be on His best creation, our Master Muhammad, and on his household and companions.*

