

الصلاة التي علمها النبي ﷺ الصحابة
رضي الله عنهم

**The Prayer as Taught by the
Prophet (ﷺ) to His
Companions, may Allah be
please with them**

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Dr. Muhammad Maq'ad al-USaymi

1. The Prayer as Taught by the Prophet (ﷺ) to His Companions, may Allah be please with them

(70) A Prophetic method needed by a jurist when teaching the prayer

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Introduction

Praise be to Allah. We praise Him, seek His help, and ask for His forgiveness. We seek refuge with Allah from the evil of our own selves and from our evil deeds. Whoever Allah guides, none can misguide, and whoever He misguides, none can guide. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger.

To proceed: No two people disagree regarding the virtue of teaching people what benefits them, especially in the matters of their religion, and that one who teaches people goodness holds great merit with Allah the Exalted. For Allah, His angels, the

inhabitants of the skies and the earth, even the ant in its hole, and even the fish in the water, invoke blessings upon one who teaches people goodness. This is due to the great impact he has on the Ummah by calling them to guidance, thereby attaining the reward of those who follow him in that.

The Prophet (may Allah's peace and blessings be upon him) never used to hesitate to teach people their religion, even if he was busy with important matters, as it was narrated that he (may Allah's peace and blessings be upon him) left his sermon and sat to teach a man who came asking him about his religious affairs, and then he completed his sermon.¹ It is also proven that he (may Allah's peace and blessings be upon him) stood for a whole day teaching his Companions (may Allah be pleased with them), which reflects his keenness he had in conveying the Message.² Therefore, every Muslim should strive to teach people the Shariah of their Lord, each according to his knowledge and capacity.

Why do we teach people prayer?

1 - It is the pillar of Islam: as the Prophet (may Allah's peace and blessings be upon him) said:

«رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَزُرْوَةُ سَنَامِهِ الْجِهَادُ...»

¹ Sahīh Muslim (876).

² Sahīh Muslim (2892).

"The head of the matter is Islam, its pillar is the prayer, and its peak is jihad..."¹ Islam is the foundation of this religion; so when a Muslim performs the prayer and maintains it, his religion becomes strong.²

2 - It is the second pillar from the five pillars of Islam, based on the saying of the Prophet (ﷺ):

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ...»

"Islam is built on five...", meaning columns, and he mentioned among them: "and establishing prayer".³

3 - It is the first thing for which a person will be held accountable for on the Day of Judgment, based on the Prophet's statement (ﷺ):

«إِنَّ أَوَّلَ مَا يُحَاسَبُ النَّاسُ بِهِ يَوْمَ الْقِيَامَةِ مِنْ أَعْمَالِهِمُ الصَّلَاةُ.»

"Indeed, the first of the people's deeds for which they will be held accountable on the Day of Judgment is prayer."⁴

4 - It forbids obscenity and evildoing, as Allah Almighty says:

¹ "Musnad Ahmad" (22016). At-Tirmidhi classified it as Sahīh (authentic), and Ad-Dāraqutni said: It is Sahīh (authentic) from the Hadith of Al-Hakam and Habīb, from Maymūn. Al-Albāni classified it as Sahīh (authentic), "Ilal Ad-Dāraqutni" (6/75), "Ithāf Al-Khiyarah Al-Maharah bi Zawā'id Al-Masānid Al-'Asharah" (1/85), "Sahīh Al-Jāmi' As-Saghīr wa Ziyādatuh" (2/913).

² See: Tuhfat Al-Ahwadhi Bi Sharh Jāmi' At-Tirmidhi by Al-Mubarakfuri (7/305).

³ Sahīh Al-Bukhārī (8).

⁴ "Sunan Abi Dāwūd (864); classified as Sahīh (authentic) by Ibn Al-Qattān, Al-Hākīm, and Al-Albāni. "Fath Al-Ghaffār Al-Jāmi' li Ahkām Sunnat Nabiyyinā Al-Mukhtār" (1/496), "Sahīh wa Da'if Sunan Abi Dāwūd" (p. 2)."

{...إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ...}

{...indeed prayer restrains one from immoral acts and wickedness...}¹² This is one of its greatest objectives and fruits.³

5 - Abandoning it is considered to be disbelief, due to the statement of the prophet (ﷺ):

«بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكُ الصَّلَاةِ»

"What stands between a man and polytheism and disbelief is the abandonment of prayer."⁴ He (ﷺ) also said:

«إِنَّ الْعَهْدَ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ».

"The covenant between us and them is prayer; so, whoever abandons it has disbelieved."⁵

These two hadiths indicate that he who abandons prayer is a disbeliever, and is outside the fold of Islam.⁶

¹ [Surat al-'Ankabūt: 45]

² [Surat al-'Ankabūt: 45]

³ Taysir Al-Karim Ar-Rahman fi Tafsir Kalām Al-Mannān by As-Sa'di (p. 632).

⁴ Sahih Muslim (82).

⁵ "Sunan At-Tirmidhi" (2621). It was classified as Sahih (authentic) by An-Nasā'i, Al-'Irāqi, and Al-Albāni, and its chain of narration meets the conditions of Muslim. "Fath Al-Ghaffār Al-Jāmi' li-Ahkām Sunnat Nabiyyina Al-Mukhtār" (1/182), "Sahih wa Da'if Sunan At-Tirmidhi" (6/121).

⁶ See: Sharh Riyād al-Sālihīn by Ibn 'Uthaymīn (5/100). He who abandons prayer is in one of two states. The first: that he abandons prayer while denying its obligation, so he considers it not obligatory upon him while he is legally accountable; this person is a disbeliever who has committed major disbelief by consensus of the scholars. The second: he who abandons it due to negligence and laziness while knowing that it is obligatory. The scholars differed over this; some of them ruled that he has committed major disbelief, and some of them ruled that he has committed minor

6 - Its obligation came directly from the sky without an intermediary: based on his statement (ﷺ):

«ثُمَّ عَرَجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوًى أَسْمَعُ فِيهِ صَرِيحَ الْأَقْلَامِ، فَفَرَضَ اللَّهُ عَلَيَّ خَمْسِينَ صَلَاةً،...».

“Then I was made to ascend until I reached a level where I heard the writing of the pens, and Allah obligated fifty prayers upon me...”¹

7 - The prophet's desire for burning down the houses of those who fail to attend the prayer in congregation: as it was narrated that the Prophet (may Allah's peace and blessings be upon him) thought of going to those who miss the congregation and burning their houses down, indicating the importance of this great obligation, which many Muslims have become lax in observing in the mosques.

How do we know that a person does not perform the prayer properly?

1- For the teacher to observe that himself, since the Prophet (ﷺ) said to the one who did not perform his prayer properly:

«ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ...» ،

disbelief. The correct view is the first one, because the status of prayer is immense. See: Majmū' Fatāwā of Al-'Allāmah Ibn Bāz (29/163).

¹ Sahīh Al-Bukhārī (3342).

"Go back and pray, for you have not prayed..."¹ It was also narrated that he (ﷺ) noticed from the corner of his eye a man who was not straightening his prayer—meaning, his back—during bowing and prostration, so he said:

«يَا مَعْشَرَ الْمُسْلِمِينَ، لَا صَلَاةَ لِمَنْ لَا يُقِيمُ صَلَاتَهُ فِي الرُّكُوعِ وَالسُّجُودِ».

"O assembly of Muslims, there is no prayer for him who does not make his back straight in Rukū' and prostration."²

2- To be informed of that by another person: based on the Hadith of Mu'āwiyah ibn al-Hakam al-Sulami (may Allah be pleased with him) that he prayed with the Messenger of Allah (may Allah's peace and blessings be upon him), then a man in the congregation sneezed, so he responded saying "May Allah have mercy upon you". Thereupon, the Companions (may Allah be pleased with them) began to stare at him angrily, so the Prophet (may Allah's peace and blessings be upon him) said to him, instructing him:

«إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ، إِنَّمَا هِيَ التَّسْبِيحُ وَالتَّكْبِيرُ وَالتَّهْلِيلُ وَقِرَاءَةُ الْقُرْآنِ».

"In prayer, nothing of people's ordinary speech is allowed. Only Tasbīh (glorifying Allah), Takbīr

¹ Sahīh Al-Bukhārī (757).

² Sunan Ibn Mājah (871). Al-Būsīri said: This is an authentic chain of transmission, and its narrators are trustworthy. Al-Albānī classified it as Sahīh (authentic). "Misbāh az-Zujājah fi Zawā'id Ibn Mājah" (1/108), "Sahīh wa Da'if Sunan Ibn Mājah" (1/13).

(declaring Allah's Greatness), Tahlīl (declaring there is no god but Allah), and recitation of the Qur'an are allowed."¹

3 - The person being new to Islam: An aspect of the Prophet's guidance (may Allah's peace and blessings be upon him) was to be keen to teach the new Muslim what is obligatory upon him concerning prayer, such as performing its pillars and obligatory acts, and avoiding its invalidators.

Chapter One

It includes:

Expressing his (ﷺ) love for prayer.

The teacher instilling passion in the students to follow the guidance of the Prophet (may Allah's peace and blessings be upon him) in prayer.

Following the Companions' example in teaching people the prayer of the Messenger of Allah (may Allah's peace and blessings be upon him).

Turning towards those being addressed to educate them.

Taking the learner by the hand when teaching prayer.

Giving a preface before teaching.

Arousing one's interest in the information.

¹ Sahīh Muslim (537), and his saying "May my mother lose me!" means: calamity and bereavement. "He did not scold me" means rebuking. [Kashf Al-Mushkil min Hadīth As-Sahīhayn (4/233)]

Putting forward and speaking gently before teaching.

1 - Teaching by expressing the love of the Prophet (may Allah's peace and blessings be upon him) for prayer; examples of this in the Sirah include the following:

a - Prayer is the coolness of the eyes:

Anas (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«حُبِّبَ إِلَيَّ مِنَ الدُّنْيَا: النِّسَاءُ، وَالطِّيبُ، وَجُعِلَ قُرَّةُ عَيْنِي فِي الصَّلَاةِ».

“Women and perfume have been made dear to me from this world, and the coolness of my eyes has been placed in prayer.”¹

So Allah made prayer a source of comfort for His Prophet (ﷺ), due to what it contains of worship, communing with his Lord, and standing before Him.²

b - Prayer is comfort for the soul:

`Abdullah ibn Muhammad ibn al-Hanafiyyah reported: My father and I went to visit an in-law of ours from the Ansaar. When the time for prayer came, he said to some of his family: "O girl, bring me water for ablution so that I may pray and find rest." He (the narrator) said: We disapproved of that. He

¹ Narrated in "Sunan An-Nasā'i" (3939); classified as Sahīh (authentic) by Ibn Hajar and Al-Albānī in "Fath Al-Bāri" by Ibn Hajar (11/345), and "Sahīh wa Da'if Sunan An-Nasā'i" (9/11).

² See At-Tanwīr Sharh al-Jāmi' as-Saghīr by al-San'ānī (5/270).

said: "I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say":

«قُمْ يَا بِلَالُ، فَأَرْحُنَا بِالصَّلَاةِ».

"Get up, O Bilāl, and give us comfort via prayer."¹

Thus, engaging in prayer was a relief for the Prophet (may Allah's peace and blessings be upon him), and he used to consider other worldly deeds as a burden.

c - Prayer is more beloved than the entire world:

Aisha (may Allah be pleased with her) narrated from the Prophet (peace be upon him) that he said regarding the two rakahs at the break of dawn:

«لَهُمَا أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا جَمِيعًا».

"They are indeed dearer to me than the whole world."²

So the Prophet (peace be upon him) informed that the two Rak'ahs at dawn are more beloved to him than the worldly life and what it contains.³

Jābir ibn 'Abdullāh (may Allah be pleased with him and his father) reported:

«عَرَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ قَوْمًا مِنْ جُهَيْنَةَ... قَالَ الْمُشْرِكُونَ: إِنَّهُ سَتَاتِيهِمْ صَلَاةٌ هِيَ أَحَبُّ إِلَيْهِمْ مِنَ الْأَوْلَادِ،...».

¹ Sunan Abi Dāwūd (4986). Sunan Abi Dāwūd (4986). Az-Zayla'i said: This chain of narration is according to the conditions of Al-Bukhārī. Classified as Sahīh (authentic) by Al-Albānī. "Takhrij Ahādīth Al-Kashshāf", 1/63, "Sahīh wa Da'if Sunan Abi Dāwūd", p. 2.

² "Sahīh Muslim" (725).

³ Sharh Riyāḍ al-Ṣāliḥīn by Ibn 'Uthaymīn (5/125).

"We went out to fight (in Allah's cause) along with the Messenger of Allah (ﷺ) against a people from Juhaynah... The polytheists said: 'Shortly, it will be time for them to perform a prayer that is dearer to them than their children...' ¹

The love of the Prophet (ﷺ) and his Companions (may Allah be pleased with them) for prayer reached such a great extent that their enemies bore witness to that.

d - The injunction concerning the prayer at the time of death:

Umm Salamah (may Allah be pleased with her), the wife of the Prophet (ﷺ), reported that most of the advices given by the Prophet of Allah (ﷺ) at the time of his death was:

«الصَّلَاةُ الصَّلَاةُ، وَمَا مَلَكَتْ أَيْمَانُكُمْ»، حتى جعل نبي الله ﷺ يلججها في صدره، وما يفيض بها لسانه.

"Prayer, prayer, and those whom your right hands possess," and the Prophet of Allah (ﷺ) continued to repeat it until his chest was gurgling with it, and his tongue could scarcely utter it." ²

¹ "Sahīh Muslim" (840).

² Musnad Ahmad (26684), and the meaning of Yulajlijuhā: he moves it in his chest. "An-Nihāyah fī Gharīb Al-Hadīth wal-Athar" by Ibn Al-Athīr (4/234). The Hadīth was classified as Sahīh (authentic) by Al-Hākim, Adh-Dhahabi, and Al-Albāni. "Silsilat Al-Ahādīth As-Sahīhah wa Shay'un min Fiqihā wa Fawā'idihā" (2/525).

Thus, the Prophet (ﷺ) gave advice regarding the prayer before he passed away, which indicates the greatness of that advice and its importance.

2 - The teacher instilling passion in students to follow the guidance of the Prophet (may Allah's peace and blessings be upon him) in prayer:

The Companions (may Allah be pleased with them) were the most keen on following the Prophet's words and tracking his movements and when he was still, because that constitutes the the path to success and guidance. Allah, Glorified and Exalted be He, says:

{...إِنْ تُطِيعُوهُ تَهْتَدُوا...}

{...if you obey him (the prophet), you will be guided...} [An-Nūr: 54], and therefore the Companions (may Allah be pleased with them) hastened to follow the Prophet's example, and among these are the following:

a - Intently observing him and closely following his actions and sayings (ﷺ):

Al-Barā' ibn 'Āzib (may Allah be pleased with him) said: "I watched the prayer of Muhammad (may Allah's peace and blessings be upon him) and found his standing, his bowing, standing after bowing, prostration, sitting between the two prostrations, prostration, and sitting between

Taslīm (end of the prayer) and going away, nearly equal to one another (in length)."¹

Ibn 'Umar (may Allah be pleased with him and his father) said: "I watched the Messenger of Allah (may Allah's peace and blessings be upon him) closely twenty times, reciting Surat al-Kāfirūn and Surat al-Ikhlās in the two Rak'ahs after Maghrib and in the two Rak'ahs before Fajr."²

Al-Sa'di reported that his father, or his uncle (may Allah be pleased with him), said: "I watched the Prophet (may Allah's peace and blessings be upon him) during his prayer, and he settled firmly in his bowing and his prostration for as long as it takes to say: 'Subhānallahi wa bihamdih (Glory and praise be to Allah)' three times."³

From the above, it is understood that we are urged to observe the actions and words of a scholar in order to follow in his footsteps.

b - The attention the Companions (may Allah be pleased with them) given to the way the Prophet (may Allah's peace and blessings be upon him) moved and how stationery he was:

¹ " Sahīh Muslim (471), and his saying: "Ramaqtu"; i.e., I looked, and the meaning: "Taramaqtu" here signifies intensity in observation and closely following his actions and sayings (peace and blessings be upon him). "Riyād al-Afhām fi Sharh 'Umdat al-Ahkām" by Al-Fākihāni (2/215)."

² Sunan An-Nasā'i (992); classified as Hasan (good) by Al-Albāni. Sahīh and Da'if Sunan An-Nasā'i (3/136).

³ Sunan Abi Dāwūd (885); classified as Sahīh (authentic) by Al-Albāni in "Sahīh wa Da'if Sunan Abi Dāwūd (p. 2).

On the authority of Abu Hurairah, may Allah be pleased with him, he said: The Messenger of Allah ﷺ used to observe a short period of silence between the opening Takbir and the recitation. - I think he said: 'for a short while' - So I said: "May my father and mother be sacrificed for you, O Messenger of Allah, what do you say during your silence between the Takbir and the recitation?" He said:

«أَقُولُ: اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ، كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ، كَالثَّوْبِ الْأَبْيَضِ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنَ خَطَايَايَ بِالْمَاءِ وَالتَّلْجِ وَالْبَرَدِ».

"I say: Allāhumma bā'id bayni wa bayna khatāyāya kama bā'adta bayna al-mashriqi wa al-maghrib. Allāhumma naqqini min khatāyāya kath-thawbi al-abyadi min ad-danas. Allāhumma ighsilni min khatāyāya bil mā'i wath-thalji wal barad (O Allah, distance me from my sins as You have distanced the east from the west. O Allah, purify me from my sins as the white garment is purified from dirt. O Allah, wash away my sins with water, snow, and hail)."¹

Indeed, it was the practice of the Companions (may Allah be pleased with them) to be keen to follow the Prophet's example in every movement and state of rest. This is among the blessings of Allah Almighty upon this Ummah, for they are the ones who transmitted the Shari'ah to us; had they

¹ Sahīh Al-Bukhārī (744), and Hunayyāh: meaning; a short period of time. Sharh Al-Nawawī 'ala Muslim (5/96).

been lax in this, this system would have been disrupted.¹

Abu Sa'īd al-Khudri (may Allah be pleased with him) reported: "We used to estimate the time that the Messenger of Allah (may Allah's peace and blessings be upon him) would stand when performing the Dhuhr and the 'Asr prayers. We estimated that the time he stood in the first two Rak'ahs of the Dhuhr prayer as the being the time taken to recite Sūrat As-Sajdah and it would be half of that time in the last two Rak'ahs. We also estimated the time he stood in the first two Rak'ahs of the 'Asr prayer as being the same as the time he stood in the last two Rak'ahs of the Dhuhr prayer and half of that time in the last two Rak'ahs of the 'Asr prayer."²

Abu Sa'īd al-Khudri (may Allah be pleased with him) reported: "The Dhuhr prayer would be established, and a person would go to Al-Baqī', relieve himself, then perform Wudū', and then come while the Messenger of Allah (ﷺ) was still in the first Rak'ah, due to how much he prolonged it."³

Abu Barzah (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) used to offer the Fajr prayer

¹ Al-I'lām bi Fawā'id 'Umdat al-Ahkām by Ibn al-Mulaqqin (3/7).

² "Sahīh Muslim" (452), and his saying: 'Hazarnā'; Al-Hazar means estimation and appraisal. "Sharh Sunan Abī Dāwūd" by Al-'Aynī (3/465).

³ Refer to the previous footnote (454).

when one of us could recognize his companion, and he would recite in it between sixty and one hundred verses; and he would offer the Dhuhr prayer when the sun had passed its zenith, and the 'Asr prayer when one of us could go to the farthest part of Al-Madinah and return while the sun was still (alive) up."¹

From the above, we note that the Companions (may Allah be pleased with them) knew precisely what the Messenger of Allah (may Allah's peace and blessings be upon him) used to recite in the audible prayers, and they knew by estimation what he used to recite in the silent prayers. They used to devote attention to this knowledge to follow his example (may Allah's peace and blessings be upon him) and convey it from him to those whom it had not reached.

c - The Companions hastening to follow the example of his actions (may Allah's peace and blessings be upon him):

Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) prayed and removed his sandals, so the people removed their sandals. When he finished, he said:

¹ Sahīh Al-Bukhāri (541).

«لَمْ خَلَعْتُمْ نِعَالَكُمْ؟» فَقَالُوا: يَا رَسُولَ اللَّهِ، رَأَيْنَاكَ خَلَعْتَ فَخَلَعْنَا، قَالَ: «إِنَّ جِبْرِيلَ أَتَانِي فَأَخْبَرَنِي أَنَّ بِهِمَا خَبْنًا فَإِذَا جَاءَ أَحَدُكُمُ الْمَسْجِدَ، فَلْيَقْلِبْ نَعْلَهُ، فَلْيَنْظُرْ فِيهَا، فَإِنْ رَأَى بِهَا خَبْنًا فَلْيَمْسَهُ بِالْأَرْضِ، ثُمَّ لِيُصَلِّ فِيهِمَا».

"Why did you remove your sandals?' They said: 'O Messenger of Allah, we saw you remove yours, so we removed ours.' He said: 'Jibrīl came to me and told me that they had some filth on them. So when anyone of you comes to the mosque, he should turn his sandals over and look at them. If he sees any filth on them, he should wipe it against the ground, then he should pray in them.'"¹

One of the lessons learned from the Hadith is that following the example of the Messenger of Allah (may Allah's peace and blessings be upon him) in his actions is obligatory just as it is in his words. This is because when they saw the Messenger of Allah (may Allah's peace and blessings be upon him) remove his sandals, they removed their sandals². So, whatever he approved of, they continued doing, and whatever he disapproved of, they refrained from.³

¹ Narrated by Ahmad in his "Musnad" (11153), and in another narration by him, no. 11877: (he should wipe them and pray in them). An-Nawawi said: It is a Hasan (good) Hadith, narrated by Abu Dāwūd with a Sahīh (authentic) chain of narration. Al-Albāni classified it as Sahīh (authentic). "Al-Majmū' Sharh Al-Muhadhdhab" (2/179), "Irwā' Al-Ghalīl fī Takhrīj Ahādīth Manār As-Sabīl" (1/314).

² See Ma'ālim as-Sunan by Al-Khaṭṭābī (1/182).

³ Fat-h al-Bāri by Ibn Hajar (10/321).

Jābir ibn Samurah (may Allah be pleased with him) reported that ‘Umar (may Allah be pleased with him) said to Sa’d (may Allah be pleased with him): “They have complained about you in everything, even prayer. He said: As for me, I prolong the first two (Rak’ahs) and shorten the last two, and I spare no effort in following the prayer of the Messenger of Allah (may Allah's peace and blessings be upon him). He said: You have spoken the truth; that is the assumption about you, or my assumption about you.”¹

The point of evidence from the Hadīth is the statement of Sa’d: "I spare no effort", meaning: I do not fall short, nor do I spare any effort in emulating the prayer of the Messenger of Allah (may Allah's peace and blessings be upon him).²

Abu Ma‘mar reported: We said to Khabbab (may Allah be pleased with him): “Did the Messenger of Allah (may Allah’s peace and blessings be upon him) recite in Dhuhr and ‘Asr prayers?” He said: “Yes.” We said: “How did you know that?” He said: “By the movement of his beard.”³

The Companions (may Allah be pleased with them) used to observe the movement of the Prophet's (ﷺ) beard in his prayer by directing their gaze toward him during his standing. It may be said

¹ Sahīh Al-Bukhāri (770).

² "Fat-h al-Bāri" by Ibn Rajab (7/49).

³ Sahīh Al-Bukhāri (761).

that this is specific to praying behind the Prophet (ﷺ), due to the resulting knowledge of his deeds in his prayer, so as to follow his example.¹

d - Affirmation of the Companion's precision in what he memorized from the Prophet (may Allah's peace and blessings be upon him):

'Umārah ibn Ru'aybah (may Allah be pleased with him) reported: I heard the Messenger of Allah (ﷺ) say:

«لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ، وَقَبْلَ غُرُوبِهَا» - يَغْنِي الْفَجْرَ وَالْعَصْرَ -، فَقَالَ لَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ: أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، قَالَ الرَّجُلُ: وَأَنَا أَشْهَدُ أَنِّي سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، سَمِعْتُهُ أُذْنًا، وَوَعَاهُ قَلْبًا.

"He who prays before sunrise and before sunset will not enter Hellfire" - i.e. the Fajr and 'Asr prayers. Then a man from the people of Basra said to him: "Did you hear this from the Messenger of Allah ﷺ?" He said: "Yes." The man said: "And I bear witness that I heard it from the Messenger of Allah ﷺ; my ears heard it and my heart retained it."²

In his saying (may Allah be pleased with him): "My ears heard it, and my heart understood it", there is an emphasis on ascertaining his memorization of it and his certainty of its time and place.³

¹ Fat-h al-Bāri by Ibn Rajab (6/438).

² "Sahīh Muslim" (634).

³ Al-Minhaj Sharh Sahīh Muslim bin Al-Hajjaj by Al-Nawawi (9/127).

Abu Hurayrah (may Allah be pleased with him) reported:

«فِي كُلِّ صَلَاةٍ يُقْرَأُ، فَمَا أَسْمَعْنَا رَسُولَ اللَّهِ ﷺ أَسْمَعْنَاكُمْ، وَمَا أَخْفَى عَنَّا أَخْفَيْنَا عَنْكُمْ، وَإِنْ لَمْ تَرُدُّ عَلَى أَمِّ الْقُرْآنِ أَجَزَاتُ وَإِنْ زِدْتَ فَهُوَ خَيْرٌ».

"In every prayer there is recitation. So whatever the Messenger of Allah (may Allah's peace and blessings be upon him) made us hear, we make you hear, and whatever he concealed from us, we conceal from you. And if you do not add to Umm al-Qur'an, it is sufficient, and if you add to it, it is better."¹

Abu Hurayrah (may Allah be pleased with him) meant: what he recited aloud, we recite aloud, and what he recited silently, we recite silently. This indicates the accuracy of the Companion's description of the prayer of the Prophet (may Allah's peace and blessings be upon him).

3 - We should follow the example of the Companions (may Allah be pleased with them) in teaching people the prayer of the Prophet (may Allah's peace and blessings be upon him):

The Companions (may Allah be pleased with them) were engaged in acting upon what they learned from the Messenger of Allah (may Allah's peace and blessings be upon him) and also in conveying this knowledge to the people, in addition to their Jihad in the path of Allah. Among the

¹ Sahīh Al-Bukhārī (772).

reported accounts of the Companions (may Allah be pleased with them) regarding their teaching of prayer to the people, in application of what they learned from the Prophet (may Allah's peace and blessings be upon him), are the following:

a - A Companion informing those behind him that his prayer most closely resembles the prayer of the Messenger of Allah:

Abu Hurayrah (may Allah be pleased with him) reported, "He used to say takbīr in every obligatory and supererogatory prayer, during Ramadan and outside it. He would say takbīr when he rose and say takbīr when he bowed. Then, he would say: "Allah hears he who praises Him." Then, he would say: "Our Lord, praise be to You" before prostrating. Then, he would say: "Allah is the Greatest" as he went down to prostration. Then, he would say takbīr upon raising his head from prostration, then say takbīr upon prostrating, and then say takbīr upon raising his head from prostration. Then, he would say takbīr upon rising from the sitting position both times. He would do so in every rak'ah until he finished the prayer. Then, he would say as he left: "By the One in Whose Hand my soul is, I am the closest among you to the prayer of the Messenger of Allah (may Allah's peace and

blessings be upon him). Such was his prayer until he departed this world."¹

So, Abu Hurayrah (may Allah be pleased with him) wanted to inform them that his prayer resembled the prayer of the Messenger of Allah (may Allah's peace and blessings be upon him). This statement, along with the action performed, serves as a narration of his (may Allah's peace and blessings be upon him) action.² He (may Allah be pleased with him) only swore an oath to urge the people and encourage them to do as he did, because an oath increases reassurance and acceptance.

b - The Companion's practical demonstration of the Prophet's prayer (ﷺ) in front of the Tabi'in:

Abu Qilābah reported: "Mālik ibn Huwayrith came to us in this mosque of ours and said: 'I will lead you in prayer; although I do not intend to pray, it is just to show you how I witnessed the Prophet (may Allah's peace and blessings be upon him) pray.' I asked Abu Qilābah: 'How did he pray?' He replied: 'Just as this Sheikh of ours prays', and he was an elder who would sit after lifting his head from prostration and before standing up after the first Rak'ah."³

Among what we find in the act of Mālik ibn al-Huwayrith (may Allah be pleased with him) is that

¹ Sahīh Al-Bukhāri (803), Sahīh Muslim (392).

² See: "Sharh Musnad ash-Shāfi'i" by al-Qazwīnī (1/335).

³ Sahīh Al-Bukhāri (677).

his motive for praying outside the time of prayer was the intention of teaching them. He considered that teaching by actual practice is clearer than words, which indicates that such an act is permissible.¹

c - The sternness of the Companion towards the Tābi'ī:

1 - The stern rebuke of the Mother of the Believers against the one who needlessly questions the wisdoms of prayer:

Mu'ādhah reported that a woman asked 'Ā'ishah, saying:

«أَتَقْضِي إِحْدَانَا الصَّلَاةَ أَيَّامَ مَحِيضِهَا؟ فَقَالَتْ عَائِشَةُ: أَحَرُورِيَّةٌ أَنْتِ؟ قَدْ كَانَتْ إِحْدَانَا تَحِيضُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، ثُمَّ لَا تُؤْمَرُ بِقَضَاءِ».

"Should one of us make up for the prayers missed during the days of her menses?" 'Ā'ishah said: "Are you a Harūriyyah woman? One of us would get her menses during the lifetime of the Messenger of Allah (may Allah's peace and blessings be upon him), and after it she was not ordered to make up for them."²

'Ā'ishah only said this to her because the Harūriyyah go to extremes and delve deeply into

¹ "Fat-h al-Bāri" by Ibn Hajar (2/163), and his saying: (the prayer of this Sheikh of ours), he meant by it: 'Amr ibn Salimah al-Jarmi. "Fat-h al-Bāri" by Ibn Rajab (7/209).

² Sahih Muslim (335), Al-Harawi said: "Al-Harooriyyah is an attribution to Haroorā, a village where they made their pact, which is two miles away from Kufa. It was the first gathering place of the Kharijites." Al-Mu'lim bi Fawā'id Muslim (1/379).

subsidiary matters, even though they have neglected the fundamental principles.¹ So, 'Ā'ishah responded to her with the exact text and did not address the specific meaning, because it is more effective and stronger in deterrence.² This indicates that the command and prohibition of the Prophet is an authoritative proof in itself, and does not require knowing its underlying reason or wisdom.³

2 - Abu Barzah Al-Aslami's stern rebuke of the person who objected to him interrupting the prayer:

Al-Azraq ibn Qays reported: "We were in Al-Ahwaz fighting the Haruriyyah. While I was on the bank of a river, a man was praying, and the bridle of his riding animal was in his hand. The animal began to pull away from him, and he began to follow it - Shu'bah said: He was Abu Barzah al-Aslami - then a man from the Khawarij began to say: 'O Allah, do (such and such) to this old man.' When the old man finished (his prayer), he said: 'I heard what you said. I fought along with the Messenger of Allah (ﷺ) in six - or seven - or eight battles, and I witnessed his leniency. Indeed, for me to go back with my animal is more beloved to me than leaving it to

¹ Kashf Al-Mushkil min Hadīth As-Sahīhayn by Ibn Al-Jawzi (4/371).

² See: "Ihkām al-Ahkām Sharh 'Umdat al-Ahkām" by Ibn Daqīq al-Īd (1/161).

³ Al-'Uddah fī Sharh al-'Umdah fī Ahādīth al-Ahkām by Ibn al-'Attār (1/276).

return to its accustomed place, which would cause me hardship."¹

His saying, may Allah be pleased with him: "And I saw his leniency" contains a refutation of those who were strict with him in suggesting that he should leave his riding mount to go and not interrupt his prayer. It also contains a proof for the jurists in their saying: Indeed, for anything that is feared to be destroyed, whether belongings or otherwise, it is permissible to interrupt the prayer for its sake.²

If the prayer is a voluntary prayer, the matter is more flexible; there is no objection to ending it to find out who is knocking on the door. As for the obligatory prayer, it is not permissible to end it unless there is something important that one fears missing. If it is possible to signal, with men saying Subhān Allah and women clapping, that suffices instead of ending the prayer.

d - The Tabi'i's question about the description of the Prophet's (ﷺ) prayer:

Sayyār ibn Salamah reported: "My father and I visited Abu Barzah al-Aslami. My father asked him: 'How did the Messenger of Allah (ﷺ) use to perform the obligatory prayers?' Abu Barzah said: 'He used to pray Dhuhr, which you call 'the first

¹ Sahīh Al-Bukhārī (1211).

² Fat-h al-Bāri by Ibn Hajar (3/82).

one', as the sun declined at noon, and he would pray 'Asr at a time after which one of us could go to his house at the farthest place in Madīnah while the sun was still hot.' I forgot what he had said about Maghrib prayer. 'And he liked to delay 'Ishā' prayer, which you call 'Atamah, and disliked to sleep before it or talk after it. After Fajr prayer, he would leave when a man could recognize the person sitting beside him. He used to recite 60 to 100 verses.'"¹

This is evidence of the keenness of the Tābi'is to meet the Companions and ask them about difficult matters.²

e - The Tābi'i asking about the description of the prayer of the Prophet (ﷺ) in his house at night:

Al-Aswad reported:

سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، كَيْفَ كَانَتْ صَلَاةُ النَّبِيِّ ﷺ بِاللَّيْلِ؟ قَالَتْ: «كَانَ يَنَامُ أَوَّلَهُ وَيَقُومُ آخِرَهُ، فَيُصَلِّي، ثُمَّ يَرْجِعُ إِلَى فِرَاشِهِ، فَإِذَا أَدْنَى الْمُؤَدِّنُ وَتَبَّ، فَإِنْ كَانَ بِهِ حَاجَةٌ، اغْتَسَلَ وَإِلَّا تَوَضَّأَ وَخَرَجَ».

'I asked `Aa'ishah, may Allah be pleased with her, "How was the prayer of the Prophet, may Allah's peace and blessings be upon him, at night?" She said: "He used to sleep at the beginning of the night and rise at the end of it to pray. Then he would return to his bed. When the Mu'adhdhin called to prayer, he would get up quickly. If he was in need of

¹ "Sahīh al-Bukhāri" (547), and his statement: (when the sun declines), meaning it declines from the middle of the sky towards the west. "Al-Nihāyah fī Gharīb al-Hadīth wa al-Athar" by Ibn al-Athīr (2/104).

² "See: "Sharh Sunan Abu Dāwūd" by Al-Abbād (527/5)."

a ritual bath, he would perform Ghusl; otherwise, he would perform Wudu and go out."¹

Masrūq reported:

سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ؟ فَقَالَتْ: «سَبْعٌ، وَتِسْعٌ، وَإِحْدَى عَشْرَةَ، سِوَى رَكْعَتِي الْفَجْرِ».

'I asked 'Ā'ishah (may Allah be pleased with her) about the prayer of the Messenger of Allah (may Allah's peace and blessings be upon him) in the night, and she said: "Seven, nine, and eleven, besides the two Rak'ahs of Fajr."²

Among what we find in the preceding is the great care and concern of the Companions (may Allah be pleased with them) and the righteous predecessors in asking about the states of the Prophet (ﷺ) and his acts of worship in public and in private.³

f- The question of the Tābi'ī regarding the prayer of the Prophet (ﷺ) during Ramadan:

Abu Salamah ibn 'Abdur-Rahmān (may Allah have mercy upon him) reported that he asked 'Ā'ishah (may Allah be pleased with her) how the prayer of the Messenger of Allah (may Allah's peace and blessings be upon him) was in Ramadan. She said:

¹ Sahīh Al-Bukhārī (1146), and his statement: (When the Mu'adhin calls the Adhān, he jumps up) meaning: he rises. Irshād Al-Sāri li Sharh Sahīh Al-Bukhārī by Al-Qastalāni (2/324).

² Sahīh Al-Bukhārī (1139).

³ Sharh Sunan Abu Dāwūd by Ibn Raslān (6/586).

«مَا كَانَ رَسُولُ اللَّهِ ﷺ يَزِيدُ فِي رَمَضَانَ، وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةِ رَكْعَةٍ، يُصَلِّي أَرْبَعًا، فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا، فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا».

"The Messenger of Allah (may Allah's peace and blessings be upon him) would not offer more than eleven Rak'ahs, whether in Ramadan or outside it. He would pray four; do not ask about how excellent and long they were. Then, he would pray another four; do not ask about how excellent and long they were. Then, he would pray three."¹

Abu Salamah (may Allah be pleased with him) specifically asked about the prayer in Ramadan because he knew of the Prophet's (ﷺ) encouragement to perform prayer during it. Thus, Abu Salamah thought that he would single it out with a special prayer. However, 'Ā'ishah (may Allah be pleased with her) informed him that his actions (ﷺ) in Ramadan and other months was the same.²

g - The Tābi'ī's question about the time of offering voluntary night prayer:

Masrūq reported:

«سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَيُّ الْعَمَلِ كَانَ أَحَبَّ إِلَى النَّبِيِّ ﷺ؟ قَالَتْ: الدَّائِمُ، قُلْتُ: مَنْى كَانَ يَقُومُ؟ قَالَتْ: كَانَ يَقُومُ إِذَا سَمِعَ الصَّارِخَ».

"I asked 'Ā'ishah (may Allah be pleased with her): 'Which deed was most beloved to the Prophet (may

¹ Sahih Al-Bukhāri (1147).

² Al-Manhal Al-Adhb Al-Mawrūd Sharḥ Sunan Abi Dāwūd by Al-Subki (7/269).

Allah's peace and blessings be upon him)?' She said: 'The continuous one.' I said: 'When would he get up?' She said: 'He would get up when he heard the rooster crow.'"¹

The saying of 'Ā'ishah (may Allah be pleased with her): "He used to get up when he heard the rooster crow"; this is around the last third of the night, in order to seek the time in which Allah Almighty descends. Then, he would return to lie down to take some rest after the difficult Qiyām (standing in the prayer), and for the lengthy standing awaiting him in the Fajr prayer.²

h - The Tabi'i's question about the number of Rak'ahs of the Duha prayer:

Mu'ādhah reported,

«أَتَتْهَا سَأَلَتْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، كَمْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي صَلَاةَ الضُّحَى؟ قَالَتْ: أَرْبَعَ رَكَعَاتٍ وَيَزِيدُ مَا شَاءَ».

"that she asked 'Ā'ishah (may Allah be pleased with her): "How many Rak'ahs did the Messenger of Allah (ﷺ) use to perform in the Duha prayer?" She said: "Four Rak'ahs, and he would add as many Rak'ahs as he willed."³

¹ Sahīh Al-Bukhārī (1132).

² Sharh Sahīh Al-Bukhārī by Ibn Battāl (3/123).

³ Sahīh Muslim (719). As for reconciling the two Hadīths of 'Ā'ishah (may Allah be pleased with her) regarding the negation that he (may Allah's peace and blessings be upon him) performed the Duha prayer unless he came back from his absence, and the affirmation of it: it is that the Prophet (may Allah's peace and blessings be upon him) would pray it occasionally for its virtue, and leave it at other times so it would not be made obligatory,

This Hadith indicates the keenness of the Tabi'un to know the supererogatory prayers that the Prophet (may Allah's peace and blessings be upon him) used to offer regularly; among these is the Duha prayer. The minimum of the Duha prayer is two Rak'ahs, and as for the maximum, it is as many as Allah wills.

I - The Question of the Tābi'ī regarding Voluntary Prayer:

'Abdullāh ibn Shaqīq reported:

«سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ، عَنْ تَطَوُّعِهِ؟ فَقَالَتْ: كَانَ يُصَلِّي فِي بَيْتِي قَبْلَ الظُّهْرِ أَرْبَعًا، ثُمَّ يَخْرُجُ فَيُصَلِّي بِالنَّاسِ، ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ، وَكَانَ يُصَلِّي بِالنَّاسِ الْمَغْرِبَ، ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ، وَيُصَلِّي بِالنَّاسِ الْعِشَاءَ، وَيَدْخُلُ بَيْتِي فَيُصَلِّي رَكْعَتَيْنِ، وَكَانَ يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكَعَاتٍ فِيهِنَّ الْوُتْرُ، وَكَانَ يُصَلِّي لَيْلًا طَوِيلًا قَائِمًا، وَلَيْلًا طَوِيلًا قَاعِدًا، وَكَانَ إِذَا قَرَأَ وَهُوَ قَائِمٌ رَكَعَ وَسَجَدَ وَهُوَ قَائِمٌ، وَإِذَا قَرَأَ قَاعِدًا رَكَعَ وَسَجَدَ وَهُوَ قَاعِدٌ، وَكَانَ إِذَا طَلَعَ الْفَجْرُ صَلَّى رَكْعَتَيْنِ».

"I asked 'Ā'ishah about the prayer of the Messenger of Allah (may Allah's peace and blessings be upon him), concerning his voluntary prayers, and she said: He used to offer four Rak'ahs in my house before the Dhuhr prayer. Then, he would go out and lead the people in prayer. Then, he would come in and offer two Rak'ahs. He would lead the people in the Maghrib prayer and then come in and offer two Rak'ahs, and he would lead the people in the 'Ishā' prayer and enter my house and offer two Rak'ahs.

as mentioned by 'Ā'ishah (may Allah be pleased with her). Al-Minhāj Sharh Sahīh Muslim bin Al-Hajjāj by Al-Nawawī (5/230).

And he would offer nine Rak'ahs during the night, including the Witr. And he would pray for a long night while standing and for a long night while sitting. When he recited while standing, he would bow and prostrate while standing, and when he recited while sitting, he would bow and prostrate while sitting. And when the dawn came, he would offer two Rak'ahs."¹

This Hadīth demonstrates the eagerness of the Tābi'i to ask about the guidance of the Prophet (peace and blessings of Allah be upon him) regarding voluntary prayers, and that the wisdom behind the legislation of supererogatory prayers is to complete the obligations through them if any deficiency occurs in them.

From the above, it becomes clear that everything mentioned by 'Ā'ishah (may Allah be pleased with her) regarding the actions of the Prophet (may Allah's peace and blessings be upon him) at various times and in different conditions is correct, depending on his energy and general ease, and it should be known that all of those options are permissible.²

4 - Turning attentively to the audience to educate them:

¹ "Sahīh Muslim" (730).

² Al-Mufhim lima Ashkal min Talkhīs Kitāb Muslim by Al-Qurtubi (2/367).

Turning to the learners when teaching them has a great impact on drawing their attention and their attentive listening, and among what we find in the Sunnah is the following:

Al-Barā' (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) went out on the day of Adha to Al-Baqi', prayed two Rak'ahs, then turned his face towards us and said:

«إِنَّ أَوَّلَ نُسُكِنَا فِي يَوْمِنَا هَذَا، أَنْ نَبْذَأَ بِالصَّلَاةِ، ثُمَّ نَرْجِعَ، فَتَنْحَرَ، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ وَافَقَ سُنَّتَنَا، وَمَنْ دَبَحَ قَبْلَ ذَلِكَ، فَإِنَّمَا هُوَ شَيْءٌ عَجَلَهُ لِأَهْلِهِ لَيْسَ مِنَ النَّسُكِ فِي شَيْءٍ....».

“Indeed, the first of our rituals on this day of ours is to begin with the prayer, then return and slaughter. So whoever does that has followed our tradition, and whoever slaughters before that, then it is merely something that he hastens for his family, and not a sacrifice at all....”¹

It is in accordance with the Sunnah for the imam to face the people during the Eid sermon, the Friday sermon, and others; he addresses them so that they may understand him, and so that they may be more receptive to his admonition.²

Al-Barā' (may Allah be pleased with him) reported: Whenever we prayed behind the Messenger of Allah (may Allah's peace and

¹ Sahīh Al-Bukhārī (2/21)

² Sharh Sahīh Al-Bukhārī by Ibn Battāl (2/569).

blessings be upon him), we liked to be on his right side, as he would turn towards us with his face. He said: I heard him say:

«رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ - أَوْ تَجْمَعُ - عِبَادَكَ».

"O Lord, save me from Your punishment on the day You will resurrect - or gather - Your servants."¹

Indeed, it was his habit (ﷺ) to face all of them with his face, and that was after standing up from his place of prayer. The hadith indicates that the imam does not remain in his state in his place of prayer; he either stands up or turns away from his position.

Anas (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) used to turn his face towards us before saying the Takbir and say:

«تَرَأُّوا، وَاعْتَدِلُوا، فَإِنِّي أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي».

"Stand close together, and be straight, for I can see you from behind my back."²

In the Hadīth: The permissibility of speaking in the time frame between the Iqāmah and starting the prayer. As for after finishing the prayer and saying the Taslīm, Hadīths have been reported indicating that it is recommended for the Imam to

¹ Sahīh Muslim (709).

² Musnad Ahmad, no. 12255. Al-Hāfiz Ibn Hajar said: Its chain of narration is Sahīh (authentic). Al-Albānī classified it as Sahīh (authentic). "Al-Matālib Al-Āliyah" (verified), 3/642, "Sahīh wa Da'if Sunan An-Nasā'i", 2/458.

face those praying behind him after Taslīm, and that this was from the guidance of the Prophet (ﷺ):

Among them is the Hadith of Samurah ibn Jundub (may Allah be pleased with him), who said:

«كَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى صَلَاةً أَقْبَلَ عَلَيْنَا بِوَجْهِهِ».

"Whenever the Messenger of Allah (ﷺ) offered a prayer, he would stand facing us."¹

Among them is the hadith of Zayd ibn Khālid al-Juhani (may Allah be pleased with him), who reported:

«صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ صَلَاةَ الصُّبْحِ بِالْحُدَيْبِيَّةِ فِي إِثْرِ السَّمَاءِ كَأَنَّهُ مِنَ اللَّيْلِ، فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَى النَّاسِ».

"The Messenger of Allah (may Allah's peace and blessings be upon him) led us in the Fajr prayer at Al-Hudaybiyah after it had rained during the night. At the conclusion of the prayer, he turned toward the people."²

Also among them is the Hadīth of Anas (may Allah be pleased with him), he said:

«أَخَّرَ رَسُولُ اللَّهِ ﷺ الصَّلَاةَ ذَاتَ لَيْلَةٍ إِلَى شَطْرِ اللَّيْلِ، ثُمَّ خَرَجَ عَلَيْنَا، فَلَمَّا صَلَّى أَقْبَلَ عَلَيْنَا بِوَجْهِهِ،...» الحديث.

"One night, the Messenger of Allah (ﷺ) delayed the prayer till the middle of the night, then he came out

¹ "Sahīh al-Bukhārī" (845).

² Sahīh Al-Bukhārī (846). And his saying: "He led us in prayer following a rainfall during the night", meaning, after rain. Al-Nihāyah fī Gharīb al-Hadīth wal-Athar (2/406).

to us, and when he had prayed, he turned to face us..." the Hadith.¹

These Hadīths indicate the desirability of the imam to face the congregation after finishing the prayer. The wisdom behind facing them is to teach them what they need to know. It was said: The wisdom behind this is so that the one entering the area knows that the prayer is finished.

5 - Taking the learner by the hand in teaching the prayer:

The Prophet's (may Allah's peace and blessings be upon him) educational methods varied. Among those methods was that if he (may Allah's peace and blessings be upon him) wanted the student to be more alert or to draw his attention, he would hold his hand, or put his hand on his forehead, and the like. Among what was reported in the Prophetic biography is the following:

a - The Prophet (may Allah's peace and blessings be upon him) placed the palms of Ibn Mas'ūd (may Allah be pleased with him) between his palms:

Ibn Mas'ūd (may Allah be pleased with him) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) taught me the Tashahhud, with my hand between his two hands, as he would teach me a Surah from the Qur'an".²

¹ "Sahīh al-Bukhārī" (847).

² Sahih Al-Bukhārī (6265), Sahih Muslim (402).

His action (ﷺ) had nothing to do with a handshake; rather, it is a matter of holding the hand as he instructs him, out of extra keenness and care for him. The wisdom behind this is to inspire friendliness, draw his attention, and remind him.

b - The Prophet (ﷺ) took Mu'ādh (may Allah be pleased with him) by the hand:

Mu'ādh ibn Jabal (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) held his hand and said:

«يَا مُعَاذُ، وَاللَّهِ إِنِّي لَأُحِبُّكَ، وَاللَّهِ إِنِّي لَأُحِبُّكَ»، فَقَالَ: «أَوْصِيكَ يَا مُعَاذُ لَا تَدَعَنَّ فِي دُبُرِ كُلِّ صَلَاةٍ» تَقُولُ: «اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ».

“O Mu'ādh, by Allah, I love you, by Allah, I love you.” He said: “I advise you, O Mu'ādh, never fail to say after every prayer: ‘O Allah, help me remember You, thank You, and worship You in an excellent manner.’”¹

Among what we find in the Hadīth is the old taking the hand of the young to put him at ease and show gentleness toward him, so that his words leave a deeper impression on the listener.²

c - The Prophet (may Allah's peace and blessings be upon him) placed his hand on the forelock of Abu Mahdhūrah (may Allah be pleased with him):

¹ Sunan Abu Dāwūd (1522). An-Nawawi said: Its Isnād is Sahīh (authentic). Classified as Sahīh by Al-Albāni. Khulāsat Al-Ahkām (1/468), "Sahīh wa Da'if Sunan Abi Dāwūd" (p. 2).

² Sharh Sunan Abu Dāwūd by Ibn Raslan (7/333).

Abu Mahdhūrah (may Allah be pleased with him) reported in the story of the Prophet (may Allah's peace and blessings be upon him) teaching him the Adhān, saying:

ثُمَّ دَعَانِي حِينَ قَضَيْتُ التَّأْذِينَ، فَأَعْطَانِي صُرَّةً فِيهَا شَيْءٌ مِنْ فِضَّةٍ، ثُمَّ وَضَعَ يَدَهُ عَلَى نَاصِيَةِ أَبِي مَحْذُورَةَ، ثُمَّ أَمَرَهَا عَلَى وَجْهِهِ مَرَّتَيْنِ، ثُمَّ مَرَّ بَيْنَ يَدَيْهِ، ثُمَّ عَلَى كَبِدِهِ، حَتَّى بَلَغَتْ يَدَ رَسُولِ اللَّهِ ﷺ سُرَّةَ أَبِي مَحْذُورَةَ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «بَارَكَ اللَّهُ فِيكَ»، فَقُلْتُ: يَا رَسُولَ اللَّهِ، مُرْنِي بِالتَّأْذِينَ بِمَكَّةَ، فَقَالَ: «قَدْ أَمَرْتُكَ بِهِ»، وَذَهَبَ كُلُّ شَيْءٍ كَانَ لِرَسُولِ اللَّهِ ﷺ مِنْ كَرَاهِيَةٍ، وَعَادَ ذَلِكَ مَحَبَّةً لِرَسُولِ اللَّهِ ﷺ، فَقَدِمْتُ عَلَى عَتَّابِ بْنِ أُسَيْدٍ، عَامِلِ رَسُولِ اللَّهِ ﷺ بِمَكَّةَ، فَأَذَّنْتُ مَعَهُ بِالصَّلَاةِ عَنْ أَمْرِ رَسُولِ اللَّهِ ﷺ.

"Then he called me when I had finished pronouncing the Adhān, and gave me a pouch containing some silver. Then he placed his hand on the forelock of Abu Mahdhūrah, then passed it over his face twice, then passed it over his front, then over his liver, until the hand of the Messenger of Allah (ﷺ) reached the navel of Abu Mahdhūrah. Then the Messenger of Allah (ﷺ) said: "May Allah bless you." I said: "O Messenger of Allah, command me to pronounce the Adhān in Makkah." He said: "I have commanded you to do so." Like that all the dislike I had for the Messenger of Allah (ﷺ) vanished, and it turned into love for the Messenger of Allah (ﷺ). So, I came to 'Attāb ibn Usayd, the governor of the Messenger of Allah (ﷺ) in Makkah, and I pronounced the Adhān for the prayer with

him by the command of the Messenger of Allah (ﷺ)."¹

What he (ﷺ) did with Abu Mahdhūrah (may Allah be pleased with him) was an act of gentleness from him, and to bring him closer. So, through his blessing, Allah removed hatred from his heart and made calling the Adhān beloved to him, until he requested to perform it in Makkah.² This contains a proof of the blessing of his supplication, and that it is one of his miracles.

6 - Preparation before instruction:

Undoubtedly, drawing the listener's attention to what the teacher intends to present to the learners is a matter worthy of attention and care in all contexts, and the contexts of prayer even more so. Therefore, the Prophet (may Allah's peace and blessings be upon him) paid attention to this in the matter of prayer, and among these examples are:

a- Introduction by inspiring a longing to see Allah, the Exalted, when maintaining prayer:

Jarīr ibn 'Abdullāh (may Allah be pleased with him) reported: We were sitting one night with the Prophet (may Allah's peace and blessings be upon him) when he looked at the moon on the 14th night (of the lunar month), and he said:

¹ Narrated by Ahmad in his "Musnad", no. 15380; classified as Sahīh (authentic) by Al-Būsīri and Al-Albāni. "Misbāh Az-Zujājah fī Zawā'id Ibn Mājah", 1/89, and "Sahīh wa Da'īf Sunan Ibn Mājah", 2/280.

² Sharh Musnad Al-Shāfi'i by Al-Qazwīnī (1/280).

«إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا لَا تُضَامُونَ فِي رُؤْيَيْهِ؛ فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا، فَافْعَلُوا، ثُمَّ قَرَأَ هَذِهِ الْآيَةَ: {...وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ}».

“Indeed, you will see your Lord just as you see this, without any difficulty in seeing Him. So, if you could avoid missing a prayer before sunrise and before sunset, then do so.” Then, he recited this verse: {...and glorify your Lord with praise before sunrise and before sunset}.¹²

Among what we find in this Hadith: seeing Allah Almighty is hoped to be attained through the regular performance of these two prayers. It contains an indication of the great status of these two prayers, and that they are the most honorable of the five obligatory prayers. It was said: they were specifically mentioned apart from the others, even though all are equally obligatory, because they occur at times of heedlessness. As for the Fajr prayer, its time is when one rests in sleep; and the time of the ‘Asr prayer is when one is preoccupied with trade and earning. Thus, forsaking the sweetness of sleep and the pleasure of acquiring wealth entails this everlasting bliss.³

b- Preparing when intending to inflict punishment on those who do not attend prayer:

¹ [Surat Qāf: 39]

² " Sahīh Al-Bukhārī (4851), and his saying: not harmed: i.e., no harm or hardship will befall you in seeing Him. Ma‘ālim As-Sunan (4/329)."

³ See: Al-Mafātīḥ fī Sharḥ al-Maṣābiḥ by Al-Mazhari (6/2526).

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ هَمَمْتُ أَنْ أُمَرَ بِحَطَبٍ يُحْتَطَبُ، ثُمَّ أُمَرَ بِالصَّلَاةِ فَيُؤَدَّنَ لَهَا، ثُمَّ أُمَرَ رَجُلًا فَيَوْمَ النَّاسِ، ثُمَّ أَخَالَفَ إِلَى رَجُلٍ فَأَحْرَقَ عَلَيْهِمْ بُيُوتَهُمْ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْ يَعْلَمُ أَحَدُكُمْ أَنَّهُ يَجِدُ عَرَقًا سَمِيًّا، أَوْ مِزْمَاتَيْنِ حَسَنَتَيْنِ لَشَهِدَ الْعِشَاءَ».

“By the One in Whose Hand my soul is, I was about to order firewood to be collected, then order the prayer to be established, and appoint a man to lead the people in prayer, and then go to the men (who don't come to the prayer) and burn their houses upon them. By the One in Whose Hand my soul is, if one of you knew that he would receive a bone covered with meat or two pieces of meat present in between two ribs, he would attend the ‘Ishā’ prayer.”¹

This Hadīth clearly indicates the obligation of attending the congregational prayer in the mosque, for the Prophet (may Allah's peace and blessings be upon him) stated that he thought of burning the houses of those who fail to attend the congregation, and such a severe punishment would not be inflicted except for failing to fulfill an obligation.²

c- Prefacing when mentioning the reason for delaying the prayer:

¹ Sahīh Al-Bukhārī (7224), Sahīh Muslim (651).

² Fat-h al-Bāri by Ibn Rajab (5/453).

'Urwah (may Allah be pleased with him) reported that 'Ā'ishah (may Allah be pleased with her) informed him, saying:

أَعْتَمَ رَسُولُ اللَّهِ ﷺ لَيْلَةً بِالْعِشَاءِ، وَذَلِكَ قَبْلَ أَنْ يَفْشُو الْإِسْلَامُ، فَلَمْ يَخْرُجْ حَتَّى قَالَ عُمَرُ: نَامَ النِّسَاءُ وَالصِّبْيَانُ، فَخَرَجَ، فَقَالَ لِأَهْلِ الْمَسْجِدِ: «مَا يَنْتَظِرُهَا أَحَدٌ مِنْ أَهْلِ الْأَرْضِ غَيْرَكُمْ».

The Messenger of Allah (may Allah's peace and blessings be upon him) delayed the 'Ishā' prayer one night, and this happened before Islam had spread. He did not come out until 'Umar said: "The women and children have gone to sleep." He came out and said to the people in the mosque: "None among the inhabitants of the earth except you are waiting for it (the prayer)."¹

'Ā'ishah (may Allah be pleased with her) also said:

أَعْتَمَ النَّبِيُّ ﷺ ذَاتَ لَيْلَةٍ حَتَّى ذَهَبَ عَامَةُ اللَّيْلِ، وَحَتَّى نَامَ أَهْلُ الْمَسْجِدِ، ثُمَّ خَرَجَ فَصَلَّى، فَقَالَ: «إِنَّهُ لَوْ فُتِنَتْهَا لَوْلَا أَنْ أَشَقَّ عَلَى أُمَّتِي».

The Prophet (ﷺ) delayed the 'Ishā' prayer one night until most of the night had passed and until the people in the mosque had gone to sleep. Then he came out and prayed, and said: "This is the best time to perform it, had it not been difficult for my Ummah."²

'Abdullāh ibn 'Umar reported: "One night, we kept waiting for the Messenger of Allah (may

¹ Sahīh Al-Bukhāri (566), Sahīh Muslim (638).

² "Sahīh Muslim" (638).

Allah's peace and blessings be upon him) to offer the 'Ishā' prayer, and he came out to us when a third of the night or more had passed. We did not know whether something had kept him busy with his family or otherwise. When he came out, he said:

«إِنَّكُمْ لَتَنْتَظِرُونَ صَلَاةَ مَا يَنْتَظِرُهَا أَهْلُ دِينٍ غَيْرُكُمْ، وَلَوْلَا أَنْ يَنْقَلَّ عَلَى أُمَّتِي لَصَلَّيْتُ بِهِمْ هَذِهِ السَّاعَةَ»، ثم أمر المؤذن فأقام الصلاة، وصلى.

"Indeed, you are waiting for a prayer that no people of another religion are waiting for, and were it not that it would be burdensome on my Ummah, I would have prayed with them at this hour." Then, he ordered the Muezzin to announce the Iqamah and he prayed.¹

So, when the Prophet, may Allah's peace and blessings be upon him, delayed the prayer, he mentioned that he did so for a reason, which is that it is a prayer that few people perform at this time, and that this is the best time for performing it if it does not make things too difficult for the congregation. The wisdom behind this is the small number of people who remember Allah at those times. That is why we find that heedlessness frequently occurs during the night, especially in its last part. Among the greatest attributes of the righteous is that they used to sleep only a little at night; because they seek by this the Divine Descent, when the Lord, Glorified and Exalted be He, says: 'Is

¹ "Sahih Muslim" (639).

there anyone asking, so that I may give him? Is there anyone seeking forgiveness, so that I may forgive him?'

d- The introduction when describing the one who is sluggish towards the prayer:

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«إِنَّ أَثْقَلَ صَلَاةٍ عَلَى الْمُنَافِقِينَ صَلَاةُ الْعِشَاءِ، وَصَلَاةُ الْفَجْرِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا».

"Verily, the most burdensome prayer for the hypocrites is the 'Ishā' prayer and the Fajr prayer; and were they to know their merit, they would come to them, even if they had to crawl."¹

Indeed, these two prayers are burdensome for the hypocrites because of their preference for sleep, their dislike of going out and walking in darkness², and because a hypocrite is not keen on observing the prayer unless people see him, as Allah, the Almighty, says:

{...وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَآءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا}

{...Whenever they stand up for prayer, they stand up reluctantly, only to be seen by people, and they do not remember Allah but a little} [Surat an-Nisā': 142] The 'Ishā' and Subh prayers take place

¹ "Sahīh Muslim" (651).

² "Kashf al-Mushkil min Hadīth al-Sahihayn" by Ibn al-Jawzi (3/455).

in darkness, so no one is motivated to walk to them except the sincere person.

7- Arousing interest in the information:

Among the things that attract people to information is presenting it in a manner that arouses interest, which stimulates desire, provokes enthusiasm, and draws attention to the topic. The following is among what has been reported in the Sunnah:

Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«أَلَا أَذَلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا، وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟» قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذَلِكُمُ الرِّبَاطُ، فَذَلِكُمُ الرِّبَاطُ».

"Shall I not guide you to that by which Allah erases sins and elevates ranks?" They said: "Yes, O Messenger of Allah." He said: "Performing ablution thoroughly despite the hardships, frequent steps to mosques, and waiting for one prayer after another; such is the Ribāt (front line fighting), such is the Ribāt."¹

Among what we find in his saying: "Shall I guide you?" is that "Ala" is a particle used to open speech and draw the listener's attention. Its purpose is to draw the listener's attention so that he eagerly anticipates what follows and his soul yearns for it.

¹ Sahīh Muslim (251).

This allows for better acceptance of what he hears, as if it were a knock on the door of the heart to permit the entry of a speech.¹

8 - Providing an Introduction and Speaking Gently Before Teaching:

One of the most successful methods of education is providing an introduction and adopting a good approach to reach the learner's heart. Among what is mentioned in the Sunnah is the following:

Mu'ādh ibn Jabal (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) held his hand and said:

«يَا مُعَاذُ، وَاللَّهِ إِنِّي لَأُحِبُّكَ، وَاللَّهِ إِنِّي لَأُحِبُّكَ»، فَقَالَ: «أَوْصِيكَ يَا مُعَاذُ لَا تَدَعَنَّ فِي دُبُرِ كُلِّ صَلَاةٍ تَقُولُ: اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ».

“O Mu'ādh, by Allah, I love you, by Allah, I love you,” and he added: “I advise you, O Mu'ādh, never fail to say after every prayer: ‘O Allah, help me remember You, thank You, and worship You in an excellent manner.’” Mu'ādh recommended this to As-Sunābiḥī², and As-Sunābiḥī recommended it to Abu 'Abd al-Rahmān.³

¹ See: "Sharh Sunan An-Nasā'i" by Ash-Shanqīti (2/452).

² He is 'Abd al-Rahmān ibn 'Usaylah ibn 'Asal ibn 'Assāl al-Murādi, nicknamed 'Abu 'Abdullah al-Sunābiḥī'. He traveled to the Prophet (ﷺ) but found that he had died five or six nights before his arrival. Then, he settled in Ash-Shām. He reported from the Prophet (ﷺ) as Mursal. He died during the caliphate of 'Abd al-Malik. Tahdhīb al-Tahdhīb by Ibn Hajar (6/229).

³ "Sunan Abu Dāwūd" (1522). Previously discussed on p. 38.

Among what we find in the Hadīth: his (ﷺ) attention to Mu'ādh (may Allah be pleased with him) and encouraging him regarding what he wanted to inform him of, because it is among the comprehensive supplications.¹

Chapter Two

Chapter two includes:

Encouragement.

Giving examples.

Stories.

Gentleness.

9 - Encouragement regarding the matters of prayer:

a - Encouraging the building of mosques:

‘Uthmān ibn ‘Affān (may Allah be pleased with him) reported: I heard the Messenger of Allah (ﷺ) say:

«مَنْ بَنَى مَسْجِدًا لِلَّهِ بَنَى اللَّهُ لَهُ فِي الْجَنَّةِ مِثْلَهُ».

"Whoever builds a mosque for Allah, Allah will build for him the like of it in Paradise."²

Among what we find in this Hadith is that it relates to the principle that the reward is of the same nature as the deed; just as whoever frees a slave, Allah will free a part of his body from the Fire for every body part of the freed slave that he freed,

¹ Al-Manhal Al-Adhb Al-Mawrud Sharh Sunan Abu Dāwūd" by As-Subki (8/185).

² Sahīh Muslim (533).

and whoever dispels a distress of this worldly life from a Muslim, Allah will dispel from him a distress of the Hereafter, so whoever builds a mosque for Allah in this worldly life in which the name of Allah is mentioned, Allah will build a house in Paradise for him.¹

Jābir ibn 'Abdullāh (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«مَنْ بَنَى مَسْجِدًا لِلَّهِ كَمَفْحَصِ قَطَاةٍ، أَوْ أَصْغَرَ، بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ».

"Whoever builds a mosque for the sake of Allah, like a sparrow's nest or even smaller, Allah will build for him a house in Paradise."²

The point of evidence from the Hadīth is his statement (may Allah's peace and blessings be upon him): "like a sandgrouse's nest." For although a sandgrouse's nest cannot serve as a mosque, the context of encouraging the construction of mosques necessitated this.³

b- Encouragement to keep mosques clean:

Abu Hurayrah (may Allah be pleased with him) reported,

أَنَّ امْرَأَةً سَوْدَاءَ كَانَتْ تَقُومُ الْمَسْجِدَ، فَقَفَدَهَا رَسُولُ اللَّهِ ﷺ، فَسَأَلَ عَنْهَا، فَقَالُوا: مَاتَتْ، قَالَ: «أَفَلَا كُنْتُمْ آذَنْتُمُونِي» قَالَ: فَكَانَتْهُمْ صَعْرُوا أَمْرَهَا - أَوْ أَمْرَهُ - فَقَالَ:

¹ "Fat-h al-Bāri" by Ibn Rajab (3/320).

² Sunan Ibn Mājah (738). An-Nawawi said: Narrated by Ibn Mājah with an authentic chain of transmission. Al-Albānī classified it as Sahīh (authentic). Khulāsāt Al-Ahkām (1/303), Sahīh wa Da'īf Sunan Ibn Mājah (2/310).

³ Nayl al-Awtār by al-Shawkānī (7/151).

«دُلُونِي عَلَى قَبْرِه» فَدَلُّوهُ، فَصَلَّى عَلَيْهَا، ثُمَّ قَالَ: «إِنَّ هَذِهِ الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُنَوِّرُهَا لَهُمْ بِصَلَاتِي عَلَيْهِمْ».

[It was narrated] that a black woman used to clean the mosque. The Messenger of Allah (ﷺ) noticed her absence, so he inquired about her, and they said: "She died." He said: "Why did you not inform me?" The narrator said: "It was as if they regarded her - or his - affair as insignificant." Thereupon, he said: "Show me his/her grave." So they showed him, and he offered the funeral prayer over her. Then he said: "Verily, these graves are filled with darkness for their dwellers, and Allah, the Almighty and Majestic, illuminates them for them through my prayer over them."¹

Cleaning mosques is among the greatest acts of devotion, Allah the Almighty says:

﴿...وَطَهِّرْ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ﴾

{...and purify My House for those who circumambulate it, and those who stand up in prayer, and those who bow and prostrate}² These mosques are the houses of Allah. The Hadith indicates the permissibility of a woman undertaking the cleaning of the mosque, provided there is no temptation for her, and that this is not restricted to men only; also derived from this

¹ Sahīh Muslim (956), and his saying: (*taqummu al-masjid*) i.e., sweeps it, and *al-miqammah* refers to a broom. Al-Mu'lim bi-Fawa'id Muslim (1/490).

² [Surat al-Hajj: 26]

Hadith is the love of the Messenger (may Allah's peace and blessings be upon him) for keeping the mosque clean, because he asked about her when he missed this sweeping from this woman.¹

c- Encouragement in doing the Adhān:

‘Abdullah ibn ‘Abd ar-Rahmān ibn Abi Sa’sa’ah al-Ansāri reported that Abu Sa’īd al-Khudri (may Allah be pleased with him) said to him:

إِنِّي أَرَاكَ تُحِبُّ الْعَنَمَ وَالْبَادِيَةَ، فَإِذَا كُنْتَ فِي غَنَمِكَ وَبَادِيَتِكَ، فَأَذِّنْتَ بِالصَّلَاةِ، فَأَرْفَعُ صَوْتَكَ بِالْإِذَاءِ، فَإِنَّهُ «لَا يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جَنَّ وَلَا إِنْسٌ وَلَا شَيْءٌ إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ». قَالَ أَبُو سَعِيدٍ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

"I see that you like sheep and wilderness. So, whenever you are with your sheep and in wilderness and you call the Adhan, raise your voice, for whoever hears the voice of the Muezzin, whether a human or jinn or any other creature, will testify for him on the Day of Resurrection." Abu Sa’īd said: "I heard this from the Messenger of Allah, may Allah’s peace and blessings be upon him."²

Talhah ibn Yahya reported from his uncle, who said: 'I was sitting in the company of Mu’āwiyah ibn Abi Sufyān (may Allah be pleased with him) when the Muezzin came and called him for prayer. Mu’āwiyah said: I heard the Messenger of Allah (ﷺ) say:

¹ Fat-h Dhil-Jalāl Wal-Ikrām bi Sharh Bulūgh al-Marām by Ibn ‘Uthaymīn (2/545).

² Sahīh Al-Bukhārī (3296).

«الْمُؤَذِّنُونَ أطولُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ».

"The muezzins will have the longest necks among the people on the Day of Judgment."¹

Abu Hurayrah (may Allah be pleased with him) reported: The Prophet (ﷺ) said:

«الْمُؤَذِّنُ يُغْفَرُ لَهُ مَدَى صَوْتِهِ، وَيَشْهَدُ لَهُ كُلُّ رَطْبٍ وَيَابِسٍ، وَشَاهِدُ الصَّلَاةِ يُكْتَبُ لَهُ خَمْسٌ وَعِشْرُونَ حَسَنَةً، وَيُكَفَّرُ عَنْهُ مَا بَيْنَهُمْ».

"The muezzin will be forgiven for as far as his voice reaches, and everything, moist or dry, will testify for him, and the one who attends the prayer will have twenty-five good deeds recorded for him, and whatever is between them will be expiated for him."²

‘Uqbah ibn ‘Āmir (may Allah be pleased with him) reported: I heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say:

«يَعْجَبُ رَبُّكُمْ مِنْ رَاعِي غَنَمٍ فِي رَأْسِ شَطِيبَةٍ بِجَبَلٍ، يُؤَذِّنُ بِالصَّلَاةِ، وَيُصَلِّي، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: انْظُرُوا إِلَى عَبْدِي هَذَا يُؤَذِّنُ، وَيُقِيمُ الصَّلَاةَ، يَخَافُ مِنِّي، قَدْ غَفَرْتُ لِعَبْدِي وَأَدْخَلْتُهُ الْجَنَّةَ».

"Your Lord is amazed with a shepherd of goats who calls to prayer at the peak of a mountain, and offers prayer. Allah the Almighty says: 'Look at this servant of Mine; he calls to prayer and offers it,

¹ "Sahīh Muslim" (387).

² Sunan Abu Dāwūd (515). Classified as Sahīh by Ibn Al-Mulaqqin and Al-Albāni. Al-Badr Al-Munīr (3/383), Sahīh wa Da‘īf Sunan Abi Dāwūd (p. 2).

fearing Me. So, I forgive My servant and enter him into Paradise."¹

It is noted in these Hadīths that the muezzins possess merits unknown to many people, and among these merits are that:

They will have the longest necks among the people on the Day of Judgment.

Indeed, no one hears the voice of the muezzin as far away as it is possible to be heard, except that he will testify on his behalf on the Day of Judgment, and this points out the merit of raising the voice in the Adhān.

The Adhān is a means for one's sins to be forgiven.

The Adhan indicates the presence of Islam in the place where you are. Anas (may Allah be pleased with him) reported:

«كَانَ رَسُولُ اللَّهِ ﷺ إِذَا غَزَا قَوْمًا لَمْ يُغِرْ حَتَّى يُصْبِحَ، فَإِنْ سَمِعَ أَذَانًا أَمْسَكَ، وَإِنْ لَمْ يَسْمَعْ أَذَانًا أَغَارَ بَعْدَ مَا يُصْبِحُ».

"Whenever the Messenger of Allah (ﷺ) went out to fight a people, he never attacked till morning. If he heard the Adhān, he would stop, and if he did not hear the Adhān, he would attack after the morning."²

¹ The previous reference (1203). Al-Mundhiri said: "The narrators of its Isnād are trustworthy." Al-Albāni classified it as Sahīh (authentic). "Mukhtasar Sunan Abi Dāwūd" by Al-Mundhiri, verification by Hallāq, 1/344, and "Sahīh wa Da'īf Sunan Abi Dāwūd", p. 2.

² Sahīh Al-Bukhārī (2943).

5- The devil flees from the Adhān, and cannot be present during the Adhān. Jābir, may Allah be pleased with him, reported: I heard the Prophet (ﷺ) say:

«إِنَّ الشَّيْطَانَ إِذَا سَمِعَ النِّدَاءَ بِالصَّلَاةِ ذَهَبَ حَتَّى يَكُونَ مَكَانَ الرُّوحَاءِ» قَالَ سُلَيْمَانُ: فَسَأَلْتُهُ عَنِ الرُّوحَاءِ، فَقَالَ: «هِيَ مِنَ الْمَدِينَةِ سِتَّةٌ وَثَلَاثُونَ مَيْلًا».

"When the devil hears the call to prayer, he goes away until he reaches Ar-Rawhā'." Sulaymān said: So I asked him about Ar-Rawhā', and he said: "It is thirty-six miles from Madīnah."¹

d - The reward of repeating after the muezzin:

‘Abdullah ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him) reported that he heard the Prophet (ﷺ) say:

«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 الشَّقَاعَةُ».

"When you hear the Muezzin, say the same as he says, then invoke Allah's blessings upon me, for whoever invokes Allah's blessings upon me once, Allah will bestow His blessings upon him ten times. Then, ask Allah to grant me the Wasīlah, which is a rank in Paradise that befits only one of Allah's servants, and I hope that I will be him. Whoever

¹ Sahīh Muslim (388).

asks for the Wasīlah for me, intercession will be permitted for him.”¹

Sa’d ibn Abi Waqqās (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said: «مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا، وَبِالْإِسْلَامِ دِينًا، غُفِرَ لَهُ ذَنْبُهُ».

"Whoever says upon hearing the muezzin: 'Ash-hadu alla ilāha illallāh wahdahu la sharīka lah, wa anna Muhammadan ‘abduhu wa rasūluh, radītu billāhi rabban wa bi Muhammadin rasūlan, wa bil Islāmi dīna (I bear witness that there is no god but Allah alone without any partner, and that Muhammad is His slave and messenger. I am pleased with Allah as a Lord, with Muhammad as a messenger, and with Islam as a religion), his sins will be forgiven.”²

Jābir ibn ‘Abdullāh (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said: «مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ: اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ النَّامَةِ، وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، إِلَّا حَلَّتْ لَهُ الشَّفَاعَةُ يَوْمَ الْقِيَامَةِ».

"Whoever says upon hearing the call to prayer: 'Allahumma rabba hādhihi ad-da'wati at-tāmmah was-salāti al-qā'imah āti Muhammadan al-wasīlata wal-fadīlah wab'ath-hu maqāman mahmūdān alladhi wa'adtah' (O Allah, Lord of this perfect call

¹ Sahīh Muslim (384).

² See previous footnote (386).

and the prayer that is to be established, grant Muhammad Al-Wasīlah and Al-Fadīlah, and resurrect him to the praiseworthy station that You have promised him), intercession will definitely be granted to him on the Day of Judgment.”¹

‘Abdullāh ibn ‘Amr (may Allah be pleased with him) reported: A man said: "O Messenger of Allah, the callers to prayer surpass us." So the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«قُلْ كَمَا يَقُولُونَ فَإِذَا انْتَهَيْتَ فَسَلْ تُعْطَهُ».

“Say as they say, and when you finish, ask and you will be given.”²

From among what we find in these Hadīths: it is recommended for the one who hears the muezzin to observe five acts of worship:

1 - One should repeat what the Muezzin says, except the two phrases "Hayy ‘ala as-salāh" and "Hayy ‘ala al-falāh", upon which he should say: "Lā hawla wala quwwata illa billāh" (there is no might nor strength except with Allah).

2 - Saying when he hears the muezzin: "I bear witness that there is no god truly worthy of worship but Allah alone without any partner and that Muhammad is His slave and messenger. I am

¹ Sahīh Al-Bukhāri (614)

² Sunan Abu Dāwūd (No. 524). Classified as Hasan (sound) by Al-Hāfiz Ibn Hajar, and Sahīh (authentic) by Al-Albāni. "Natā'ij Al-Afkār fi Takhrīj Ahādīth Al-Adhkār", 1/368, and "Sahīh wa Da'īf Sunan Abi Dāwūd", p. 2.

pleased with Allah as Lord, with Muhammad as a messenger and with Islam as a religion."

3 - To invoke Allah's peace and blessings upon the Prophet after the Adhān.

4- One should say: "Allāhumma rabba hādhihi ad-da'watit tāmmah wassalātil qā'imah āti Muhammadan al-wasīlata wal fadīlah wab'athuhu maqāmam mahmūdān alladhī wa'adtah" (O Allah, Lord of this perfect call and the established prayer, grant Muhammad Al-Wasīlah and the degree of superiority, and raise him to a praiseworthy position which You have promised him).

5 - Supplication after the Adhān; for it is a time when supplications are likely to be answered.

e - Encouraging joining the rows:

'Abdullāh ibn 'Umar (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«وَمَنْ وَصَلَ صَفًّا وَصَلَهُ اللَّهُ، وَمَنْ قَطَعَ صَفًّا قَطَعَهُ اللَّهُ».

"And whoever connects a row, Allah will connect him, and whoever severs a row, Allah will sever connection with him."¹

Among what we find in the Hadīth is that it conveys an urgency to join the rows by closing their gaps and completing them, and the utmost deterrence against cutting them by standing in a

¹ Sunan Abi Dāwūd (666). Al-Nawawi said: "Narrated by Abu Dāwūd with a Sahīh chain of narrators." Al-Albānī classified it as Sahīh. Khulāsāt Al-Ahkām (2/707), "Sahīh wa Da'īf Sunan Abi Dāwūd" (p. 2).

row while the row in front of him is incomplete or has a gap. Whoever reflects upon the blessing of his supplication (may Allah's peace and blessings be upon him) for the one who joins them, and the danger of his accepted supplication, which is not rejected, against the one who cuts them, and possesses the slightest atom of faith, will hasten to join them and flee from cutting them as much as he can.¹ For this reason, Ibn Hajar considered it one of the major sins in his book Az-Zawājir.²

f- It encourages resembling the angels in straightening the rows:

Jābir ibn Samurah (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) came out to us and said:

«أَلَا تَصُفُّونَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟» قُلْنَا: يَا رَسُولَ اللَّهِ! كَيْفَ تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟ قَالَ: «يُتِمُّونَ الصُّفُوفَ الْأُولَى، وَيَتَرَاصُّونَ فِي الصَّفِّ».

"Will you not line up as the angels line up in front of their Lord?" We said: O Messenger of Allah! How do the angels line up in front of their Lord? He said: "They complete the first rows and stand in a close and straight manner."³

Everything that the Prophet (may Allah's peace and blessings be upon him) encouraged is among

¹ Dalīl al-Fālihīn li-Turuq Riyādh al-Sālihīn by Ibn 'Allān (6/573).

² Mirqāt al-Mafātih Sharh Mishkāṭ al-Masābih by Al-Qari (3/854).

³ Sahīh Muslim (430).

the matters that people should compete for, and among these is straightening the rows. So when we stand in rows before Allah in our prayer, we emulate the angels in doing so, who complete each row, beginning with the first then the next, and stand in straight lines, beginning with the first then the next.

Ibn 'Umar (may Allah be pleased with him and his father), whenever the prayer was established, would face the people with his face, then say: "Make your rows straight, stand upright, Allah intends for you the guidance of the angels, then he says: {We are indeed the ones lined up in ranks 'for Allah'}"¹ "Step back, so-and-so; come forward, so-and-so; then he comes forward and says the Takbir."²

g - Encouraging learners to perform prayer by mentioning its reward:

Mentioning the reward is the fuel for diligence in worship. Therefore, the Prophet took the utmost care to mention it and draw attention to the reward associated with it, so as to encourage sincere people in turning to Allah. This includes:

1 - Pointing out that sending peace and blessings upon the Prophet frequently is one of the reasons for accompanying him (may Allah's peace and blessings be upon him):

¹ [Surat as-Sāffāt: 165].

² Fat-h al-Bāri by Ibn Rajab (6/269).

Rabī'ah ibn Ka'b al-Aslami (may Allah be pleased with him) said:

كُنْتُ أَيْبُتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَأَتَيْتُهُ بِوُضُوئِهِ وَحَاجَتِهِ، فَقَالَ لِي: «سَلْ»، فَقُلْتُ: أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ، قَالَ: «أَوْ غَيْرَ ذَلِكَ؟» قُلْتُ: هُوَ ذَلِكَ، قَالَ: «فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ».

"I used to spend the night with the Messenger of Allah (ﷺ), and I brought him his water for ablution and whatever he needed. He said to me: "Ask something of me." I said: "I request your companionship in Paradise." He said: "Anything else?" I said: "That is all." He said: "Then help me in your request by making a lot of prostrations."¹

Also in his statement: "Help me in this by making frequent prostration" is so that he may increase in closeness and in levels until he draws near to his position, even if he does not equal him in it. For prostration is the means of ascending closer to Allah and the pathway to the elevation of degrees. Allah the Exalted says:

{...وَأَسْجُدْ وَاقْتَرِبْ...}

{...but prostrate and draw near [to Allah]} The Prophet (ﷺ) said in another Hadīth:

«فَإِنَّكَ لَا تَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا رَفَعَكَ اللَّهُ بِهَا دَرَجَةً».

"For every prostration that you make to Allah, He will raise your position a degree."²

¹ Sahīh Muslim (489).

² Sahīh Muslim (488).

2 - Drawing attention to the fact that Qiyām al-Layl is a means of salvation from Hellfire:

Ibn 'Umar (may Allah be pleased with both of them) reported: I saw (in a dream) during the lifetime of the Prophet (may Allah's peace and blessings be upon him) as if I had a piece of silk brocade in my hand. It seemed as if I did not wish for any place in Paradise except that it would fly to it. I also saw as if two (angels) came to me and wanted to take me to the Fire, but they were met by an angel who said: "Do not be afraid; let him go." Hafsa (may Allah be pleased with her) narrated one of my dreams to the Prophet, and the Prophet said:

«نِعْمَ الرَّجُلُ عَبْدُ اللَّهِ لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ»، فَكَانَ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ يُصَلِّي مِنَ اللَّيْلِ.

"What an excellent man 'Abdullāh is if only he observes the night prayer." So 'Abdullāh would pray the night prayer.¹

So, the Prophet, may Allah's peace and blessings be upon him, reminded him of the Night Prayer, because it is one of the means of salvation from the Fire.

3- Drawing attention to the reward of the two Rak'ahs of Fajr, and that they are better than the world and what is in it:

¹ Sahīh Al-Bukhārī (1156) and Sahīh Muslim (2479).

‘Ā’ishah (may Allah be pleased with her) reported: The Prophet (ﷺ) said:

«رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

“The two Rak‘ahs of Fajr are better than the world and what is in it.”¹

His saying (peace be upon him): "better than the worldly life and what it contains," means wealth, not the righteous deeds performed by the servants of Allah Almighty². Abu Hurayrah (may Allah be pleased with him) said: "Do not leave off the two Rak‘ahs of the Fajr prayer, even if a horse tramples on you" ‘Umar (may Allah be pleased with him) said: "They are dearer to me than red camels."³

h - Encouraging the teaching of the Adhkār of prayer by mentioning their reward:

The importance of Dhikr (remembrance of Allah) and its great benefit are not hidden from any Muslim, as it is one of the most beneficial deeds that bring one closer to Allah, Glorified and Exalted. Allah has commanded it in the Noble Quran in many places, encouraged it, commended those who engage in it, and praised them with the best of praise. He, the Exalted, says:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾ (152)

¹ Sahīh Muslim (725).

² Sharh Masābīh al-Sunnah lil-Kirmānī (2/136).

³ Sharh Sahīh Al-Bukhārī by Ibn Battāl (3/149)

{Therefore remember Me; I will remember you. Be grateful to Me, and do not be ungrateful}¹ Allah the Almighty also says:

﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ...﴾

{those who remember Allah while standing, sitting, and lying on their sides...}²

Among the Adhkār prescribed for a Muslim are those to be said before the prayer, during it, and after it. These Adhkār and the reward reported for them include the following:

1- Encouraging remembrance of Allah upon entering the mosque:

‘Abdullāh ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him) reported: When the Prophet (may Allah's peace and blessings be upon him) entered the mosque, he would say:

«أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ» قَالَ: أَقْطُ؟ قُلْتُ: نَعَمْ، قَالَ: «فَإِذَا قَالَ ذَلِكَ قَالَ الشَّيْطَانُ: حُفِظَ مِنِّي سَائِرَ الْيَوْمِ».

“A‘ūdhu billāhi Al-‘Azhīm wa biwajhihi al-karīm wa sultānihi al-qadīm min ash-shaytān ar-rajīm (I seek refuge with Allah, the Magnificent, and with His honorable Face, and His eternal domain from the accursed devil).” He said: “Is that all?” I said: ‘Yes.’ He said: “If he says so, the devil will say: ‘He is

¹ [Surat al-Baqarah: 152].

² [Surat Āl-‘Imrān: 191].

granted protection against me for the rest of the day.”¹

So, the Companion described the state of the Prophet (may Allah's peace and blessings be upon him) when entering the mosque, and we have a good example in the Messenger of Allah. The devil is eager to divert Muslims from their prayer to deprive them of its goodness, and he is extremely eager, when they leave the mosque, to lead them to unlawful places. It is authentically reported in the Hadīth that the Prophet (may Allah's peace and blessings be upon him) said:

«إِنَّ الشَّيْطَانَ قَعَدَ لِابْنِ آدَمَ بِأَطْرُقِهِ»،

"The devil sits waiting for the son of Adam on his paths" i.e. in every path one takes, whether it is a path of good or bad.

2. Encouragement to say "Allāhu Akbar kabīran..." (Allah is the Greatest...):

Ibn ‘Umar (may Allah be pleased with both of them) reported: While we were praying with the Messenger of Allah (may Allah's peace and blessings be upon him), a man from among the people said: "Allahu akbar kabīran, wal-hamdu

¹ Sunan Abu Dāwūd (466), and the meaning of his saying: "Is that all?" is: did nothing reach you except this specifically? "Sharh Sunan An-Nasā'i" by Al-Athyūbi (9/155). An-Nawawi said regarding the Hadīth: It is a Hasan Hadīth, narrated by Abu Dāwūd with a Jayyid (good) chain of narration. Classified as Sahīh by Al-Albāni. "Khulāsat Al-Ahkām" (1/314), "Sahīh wa Da'īf Sunan Abi Dāwūd" (p. 2).

lillāhi kathīran, wa subhānallāhi bukratan wa asīlā" (Allah is truly the Most Great, abundant praise be to Allah, and glory be to Allah morning and evening), whereupon the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ الْقَائِلُ كَلِمَةً كَذَا وَكَذَا؟» قَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا، يَا رَسُولَ اللَّهِ قَالَ: «عَجِبْتُ لَهَا، فَتَحَتْ لَهَا أَبْوَابَ السَّمَاءِ» قَالَ ابْنُ عُمَرَ: فَمَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ذَلِكَ.

"Who said such and such words?" A man among the people said: "I did, O Messenger of Allah." He said: "I am amazed by them; the gates of the sky were opened for them." Ibn 'Umar said: "I have not abandoned them since I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say that."¹

The Hadīth points out the greatness of this Dhikr, as the gates of the heavens are opened for it due to its profound status. This increases the zeal of the one who performs this Dhikr, allowing it to occupy a place in his heart such that he becomes extremely keen on it.

3- Encouragement to Say Ameen in Prayer:

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِذَا قَالَ أَحَدُكُمْ: آمِينَ، وَقَالَتِ الْمَلَائِكَةُ فِي السَّمَاءِ: آمِينَ، فَوَافَقَتْ إِحْدَاهُمَا الْآخَرَى غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

¹ Sahīh Muslim (601).

"If one of you says: 'Ameen', and the angels in the heavens say: 'Ameen', at the same time, then his previous sins will be forgiven."¹

What is intended by sin is minor sins only; if one avoids major sins, minor sins are forgiven. If the five daily prayers—which are the greatest pillars of Islam—cannot expiate major sins, then lesser acts, with greater reason, cannot do so. For there is no doubt that an obligatory act is more beloved to Allah the Almighty, has a greater impact on the heart of the believer, and entails a greater reward. Thus, if the great obligatory acts do not expiate major sins, then this applies all the more so to lesser acts, and this is the more correct view.²

4 - Encouragement to say "Rabbanā wa lakal-hamd..." (O our Lord, all praise belongs to You...) after rising from Rukū':

Rifā'ah ibn Rāfi' az-Zurqi (may Allah be pleased with him) reported:

«كُنَّا يَوْمًا نُصَلِّي وَرَاءَ النَّبِيِّ ﷺ، فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرُّكْعَةِ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»، قَالَ رَجُلٌ وَرَاءَهُ: رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، فَلَمَّا انْصَرَفَ قَالَ: «مَنْ الْمُتَكَلِّمُ؟» قَالَ: أَنَا، قَالَ: «رَأَيْتُ بَضْعَةً وَثَلَاثِينَ مَلَكًا يَبْتَذِرُونَهَا أَيُّهُمْ يَكْتُبُهَا أَوَّلَ».

"One day we were praying behind the Prophet (may Allah's peace and blessings be upon him). When he raised his head from rukū' (bowing), he

¹ Sahīh Al-Bukhārī (781).

² Fat-h Dhil-Jalāl Wal-Ikrām bi Sharh Bulūgh al-Marām by Ibn 'Uthaymin (3/291).

said: ‘Sami‘allāhu liman hamidah (Allah hears those who praise Him).’ A man behind him said: ‘Rabbana wa laka al-hamd, hamdan kathīran tayyiban mubārakan fih (Our Lord, praise be to You, praise that is abundant, good, and blessed).’ When the Prophet (may Allah’s peace and blessings be upon him) completed the prayer, he asked: ‘Who is the one who spoke?’ The man replied: ‘Me.’ The Prophet (may Allah’s peace and blessings be upon him) said: ‘I saw over thirty angels competing to write it first.’”¹

His saying (may Allah's peace and blessings be upon him): "racing to it, which of them writes it down first" is evidence of its great reward, the high rank of the one who says it, and that the one who writes it down first has a special merit, even if all of them write it down.²

5 - The encouragement to recite Dhikr after prayer:

a - What is reported regarding the one who says them and not being disappointed:

Ka'b ibn 'Ujrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مُعَقَّبَاتٌ لَا يَخِيبُ قَائِلُهُنَّ - أَوْ فَاعِلُهُنَّ - دُبِّرَ كُلِّ صَلَاةٍ مَكْتُوبَةٍ، ثَلَاثٌ وَثَلَاثُونَ تَسْبِيحَةً، وَثَلَاثٌ وَثَلَاثُونَ تَحْمِيدَةً، وَأَرْبَعٌ وَثَلَاثُونَ تَكْبِيرَةً».

¹ Sahīh al-Bukhārī (799).

² Al-Muntaqa Sharh al-Muwatta' by al-Bāji (1/356).

"There are certain things, the sayer of which – or the performer of which – after every prescribed prayer will never be disappointed: Tasbīh (saying 'Subhānallāh') thirty-three times, Tahmīd (saying 'Al-hamdulillāh') thirty-three times, and Takbīr (saying 'Allāhu Akbar') thirty-four times."¹

It is understood from his statement, "He will not be disappointed," that he will not be deprived of what he desires², and disappointment means deprivation and loss, meaning he will not be deprived of the reward.³

b - What has been reported that Dhikr forgives sins, even if they are like the foam of the sea:

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَحَمَدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، فَتِلْكَ تِسْعَةٌ وَتِسْعُونَ، وَقَالَ: تَمَامُ 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».

"Whoever glorifies Allah directly after each prayer thirty-three times, praises Allah thirty-three times, and proclaims the greatness of Allah thirty-three times, these are ninety-nine, and completes one hundred by saying: La ilāha illallāh wahdahu la sharīka lah, lahu al-mulku wa lahu al-hamdu wa huwa 'ala kulli shay'in qadīr (There is no god except

¹ Sahīh Muslim (596).

² See: Al-Mafātīh fī Sharḥ al-Maṣābīḥ by Al-Muẓhirī (2/177).

³ Al-Tanwīr Sharḥ al-Jāmi' al-Saghīr by al-San'ānī (9/557).

Allah. He is One and has no partner with Him. To Him belongs sovereignty and to Him belongs praise, and He is Omnipotent over everything), his sins will be forgiven even if they are like the foam of the sea.”¹

His saying (ﷺ): "his sins will be forgiven, even if they were like the foam of the sea" refers to their abundance, and the foam of the sea is so abundant that none can count it except Allah, the Almighty and Majestic. Thus, in this there is evidence for the virtue of this remembrance after the prayers.²

c - What has been reported concerning the Companions competing for the rewards of Dhikr:

Abu Hurayrah (may Allah be pleased with him) reported,

أَنَّ فُقَرَاءَ الْمُهَاجِرِينَ أَتَوْا رَسُولَ اللَّهِ ﷺ، فَقَالُوا: ذَهَبَ أَهْلُ الدُّثُورِ بِالذَّرَجَاتِ الْعُلَى، وَالنَّعِيمِ الْمُقِيمِ، فَقَالَ: «وَمَا ذَاكَ؟» قَالُوا: يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ وَلَا نَتَصَدَّقُ، وَيُعْتِقُونَ وَلَا نُعْتِقُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفَلَا أَعَلِمَكُمُ شَيْئًا تُدْرِكُونَ بِهِ مَنْ سَبَقَكُمْ، وَتَسْبِقُونَ بِهِ مَنْ بَعْدَكُمْ؟ وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ» قَالُوا: بَلَى، يَا رَسُولَ اللَّهِ قَالَ: «تُسَبِّحُونَ، وَتُكَبِّرُونَ، وَتَحْمَدُونَ، ذُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ مَرَّةً» قَالَ أَبُو صَالِحٍ: فَرَجَعَ فُقَرَاءُ الْمُهَاجِرِينَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا: سَمِعَ إِخْوَانُنَا أَهْلَ الْأَمْوَالِ بِمَا فَعَلْنَا، فَفَعَلُوا مِثْلَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ» وَزَادَ غَيْرُ قُتَيْبَةَ فِي هَذَا الْحَدِيثِ عَنِ اللَّيْثِ، عَنْ ابْنِ عَجَلَانَ، قَالَ سَمِعْتُ: فَقَدْتُ بَعْضَ أَهْلِي هَذَا الْحَدِيثَ، فَقَالَ: وَهَمْتُ، إِنَّمَا قَالَ: «تُسَبِّحُ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَتَحْمَدُ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَتُكَبِّرُ اللَّهَ ثَلَاثًا وَثَلَاثِينَ» فَارْجَعْتُ إِلَى أَبِي

¹ Sahih Muslim (597).

² Fat-h Dhil-Jalāl Wal-Ikrām bi Sharh Bulūgh al-Marām by Ibn 'Uthaymīn (2/182).

صَالِحٍ فَقُلْتُ لَهُ ذَلِكَ، فَأَخَذَ بِيَدِي فَقَالَ: اللَّهُ أَكْبَرُ، وَسُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، اللَّهُ أَكْبَرُ،
وَسُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، حَتَّى نَبْلُغَ مِنْ جَمِيعِهِنَّ ثَلَاثَةً وَثَلَاثِينَ.

Some of the poor Muhājirūn (Emigrants) came to the Messenger of Allah (may Allah's peace and blessings be upon him) and said: "The wealthy have obtained the high ranks and the everlasting bliss." He asked: "How is that?" They replied: "They pray as we pray and fast as we fast, but they give charity while we do not, and they emancipate slaves while we do not." The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Shall I teach you something whereby you will catch up with those who have preceded you and will get ahead of those who succeed you, and no one will surpass you unless he does the same as you do?" They said: "Yes, O Messenger of Allah." He said: "Say 'Subhān Allah, and Allahu Akbar, and Al-hamdulillah' - thirty-three times at the end of every prayer."

Abu Sālih said: "So, the poor among the Muhājirūn (immigrants) returned to the Messenger of Allah (may Allah's peace and blessings be upon him) and said: 'Our brethren, the possessors of wealth, have heard about what we did, and they have done the same.' Thereupon, the Messenger of Allah (may Allah's peace and blessings be upon him) said: 'This is Allah's favor He bestows upon whom He wills.'"

Someone other than Qutaybah added in this Hadith from Al-Layth, from Ibn 'Ajlān, that Sumayy said: "I narrated this Hadith to some of my family members, and they said: 'You made a mistake. He only said: Say Subhān Allah thirty-three times, Al-hamdulillah thirty-three times, and Allahu Akbar thirty-three times.' So I returned to Abu Sālih and told him that. He took my hand and said: 'Allahu Akbar, Subhān Allah, and Al-hamdulillah; Allahu Akbar, Subhān Allah, and Al-hamdulillah,' until you reach thirty-three for all of them."¹

In the Hadith, his saying: "by which you will catch up with those who have preceded you" may refer to metaphorical precedence, which is precedence in merit. His saying: "those who come after you" means those who come after you in merit from among those who do not perform this deed. Furthermore, his saying: "no one will be better than you" indicates the superiority of these Adhkār over the merit of wealth, and that this merit for the wealthy is conditional upon them not performing this deed that the poor were commanded to do.²

d- Encouraging the saying of the authentically reported Dhikr and highlighting that it is heavier on the Scales than other ones:

¹ Sahīh Muslim (595).

² Ihkām al-Ahkām Sharh 'Umdat al-Ahkām by Ibn Daqīq al-Eid (1/326).

Ibn ‘Abbās (may Allah be pleased with both of them) reported from Juwayriyyah (may Allah be pleased with her) that the Prophet (may Allah’s peace and blessings be upon him) left her house in the early morning when he performed the Fajr prayer, while she was in her place of prayer. Then he returned in the forenoon while she was still sitting. He said:

«مَا زِلْتُ عَلَى الْحَالِ الَّتِي فَارَقْتُكِ عَلَيْهَا؟» قَالَتْ: نَعَمْ، قَالَ النَّبِيُّ ﷺ: «لَقَدْ قُلْتُ بِعْدَكَ أَرْبَعُ كَلِمَاتٍ، ثَلَاثَ مَرَّاتٍ، لَوْ وَزَنْتَ بِمَا قُلْتَ مِنْذُ الْيَوْمِ لَوَزَنْتَهُنَّ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ».

“Are you still in the state I left you in?” She said: “Yes.” The Prophet (may Allah’s peace and blessings be upon him) said: “I recited four words three times after I had left you; if they were to be weighed against what you have been reciting since morning, they would outweigh them. They are: Subhān Allāh wa bihamdih, ‘adada khalqih, wa ridā nafsih, wa zinata ‘arshih, wa midāda kalimātih (Glory and praise be to Allah by the amount of His creation and His pleasure, and by the weight of His Throne, and the ink of His words).”¹

Among what we find in the Hadith is that his saying: "they would outweigh them" means: these words would outweigh all your words of remembrance and exceed them in reward. And his saying: "what you have said" indicates that they are

¹ Sahīh Muslim (2726).

words of profound meaning which, if compared to what you have said, would equal them.¹

e - Encouraging recitation of Āyat al-Kursi after the prayer:

Abu 'Umāmah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ لَمْ يَمْنَعْهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا أَنْ يَمُوتَ».

"Whoever recites the Verse of Kursi after every obligatory prayer will have nothing preventing his entry into Paradise, except his death."²

His saying (may Allah's peace and blessings be upon him): "will have nothing preventing him from entering Paradise except that he dies"" means that if he dies, he will enter Paradise, for the living do not enter Paradise, but if he dies, he will enter Paradise. This is proof of its virtue, and that one should recite it after every obligatory prayer.³

10 - Giving parables when teaching about prayer:

Giving examples is among the best methods of education and means of learning, as it helps achieve

¹ Mirqāt al-Mafātiḥ Sharḥ Mishkāṭ al-Masābiḥ by Al-Qari (4/1595).

² Narrated by An-Nasā'ī in "As-Sunan Al-Kubra" (9848); classified as Sahīḥ by Al-Albānī in "Sahīḥ Al-Jāmi' As-Saghīr wa Ziyādatuh" (2/1103).

³ "Fath Dhi al-Jalāl wa al-Ikrām bi Sharḥ Bulūgh al-Marām" by Ibn 'Uthaymīn (2/191). The important thing is that one should keenly follow what is reported from the Prophet (peace and blessings be upon him) in this regard, including saying "Subḥānallāh" (glory be to Allah), "Alḥamdulillāh" (praise be to Allah), "Allāhu Akbar" (Allah is the Most Great), and the like.

a better comprehension and illustrates the meaning so that it becomes firmly established in the mind. The Prophet (may Allah's peace and blessings be upon him) used to give examples in many situations, including the following regarding prayer:

a - Likening the one who prays with his hair tied back to the man whose hands are tied:

‘Abdullāh ibn ‘Abbās (may Allah be pleased with both of them) reported that he saw ‘Abdullāh ibn al-Hārith performing Prayer with his hair tied up behind his head. He stood up and began to untie it. When he finished, he approached Ibn ‘Abbās and said: "What do you have to do with my head?" He replied: "I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say":

«إِنَّمَا مَثَلُ هَذَا، مَثَلُ الَّذِي يُصَلِّي وَهُوَ مَكْتُوفٌ».

"The example of this is only like that of one who prays with his hands tied."¹

It is prescribed for a believer to lower his sleeves, turban, and Ghutra (veil), leaving them all without tying them while praying. The Prophet (ﷺ)

¹ Sahih Muslim (492). "Al-kaft": merging and gathering together. From it is the saying of Allah, the Exalted: {Have We not made the earth a gathering place For the living and the dead}, meaning it gathers and brings people together in their life and death. "Al-kaff" has the same meaning, and from it is "Kaffat an-nas", meaning the gathering of the people. All of this is similar to his saying: "Ma'qus ash-sha'r" (tied-back hair), which means gathering it during prayer. [Explanation of Sahih Muslim by Al-Qadi 'Iyad (2/405)].

has prohibited us from tying up one's hair and garment. Thus, it is reported from Ibn 'Abbās (may Allah be pleased with both of them), from the Prophet (ﷺ) who said:

«أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ، وَلَا أَكُفَّ ثَوْبًا وَلَا شَعْرًا»،

"I was commanded to prostrate on seven bones, and not to tie up a garment or hair."¹ The scholars said: The wisdom behind this prohibition is that the hair prostrates with him, and for this reason, he likened him to one who prays with his hands bound.

b - Giving the example of a hungry person who eats only one or two dates, which avail him nothing:

Abu 'Abdullah al-Ash'ari (may Allah be pleased with him) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) prayed with his Companions, then he sat among a group of them. A man entered and stood up to pray, but he did not bow properly and was pecking in his prostration. The Messenger of Allah (may Allah's peace and blessings be upon him) was looking at him, and said:

«أَتَرَوْنَ هَذَا لَوْ مَاتَ عَلَى غَيْرِ مِلَّةِ مُحَمَّدٍ؟ يَنْفَرُ صَلَاتُهُ كَمَا يَنْفَرُ الْغَرَابُ الدَّمُ، إِنَّمَا مَثَلُ الَّذِي يُصَلِّي وَلَا يَرْكَعُ، وَيَنْفَرُ فِي سُجُودِهِ كَالْجَائِعِ لَا يَأْكُلُ إِلَّا تَمْرَةً أَوْ تَمْرَتَيْنِ، فَمَاذَا تُغْنِيَانِ عَنْهُ فَاسْبِغُوا الْوُضُوءَ، وَبِلِّ لِلْأَعْقَابِ مِنَ النَّارِ، وَأَيُّمُوا الرُّكُوعَ وَالسُّجُودَ».

¹ Sahīh Al-Bukhāri (816) and Sahīh Muslim (490).

“Do you see this man? Were he to die, he would die upon something other than the religion of Muhammad. He pecks in his prayer as a crow pecks at blood. The likeness of the one who prays and does not bow, and pecks in his prostration, is like a hungry person who eats only a date or two. What will they avail him? So perfect the ablution, woe to the heels from the Fire, and properly complete the bowing and prostration.”¹

Thus, the Prophet (may Allah's peace and blessings be upon him) likened the lack of benefit gained from his prayer by the one who pecks in it to a hungry man eating one or two dates that neither satisfy his hunger, nor quench his thirst, nor avail him anything. Likewise is the prayer; if one lacks tranquility therein, it shall not benefit him.

c - The parable of the donkey carrying books:

Ibn ‘Abbās (may Allah be pleased with them both) reported: The Messenger of Allah (ﷺ) said:

«مَنْ تَكَلَّمَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ، فَهُوَ كَمَثَلِ الْجَمَارِ يَحْمِلُ أَسْفَارًا، وَالَّذِي يَقُولُ لَهُ: أَنْصِتْ، لَيْسَ لَهُ جُمُعَةٌ».

"Whoever speaks on Friday while the Imam is delivering the sermon is like a donkey carrying

¹ As-Sunan Al-Kubrā by Al-Bayhaqi (2609), and it is a Hadith with a Hasan chain of narration. Al-Amthal fi Al-Hadith Al-Nabawi by Abu Al-Shaykh Al-Asbahani (p. 327).

books, and he who says to him: 'Listen,' has no Friday (prayer)."¹

The prophet (may Allah's peace and blessings be upon him) likening him to a donkey who carries volumes [of books] is because the donkey does not benefit at all from carrying the volumes (i.e. books). Likewise, whoever attends the Friday prayer and then does not listen to the Imām does not benefit from the reward of the Friday prayer. Giving examples is part of the excellent teaching of the Prophet (may Allah's peace and blessings be upon him) so that the intended meaning achieves its full effect.

11- Teaching through the style of narrating stories:

Indeed, one of the best educational methods is the use of the storytelling approach; for human nature is inherently disposed to the love of stories, inclining towards them, paying attention to parables, and connecting them to reality. Thus, as soon as they are narrated, they capture the listeners' attention. The Prophet (may Allah's peace and blessings be upon him) used the storytelling method with his Companions, and among what has been reported in this regard is:

¹ Musnad Ahmad (2033). Al-Hāfiz Ibn Hajar said: Narrated by Ahmad, with an acceptable chain of narration. "Bulūgh Al-Marām min Adillat Al-Ahkām" (p. 196).

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلَّا ثَلَاثَةٌ عِيسَى ابْنُ مَرْيَمَ، وَصَاحِبُ جُرَيْجٍ، وَكَانَ جُرَيْجٌ رَجُلًا عَابِدًا، فَاتَّخَذَ صَوْمَعَةً، فَكَانَ فِيهَا، فَأَتَتْهُ أُمُّهُ وَهُوَ يُصَلِّي، فَقَالَتْ: يَا جُرَيْجُ فَقَالَ: يَا رَبِّ أُمِّي وَصَلَاتِي، فَأَقْبَلَ عَلَى صَلَاتِهِ، فَأَنْصَرَفَتْ، فَلَمَّا كَانَ مِنَ الْعَدَاةِ أَتَتْهُ وَهُوَ يُصَلِّي، فَقَالَتْ: يَا جُرَيْجُ فَقَالَ: أَيُّ رَبِّ أُمِّي وَصَلَاتِي، فَأَقْبَلَ عَلَى صَلَاتِهِ، فَقَالَتْ: يَا جُرَيْجُ فَقَالَ: يَا رَبِّ أُمِّي وَصَلَاتِي، فَأَقْبَلَ عَلَى صَلَاتِهِ، فَأَنْصَرَفَتْ، فَلَمَّا كَانَ مِنَ الْعَدَاةِ أَتَتْهُ وَهُوَ يُصَلِّي، فَقَالَتْ: يَا جُرَيْجُ فَقَالَ: أَيُّ رَبِّ أُمِّي وَصَلَاتِي، فَأَقْبَلَ عَلَى صَلَاتِهِ، فَقَالَتْ: اللَّهُمَّ لَا تُنْمِتْهُ حَتَّى يَنْظُرَ إِلَى وُجُوهِ الْمُؤْمِسَاتِ، فَتَذَاكِرَ بَنُو إِسْرَائِيلَ جُرَيْجًا وَعِبَادَتَهُ وَكَانَتْ امْرَأَةٌ بَغِيٌّ يُمَثِّلُ بِحُسْنِهَا، فَقَالَتْ: إِنْ شِئْتُمْ لَا فِتْنَتَهُ لَكُمْ، قَالَ: فَتَعَرَّضْتُ لَهُ، فَلَمْ يَلْتَقِ إِلَيْهَا، فَأَتَتْ رَاعِيًا كَانَ يَأْوِي إِلَى صَوْمَعَتِهِ، فَأَمَكَّنَتْهُ مِنْ نَفْسِهَا، فَوَقَعَ عَلَيْهَا فَحَمَلَتْ، فَلَمَّا وَلَدَتْ قَالَتْ: هُوَ مِنْ جُرَيْجٍ، فَأَتَوْهُ فَاسْتَنْزَلُوهُ وَهَدَمُوا صَوْمَعَتَهُ وَجَعَلُوا يَضْرِبُونَهُ فَقَالَ: مَا سَأَلْتُكُمْ؟ قَالُوا: رَزَيْتَ بِهِذِهِ الْبَغِيَّ، فَوَلَدَتْ مِنْكَ، فَقَالَ: أَيْنَ الصَّبِيِّ؟ فَجَاؤُوا بِهِ، فَقَالَ: دَعُونِي حَتَّى أَصَلِّي، فَصَلَّى، فَلَمَّا انْصَرَفَ أَتَى الصَّبِيَّ فَطَعَنَ فِي بَطْنِهِ، وَقَالَ: يَا غُلَامُ مَنْ أَبُوكَ؟ قَالَ: فُلَانُ الرَّاعِي، قَالَ: فَأَقْبَلُوا عَلَى جُرَيْجٍ يُقْبِلُونَهُ وَيَتَمَسَّحُونَ بِهِ، وَقَالُوا: نَبِيُّ لَكَ صَوْمَعَتِكَ مِنْ ذَهَبٍ، قَالَ: لَا، أَعِيدُوهَا مِنْ طِينٍ كَمَا كَانَتْ، فَفَعَلُوا...».

“None spoke in the cradle, except three: ‘Isa, the son of Maryam and the companion of Jurayj. Jurayj was a devoted worshiper who took a hermitage¹, and confined himself in it. His mother came to him while he was praying and she called: ‘Jurayj.’ He asked: ‘My Lord, my mother or my prayer?’ and he continued his prayer, so she left. The next day she came to him while he was in prayer and she called: ‘Jurayj.’ He asked: ‘My Lord, my mother or my prayer?’ and he continued his prayer, so she left. The following day she came to him while he was in

¹ Hermitage: a place of worship for the Christians (monastery).

prayer and she called: 'Jurayj.' He asked: 'My Lord, my mother or my prayer?' and he continued his prayer. She said: 'O Allah, do not let him die until he sees the faces of prostitutes'¹. The Children of Israel talked about Jurayj and his worship. There was a prostitute who they took to be an icon of beauty. She said: 'If you wish, I can seduce him for you.' He said: She presented herself to him, but he paid no heed to her. So she approached a herdsman who used to take refuge in his hermitage. She offered herself to him, and he had sexual intercourse with her, and so she became pregnant. When she gave birth she said: 'He is from Jurayj.' So they went to him, took him down, destroyed his hermitage, and started beating him. He asked: 'What is the matter with you?' They replied: 'You have committed fornication with this prostitute, and she has given birth to your baby.' He asked: 'Where is the boy?' So they brought the child to him. He said: 'Let me pray.' He performed prayer, and when he finished, he came to the boy, poked him in his belly, and asked: 'O boy, who is your father?' He answered: 'So-and-so, the herdsman.' He said: So the people turned to Jurayj, kissing him and touching him, seeking his blessing, and said: 'We will re-build your hermitage

¹ Al-Mūmisāt; plural of al-mūmis, which is: the immoral woman. "An-Nihāyah fi Gharīb al-Hadīth wa Al-Athar" by Ibn al-Athīr (4/373).

with gold.' He said: 'No, just rebuild it with mud as it was,' and so they did...".¹

Among the benefits derived from the Hadīth is that the Prophet (may Allah's peace and blessings be upon him) never mentioned such a thing merely for storytelling, but rather to be acted upon. Thus, this story encompasses the virtue of the mother, and the fact that her supplication was answered concerning such a righteous son, even though he was not distracted from her by an evil or unlawful act, but was rather preoccupied with an act of worship; yet this happened to him.

The teacher can make use of stories to attract the attention of the learners, such as mentioning interesting jurisprudential issues, or speaking about a story from the stories stated in the Hadīths, such as saying: 'The Messenger (may Allah's peace and blessings be upon him) narrated to us such and such; he narrated to us the story of three men: a leper, a blind man, and a bald man, or the three who were trapped by a rock in a cave.' Thus, he spreads knowledge to people without causing boredom, through the wisdom Allah has granted him.²

12- Being gentle when teaching teaching:

Allah the Almighty made His Prophet (may Allah's peace and blessings be upon him) gentle,

¹ Sahīh Muslim (2550).

² See: Fat-h Dhi al-Jalāl wa al-Ikrām bi Sharh Bulūgh al-Marām by Ibn 'Uthaymīn (6/283).

compassionate, and merciful to the believers. Allah the Almighty says:

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ...﴾

{It is by Allah's mercy that you [O Prophet] became lenient to them...}¹ He the Almighty also says:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ128﴾

{There has come to you a Messenger from among yourselves; he is grieved by your suffering, and is concerned for you, and is gracious and merciful towards the believers}² Therefore, the Prophet (may Allah's peace and blessings be upon him) would treat his students with mercy, compassion, kindness, and leniency, and among what has been reported in the Sunnah regarding gentleness in teaching is the following:

a - Being gentle when teaching a new convert to Islam:

Mu'āwiyah ibn al-Hakam As-Sulami (may Allah be pleased with him) reported: While I was praying with the Messenger of Allah (may Allah's peace and blessings be upon him) a man sneezed, so I said: "May Allah have mercy upon you." People looked at me disapprovingly, so I said: "May my mother lose me! Why do you stare at me?" They began to strike

¹ [Surat Āl-'Imrān: 159].

² [Ch. 9, Verse 128]

their thighs with their hands, and when I saw them urging me to be silent I said nothing. When the Messenger of Allah (may Allah's peace and blessings be upon him) finished the prayer – and may my father and mother be sacrificed for him! I have never seen a mentor before him nor after him who gave better instruction than him. By Allah, he neither scolded me, nor beat me, nor insulted me, rather he said:

«إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ هَذَا، إِنَّمَا هِيَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ» أَوْ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّا قَوْمٌ حَدِيثُ عَهْدٍ بِالْجَاهِلِيَّةِ، وَقَدْ جَاءَ اللَّهُ بِالْإِسْلَامِ، وَإِنَّ مِنَّا قَوْمًا يَأْتُونَ الْكُهَّانَ، قَالَ: «فَلَا تَأْتُوهُمْ».

"In this prayer, nothing of ordinary speech is allowed. Only Tasbīh (glorifying Allah), Takbīr (declaring His Greatness), and recitation of the Qur'an are allowed," or as the Messenger of Allah (ﷺ) said. I said: "O Messenger of Allah, we are a people who have been until recently pagans, but Allah has brought Islam to us; among us there are people who go to fortune-tellers." He said: "Do not go to them."¹

His saying (may Allah be pleased with him): "- my father and mother be ransom for him - never have I seen a better teacher than him," demonstrates the great noble morals of the

¹ Sahih Muslim (537), Kāhin (diviner): He is the one who 'informs' about unseen things from the future. See: Taysir al-Aziz al-Hamid by Sulayman bin Abdullah bin Muhammad bin Abdul Wahhab (p. 351).

Messenger of Allah (may Allah's peace and blessings be upon him) to which Allah Almighty testified. This includes his gentleness toward the ignorant, his excellent instruction, his gentle attitude toward him, bringing what is correct closer to his understanding, refraining from being angry with him if he did not intend to disobey, and his great compassion and mercy toward his Ummah.

One day, Imam Ahmad prayed behind a man, and whenever he prostrated, he would gather his clothes with his hands. When he finished, Imam Ahmad said to a man next to him - lowering his voice: "The Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَلَا يَكْفُ شَعْرًا وَلَا ثَوْبًا»، ففطن الإمام بذلك، وعلم أنه أراد.

"When anyone of you stands for prayer, let him not tie back his hair or garment," so the Imam realized this, and knew that he meant him."¹

b - Being gentle when teaching uninformed people rulings regarding mosque etiquette:

Anas ibn Mālik (may Allah be pleased with him) reported: "While we were in the mosque with the Messenger of Allah (ﷺ), a Bedouin came and started to urinate in the mosque. The Companions of the

¹ Enjoining Good and Forbidding Evil by Abu Bakr al-Khallal (p. 25).

Messenger of Allah (ﷺ) said: "Stop it, stop it!"¹ He said: The Messenger of Allah (ﷺ) said:

«لَا تُزْرِمُوهُ دَعْوُهُ» فَتَرَكُوهُ حَتَّى بَالَ، ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ دَعَاهُ فَقَالَ لَهُ: «إِنَّ هَذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِنْ هَذَا الْبَوْلِ، وَلَا الْقَدْرُ إِنَّمَا هِيَ لِذِكْرِ اللَّهِ عَزَّ وَجَلَّ، وَالصَّلَاةِ، وَقِرَاءَةِ الْقُرْآنِ» أَوْ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ قَالَ: فَأَمَرَ رَجُلًا مِنَ الْقَوْمِ فَجَاءَ بِدَلْوٍ مِنْ مَاءٍ فَسَنَّهُ عَلَيْهِ.

"Do not interrupt him; let him." So they left him until he finished urinating. Then the Messenger of Allah (ﷺ) called him and said to him: "These mosques are not appropriate for anything of this kind of urine or filth. They are only for the remembrance of Allah Almighty, prayer, and recitation of the Qur'an" or as the Messenger of Allah (ﷺ) said. He said: Then he ordered a man from among the people to bring a bucket of water and he poured it over the affected area.²

Among what we find in the Hadith is that the Prophet (may Allah's peace and blessings be upon him) showed kindness and gentleness to the ignorant Bedouin when he urinated inside his noble mosque—wherein prayer is better than a thousand prayers anywhere else except the Sacred Mosque. He ordered that he not be interrupted until he had finished his urination, to put him at ease and out of kindness and gentleness towards him. This

¹ "Stop, stop": it is a word of deterrence and refraining. Al-Minhaj Sharh Sahih Muslim bin Al-Hajjaj by An-Nawawi (6/34).

² Sahih Al-Bukhāri (6025), Sahih Muslim (285). His saying: "Do not interrupt his urination." Al-Masālik fi Sharh Muwatta' Mālik (2/289).

demonstrates the excellent care of the Prophet (may Allah's peace and blessings be upon him) for the Ummah.

Chapter Three

Necessities.

Treatment of errors.

Confirmation.

Removal of misconception.

The effects of teaching on the learner.

13 - Encouraging prayer in times of need and adversity:

A Muslim encounters, in his life, what others encounter of needs and afflictions, so there is nothing better or more excellent than prayer to relieve those adversities and fulfill these needs, and there is no greater proof of this than the saying of Hudhayfah (may Allah be pleased with him):

«كَانَ النَّبِيُّ ﷺ إِذَا حَزَبَهُ أَمْرٌ؛ صَلَّى» .

"Whenever anything distressed the Prophet (ﷺ), he would pray."¹

Among that which aligns with the meaning of this Hadith is the saying of Allah the Almighty:

﴿وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ...﴾

¹ Sunan Abi Dāwūd (1319), and there is weakness in its chain of narration due to Muhammad bin 'Abdullāh Al-Hanafi being unknown. His saying: "Whenever anything distressed him, he would pray" means: if worry befell him or grief afflicted him. "An-Nihāyah fi Gharīb Al-Hadīth wal-Athar", 1/377.

{Seek help through patience and prayer...}

Meaning, seek help against afflictions and hardships through patience with them, and by turning to prayer when they befall, and it was narrated about Ibn Abbas: 'That the death of his brother Qutham was announced to him while he was on a journey, so he stopped to turn back, stepped aside from the road, and prayed two Rak'ahs. He then recited: {And seek help through patience and prayer...}'¹

a - Turning to prayer when being hesitant when making a decision:

Jābir (may Allah be pleased with him) said: The Prophet (ﷺ) used to teach us the Istikhārah in all matters like a Surah of the Qur'an:

«إِذَا هَمَّ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ ثُمَّ يَقُولْ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي - أَوْ قَالَ: فِي عَاجِلِ أُمْرِي وَآجِلِهِ - فَاقْدُرْهُ لِي، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي - أَوْ قَالَ: فِي عَاجِلِ أُمْرِي وَآجِلِهِ - فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ رَضَيْتُ بِهِ، وَيُسَمَّى حَاجَتُهُ».

"When one intends to do something, let him perform two Rak'ahs then say: Allāhumma innī astakhīruka bi'ilmika, wa astaqdiruka biqudratika, wa as'aluka min fadlik al-'azhīm, fa'innaka taqdiru wa lā aqdir, wa ta'lamu wa lā a'lam, wa anta 'allām

¹ Sharh Al-Mishkāh lit-Tibī Al-Kāshif 'An Haqā'iq As-Sunan (4/1247).

al-ghuyūb. Allāhumma in kunta ta‘lamu anna hādha al-amra khayrun lī fī dīnī wa ma‘āshī wa ‘āqibati amrī — or he said: fī ‘ājili amrī wa ājilihi — faqdurhu lī, wa in kunta ta‘lamu anna hādha al-amra sharrun lī fī dīnī wa ma‘āshī wa ‘āqibati amrī — or he said: fī ‘ājili amrī wa ājilihi — fasrifhu ‘annī wasrifnī ‘anhu, waqdur lī al-khayra haythu kāna, thumma raddinī bih (O Allah, I consult You for Your knowledge, and I seek strength from You for Your power, and I ask of Your great bounty. Indeed, You are capable and I am not, and You know and I do not, and You are the All-Knower of the unseen. O Allah, if You know that this matter is good for me concerning my religion, my livelihood, and the outcome of my affairs — or he said: my immediate and future affairs — then decree it for me. And if You know that this matter is bad for me concerning my religion, my livelihood, and the outcome of my affairs — or he said: my immediate and future affairs — then turn it away from me, and turn me away from it, and decree for me what is good wherever it may be, and make me pleased with it), and he should mention his need."¹

Among the lessons drawn from the Hadith is that a believer must refer all matters to Allah, entrust their reins to Him, and disavow any might or power except through Him. One should not seek anything,

¹ Sahīh Al-Bukhāri (6382).

whether in minor or major affairs, until he consults Allah through Istikhārah regarding it, asking Him to guide him to what is good in it and to turn evil away from him; in submission to his need for Him in every matter, in commitment to the humility of servitude to Him, and seeking blessings by following the Sunnah of His Prophet (may Allah's peace and blessings be upon him) concerning Istikhārah. For this reason, the Prophet (may Allah's peace and blessings be upon him) used to teach them this supplication just as he would teach them a Sūrah of the Qur'an, due to their intense need for Istikhārah in all situations, much like their intense need for recitation in all prayers.¹

b - Prayer is the refuge amidst ordeals and distress:

Abu Hurayrah (may Allah be pleased with him) reported:

«لَمْ يَكْذِبْ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ إِلَّا ثَلَاثَ كَذِبَاتٍ، اثْنَتَيْنِ مِنْهُنَّ فِي ذَاتِ اللَّهِ عَزَّ وَجَلَّ: قَوْلُهُ: (...إِنِّي سَقِيمٌ)، وقوله: (...بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا...)، وَقَالَ: بَيْنَا هُوَ ذَاتَ يَوْمٍ وَسَارَةٌ، إِذْ أَتَى عَلَى جَبَّارٍ مِنَ الْجَبَّارَةِ، فَقِيلَ لَهُ: إِنَّ هَاهُنَا رَجُلًا مَعَهُ امْرَأَةٌ مِنْ أَحْسَنِ النَّاسِ، فَأَرْسَلْ إِلَيْهِ فَسَأَلْهُ عَنْهَا، فَقَالَ: مَنْ هَذِهِ؟ قَالَ: أُخْتِي، فَأَتَى سَارَةَ، قَالَ: يَا سَارَةُ: لَيْسَ عَلَيَّ وَجْهَ الْأَرْضِ مُؤْمِنٌ غَيْرِي وَغَيْرِكَ، وَإِنْ هَذَا سَأَلَنِي فَأَخْبَرْتُهُ أَنَّكَ أُخْتِي، فَلَا تُكَذِّبِينِي، فَأَرْسَلْ إِلَيْهَا، فَلَمَّا دَخَلَتْ عَلَيْهِ ذَهَبَ يَتَنَاوَلُهَا بِيَدِهِ فَأُجِذَ، فَقَالَ: ادْعِي اللَّهَ لِي وَلَا أَضْرِكْ، فَدَعَتْ اللَّهَ فَأُطْلِقَ؛ ثُمَّ تَنَاوَلَهَا الثَّانِيَةَ فَأُجِذَ مِثْلَهَا أَوْ أَشَدَّ، فَقَالَ: ادْعِي اللَّهَ لِي وَلَا أَضْرِكْ، فَدَعَتْ فَأُطْلِقَ، فَدَعَا بَعْضَ حَبِيبَتِهِ، فَقَالَ: إِنَّكُمْ لَمْ تَأْتُونِي بِإِنْسَانٍ، إِنَّمَا أَتَيْتُمُونِي بِشَيْطَانٍ، فَأَخَذَمَهَا هَاجِرَ، فَأَتَتْهُ وَهُوَ

¹ Sharh Sahīh Al-Bukhārī by Ibn Battal (10/123).

قَائِمٌ يُصَلِّي، فَأَوْمَأَ بِيَدِهِ: مَهْيَا، قَالَتْ: رَدَّ اللَّهُ كَيْدَ الْكَافِرِ، أَوِ الْفَاجِرِ، فِي نَحْرِهِ، وَأَخَذَ هَاجِرًا، قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: تِلْكَ أُمُّكُمْ يَا بَنِي مَاءِ السَّمَاءِ» .

"Ibrāhīm (peace be upon him) never told a lie except in three circumstances, two of which were for the sake of Allah Almighty: when he said: I am sick¹, and his saying: It was this biggest one who did it². The third is once while he was with Sarah one day, he came upon a tyrant among the many tyrants. It was said to him: There is a man here with a woman who is among the most beautiful of people. So he sent for him and asked him about her, saying: Who is this? He said: My sister. Then he came to Sarah and said: O Sarah, there is no believer on the face of the earth except you and me. And this man asked me, and I told him that you are my sister, so do not contradict me. So he sent for her. When she entered upon him, he reached out to take her with his hand, but he was seized. He said: Invoke Allah for me, and I will not harm you. So she invoked Allah, and he was released; then he reached out for her the second time, and he was seized just like the first time or worse. He said: Invoke Allah for me, and I will not harm you. So she invoked Allah, and he was released. He then called some of his guards and said: You have not brought me a human being; you have only brought me a

¹ [Surat as-Sāffāt: 89]

² [Surat al-Anbiyā': 63].

devil. So he gave her Hājar as a servant. She came to him while he was standing in prayer. He gestured with his hand: What happened? She said: Allah repelled the plot of the disbeliever, or the wicked one, back at his own throat, and he gave Hājar as a servant. Abu Hurayrah (may Allah be pleased with him) said: That is your mother, O sons of the water from the sky."¹

Among the benefits derived from the Hadīth: that whoever is afflicted by a grave matter of distress should hasten to prayer, and it indicates the answering of supplication through sincerity of intention, and the Lord's sufficiency for the one who is sincere in supplication accompanied by righteous action.

Abu Hurayrah (may Allah be pleased with him) reported: The Prophet (ﷺ) said:

«لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلَّا ثَلَاثَةٌ: عِيسَى، وَكَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ يُقَالُ لَهُ جُرَيْجٌ، كَانَ يُصَلِّي، جَاءَتْهُ أُمُّهُ فَدَعَتْهُ، فَقَالَ: أَجِيبُهَا أَوْ أَصَلِّي، فَقَالَتْ: اللَّهُمَّ لَا تُمِثَّهُ حَتَّى تُرِيَهُ وَجُوهَ الْمُؤْمِسَاتِ، وَكَانَ جُرَيْجٌ فِي صَوْمَعَتِهِ، فَتَعَرَّضَتْ لَهُ امْرَأَةٌ وَكَلَمَتْهُ فَأَبَى، فَأَتَتْ رَاعِيًا فَأَمَكَّنَتْهُ مِنْ نَفْسِهَا، فَوَلَدَتْ غُلَامًا، فَقَالَتْ: مِنْ جُرَيْجٍ فَأَتَوْهُ فَكَسَرُوا صَوْمَعَتَهُ وَأَنْزَلُوهُ وَسَبُّوهُ، فَتَوَضَّأَ وَصَلَّى ثُمَّ أَتَى الْغُلَامَ، فَقَالَ: مَنْ أَبُوكَ يَا غُلَامُ؟ قَالَ: الرَّاعِي، قَالُوا: نَبْنِي صَوْمَعَتَكَ مِنْ ذَهَبٍ؟ قَالَ: لَا، إِلَّا مِنْ طِينٍ».

“None spoke in the cradle, except three: ‘Isa, and there was a man among the Children of Israel called

¹ Sahīh Al-Bukhārī (3358) and Sahīh Muslim (2371). His statement: "Your mother is Hājar, O sons of the water from the sky", refers to the Arabs, because they used to follow wherever there was rainfall. An-Nihāyah fī Gharīb Al-Hadīth wal-Athar by Ibn Al-Athīr (4/291).

Jurayj. He was praying when his mother came to him and called him. He asked: 'Shall I answer her or pray?' She said: 'O Allah, do not let him die until You show him the faces of prostitutes.' Jurayj was in his hermitage, and a woman presented herself to him and spoke to him, but he refused. So she approached a herdsman and offered herself to him. She gave birth to a boy and said: 'He is from Jurayj.' So they came to him, broke down his hermitage, took him down, and insulted him. He performed ablution and prayed, then came to the boy and asked: 'O boy, who is your father?' He replied: 'The herdsman.' They asked: 'Shall we build your hermitage with gold?' He said: 'No, only with mud.'"¹

Among the benefits of this Hadīth is that Allah the Almighty often makes a way out for His devoted worshipers when they are afflicted with hardships. He may subject them to hardships at times in order for them to be more disciplined and to elevate their states, which is an act of grace.²

c - His (ﷺ) urging anyone who gets up from sleep suddenly at night to perform prayer:

Panic is considered a psychological disorder; it is a condition that occurs in some people in the form of severe episodes of tension and fear. The Prophet

¹ Sahīh Al-Bukhārī (3436).

² Al-Minhāj Sharh Sahīh Muslim bin Al-Hajjāj by Al-Nawawī (16/108).

(ﷺ) has directed us to resort to prayer when it occurs, and among those situations are:

1 - Resorting to prayer when a sleeping person sees what they dislike:

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَا الْمُسْلِمِ تَكْذِيبٌ، وَأَصْدَقُكُمْ رُؤْيَا أَصْدَقُكُمْ حَدِيثًا، وَرُؤْيَا الْمُسْلِمِ جُزْءٌ مِنْ خَمْسٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ، وَالرُّؤْيَا ثَلَاثَةٌ: فَرُؤْيَا الصَّالِحَةِ بُشْرَى مِنَ اللَّهِ، وَرُؤْيَا تَخْزِينٍ مِنَ الشَّيْطَانِ، وَرُؤْيَا مِمَّا يُحَدِّثُ الْمَرْءَ نَفْسَهُ، فَإِنْ رَأَى أَحَدُكُمْ مَا يَكْرَهُ فَلْيُفَيْمُ فَلْيُصَلِّ، وَلَا يُحَدِّثْ بِهَا النَّاسَ».

“When the (end of) time draws near, the dream of a Muslim will hardly be false, and those of you who have the most truthful dreams are those who are the most truthful in speech, and the dream of a Muslim is one part from forty-five parts of prophethood. And dreams are of three types: a good dream is glad tidings from Allah, a saddening dream that is from the devil, and a one that is a product of one’s inner thoughts. So, when one of you sees something he dislikes, let him get up and pray, and tell no-one about it.”¹

The Prophet (ﷺ) said: “Let him get up and pray;” because in prayer there is protection from harm, and seeking refuge from every matter that afflicts and worries him². The Prophet (ﷺ) commanded whoever sees something he dislikes in his dream to:

¹ Sahīh Al-Bukhārī (7017), Sahīh Muslim (2263).

² See At-Tawshīh Sharh Al-Jāmi‘ As-Sahīh by As-Suyūti (9/4092).

1 - blow on his left three times when he wakes up.

2 - seek refuge with Allah from the devil and from the evil of what he saw.

3 - turn over onto his other side, for it will not harm him.

4 - to not tell anyone about it.

5 - He should get up and pray, and whoever does that, it will not harm him. However, if he sees a dream that makes him happy, he should praise Allah for that and tell none about it except those whom he loves, as is authentically reported in the Hadith from the Messenger of Allah (ﷺ).¹

2 - His advice (may Allah's peace and blessings be upon him) to Ibn 'Umar (may Allah be pleased with him and his father) when he saw what causes fear and terror:

Ibn 'Umar (may Allah be pleased with them) said:

رَأَيْتُ عَلَى عَهْدِ النَّبِيِّ ﷺ كَانَ بِيَدِي قِطْعَةً اسْتَبْرَقٍ، فَكَأَنِّي لَا أُرِيدُ مَكَانًا مِنَ الْجَنَّةِ إِلَّا طَارَتْ إِلَيْهِ، وَرَأَيْتُ كَانَ اثْنَيْنِ أَتَيَانِي أَرَادَا أَنْ يَذْهَبَا بِي إِلَى النَّارِ، فَتَلَقَاهُمَا مَلَكٌ، فَقَالَ: لَمْ تُرْعَ، خَلَيْتَا عَنْهُ، فَقَصَّتُ حَفْصَةَ عَلَى النَّبِيِّ ﷺ إِحْدَى رُؤْيَايَ، فَقَالَ النَّبِيُّ ﷺ: «نِعَمَ الرَّجُلُ عَبْدُ اللَّهِ، لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ»، فَكَانَ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ يُصَلِّي مِنَ اللَّيْلِ.

During the time of the Prophet ﷺ, I saw in a dream as if I had a piece of thick silk brocade in my hand, and it was as if I did not wish for any place in

¹ See Majmū' Fatāwa Al-'Allāmah Ibn Bāz (26/83).

Paradise but it flew to it. And I saw as if two people came to me, wanting to take me to the Fire. Then an angel met them and said, 'Do not be afraid, leave him.' So Hafsa narrated one of my dreams to the Prophet (ﷺ), and the Prophet (ﷺ) said, 'What an excellent man Abdullah is, if only he would pray at night.' So Abdullah, may Allah be pleased with him, used to pray at night.¹

It can be deduced from the Hadīth that if he had been praying at night, he would not have seen what causes fear and terror, for the night prayer acts as a safeguard for him. This is because prayer prevents immorality and wrongdoing, which are among the precursors to Hellfire and the paths leading to it.²

3 - Hastening to prayer upon seeing tribulations in a dream:

Umm Salamah (may Allah be pleased with her) reported: The Prophet (ﷺ) woke up and said:

«سُبْحَانَ اللَّهِ، مَاذَا أُنْزِلَ مِنَ الْخَرَائِنِ، وَمَاذَا أُنْزِلَ مِنَ الْفِتَنِ، مَنْ يُوقِظُ صَوَاجِبَ الْحَجَرِ - يُرِيدُ بِهِ أَزْوَاجَهُ حَتَّى يُصَلِّيَنَّ - رَبُّ كَاسِيَةٍ فِي الدُّنْيَا غَارِيَةٌ فِي الْآخِرَةِ».

"Subhānallah (Exalted is Allah)! How many treasures have been sent down, and how many afflictions have been sent down! Who will wake up the sleeping women in the houses (meaning his wives, so that they may pray)? Perhaps a woman is

¹ Sahih Al-Bukhāri (1156).

² Al-Kawthar al-Jāri ilā Riyāḍ Aḥādīth Al-Bukhāri by Al-Kūrāni (3/190).

well-dressed in this world and naked in the Hereafter."¹

His saying (may Allah's peace and blessings be upon him): "Who will wake up the ladies of the chambers?" refers to his wives (may Allah's peace and blessings be upon him), meaning, who will wake them up for prayer at night. This indicates that prayer saves one from the evil of tribulations, and through it, protection is sought from hardships². He (may Allah's peace and blessings be upon him) informed us that when affliction descends, one should hasten to prayer and supplication.³

His saying, may Allah's peace and blessings be upon him, "who will wake up" is an interrogative, meaning: is there anyone to awaken my wives from sleep to pray, so that they may attain mercy and escape the punishment?⁴

14 - Teaching how to remedy the mistakes of the worshippers that occur to them in their prayer:

Among what we find in the Sunnah is that worshipers make mistakes during their prayer, so the Prophet (may Allah's peace and blessings be upon him) used to point out the mistake they made

¹ Sahīh Al-Bukhārī (6218).

² Sharh Sahīh Al-Bukhārī by Ibn Battāl (3/116).

³ Ibid. (10/15).

⁴ "Al-Mafātīḥ fī Sharḥ al-Maṣābīḥ" by Al-Maḥzarī (2/272).

and the correct and beneficial remedy. Among these are:

a - Clarifying the confusion between obligatory prayer and supererogatory prayer:

‘Umar ibn ‘Atā’ ibn Abi al-Khuwār reported, "that Nāfi’ ibn Jubayr sent him to As-Sā’ib, the nephew of Namir, to ask him about something that Mu’āwiyah had seen him doing in prayer. He said: "Yes, I performed the Friday prayer along with him in the enclosure, and when the Imām concluded the prayer with Taslīm, I stood up in my place and prayed. When Mu’āwiyah went in, he sent for me and said: 'Never do again what you did. When you have observed the Friday prayer, do not start another prayer until you speak to someone or you leave, for the Messenger of Allah (may Allah's peace and blessings be upon him) ordered us not to follow up a prayer with another prayer until we talk or leave.'"¹

Among what we find in the Hadīth is that it is desirable to move from the place of offering the obligatory prayer to another place to offer the supererogatory prayer, whether Rawātib or others. It is best to move to his home; otherwise, to another place in the mosque or elsewhere, in order to increase his places of prostration, and to separate

¹ Sahīh Muslim (883).

the form of the supererogatory prayer from the form of the obligatory prayer.¹

This is why scholars stated that it is recommended to separate the obligatory prayer from its supererogatory one by speaking or moving from its place, and the rationale behind this is not to join the obligatory prayer with the supererogatory one. Thus, the obligatory prayer should be alone, and the supererogatory one alone, so that they do not mix.²

Nāfi' reported: It was reported that Ibn 'Umar, may Allah be pleased with him, saw a man praying two Rak'ahs on Friday in his place, so he pushed him and said: "Are you praying the Friday prayer as four?" And 'Abdullaah used to offer two Rak'ahs on Friday at home, and say: "This is what the Messenger of Allah did."³

The saying of Ibn 'Umar (may Allah be pleased with him and his father): "Do you offer the Friday prayer as four Rak'ahs?" is a question asked as a way of disapproving, because he made no separation between the obligatory prayer and the supererogatory prayer, and lest it resemble the Dhuhur prayer if they are joined; that is, the two Rak'ahs of the Friday prayer with the two Rak'ahs

¹ Mir'āt al-Mafāṭīḥ Sharḥ Mishkāṭ al-Maṣābīḥ by Al-Mubārakfurī (4/163).

² Sharḥ Riyāḍ al-Ṣāliḥīn by Ibn 'Uthaymīn (5/142).

³ Sunan Abu Dāwūd (1127). And its origin is in Saḥīḥ Muslim, no. (882).

of the supererogatory prayer, as he said: "Is the Subh prayer four Rak'ahs?"

The erudite scholar, Ibn 'Uthaymīn (may Allah have mercy upon him) said: The Lawgiver considers the distinction between the obligatory and the Sunnah¹ so that the matter does not become confusing for the worshipper, and so that no one attempts to add to the obligations of Allah; rather, the matter should be clear and distinct. For this reason, the Prophet (may Allah's peace and blessings be upon him) said: "Do not precede Ramadan by fasting a day or two unless a man has a habitual fast, then let him fast it," in order for Ramadan to remain distinct as an obligation, except for someone who has a habitual supererogatory fast, such as on Mondays or Thursdays, and it coincides with the time before Ramadan, or if he is making up for missed fasts from the previous Ramadan, in which case there is no harm.²

b - Solution for continuing a supererogatory prayer when the obligatory prayer is being established:

'Abdullāh ibn Sarjis (may Allah be pleased with him) said: A man entered the mosque while the

¹ There is further elaboration on knowing the differences between the obligatory prayer and the supererogatory prayer, which we will discuss in the section on teaching differences.

² See: "Fat-h Dhi al-Jalāl wa al-Ikrām bi Sharh Bulūgh al-Marām" by Ibn 'Uthaymīn (2/357).

Messenger of Allah (may Allah's peace and blessings be upon him) was in the Morning prayer. He offered two Rak'ahs in a corner of the mosque and then joined the prayer with the Messenger of Allah (may Allah's peace and blessings be upon him). When the Messenger of Allah (may Allah's peace and blessings be upon him), made taslīm, he said:

«يَا فُلَانُ بِأَيِّ الصَّلَاتَيْنِ اعْتَدَدْتَ؟ أَمْ بِصَلَاتِكَ وَحْدَكَ، أَمْ بِصَلَاتِكَ مَعَنَا؟»

“O so and so, which one of the two prayers have you counted? Your prayer alone or your prayer with us?”¹

His saying (ﷺ): “O so-and-so, which of the two prayers did you count?” is a question of disapproval directed at the man who did that, and this disapproval is evidence against those who hold the view that it is permissible to offer the two-Rak'ah Sunnah of Fajr in the mosque while the Imām is praying, as well as greeting the mosque². It contains evidence that one should not offer a supererogatory prayer after the Iqāmah, even if he catches the prayer with the Imām³. If the one offering the supererogatory prayer is in the second Rak'ah, he should complete it quickly, and if he is in the first Rak'ah, he should terminate it.

¹ Sahīh Muslim (712).

² Sharh Sunan Abu Dāwūd by Ibn Raslān (6/317).

³ Al-Minhāj Sharh Sahīh Muslim bin Al-Hajjāj by Al-Nawawi (5/224).

c - The remedy for being distracted by thoughts during prayer is as follows:

‘Uthmān ibn Abi al-‘Ās (may Allah be pleased with him) reported: I came to the Prophet (may Allah’s peace and blessings be upon him) and said: "O Messenger of Allah, Satan intervenes between me and my prayer and my recitation of the Qur'an, confounding me." The Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«ذَاكَ شَيْطَانٌ يُقَالُ لَهُ خِنْزَبٌ، فَإِذَا أَحْسَسْتَهُ فَتَعَوَّذْ بِاللَّهِ مِنْهُ، وَاثْقُلْ عَلَى يَسَارِكَ ثَلَاثًا» قَالَ: فَفَعَلْتُ ذَلِكَ فَأَذْهَبَهُ اللَّهُ عَنِّي.

"That is a devil who is known as Khinzab. If you feel his effect, seek refuge with Allah from him and dry spit three times to your left." He said: I did that, and Allah caused him to depart from me.¹

Whispering is from the devil, and there is no deliverance from it except by Allah's might, power, protection, and assistance.² The hadith indicates that dry spitting during prayer out of necessity does not invalidate it.³

d - The remedy for doubting the number of Rak'ahs prayed:

¹ Sahīh Muslim (2203).

² There is a useful treatise by Sheikh Muhammad Sālih Al-Munajjid entitled "33 Causes of Humility in Prayer", so those who wish to learn more should refer to it.

³ The detailed explanation of this has previously been provided when discussing the warning against the whispering of Satan.

Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ، فَلَمْ يَدْرِ كَمْ صَلَّى ثَلَاثًا أَمْ أَرْبَعًا، فَلْيُطْرَحِ الشَّكَّ وَلْيُنِمْ عَلَى مَا اسْتَيْقَنَ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ، فَإِنْ كَانَ صَلَّى خَمْسًا شَفَعْنَ لَهُ صَلَاتَهُ، وَإِنْ كَانَ صَلَّى إِثْمَامًا لِأَرْبَعٍ كَانَتْ تَرْغِيمًا لِلشَّيْطَانِ».

"When anyone of you is in doubt about his prayer and he does not know how much he has prayed, either three or four, he should cast aside his doubt and base his prayer on what he is sure of, and then he should perform two prostrations before saying the Taslīm. If he has prayed five, they will make his prayer an even number for him, and if he has prayed exactly four, then they will be a humiliation for the devil."¹

Among what we find in this Hadīth is that if a person is doubtful about his prayer regarding the number of Rak'ahs, and cannot determine which is more likely, he should act upon certainty, which is the lesser number, complete his prayer accordingly, then offer two prostrations before making the salutation.²

The Messenger, may Allah's peace and blessings be upon him, explained the wisdom behind these two prostrations, saying: "If he has prayed five, they will make his prayer even-numbered." How could

¹ Sahīh Muslim (571).

² See: "Fat-h Dhī al-Jalāl wal-Ikrām bi-Sharh Bulūgh al-Marām" by Ibn 'Uthaymīn (2/205).

he have prayed five? Because he had doubts whether he had prayed three or four. We say: he considers it to be three, yet there is a possibility that it was four; therefore, if he performs an additional Rak'ah, he would have prayed five, assuming the reality was that he had actually prayed four in the first place. The Prophet, may Allah's peace and blessings be upon him, said: "they will make his prayer even-numbered," meaning: they make it an even number, so these two prostrations serve as a substitute for a complete Rak'ah. If he has prayed exactly four, they will be a humiliation for the devil, meaning: inflicting humiliation and disgrace upon him; because the devil is the one who casts doubts upon you in your worship, so if you perform what compensates for that doubt, he is utterly disgraced.¹

e - Remedying the mind's preoccupation with food when intending to pray:

‘Ā’ishah (may Allah be pleased with her) reported: The Prophet (ﷺ) said:

«إِذَا أُقِيمَتِ الصَّلَاةُ وَحَضَرَ الْعَشَاءُ، فَأَبْدَءُوا بِالْعَشَاءِ».

"If the Iqamah for prayer is called whilst dinner is served, start with the dinner."²

¹ "Fat-h Dhil-Jalāl Wal-Ikrām bi Sharh Bulūgh al-Marām" by Ibn 'Uthaymīn (2/205).

² Sahīh Al-Bukhārī (5465).

Ibn Abu 'Atīq reported: Al-Qāsim and I had a conversation in the presence of 'Ā'ishah (may Allah be pleased with her). Al-Qāsim was a man prone to making grammatical errors, and he was the son of an Umm Walad (a slave-mother). So 'Ā'ishah said to him: "Why do you not speak as this nephew of mine speaks? Indeed, I know where you got this from! This one was raised by his mother, and you were raised by your mother." He (Ibn Abu 'Atīq) said: Al-Qāsim became angry and harbored resentment against her. When he saw the dining spread of 'Ā'ishah being brought in, he stood up. She said: "Where [are you going]?" He said: "I am going to pray." She said: "Sit down." He said: "I am going to pray." She said: "Sit down, O treacherous one! Indeed, I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«لَا صَلَاةَ بِحَضْرَةِ الطَّعَامِ، وَلَا هُوَ يُدَافِعُهُ الْأَخْبَثَانِ».

"Prayer should not be offered when food is ready, nor when one is in dire need of answering the call of nature."¹

¹ Sahih Muslim (560). His saying: "He was Lahhānah", meaning he made many grammatical mistakes in his speech; and his saying: "So he became angry and Adabba", meaning he harbored malice. Her saying: "Sit down, Ghudar", meaning: O treacherous one. Linguists said: Ghadr (treachery) is the abandonment of loyalty, and it is mostly used as a vocative for insult. She only called him Ghudar because he was commanded to respect her, as she was the Mother of the Believers, his aunt, older than him, and an advisor and educator to him. Therefore, it was his duty to bear with her and not become angry. See: Al-Minhāj Sharh Sahih Muslim bin Al-Hajjāj by An-Nawawi (5/46).

The reason for his saying (may Allah's peace and blessings be upon him): "Start with the dinner" is due to the fear that the mind be preoccupied with eating, thus one loses focus, and perhaps falls short in the requirements of the prayer, or becomes forgetful during it. Abu ad-Dardaa (may Allah be pleased with him) explained this meaning in his saying: "A sign of having understand and intelligence is to first finish your food so that the mind is free to focus during the prayer." It is recommended for the one praying to have a mind free from thoughts related to the worldly life so that he is ready for private conversation with his Lord. Some of the Prophets made it a condition for those going to battle with them that they should not be followed by anyone who has married a woman but has not consummated the marriage¹, nor by anyone who has built a house but has not completed it, so that his heart would be free from worldly concerns. If this is the case for battle, then what about prayer, which is the best of deeds, while the one praying is standing before Allah!?

f - The remedy for worshippers raising their voices when reciting the Qur'an in prayer:

Abu Sa'īd al-Khudri (may Allah be pleased with him) reported: The Prophet (ﷺ) observed I'tikāf

¹ Consummates the marriage with her: He concluded the marriage contract with her but has not yet consummated (had sexual intercourse) the marriage with her.

(seclusion for worship) in the mosque, and he heard them reciting (the Qur'an) aloud while he was inside a tent of his. He lifted the curtain and said:

«أَلَا إِنَّ كُلَّكُمْ يُنَاجِي رَبَّهُ، فَلَا يُؤْذِينَ بَعْضُكُمْ بَعْضًا، وَلَا يَرْفَعَنَّ بَعْضُكُمْ عَلَى بَعْضٍ فِي الْقِرَاءَةِ فِي الصَّلَاةِ».

"Indeed, each of you is talking privately to his Lord, so let not one of you harm another, and let none of you raise his voice above another in recitation in prayer."¹

Raising the voice is forbidden where there is no need to do so. If it causes harm or disturbance to others engaged in acts of obedience—such as a person performing prayer individually and reciting in a loud voice such that he confuses the person reciting next to him—then praying in such a manner is forbidden². It is understood from the Hadith that raising one's voice while reciting such that it causes harm or disturbance to one's companion is disliked, and that calmness and tranquility are better.³

Therefore, the reciter should be mindful not to disturb those around him from the people

¹ As-Sunan Al-Kubra by Al-Bayhaqi (4765). Authenticated by Ibn 'Abd al-Barr and Al-Albani. At-Tamhid lima fi al-Muwatta' min al-Ma'ani wa al-Asanid (23/ 319), Silsilat al-Ahadith as-Sahihah wa Shay' min Fiqhiha wa Fawa'iduha (7/ 455).

² Fat-h Al-Bāri by Ibn Rajab (3/398).

³ Sharh Abu Dāwūd, by Al-'Ayni (5/238).

performing prayer and reciting, whether he is performing the night prayer in his home or in the mosques. This is the Sunnah.¹

g - The remedy for what the worshipper encounters from what people say once exiting the prayer:

‘Ā’ishah (may Allah be pleased with her) reported that the Prophet (ﷺ) said:

«إِذَا أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَأْخُذْ بِأَنْفِهِ، ثُمَّ لِيَنْصَرَفْ».

“If anyone of you invalidates his ablution in his prayer, let him hold his nose, then let him withdraw.”²

This falls under the category of adopting proper etiquette in the concealment of the ‘Awrah, hiding shameful matters, and resorting to Tawriyah with what is better. Showing off and untrue words do not fall into this category; rather, it belongs to the category of beautifying oneself, practicing modesty, and seeking safety from people. Hence, he commanded him to hold his nose to give the people the impression that he had a nosebleed.³

h - Solution for when a worshipper is distracted during prayer:

¹ Fatāwā Nūr ‘Alā Al-Darb by Ibn Bāz (10/87).

² Narrated in "Sunan Abi Dāwūd", no. 1114; classified as Sahīh by 'Abd Al-Haqq Al-Ishbīlī and Al-Albānī in "Al-Ahkām Al-Wustā", 2/13, and "Sahīh wa Da'if Sunan Abi Dāwūd", p. 2.

³ Ma'ālim As-Sunan by Al-Khattabī (1/248).

Anas ibn Mālik (may Allah be pleased with him) reported: 'Ā'ishah had a (patterned) curtain with which she screened the side of her home. The Prophet (ﷺ) said to her:

«أَمِيطِي عَنَّا قِرَامَكَ هَذَا، فَإِنَّهُ لَا تَزَالُ تَصَاوِيرُهُ تُعْرَضُ فِي صَلَاتِي.»

"Take this curtain of yours away, for its images come to my mind while I'm praying."¹

Among what we find in this Hadīth is that the Prophet (may Allah's peace and blessings be upon him) only commanded to avoid such a thing to bring about humility in prayer, and to eliminate the causes of distraction.²

'Ā'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) prayed wearing a striped garment and glanced at the stripes. When he had finished, he said:

«ادْهَبُوا بِخَمِصَتِي هَذِهِ إِلَى أَبِي جَهْمٍ وَأُنْثُونِي بِأَنْبِجَانِيَّةِ أَبِي جَهْمٍ، فَإِنَّهَا أَلْهَتْنِي أَنْفًا عَنْ صَلَاتِي.»

"Take this garment of mine to Abu Jahm and bring me his plain garment, because this one has distracted me from my prayer."³

Thus, a Muslim is commanded to guard his sight during prayer, and to refrain from looking at

¹ Sahīh Al-Bukhārī (374).

² "Al-Qirām": a colored woolen garment. [Commentary of Ibn Battal on Sahīh Al-Bukhārī (2/38)]

³ Sahīh Al-Bukhārī (373). The Khamīsa is a black or red garment with stripes.

anything that tempts him in his prayer or distracts him from it.

I - Remediating harmful things that occur to one who is praying in their prayer:

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«اقْتُلُوا الْأَسْوَدَيْنِ فِي الصَّلَاةِ: الْحَيَّةَ، وَالْعَقْرَبَ».

"Kill two blacks things during prayer: the snake and the scorpion."¹

There is no harm for the person who is praying to kill a snake, scorpion, and anything harmful to man during his prayer and the like, because it removes distraction and indicates the permissibility of minor movement during prayer. This is because killing the snake usually requires only one or two strikes. However, if the movement is continuous and becomes excessive, it invalidates the prayer.

j - Dealing with what passes in front of the praying person during prayer:

‘Amr ibn Shu‘ayb related from his father that his grandfather, may Allah be pleased with him, reported:

¹ Narrated in Sunan Abi Dāwūd, no. 921; classified as Sahīh by At-Tirmidhi and Al-Albānī in "Sunan At-Tirmidhi", 2/234, and "Sahīh wa Da‘īf Sunan Abi Dāwūd", p. 2.

«هَبَطْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ تَنْبِيَةِ أَذَاخِرَ، فَحَضَرَتِ الصَّلَاةُ -يَعْنِي فَصَلَّى إِلَى جِدَارٍ-، فَاتَّخَذَهُ قِبْلَةً وَنَحْنُ خَلْفُهُ، فَجَاءَتْ بِهِمَّةٌ تَمُرُّ بَيْنَ يَدَيْهِ، فَمَا زَالَ يُدَارِئُهَا حَتَّى لَصِقَ بَطْنُهُ بِالْجِدَارِ، وَمَرَّتْ مِنْ وَرَائِهِ».

"We descended with the Messenger of Allah (may Allah's peace and blessings be upon him) from the mountain pass of Adhākhir, and the time for prayer came - meaning he prayed facing a wall -, so he took it as a Qiblah while we were behind him. Then a young animal came passing in front of him, and he kept warding it off until his belly pressed against the wall, and it passed behind him."¹

The Hadīth indicates that the person praying prevents whatever passes in front of him, whether it is a human or an animal, and the passing of an animal in front of the praying person does not render the prayer invalid, because the animal, even though it passed behind the Prophet (may Allah's peace and blessings be upon him), passed in front of the people, and his barrier is considered to be their barrier.²

k - The solution for what distracts one's mind during prayer:

¹ "Sunan Abi Dāwūd" (708). An-Nawawi said: Narrated by Abu Dāwūd with a Sahīh (authentic) chain of narration; classified as Sahīh (authentic) by Al-Albāni. "Khulāsāt Al-Ahkām" (1/523), "Sahīh wa Da'if Sunan Abi Dāwūd" (p. 2). Al-Bahmah: the offspring of a sheep when it is first born, applied equally to both male and female; and his saying: (Yudāri'uhā) is derived from Al-Dar' (repelling), meaning he pushes it away. "Ma'ālim As-Sunan" by Al-Khattābi (1/191).

² Sharh Abu Dāwūd, by Al-'Ayni (3/275).

'Ā'ishah (may Allah be pleased with her) reported:

«جِئْتُ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي فِي الْبَيْتِ، وَالْبَابُ عَلَيْهِ مُعْلَقٌ، فَمَشَى حَتَّى فَتَحَ لِي، ثُمَّ رَجَعَ إِلَى مَكَانِهِ، وَوَصَفْتُ الْبَابَ فِي الْقِبْلَةِ».

"I came while the Messenger of Allah (ﷺ) was praying in the house, and the door was closed upon him, so he walked until he opened it for me, then he returned to his place, and I described the door (as being) in the direction of the Qiblah."¹

His walking (May Allah's peace and blessings be upon him), then his return to his place of prayer, indicates that slight walking during prayer does not invalidate the prayer.

i - Rectifying errors made by the Imam in his prayer:

Sahl ibn Sa'd as-Sa'idi (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«يَا أَيُّهَا النَّاسُ، مَا لَكُمْ حِينَ نَابَكُمْ شَيْءٌ فِي الصَّلَاةِ أَخَذْتُمْ بِالتَّصْفِيحِ؟ إِنَّمَا التَّصْفِيحُ لِلنِّسَاءِ، مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيَقُلْ: سُبْحَانَ اللَّهِ».

"O people! Why did you start clapping when something unusual happened to you in the prayer? Clapping is only for women. So whoever among you comes across something in the prayer should say 'Subhān Allah' (Glory be to Allah)."²

¹ " Narrated in Sunan At-Tirmidhi (601); classified as Hasan by Al-Albāni in "Sahīh wa Da'īf Sunan At-Tirmidhi" (2/101)."

² Sahīh Al-Bukhārī (1234).

The Sunnah for men, if an incident or matter occurs to them during prayer, is to make Tasbeeh, and the Sunnah for women is clapping. This is done by hitting one hand with the other, not with the palms, but rather with the back of the fingers of the right hand against the palm of the left hand.¹

j - The remedy for sleeping through the Fajr prayer:

On the authority of Abu Barzah Al-Aslami (may Allah be pleased with him),

«أَنَّ النَّبِيَّ ﷺ كَانَ يَسْتَحِبُّ أَنْ يُؤَخَّرَ الْعِشَاءَ، قَالَ: وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا، وَالْحَدِيثَ بَعْدَهَا».

"The Prophet (may Allah's peace and blessings be upon him) preferred to delay the 'Ishā' prayer." He said: "He disliked to sleep before it or engage in conversation after it."²

The Prophet (ﷺ) only disliked staying up after the 'Ishā' prayer lest one spend the rest of the night sleeping, and thus miss the Fajr prayer in congregation³, or lest one miss the Tahajjud prayer at night.

k - The remedy for dwelling on worldly matters during prayer:

'Umar ibn Abi Bakr ibn Abd al-Rahman ibn al-Harith reported that his father reported,

¹ A'lām Al-Hadīth (Sharh Sahīh Al-Bukhāri) by Al-Khattābi (1/657).

² Sahīh al-Bukhāri (599).

³ Sharh Sahīh Al-Bukhāri by Ibn Battal (2/221).

أَنَّ عَمَّارًا رَضِيَ اللَّهُ عَنْهُ صَلَّى رَكْعَتَيْنِ، فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ الْحَارِثِ: يَا أَبَا الْيَقْظَانَ، لَا أَرَاكَ إِلَّا قَدْ خَفَّفْتَهُمَا، قَالَ: هَلْ نَقَصْتُ مِنْ حُدُودِهِمَا شَيْئًا؟ قَالَ: لَا، وَلَكِنْ خَفَّفْتَهُمَا، قَالَ: إِنِّي بَادَرْتُ بِهِمَا السَّهْوَ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الرَّجُلَ لَيُصَلِّي، وَلَعَلَّهُ أَنْ لَا يَكُونَ لَهُ مِنْ صَلَاتِهِ إِلَّا عَشْرُهَا، وَتُسْعُهَا، أَوْ ثَمْنُهَا، أَوْ سُبْعُهَا» حَتَّى انْتَهَى إِلَى آخِرِ الْعَدَدِ.

That ‘Ammār (may Allah be pleased with him) prayed two Rak‘ahs, and ‘Abd al-Rahmān ibn al-Hārith said to him: O Abu al-Yaqzhān, I noticed that you performed them briefly. He said: Did I leave out any of their required parts or limits? He replied: No, but you performed them briefly. He said: Verily, I hastened in them to ward off distraction. I heard the Messenger of Allah (ﷺ) say: "Indeed, a man may pray, and perhaps nothing of his prayer is recorded for him except a tenth of it, a ninth, or an eighth, or a seventh," until he reached the end of the count.¹

People differ in their conditions regarding the reward of their prayers depending on their states in performing them. Among them is one who gets the reward of a tenth of a prayer, some a ninth thereof, and some an eighth, up to a half of it. The fortunate man gets its entire reward², and this varies among individuals according to reverence,

¹ Narrated by Ahmad in his Musnad (18879); classified as Sahih (authentic) by Al-Albānī in "Salāt At-Tarāwīh" (p. 119).

² See: Sharh Abu Dāwūd, by Al-‘Aynī (3/455).

contemplation, and the like thereof which necessitate perfection¹.

1 - The remedy for delaying prayer beyond its time:

Abu Dharr (may Allah be pleased with him) reported: The Messenger of Allah said to me:

«كَيْفَ أَنْتَ إِذَا كَانَتْ عَلَيْكَ أَمْرَاءُ يُؤَخِّرُونَ الصَّلَاةَ عَنْ وَقْتِهَا؟ - أَوْ - يُمَيِّتُونَ الصَّلَاةَ عَنْ وَقْتِهَا؟» قَالَ: قُلْتُ: فَمَا تَأْمُرُنِي؟ قَالَ: «صَلِّ الصَّلَاةَ لَوَقْتِهَا، فَإِنْ أَدْرَكْتَهَا مَعَهُمْ، فَصَلِّ، فَإِنَّهَا لَكَ نَافِلَةٌ».

“How will you be when you have rulers who rule over you, and they delay the prayer beyond its prescribed time - or - let the prayer go beyond its prescribed time (without praying)?” The narrator said: I asked: “What do you command me?” He said: “Observe the prayer at its prescribed time, and if you catch it with them, then pray, for it will be a voluntary prayer for you.”²

¹ At-Taysir bi Sharh Al-Jāmi' as-Saghīr by Al-Munāwī (1/283): "If it is said: What is the explanation of what Abu 'Uthmān an-Nahdi related from 'Umar ibn al-Khattāb that he said: 'Verily, I prepare my army during my prayer!?' And 'Urwah ibn az-Zubayr related from 'Umar that he said: 'Verily, I calculate the Jizyah of the people of Bahrain during my prayer'; so how can humility in prayer coexist with this!? The answer is: The praying person cannot ward off passing thoughts during prayer, and a person is mostly overcome by thinking about what concerns him. When the preparation of an army or similar affairs of the Muslims came up, it would concern 'Umar (may Allah be pleased with him); thus, it might occur to him during the prayer, and he would get carried away with it unintentionally. Ibn Battāl said: 'If someone says: 'Verily, humility is an obligation in prayer; it is said to him: It is sufficient for a person to pay full attention to his prayer with his heart and intention, seeking thereby the Face of Allah, the Almighty and Majestic, and he has no power over the thoughts that cross his mind.'"

² Sahīh Muslim (648).

Among what we find in this Hadīth is that if a person offers a prayer, and then sees his ruler praying, he should repeat the prayer with him, and should not say: 'I have already prayed,' lest it be presumed that he does not consider it valid to pray behind him and with him. It also indicates that if anyone among the rulers delays the prayer beyond its time, he should offer the prayer on time, and if he catches it with him, he should offer it a second time.¹

m - Remedying the Likelihood of Exposure of the 'Awrah (must-cover body parts) in Prayer:

Salamah ibn al-Akwa' (may Allah be pleased with him) reported: "I said: 'O Messenger of Allah, I go hunting and pray wearing only a single shirt.' He said:

«فَزُرَّهُ وَإِنْ لَمْ تَجِدْ إِلَّا شَوْكَةً».

"Fasten it, even if you do not find anything but a thorn."²

What is meant by his statement: "Button it..." is to fasten the shirt and bring its two edges together lest his 'awrah be exposed. The Hadīth indicates that it is permissible to pray in a single garment, and in a shirt by itself, provided that the button is fastened.

¹ Al-Ifsāh 'an Ma'āni as-Sihāh, by Ibn Hubayrah (2/191).

² Musnad Ahmad (16522); classified as Hasan by Al-Albāni in "Ath-Thamar Al-Mustatāb fi Fiqh As-Sunnah wal-Kitāb" (1/296).

15- Teaching by emphasizing the prayers that people neglect:

A teacher often needs to adequately clarify the importance of the information, and so when presenting it, he needs to stress it so that it reaches the learner's mind with complete clarity. In the subject of the prayer, we find that the Prophet (ﷺ) frequently employed the method of emphasis, and this includes:

a- Emphasis on the Fajr prayer and its voluntary prayer:

Nu'aym bin Hammar (may Allah be pleased with him) reported: I heard the Messenger of Allah (ﷺ) say:

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ، لَا تُعْجِزْنِي مِنْ أَرْبَعِ رَكَعَاتٍ فِي أَوَّلِ نَهَارِكَ، أَكْفِكَ أَجْرَهُ».

"Allah Almighty says: O son of Adam! Do not fail to offer four Rak'ahs at the beginning of your day, I will suffice you against any harm at the end of it (the day)."¹

The meaning is: Do not miss offering four Rak'ahs for My sake at the beginning of the day, and I will suffice you against the evil at the end of it (the day) from worries and afflictions, protect you from sins, pardon what has occurred of them, suffice you in your affairs and needs, and avert from you what

¹ Sunan Abi Dāwūd, no. 1289; classified as Sahīh by Al-Albānī in "Sahīh wa Da'īf Sunan Abi Dāwūd", p. 2.

you dislike after your prayer until the end of the day.¹

b- An emphasis on the Fajr and 'Asr prayers:

Jarīr ibn 'Abdullāh (may Allah be pleased with him) reported: We were sitting one night with the Prophet (may Allah's peace and blessings be upon him) when he looked at the moon on the 14th night (of the lunar month), and said:

«إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ هَذَا لَا تُضَامُونَ فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا» ثُمَّ قَرَأَ هَذِهِ الْآيَةَ: {...وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ}.

“Indeed, you will see your Lord just as you see this, without any difficulty in seeing Him. So, if you could avoid missing a prayer before sunrise and before sunset, then do so.” Then, he recited this verse: {...And glorify your Lord with praise before sunrise and before sunset.}”²³

Abu Bakr ibn Abu Mūsa al-Ash'ari reported from his father (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said:

«مَنْ صَلَّى الْبَرْدَيْنِ، دَخَلَ الْجَنَّةَ».

“Whoever prays the Bardayn (Fajr and 'Asr prayers) will enter Paradise.”⁴

¹ Al-Manhal al-Adhb al-Mawrūd Sharh Sunan Abu Dāwūd by Al-Subkī (7/192).

² [Surat Qāf: 39].

³ Sahīh Al-Bukhārī Collection (4851) and Sahīh Muslim Collection (633).

⁴ Sahīh Al-Bukhārī (574).

Abu Bakr ibn 'Umārah ibn Ru'aybah reported from his father (may Allah be pleased with him) that he said: I heard the Messenger of Allah (ﷺ) say: «لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ، وَقَبْلَ غُرُوبِهَا» - يَعْنِي الْفَجْرَ وَالْعَصْرَ -.

“He who prays before sunrise and before sunset will not enter the Hellfire” - i.e. the Fajr and 'Asr prayers.”¹

These two prayers were specifically mentioned because the time of the Fajr prayer is when one enjoys sweet sleep; and the time of the 'Asr prayer is when one is preoccupied with buying and selling. Therefore, whoever observes them regularly despite the difficulties, his apparent state shows that he will be observant of the other prayers aswell. Prayer prohibits immorality and wrongdoing. Also, these two times are witnessed; they are witnessed by the angels of the night and the angels of the day, who raise the deeds of the servants during them. Thus, it is most fitting that it serves as an expiation, so he is forgiven and enters Paradise.²

c - An emphasis on the Fajr and 'Ishā' prayers:

Abu Hurayrah (may Allah be pleased with him) reported: The Prophet (ﷺ) said:

¹ Sahīh Muslim (634).

² Mirqāt al-Mafātīh Sharh Mishkāt al-Masābīh, by al-Qāri (2/540).

«لَيْسَ صَلَاةٌ أَثْقَلُ عَلَى الْمُنَافِقِينَ مِنَ الْفَجْرِ وَالْعِشَاءِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا، لَقَدْ هَمَمْتُ أَنْ أَمُرَ الْمُؤَذِّنَ، فَيَقِيمَ، ثُمَّ أَمُرَ رَجُلًا يَوْمُ النَّاسِ، ثُمَّ أَخَذَ سَعْلًا مِنْ نَارٍ، فَأَحْرَقَ عَلَى مَنْ لَا يَخْرُجُ إِلَى الصَّلَاةِ بَعْدُ».

"No prayer is more burdensome for the hypocrites than the Fajr and the 'Isha prayers. If they were to know the virtue of them, they would come to them even if they had to crawl. I sometimes thought of ordering the Mu'adhdhin to commence the prayer, and I would appoint a man to lead the people in prayer, and then I would take torches of fire and burn their houses upon those who have not yet gone out to the prayer."¹

The 'Ishā and Fajr prayers are burdensome for the hypocrites, so the Prophet (may Allah's peace and blessings be upon him) emphasized their merit due to their great reward, and to encourage the Muslim to perform them at their times.²

'Abdur-Rahmān ibn Abi 'Amrah reported: 'Uthmān ibn 'Affān (may Allah be pleased with him) entered the mosque after the Maghrib prayer and sat alone. I sat in front of him, and he said: "O son of my brother, I heard the Messenger of Allah (ﷺ) say: «مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ، وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ».

"Whoever performs the 'Ishā' prayer in congregation, it is as if he has prayed for half the

¹ Sahīh Al-Bukhārī (657).

² Sharh Riyād as-Sālihīn by Ibn 'Uthaymīn (5/82).

night, and whoever performs the Fajr prayer in congregation (with it), it is as if he has prayed for the whole night.”¹

Among what we find in the Hadīth is an indication that some prayers are characterized by a certain merit not shared with other prayers.²

Anas ibn Sīrīn reported: I heard Jundub ibn Abdullah (may Allah be pleased with him) say: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللَّهِ، فَلَا يَطْلُبُكُمْ اللَّهُ مِنْ ذِمَّتِهِ بِشَيْءٍ فَيُدْرِكُهُ فَيَكْبَهُ فِي نَارِ جَهَنَّمَ».

“Whoever performs the Fajr prayer is under the protection of Allah; so, let Allah not call you to account regarding anything of His protection; and so, He will seize him and throw him upon his face in Hellfire.”³

He singled out the Fajr prayer due to the hardship involved in its performance and because only those with sincere faith can perform it persistently; they, therefore, deserve safety.⁴

16 - Teaching by dispelling the misconception regarding what is perceived as a mistake in Ṣalāh:

a - Omitting the Prostration of Recitation to demonstrate the permissibility of doing so:

¹ Sahīh Muslim (656).

² Sharh Sahīh Muslim by Al-Qādī 'Iyād (2/629).

³ Sahīh Muslim (657).

⁴ Fayd al-Qadīr Sharh al-Jāmi' al-Saghīr by Al-Munāwī (6/165).

Zayd ibn Thābit (may Allah be pleased with him) reported:

«قَرَأْتُ عَلَى النَّبِيِّ ﷺ وَالنَّجْمَ، فَلَمْ يَسْجُدْ فِيهَا».

"I recited to the Prophet (ﷺ) Sūrat An-Najm and he did not prostrate in it". [224¹

This Hadith of Zayd clarifies the Hadith of Ibn Mas'ūd that when the Prophet (may Allah's peace and blessings be upon him) prostrated at the end of Sūrat An-Najm in Makkah², it was a notification from him to his Ummah that the one who recites a verse of prostration has the choice: if he wishes, he may prostrate in it, and if he wishes, he does not need to prostrate.³

'Umar ibn al-Khattāb (may Allah be pleased with him) reported, "That he recited Surat-un-Nahl on the pulpit during the Friday sermon, and when he reached the verse of prostration, he got down and prostrated, and so did the people. The next Friday, he recited it, and when he reached the verse of prostration, he said: 'O people! We pass by verses of prostration. Whoever prostrates has done something right, but there is no sin on those who do not prostrate.' 'Umar, may Allah be pleased with

¹ Sahīh Al-Bukhāri (1073).

² Abdullah bin Mas'ood, may Allah be pleased with him, reported that the Prophet, may Allah's peace and blessings be upon him, read Surat-un-Najm and prostrated, and those with him prostrated. Sahih Al-Bukhari (3972), Sahih Muslim (576).

³ Sharh Sahīh Al-Bukhāri by Ibn Battāl (3/58).

him, did not prostrate (that time). Nafi' added, on the authority of Ibn 'Umar, may Allah be pleased with both of them: 'Indeed, Allah did not make such prostration (of recitation) obligatory; we can do it if we wish to do so.'¹

b - Not reciting the sūrahs in order to demonstrate the permissibility in doing so:

Hudhayfah (may Allah be pleased with him) reported:

صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ، فَافْتَتَحَ الْبَقْرَةَ، فَقُلْتُ: يَرْكَعُ عِنْدَ الْمَائَةِ، ثُمَّ مَضَى، فَقُلْتُ: يُصَلِّي بِهَا فِي رَكْعَةٍ، فَمَضَى، فَقُلْتُ: يَرْكَعُ بِهَا، ثُمَّ افْتَتَحَ النَّسَاءَ، فَقَرَأَهَا، ثُمَّ افْتَتَحَ آلَ عِمْرَانَ، فَقَرَأَهَا، يَقْرَأُ مُتَرَسِّلًا، إِذَا مَرَّ بِآيَةٍ فِيهَا تَسْبِيحٌ سَبَّحَ، وَإِذَا مَرَّ بِسُورَةٍ سَأَلَ، وَإِذَا مَرَّ بِتَعْوِذٍ تَعَوَّذَ، ثُمَّ رَكَعَ، فَجَعَلَ يَقُولُ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ»، فَكَانَ رُكُوعُهُ نَحْوًا مِنْ قِيَامِهِ، ثُمَّ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ»، ثُمَّ قَامَ طَوِيلًا قَرِيبًا مِمَّا رَكَعَ، ثُمَّ سَجَدَ، فَقَالَ: «سُبْحَانَ رَبِّيَ الْأَعْلَى»، فَكَانَ سُجُودُهُ قَرِيبًا مِنْ قِيَامِهِ.

I prayed with the Prophet (may Allah's peace and blessings be upon him) once at night and he started reciting Surat al-Baqarah. I thought that he would bow in Rukū' at the end of one hundred verses, but he continued. I thought that he would probably recite it (the Surah) in one Rak'ah, but he continued. I thought he would perhaps bow in Rukū' on completing (this Surah). He then started reciting Surat an-Nisā' and read it all, and then he started reciting Surat Āl 'Imrān and read it all. He was reciting slowly; when he came across a verse containing Tasbīh (glorifying Allah), he would

¹ Sahīh Al-Bukhāri (1077).

glorify, and when he came across asking, he would ask, and when he came across seeking refuge, he would seek refuge. Then, he bowed in Rukū' and said: "Subhān rabbiya al-'azhīm" (Glory be to my Lord, the Most Majestic). His bowing lasted nearly the same length of time as his standing. Upon rising from Rukū', he said: "Sami'a Allahu liman hamidah" (Allah hears whoever praises Him). He then remained standing nearly the same length of time as he had spent bowing. He then prostrated and said: "Subhān rabbiya al-a'la" (Glory be to my Lord, the Most High), and his prostration lasted nearly the same length of time as his standing.¹

The evidence from the Hadīth is his saying: "Then he commenced An-Nisā' and recited it, then he commenced Āl 'Imrān", and he (ﷺ) did this to demonstrate permissibility.²

It is Sunnah to recite in the order of the Surahs in the prayer, just as the Companions (may Allah be pleased with them) arranged the Mus-haf. This is preferable. If one reverses the order, there is no harm. If he recites Surat Āl 'Imrān and then recites from Surat al-Baqarah, there is no harm. It was reported from 'Umar (may Allah be pleased with him) that he recited Surat an-Nahl in the first Rak'ah of the Fajr prayer, and Surat Yūsuf in the

¹ Sahīh Muslim (772).

² Dalīl al-Fālihīn li Turuq Riyād as-Sālihīn by Ibn 'Allān (2/320).

second Rak'ah, even though it precedes it. The Prophet (may Allah's peace and blessings be upon him) also recited Surat al-Baqarah, then Surat an-Nisā', and then Surat Āl 'Imrān on some nights.¹

c - Omitting the regular practice of standing up directly for the second Rak'ah at times, to demonstrate the permissibility in doing so:

Mālik ibn al-Huwayrith al-Laythi (may Allah be pleased with him) reported,

«أَنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي، فَإِذَا كَانَ فِي وَثْرٍ مِنْ صَلَاتِهِ لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ قَاعِدًا».

"that he saw the Prophet (may Allah's peace and blessings be upon him) praying, and when he was performing an odd-numbered Rak'ah, he would not get up until he had been settled in the sitting position."²

One should sit when in an odd-numbered unit of his prayer, following the example of the Prophet (may Allah's peace and blessings be upon him). However, this contradicts many Hadīths indicating not to sit, so how do we reconcile between them? We say: whoever needs to sit because of old age, illness, knee pain, or any similar reason should sit, and whoever does not need to, should not³. The Hadīth of Mālik ibn al-Huwayrith (may Allah be

¹ Fatāwā Nūr 'Alā Al-Darb by Ibn Bāz (8/249).

² Sahīh Al-Bukhārī (823).

³ Fat-h Dhil-Jalāl Wal-Ikrām bi Sharh Bulūgh al-Marām for Ibn 'Uthaymīn (2/126).

pleased with him) can be interpreted as pointing out permissibility, to reconcile the narrations.¹

d - Carrying a child in prayer indicating its permissibility:

Abu Qatādah al-Ansāri (may Allah be pleased with him) reported,

«أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ بِنْتِ رَسُولِ اللَّهِ ﷺ، وَلِأَبِي الْعَاصِ بْنِ رَبِيعَةَ بْنِ عَبْدِ شَمْسٍ، فَإِذَا سَجَدَ وَضَعَهَا، وَإِذَا قَامَ حَمَلَهَا».

“The Messenger of Allah (may Allah's peace and blessings be upon him) used to pray while carrying Umāmah the daughter of Zaynab, daughter of the Messenger of Allah (may Allah's peace and blessings be upon him), and of Abu al-‘Ās ibn Rabī‘ah ibn ‘Abd Shams. When he prostrated himself, he would put her on the ground, and when he stood up, he would carry her.”²

The Prophet's (ﷺ) action indicates permissibility, and the Hadīth is an explicit text regarding the permissibility of such movement during the obligatory prayer, and that this is not disliked during it, let alone that it would invalidate it.³

e - Praying in the presence of a menstruating woman to demonstrate the permissibility in doing so:

¹ Mirqāt al-Mafātiḥ Sharh Mishkāṭ al-Masābiḥ, by al-Qāri (2/661).

² Saḥīḥ Al-Bukhārī (516).

³ Fath al-Bāri by Ibn Rajab (3/387) (4/144).

‘Ā’ishah (may Allah be pleased with her) reported:

«كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ وَأَنَا إِلَى جَنْبِهِ، وَأَنَا حَائِضٌ وَعَلَيَّ مِرْطٌ وَعَلَيْهِ بَعْضُهُ إِلَى جَنْبِهِ».

“The Prophet used to pray at night while I was by his side during my menses, and I had a Mirt (garment) over me, a part of which was over him by his side.”¹

The presence of a woman beside the one offering the prayer, whether she is standing, sleeping, or sitting, does not invalidate his prayer. It also indicates that the clothes of a menstruating woman are pure, except for a spot where she sees blood or another impurity, and the permissibility of offering the prayer in a garment, part of which is on the one praying and part of which is on a menstruating woman or anyone else.²

f- Praying in one garment to demonstrate the permissibility of that:

Muhammad ibn Al-Munkadir reported: He said: "Jābir prayed in a waist sheet which he had tied behind his neck, while his clothes were placed on a rack. Someone said to him: 'Do you pray in one waist sheet?' He said: 'I only did that so that a fool like you would see me. Which of us had two

¹ "Sahīh Muslim" (514). *Al-mirt*: a cloth that was used as a waist-wrapper.
Ma'alim as-Sunan by al-Khattabi (4/189).

² See: Al-Minhaj Sharh Sahīh Muslim bin Al-Hajjaj by Al-Nawawi (4/230).

garments during the time of the Prophet, may Allah's peace and blessings be upon him?"¹

If a person prays in one garment, his prayer is valid as long as his 'Awrah is covered. The action of Jābir (may Allah be pleased with him) is as if he said: "I did it intentionally to demonstrate its permissibility, so that the ignorant may follow my example from the outset, or object to me so that I may teach him that it is permissible." He was only harsh with them in speech as a rebuke against objecting to the scholars, and to encourage them to investigate religious matters.²

g - Interrupting the prayer to secure what is feared to be lost, to demonstrate the permissibility in that:

Al-Azraq ibn Qays reported: "We were in Al-Ahwāz fighting the Harūriyyah. While I was on the bank of a river, there was a man praying, and the bridle of his animal was in his hand. The animal began to pull away from him, and he began to follow it. - Shu'bah said: He was Abu Barzah al-Aslami. - A man from the Kharijites began to say: 'O Allah, deal with this old man.' When the old man finished, he said: 'I heard your words. I fought along with the Messenger of Allah (ﷺ) in six battles - or seven battles - and eight, and I witnessed his leniency.

¹ Sahīh Al-Bukhārī (352).

² Fat-h Al-Bāri by Ibn Hajar (1/467).

Indeed, for me to return with my animal is more beloved to me than leaving it to return to its resting place, which would cause me hardship."¹

This hadith is a proof for the jurists when they say: for anything feared to be destroyed, whether belongings or otherwise, it is permissible to interrupt the prayer for its sake.²

17 - Urging preparation for prayer:

Prayer is the main pillar of religion; therefore, it is a duty to care for it, prepare for it, and be keen on establishing it with its complete conditions, pillars, and obligatory acts. Preparing for prayer early aids in establishing it perfectly; therefore, it is preceded by actions which, if performed regularly, aid one in performing it in the most perfect manner. Among the forms of preparing for it are the following:

a- Preparing for the prayer by setting an alert for the beginning of its time:

Abu Hurayrah (may Allah be pleased with him) reported,

أَنَّ رَسُولَ اللَّهِ ﷺ حِينَ قَفَلَ مِنْ غَزْوَةِ حَنْبَرٍ، سَارَ لَيْلَهُ حَتَّى إِذَا أُنْذِرْكَ الْكُرَى عَرَسَ، وَقَالَ لِبِلَالٍ: «اكَأْ لَنَا اللَّيْلَ»، فَصَلَّى بِلَالٌ مَا قَدَّرَ لَهُ، وَنَامَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ، فَلَمَّا تَقَارَبَ الْفَجْرُ اسْتَنَدَ بِلَالٌ إِلَى رِجْلَيْهِ مُوَاجِهَ الْفَجْرِ، فَغَلَبَتْ بِلَالًا عَيْنَاهُ وَهُوَ مُسْتَنِدٌّ إِلَى رِجْلَيْهِ، فَلَمْ يَسْتَيْقِظْ رَسُولُ اللَّهِ ﷺ، وَلَا بِلَالٌ، وَلَا أَحَدٌ مِنْ أَصْحَابِهِ حَتَّى ضَرَبَتْهُمْ الشَّمْسُ، فَكَانَ رَسُولُ اللَّهِ ﷺ أَوَّلَهُمْ اسْتَيْقَاطًا، فَفَزِعَ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «أَيُّ بِلَالٍ» فَقَالَ بِلَالٌ: أَخَذَ بِنَفْسِي الَّذِي أَخَذَ - بِأَبِي أَنْتَ وَأُمِّي يَا

¹ Sahīh al-Bukhārī (1211). A bridle is: the piece of iron placed in the horse's mouth and what is attached to it to guide it.

² Fat-h al-Bāri by Ibn Hajar (3/82).

رَسُولُ اللَّهِ - بِنَفْسِكَ، قَالَ: «أَقْتَادُوا»، فَأَقْتَادُوا رَوَّاحِلَهُمْ شَيْئًا، ثُمَّ تَوَضَّأَ رَسُولُ اللَّهِ ﷺ، وَأَمَرَ بِلَالًا فَأَقَامَ الصَّلَاةَ، فَصَلَّى بِهِمُ الصُّبْحَ، فَلَمَّا قَضَى الصَّلَاةَ قَالَ: «مَنْ نَسِيَ الصَّلَاةَ فَلْيُصَلِّهَا إِذَا ذَكَرَهَا»، فَإِنَّ اللَّهَ قَالَ: (..وَأَقِمِ الصَّلَاةَ لِذِكْرِي).

"When the Messenger of Allah (may Allah's peace and blessings be upon him) returned from the expedition of Khaybar, he traveled through the night until, when sleep overcame him, he halted for rest. He said to Bilāl: 'Guard the night for us.' So Bilāl observed prayer as much as was decreed for him, and the Messenger of Allah and his Companions slept. When dawn approached, Bilāl leaned against his riding mount, facing the direction of the dawn. But Bilāl's eyes were overcome by sleep while he was leaning against his riding mount. Neither the Messenger of Allah, nor Bilāl, nor anyone of his Companions woke up until the sun shone upon them. The Messenger of Allah (may Allah's peace and blessings be upon him) was the first of them to wake up. The Messenger of Allah (may Allah's peace and blessings be upon him) was startled and said: 'O Bilāl!' Bilāl said: 'The One Who took my soul is the One Who took—may my father and mother be a ransom for you, O Messenger of Allah—your soul.' He said: 'Lead your mounts.' So they led their riding mounts a short distance. Then the Messenger of Allah (may Allah's peace and blessings be upon him) performed ablution and commanded Bilāl, so he pronounced the iqamah, and he led them in the morning prayer. When he

finished the prayer, he said: 'Whoever forgets a prayer should pray it when he remembers it, for indeed Allah said: {...and establish the prayer for My remembrance}.'¹²

His statement (may Allah's peace and blessings be upon him): "Keep watch," means: guard and watch over the night for us; meaning: stay awake until the end of the night so that we do not miss the morning prayer.³ Perhaps he singled out Bilāl (may Allah be pleased with him) for this because he was the Mu'adhin, and was thus more observant of time.⁴

'Ubaydullāh ibn 'Abdullāh reported:

دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ لَهَا أَلَا تُحَدِّثِينِي عَنْ مَرَضِ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: بَلَى نَقُلُ النَّبِيُّ ﷺ قَالَ: «أَصَلَّى النَّاسُ؟» قُلْنَا: لَا، وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ، قَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ» فَفَعَلْنَا فَأَغْتَسَلَ ثُمَّ دَهَبَ لِيَنْوُءَ فَأَغْمِيَ عَلَيْهِ ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى النَّاسُ؟» قُلْنَا: لَا، وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ، فَقَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ» فَفَعَلْنَا فَأَغْتَسَلَ، ثُمَّ دَهَبَ لِيَنْوُءَ فَأَغْمِيَ عَلَيْهِ ثُمَّ أَفَاقَ، فَقَالَ: «أَصَلَّى النَّاسُ؟» قُلْنَا: لَا، وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ، فَقَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ» فَفَعَلْنَا فَأَغْتَسَلَ ثُمَّ دَهَبَ لِيَنْوُءَ فَأَغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى النَّاسُ؟» قُلْنَا: لَا، وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ، قَالَتْ: وَالنَّاسُ عُكُوفٌ فِي الْمَسْجِدِ يَنْتَظِرُونَ رَسُولَ اللَّهِ ﷺ لِصَلَاةِ الْعِشَاءِ الْآخِرَةِ،....

¹ [Surat Taha: 14]

² Sahih Muslim (680), and the meaning of Ta'ris is: alighting in the last part of the night for sleep and rest. Sharh Sahih Muslim by Al-Qādi 'Iyāḍ (2/665).

³ Badhl Al-Majhūd fī Hall Sunan Abu Dāwūd by Al-Sahāranfūrī (3/122).

⁴ Al-Manhal Al-'Adhb Al-Mawrūd Sharh Sunan Abi Dāwūd by As-Subki (4/21).

I went to 'Ā'ishah and asked her to describe to me the Messenger's illness. She said: "Yes. The Prophet became seriously ill and asked whether the people had prayed. We replied: 'No, they are waiting for you, O Messenger of Allah!' He said: 'Put water for me in a trough.' We did so. He took a bath and tried to get up but fainted. When he recovered, he asked: 'Have the people prayed?' We said: 'No, they are waiting for you, O Messenger of Allah!' He said: 'Put water in a trough for me.' We did so. He took a bath and tried to get up but fainted again. Then he recovered and said: 'Have the people prayed?' We replied: 'No, they are waiting for you, O Messenger of Allah!' He said: 'Put water for me in the trough.' We did so. He took a bath and tried to get up but he fainted. When he recovered, he asked: 'Have the people prayed?' We said: 'No, they are waiting for you, O Messenger of Allah!'" She added: "The people were in the mosque waiting for the Messenger of Allah (may Allah's peace and blessings be upon him) for the 'Ishā' prayer ... "¹

His statement (ﷺ): "Have the people prayed?" is a question from him (ﷺ), and it is evidence of his intense keenness for the prayer and deep concern for it. The point of evidence from the Hadith is his statement (ﷺ): "Put water for me in the basin"

¹ Sahīh Muslim (418). Al-Mikhdab is a vessel from which one bathes, and the meaning of (liyanū') is to struggle to stand up.

meaning; to bathe with it, so that the bath might give him energy to lead the people in prayer¹. This makes us employ methods that help us get up for the prayer; like alarm clocks, or setting the alarm on mobile phones, and so forth.

b - Preparing for the prayer by walking to it in a composed manner:

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«إِذَا تَوَبَّ لِلصَّلَاةِ فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ، وَأَتُوهَا وَعَلَيْكُمْ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا، فَإِنْ أَحَدَكُمْ إِذَا كَانَ يَعْمِدُ إِلَى الصَّلَاةِ فَهُوَ فِي صَلَاةٍ».

“When the Iqamah for prayer is announced, do not come to it running; come with tranquility. Pray what you catch from it and complete what you miss, for when one of you is coming to the prayer, he is in prayer.”²

The Hadīth points out the great significance of prayer, and that the individual should come to it in a polite, calm, and tranquil manner.³

c - Preparing for the prayer by going early to it:

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«لَوْ يَعْلَمُ النَّاسُ مَا فِي النَّدَاءِ وَالصَّفِّ الْأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَاسْتَهْمُوا، وَلَوْ يَعْلَمُونَ مَا فِي التَّهَجِيرِ، لَاسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ، لَأَتَوْهُمَا وَلَوْ حَبَوًّا».

¹ Sharh Sunan An-Nasā'i by Ash-Shanqiti (5/1719).

² Sahīh Muslim (602).

³ Sharh Riyād As-Sālihīn by Ibn 'Uthaymīn (4/96).

"If people were to know what excellence there is in the Adhān and in the first row and found no other way to get that except by drawing lots, they would have definitely done that. And were they to realize the reward of performing prayer early, they would race for it; and were they to know the merits of the Ishā and Fajr prayers, they would come to them even if they had to crawl."¹

What is meant by "Tahjīr" in the Hadīth is going early to the mosques for the Dhuhr prayer. This includes hastening to all prayers before their times are due, in order to attain the merit of waiting before the prayer.²

d - Getting ready for the Friday prayer, which involves several acts:

(a) Taking a bath and wearing one's best clothes, along with applying perfume, for Salmān al-Fārisī (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said:

«مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ، وَتَطَهَّرَ بِمَا اسْتَطَاعَ مِنْ طُحْرٍ، ثُمَّ ادَّهَنَ أَوْ مَسَّ مِنْ طِيبٍ، ثُمَّ رَاحَ فَلَمْ يَفْرُقْ بَيْنَ اثْنَيْنِ، فَصَلَّى مَا كُتِبَ لَهُ، ثُمَّ إِذَا خَرَجَ الْإِمَامُ أَنْصَتَ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْآخَرَى».

"Whoever performs Ghusl on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself, then proceeds (for the Friday

¹ Sahīh Al-Bukhāri (615).

² See: Fat'h Al-Bāri by Ibn Rajab (6/27), Sharh Sahīh Al-Bukhāri by Ibn Battāl (2/280).

prayer) and does not separate between two persons (sitting beside each other), then prays as much as (Allah has) written for him, and listens carefully while the imam is delivering the Khutbah, his sins in-between the present and the next Friday will be forgiven."¹

‘A’ishah (may Allah be pleased with her) reported: “The Prophet (ﷺ) delivered a sermon to the people on Friday. He saw them wearing striped garments, so the Messenger of Allah (ﷺ) said:

«مَا عَلَى أَحَدِكُمْ إِنْ وَجَدَ سَعَةً أَنْ يَتَّخِذَ ثَوْبَيْنِ لْجُمُعَةِ سِوَى ثَوْبِي مَهْنَتِهِ».

"There is nothing wrong for you all, if one can afford it, to have two garments for Fridays, other than the two garments for his work."²

Abu Sa‘īd al-Khudri and Abu Hurayrah (may Allah be pleased with both of them) reported: The Messenger of Allah (ﷺ) said:

«مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَلَبَسَ مِنْ أَحْسَنِ ثِيَابِهِ، وَمَسَّ مِنْ طَيِّبٍ إِنْ كَانَ عَنْدَهُ، ثُمَّ أَتَى الْجُمُعَةَ فَلَمْ يَخْطُ أَغْنَاقَ النَّاسِ، ثُمَّ صَلَّى مَا كَتَبَ اللَّهُ لَهُ، ثُمَّ انْصَتَ إِذَا خَرَجَ إِمَامُهُ حَتَّى يَقْرَعَ مِنْ صَلَاتِهِ كَأَنَّكَ كَفَّارَةٌ لِمَا بَيْنَهَا وَبَيْنَ جُمُعَتِهِ الَّتِي قَبْلَهَا» قَالَ: وَيَقُولُ أَبُو هُرَيْرَةَ: «وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ» وَيَقُولُ: «إِنَّ الْحَسَنَةَ بَعُشْرُ أَمْثَالِهَا».

¹ Sahīh Al-Bukhārī (910).

² Sunan Ibn Mājah (1096), "An-Nimār": a garment with white and black stripes. Ibn Al-Athīr stated: as if taking after the color of a tiger. [Commentary of Az-Zurqānī on Al-Muwatta' (1/406)]. Regarding the Hadīth, Al-Būsīrī stated: This is a Sahīh Isnād whose narrators are trustworthy. It was classed as Sahīh by Al-Albānī. [“Misbāh Az-Zujājah fī Zawā'id Ibn Mājah” (Vol. 1, p. 131), “Sahīh wa Da'if Sunan Ibn Mājah” (Vol. 3, p. 96)].

“Whoever performs Ghusl on Friday and wears the best of his clothes, and perfumes himself if he has any, then comes to the Friday prayer and does not step over the necks of the people, then prays as much as Allah has written for him, then listens carefully when his imam comes out until he finishes his prayer, it will be an expiation for (the sins committed) between it and the Friday before it.” He said: And Abu Hurayrah says: “With the addition of three more days,” and he says: “Indeed, a good deed is rewarded ten times its like.”¹

(b) - Going early to the mosque. Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ، فَكَانَ مَا قَرَّبَ بَدَنَهُ، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ، فَكَانَ مَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ، فَكَانَ مَا قَرَّبَ كَبْشًا أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ، فَكَانَ مَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ، فَكَانَ مَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ».

“Whoever performs Ghusl on Friday like the Ghusl of Janābah, and then goes (to the mosque), it is as if he has sacrificed a camel. Whoever goes in the second hour, it is as if he has sacrificed a cow. Whoever goes in the third hour, it is as if he has sacrificed a horned ram. Whoever goes in the fourth hour, it is as if he has sacrificed a hen. Whoever goes

¹ Narrated by Abu Dāwūd (343). An-Nawawī classified it as Hasan in "Khulāsat Al-Ahkām" (2/780), and Al-Albānī in "Sahih wa Da'if Sunan Abi Dāwūd" (p. 2).

in the fifth hour, it is as if he has offered an egg. When the Imām comes out, the angels attend to listen to the Dhikr.”¹

(c) Walking to the mosque instead of riding in a vehicle, and getting close to the Imam, for it was narrated from Aws ibn Aws (may Allah be pleased with him) that he said: The Messenger of Allah (ﷺ) said:

«مَنْ غَسَلَ يَوْمَ الْجُمُعَةِ وَاعْتَسَلَ، ثُمَّ بَكَرَ وَابْتَكَرَ، وَمَشَى وَلَمْ يَرْكَبْ، وَدَنَا مِنَ الْإِمَامِ فَاسْتَمَعَ وَلَمْ يَلُغْ كَانَ لَهُ بِكُلِّ خُطْوَةٍ عَمَلٌ سَنَةٍ أَجْرُ صِيَامِهَا وَقِيَامِهَا».

"Whoever washes and takes a ritual bath on Friday, then goes out early (for the Friday prayer), walks and does not ride, gets close to the Imam, listens attentively and does not engage in idle talk, will get the reward of a year's deeds, its fasting and praying at night, for every step."²

From the things that are also recommended to be done on this day are:

1 - Reciting Surat al-Kahf. Abu Sa'īd Al-Khudri (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«إِنَّ مَنْ قَرَأَ سُورَةَ الْكَهْفِ يَوْمَ الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النُّورِ مَا بَيْنَ الْجُمُعَتَيْنِ».

¹ Sahīh al-Bukhārī (881).

² Sunan Abu Dāwūd (345). Previously mentioned on p. (89).

"Indeed, whoever recites Surat al-Kahf on Friday will have a light coming out of him between the two Fridays (until the next Friday)."¹

2 - Supplicating to Allah the Almighty and invoking Allah's peace and blessings upon the Prophet (ﷺ) frequently. Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) mentioned about Friday that:

«فِيهِ سَاعَةٌ، لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ، وَهُوَ يُصَلِّي، يَسْأَلُ اللَّهَ شَيْئًا، إِلَّا أَعْطَاهُ إِيَّاهُ»

"There is an hour in it (Friday) that no Muslim happens to be asking Allah for anything, while in prayer, except that Allah will give it to him."² Aws ibn Aws (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ، وَفِيهِ النَّفْخَةُ، وَفِيهِ الصَّعْقَةُ، فَأَكْثَرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ، فَإِنْ صَلَّاتُكُمْ مَعْرُوضَةٌ عَلَيَّ» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ كَيْفَ تُعَرِّضُ صَلَاتَنَا عَلَيْكَ وَقَدْ أَرَمْتَ - يَعْنِي - بَلَيْتَ، قَالَ: «إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ».

"Among the most excellent of your days is Friday; on it Adam (peace be upon him) was created, on it

¹ Narrated by Al-Hākim in "Al-Mustadrak 'alā As-Sahīhayn" (3392). Al-Hāfizh Ibn Hajar classified it as Hasan, and Al-Albāni classified it as Sahīh in "Takhrij Ahādīth Ihyā' 'Ulūm Ad-Dīn", 1/447, and "Al-Jāmi' As-Saghīr wa Ziyādatuhu", p. 11416. However, the Ahādīth reported concerning this are disputed in their authenticity, as they came through the narration of Nu'aym ibn Hammād Al-Khuzā'i and his like. Nu'aym ibn Hammād Al-Khuzā'i had a poor memory; Abu Dāwūd said about him: "He has twenty Ahādīth that have no basis," and An-Nasā'i said: "His solitary narrations from well-known Imāms were so numerous that he reached the level of one whose reports cannot be cited as evidence."

² Sahīh Al-Bukhāri (935).

the last trumpet will be blown, and on it the screech will be made, so invoke more prayers for me on Friday, for your prayers will be shown to me. A man asked: 'O Messenger of Allah, how could it be that our prayers would be shown to you while your body would have been decayed?' He replied: 'Allah, the Exalted, has prohibited the earth from consuming the bodies of the prophets.'"¹

3 - It is an act of Sunnah to recite some Surahs, as reported by Ibn 'Abbas (may Allah be pleased with them),

«أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ: "الْم تَنْزِيلُ السَّجْدَةِ"، وَ"هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ"، وَأَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْجُمُعَةِ سُورَةَ "الْجُمُعَةِ" وَ"الْمُنَافِقِينَ"».

"The Prophet, may Allah's peace and blessings be upon him, used to recite Surat-us-Sajdah and Surat-ul-Insaan in the Fajr prayer on Friday, and he used to recite Surat-ul-Jumu'ah and Surat-ul-Munaafiqoon in the Jum'ah prayer."²

4 - Using the Siwāk is a confirmed act of Sunnah on Friday. Ibn 'Abbās (may Allah be pleased with both of them) reported that the Messenger of Allah (ﷺ) said:

«إِنَّ هَذَا يَوْمٌ عِيدٌ، جَعَلَهُ اللَّهُ لِلْمُسْلِمِينَ، فَمَنْ جَاءَ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ، وَإِنْ كَانَ طَبِيبٌ فَلْيَمَسَّ مِنْهُ، وَعَلَيْكُمْ بِالسَّيَّوَالِكِ».

¹ Sunan Abi Dāwūd (1047). Classified as Sahīh by An-Nawawī, Ibn Hajar, and Al-Albānī in "Khulāsat Al-Ahkām" (1/441), "Al-Matālib Al-Āliyah" (15/647), and "Sahīh wa Da'īf Sunan Abi Dāwūd" (p. 2).

² Sahīh Muslim (879).

“Indeed, this is a day of Eid which Allah has made for the Muslims. So whoever comes for Friday prayer, let him make Ghusl, and if there is perfume, let him apply some of it, and you should use the Siwak.”¹

5 - Not stepping over people's necks, unless one sees an empty space to sit in, and sitting in the first empty place available. ‘Abdullah ibn Busr (may Allah be pleased with him) reported:

جَاءَ رَجُلٌ يَتَخَطَّى رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ وَالنَّبِيُّ ﷺ يَخْطُبُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «اجْلِسْ فَقَدْ أَذَيْتَ».

"A man came stepping over the necks of the people on Friday while the Prophet (ﷺ) was delivering the sermon. So the Prophet (ﷺ) said to him: "Sit down, for you have caused harm."²

6 - Listening attentively to the Imam while he is delivering the sermon, and not speaking to anyone, even if it is to silence someone who is speaking. Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«إِذَا قُلْتَ لِصَاحِبِكَ وَالْإِمَامِ يَخْطُبُ يَوْمَ الْجُمُعَةِ: أَنْصِتْ، فَقَدْ لَعَوْتَ».

¹ Narrated in Sunan Ibn Mājah, no. 1098; classified as Hasan by Al-Mundhiri and Al-Albāni in "At-Targhīb wat-Tarhīb" by Al-Mundhiri, 1/286 and "Sahīh wa Da'īf Sunan Ibn Mājah", 3/98."

² Sunan Abi Dāwūd (1118); classified as Hasan by Al-Hāfiz Ibn Hajar in "Al-Matālib Al-'Āliyah" (Verified Edition), 5/52, and classified as Sahīh by Al-Albāni in "Sahīh wa Da'īf Sunan Abi Dāwūd", p. 2.

"When you say to your companion while the Imam is delivering the sermon on Friday: 'Listen,' you have indeed engaged in idle talk."¹

7 - It is recommended to offer voluntary prayers before the Friday sermon as much as possible. We have previously mentioned the Hadith of Salman Al-Farisi (may Allah be pleased with him) regarding this, which states:

«ثُمَّ يُصَلِّي مَا كُتِبَ لَهُ».

"Then he prays whatever is written for him."²

8 - Moving places when feeling drowsy. 'Abdullāh ibn 'Umar (may Allah be pleased with them both) reported: The Messenger of Allah (ﷺ) said:

«إِذَا نَعَسَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ فَلْيَتَحَوَّلْ مِنْ مَجْلِسِهِ ذَلِكَ».

"When one of you feels sleepy on Friday, let him move from his place of his."³

18 - The impacts of the teaching of the Prophet (ﷺ) on the learners:

The impact of the Prophet (ﷺ) on the learners who learned from him was evident. In this is an example for teachers to follow the methodology of the Prophet of Allah (ﷺ) in that regard. Among the

¹ Sahīh Al-Bukhārī (934), Sahīh Muslim (851).

² Sahīh al-Bukhārī (883).

³ Sunan At-Tirmidhi, verified by Shākir (526); classified as Sahīh by Al-Albānī in "Sahīh wa Da'if Sunan At-Tirmidhi" (2/26).

effects that were evident on the Companions are the following:

a - The impact on Ibn 'Umar (may Allah be pleased with him and his father) after the advice of the Prophet (ﷺ) to him:

Ibn 'Umar, may Allah be pleased with both of them, reported: "During the lifetime of the Prophet, may Allah's peace and blessings be upon him, if a man saw a dream, he would narrate it to the Prophet (ﷺ). So I wished to see a dream that I could narrate to the Prophet, may Allah's peace and blessings be upon him. I was a young unmarried man, and I used to sleep in the mosque during the time of the Prophet (ﷺ). I saw in my dream that two angels took hold of me and brought me to the Fire, and behold, it was built like a well, and it had two pillars like the pillars of a well, and inside it were people whom I recognized. I began to say: 'I seek refuge in Allah from the Fire, I seek refuge in Allah from the Fire.' Then another angel met them and said to me: 'Do not be afraid.' I narrated it to Hafsa, and Hafsa narrated it to the Prophet (ﷺ) and he said:

«نِعْمَ الرَّجُلُ عَبْدُ اللَّهِ لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ!».

“What an excellent man ‘Abdullāh is, if only he observes the night prayer!” Sālim said: “So ‘Abdullāh would not sleep at night except a little.”¹

Through the interpretation of his dream, Abdullah received a reminder that the voluntary night prayer is a means by which one protects himself from the Hellfire and from coming close to it. For this reason, he did not abandon the voluntary night prayer after that.²

b - The narration concerning Abu Hurayrah (may Allah be pleased with him) regarding his prayer resembling the prayer of the Messenger of Allah (ﷺ):

Abu Hurayrah (may Allah be pleased with him) reported, “He used to say takbīr in every obligatory and voluntary prayer during Ramadan and others. He would say takbīr when he rose and say takbīr when he bowed. Then, he would say: ‘Sami’a allāhu liman hamidah’ (Allah hears he who praises Him). Then, he would say, ‘Rabbanā wa laka al-hamd’ (Our Lord, praise be to You) before prostrating. Then, he would say: ‘Allāhu akbar’ (Allah is the Greatest) as he went down to prostration. Then, he would say takbīr upon raising his head from prostration, then say takbīr upon prostrating, and then say takbīr upon raising his head from

¹ Sahīh Al-Bukhārī (3739).

² Fat-h al-Bāri by Ibn Hajar (3/7).

prostration. Then, he would say takbīr upon rising from the sitting position both times. He would do so in every Rak'ah until he finished the prayer. Then, he would say as he left: 'By the One in Whose Hand my soul is, I am the closest among you to the prayer of the Messenger of Allah (ﷺ). Such was his prayer until he departed this world.'¹

Among what we find in this Hadīth: the profound influence of the prayer of the Messenger of Allah (ﷺ) on Abu Hurayrah (may Allah be pleased with him), to the extent that it led him to swear that his prayer was the prayer of the Messenger of Allah (ﷺ). This was out of his eagerness to teach the Tābi'īn, and to affirm that such was the prayer of the Messenger of Allah (ﷺ) until he departed this world.

Chapter Four

The Total.

Restriction.

Questioning.

Comparison.

Repeating.

19 - Teaching in general terms first, and then explaining in detail afterwards:

One of the ways to draw the attention of learners, making them eager, and firmly

¹ Sahīh Al-Bukhāri (803).

establishing information in their minds is for the teacher to summarize the topic first, then explain and elaborate on it afterwards. This includes:

a - Generality in the legislative commands, then elaboration afterwards:

Ibn 'Abbās (may Allah be pleased with him) reported: The delegation of 'Abdul-Qays came to the Messenger of Allah and said: "We are from this tribe of Rabi'ah, and we cannot reach you except in the sacred month; so please order us with something we may take from you, and invite to it those who are behind us." He said:

«أَمْرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: الْإِيمَانُ بِاللَّهِ، ثُمَّ فَسَّرَهَا لَهُمْ، فَقَالَ: «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَأَنْ تَوَدُّوا خُمُسَ مَا غَنِمْتُمْ، وَأَنْهَاكُمْ عَنِ الدُّبَاءِ، وَالْحَنْتَمِ، وَالنَّقِيرِ، وَالْمُعَيَّرِ».

"I command you to do four things, and I forbid you from four things: belief in Allah." Then he explained it to them, saying: "The testimony that there is no god but Allah and that Muhammad is the Messenger of Allah; establishing the prayer; paying Zakah; and to give one-fifth of the spoils of war. And I forbid you from ad-Dubba', al-Hantam, an-Naqir, and al-Muqayyar."¹

¹ Sahīh Al-Bukhārī (523), Sahīh Muslim (17). Ad-Dubbā': It is the pumpkin; Nabīdh used to be prepared in it, and it would become strong. Al-Hantam: Jars coated with Hantam made of glass; alcoholic drinks used to be carried in them, and they were forbidden from preparing Nabīdh in them because they hasten the intoxication of the Nabīdh, like Ad-Dubbā'. An-Naqir: Its origin is a palm tree whose core is hollowed out, then ripe and unripe dates are crushed inside it, then they leave it until it ferments and settles. Al-

"The rationale behind the general mention of numbers before the explanation is that the soul looks forward to the details, then finds comfort in them, and that the listener memorizes them. Thus, if he forgets something of their details, he seeks to recall the number, and if he does not fulfil the number he memorized, he knows that he missed some of what he heard."¹

b - Summarizing the virtue of congregational prayer, then detailing the reason for that:

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تَرِيدُ عَلَى صَلَاتِهِ فِي بَيْتِهِ، وَصَلَاتِهِ فِي سُوقِهِ، بِنِصْفِ عَشْرِينَ دَرَجَةً، وَذَلِكَ أَنْ أَحَدَهُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْمَسْجِدَ لَا يَنْهَرُهُ إِلَّا الصَّلَاةُ، لَا يُرِيدُ إِلَّا الصَّلَاةَ، فَلَمْ يَخْطُ خَطْوَةً إِلَّا رُفِعَ لَهُ بِهَا دَرَجَةٌ، وَخُطَّ عَنْهُ بِهَا خَطِيئَةٌ، حَتَّى يَدْخُلَ الْمَسْجِدَ، فَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي الصَّلَاةِ مَا كَانَتْ الصَّلَاةُ هِيَ تَحْبِسُهُ، وَالْمَلَائِكَةُ يُصَلُّونَ عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيهِ، يَقُولُونَ: اللَّهُمَّ ارْحَمْهُ، اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ثَبِّ عَلَيْهِ، مَا لَمْ يُؤْذِ فِيهِ، مَا لَمْ يُحْدِثْ فِيهِ».

"A man's prayer in congregation is twenty-something degrees higher than his prayer in his house and his prayer in his market. That is because when one performs ablution and perfects it, then goes out to the mosque, nothing motivates him except prayer and seeking nothing but prayer. For

Muqayyar: That which is coated with Qār, which is pitch. See: Al-Mufhim li-mā Ashkala min Talkhīs Kitāb Muslim by Al-Qurtubi (1/176), Al-Mu'lim bi-Fawā'id Muslim by Al-Māziri (1/281-282).

¹ Fat-h al-Bāri by Ibn Hajar (1/133).

every step he takes, he is raised one degree and one sin is erased for him until he enters the mosque. When he enters the mosque, he remains in prayer as long as prayer is what keeps him therein. The angels will keep invoking the blessings of Allah on you as long as you are in the place where you performed prayer, saying: 'O Allah, have mercy on him! O Allah, forgive him! O Allah, accept his repentance!' as long as you do not harm anyone therein and do not break your ablution."¹

His statement (ﷺ): "That is because if one of them performs ablution thoroughly, then..." indicates that these factors are the causes for raising the degrees and the multiplication of the number of these prayers². The reward of congregational prayer varies depending on what is associated with it, such as walking to the mosque and its distance, the large number of the congregation therein, the mosque being old, walking to the mosque while in a state of purity, going to the mosque early, racing to the first row on the right of the Imam or behind him, catching the Takbīr of Ihrām with the Imam, saying Ameen with him, waiting for the next prayer after the prayer, and so forth.³

¹ Sahīh Muslim (649).

² See: "Sharh Sahīh Muslim" by al-Qādi 'Iyād (2/620).

³ See: Fat-h al-Bāri by Ibn Rajab (6/16).

c - Summarizing staying continuous with the prayers, then detailing that afterwards:

Abu ad-Dardā' (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«خَمْسٌ مَنْ جَاءَ بِهِنَّ مَعَ إِيْمَانٍ دَخَلَ الْجَنَّةَ: مَنْ حَافَظَ عَلَى الصَّلَوَاتِ الْخَمْسِ عَلَى وُضُوئِهِنَّ وَرُكُوعِهِنَّ وَسُجُودِهِنَّ وَمَوَاقِيْتِهِنَّ، وَصَامَ رَمَضَانَ، وَحَجَّ النَّبِيتِ إِنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا، وَأَعْطَى الزَّكَاةَ طَيِّبَةً بِهَا نَفْسُهُ، وَأَدَّى الْأَمَانَةَ» قَالُوا: يَا أَبَا الدَّرْدَاءِ، وَمَا أَدَاءُ الْأَمَانَةِ قَالَ: الْغُسْلُ مِنَ الْجَنَابَةِ.

"There are five things which; whoever does them with Imān, will enter Paradise: He who regularly performs the five prayers along with their ablution, Rukū' (bowing), prostration, and times, and fasts Ramadan, performs Hajj to the House, if he is able to make his way to it, pays Zakah willingly, and fulfills the trust." They said: "O Abu Ad-Darda, what is the fulfillment of the trust?" He said: "Taking a ritual bath after sexual impurity."¹

Also the statement of the Prophet (ﷺ): "Five..." means: five things; whoever regularly performs them with submission and affirmation will enter Paradise without prior punishment². The Prophet (ﷺ) elaborated in his speech so that a person does not think that he can perform a quick prayer, a prayer in which he remembers Allah Almighty only

¹ Sunan Abi Dāwūd (429). Al-Haythami said: Its chain of narration is Jayyid (good). And it was classified as Hasan by Al-Albāni. "Majma' Az-Zawā'id wa Manba' Al-Fawā'id", 1/47, "Sahih wa Da'if Sunan Abi Dāwūd" (p. 2).

² Ibid.

a little, at the end of its time, and is lazy regarding it, and think that he is included under this Hadith.¹

d - Briefly mentioning the characteristics of the Prophet (ﷺ), then detailing them:

Jābir ibn ‘Abdullāh (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي، كَانَ كُلُّ نَبِيٍّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعثْتُ إِلَى كُلِّ أَحْمَرَ وَأَسْوَدَ، وَأُجِلْتُ لِي الْغَنَائِمُ، وَلَمْ تُحَلْ لِأَحَدٍ قَبْلِي، وَجُعِلَتْ لِي الْأَرْضُ طَيِّبَةً طَهُورًا وَمَسْجِدًا، فَأَيُّمَا رَجُلٍ أَدْرَكْتُهُ الصَّلَاةُ صَلَّى حَيْثُ كَانَ، وَنُصِرْتُ بِالرَّعْبِ بَيْنَ يَدَيَّ مَسِيرَةَ شَهْرٍ، وَأُعْطِيتُ الشَّفَاعَةَ».

“I have been granted five things that none before me was granted: every prophet used to be sent to his people exclusively, whereas I have been sent to every red (white) and black person; the spoils of war have been made lawful for me, whereas they were not lawful for anyone before me; the earth has been made pure, a means of purification, and a place of worship for me; so, any man should pray wherever he may be when the time of prayer is due; I have been made victorious through awe from a one-month distance ahead of me; and I have been granted the intercession.”²

Also his statement ﷺ: “I have been granted five things” is a general statement detailed by his statement: “I have been made victorious through awe from a one month distance...etc”

¹ Sharh At-Targhīb Wa At-Tarhīb, by Al-Mundhiri (6/3).

² Sahīh Al-Bukhāri (335).

e - Briefly mentioning the Manner of Performing Sujūd, then detailing it thereafter:

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«إِذَا سَجَدَ أَحَدُكُمْ فَلَا يَبْرُكْ كَمَا يَبْرُكُ الْبَعِيرُ، وَلْيَضَعْ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ».

“When any of you prostrates, he should not kneel down like a camel; rather, he should put his hands down before his knees.”¹

The Hadīth provides detail after a general statement, and this shows the Prophet's good way of teaching (ﷺ). For when a text is mentioned in general terms, the soul looks forward to knowing it, so when the detail is provided, it falls upon a receptive, and indeed eager, mind.

20- The method of restriction in teaching:

The method of listing in teaching is considered among the matters that combine the points and branches of issues so that they are not scattered for a learner. The Prophet (ﷺ) gave attention to this method in many Hadīths, including, for example, in prayer:

a - Limiting those whom Allah will cover in His shade on a Day there will be no shade but His shade:

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

¹ Sunan Abu Dāwūd (840). An-Nawawi said: Narrated by Abu Dāwūd and An-Nasā'i with a Jayyid (good) chain of narration. Al-Albāni classified it as Sahīh. Khulāsāt Al-Ahkām (1/403), "Sahīh wa Da'īf Sunan Abu Dāwūd" (p. 2).

«سَبْعَةٌ يُظِلُّهُمْ اللَّهُ تَعَالَى فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَدْلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالَ فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا، فَفَاضَتْ عَيْنَاهُ».

"There are seven whom Allah Almighty will shade in His Shade on a Day when there will be no shade but His Shade: a just ruler; a young man who grew up in the worship of Allah; a man whose heart is attached to mosques; two men who love each other for the sake of Allah so they meet and depart from each other for His sake; a man whom a woman of status and beauty invites, but he says: Indeed, I fear Allah; a man who gives charity and conceals it, so his left does not know what his right gave; and a man who remembers Allah in solitude, so his eyes overflow with tears."¹

The Prophet's (ﷺ) use of the method of listing in the Hadith shows his excellent way of teaching his companions (may Allah be pleased with them), such as his saying (ﷺ): "Seven whom Allah will shade in His shade." There are many examples of this, which the Prophet (ﷺ) lists for a better comprehension; because when something is numbered and listed, it is easier to memorize and takes longer to forget.²

¹ Sahīh Al-Bukhārī (1423).

² Fat-h Dhil-Jalāl Wal-Ikrām bi Sharh Bulūgh al-Marām by Ibn 'Uthaymīn (5/45).

b - Restricting following in prayer to the Imām.

‘Ā’ishah, Mother of the Believers, (may Allah be pleased with her) reported:

صَلَّى رَسُولُ اللَّهِ ﷺ فِي بَيْتِهِ وَهُوَ شَاكٍ، فَصَلَّى جَالِسًا، وَصَلَّى وَرَاءَهُ قَوْمٌ قِيَامًا، فَأَشَارَ إِلَيْهِمْ: أَنْ اجْلِسُوا، فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا».

The Messenger of Allah (may Allah's peace and blessings be upon him) prayed in his house during his illness. He prayed while sitting and the people prayed behind him while standing. He pointed to them to sit down. When he had finished the prayer, he said: "Verily, the Imām is appointed in order to be followed. So when he bows, you should bow, and when he raises his head, you should do the same. And if he prays while sitting, you should pray while sitting."¹

The method of restriction is mentioned here by the word 'Innama', meaning: it was only established for this reason and for this wisdom.

21- Method of teaching by asking questions:

One of the methods of drawing attention needed by the teacher is using an 'interrogative form' in teaching. Indeed, the Prophet (may Allah's peace and blessings be upon him) used to ask whoever he found not performing the prayer properly, and he would sometimes arouse his interest in the question, so as to draw the attention of the learner

¹ Sahīh al-Bukhārī (688).

and urge him to be mentally present. An example of this is:

a - Inquiring about what the worshiper says in prayer.

Abu Salih reported that one of the Companions of the Prophet (ﷺ) said: The Prophet (ﷺ) said to a man:

«كَيْفَ تَقُولُ فِي الصَّلَاةِ»، قَالَ: أَتَشْهَدُ وَأَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَأَعُوذُ بِكَ مِنَ النَّارِ، أَمَا إِنِّي لَا أَحْسِبُ دُنْدَنْتَكَ وَلَا دُنْدَنَةَ مُعَاذٍ، فَقَالَ النَّبِيُّ ﷺ: «حَوْلَهَا نُدْنِدُنْ».

"What do you say in the prayer?" He said: "I recite the Tashahhud and say: O Allah, I ask You for Paradise and seek refuge in You from Hellfire. As for me, I do not know your murmuring nor the murmuring of Mu'adh." The Prophet ﷺ said: "Around them we murmur."¹

His statement (ﷺ): "What do you say in prayer?" contains an address to the man, and a question about the manner of his prayer and his recitation in his prayer; meaning: what do you recite while standing in prayer?²

b - Inquiring about some of the movements of the worshippers:

Jābir ibn Samurah (may Allah be pleased with him) said:

¹ Sunan Abi Dāwūd (792). An-Nawawi said: Narrated by Abu Dāwūd with a Sahīh Isnād; classified as Sahīh by Al-Albānī. Khulāsāt Al-Ahkām (1/443), "Sahīh wa Da'īf Sunan Abi Dāwūd" (p. 2).

² Sharh Sunan Ibn Mājah by al-Athyūbī (23/16).

صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَكُنَّا إِذَا سَلَّمْنَا قُلْنَا بِأَيْدِينَا: السَّلَامُ عَلَيْكُمْ، السَّلَامُ عَلَيْكُمْ، فَتَنَظَرَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا سَأَلُكُمْ تُشِيرُونَ بِأَيْدِيكُمْ كَأَنَّهَا أَدْنَابُ خَيْلٍ شُمُسٍ؟ إِذَا سَلَّمَ أَحَدُكُمْ فَلْيَتَوَقَّعْ إِلَى صَاحِبِهِ، وَلَا يُؤَمِّ بِيَدِهِ».

"I prayed with the Messenger of Allah (may Allah's peace and blessings be upon him), and when we made Taslīm, we used to gesture with our hands, saying: "Peace be upon you, peace be upon you." The Messenger of Allah (may Allah's peace and blessings be upon him) looked at us and said: "What is the matter with you that you point with your hands as if they were the tails of restive horses? When one of you says the Taslīm, he should turn to his companion and not gesture with his hand."¹ In another version, he (may Allah's peace and blessings be upon him) said:

«مَا لِي أَرَاكُمْ رَافِعِي أَيْدِيكُمْ كَأَنَّهَا أَدْنَابُ خَيْلٍ شُمُسٍ؟ اسْكُنُوا فِي الصَّلَاةِ».

"Why do I see you raising your hands as if they were the tails of restless horses? Be tranquil in prayer."²

His statement (ﷺ): "What is the matter with me that I see you?", although it's in a form of questioning about his own seeing and an expression of wonder at this sight, the intended meaning is wonder at their condition. The expected phrasing would have been: "What is the matter

¹ Sahīh Muslim (431).

² Ibid. (430).

with you doing such and such?", but he preferred the style of allusion.¹

c - The questioning method is to show that the prayer erases sins:

Abu Hurayrah (may Allah be pleased with him) reported that he heard the Messenger of Allah (ﷺ) say:

«أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا، مَا تَقُولُ: ذَلِكَ يُبْقِي مِنْ دَرَنِهِ» قَالُوا: لَا يُبْقِي مِنْ دَرَنِهِ شَيْئًا، قَالَ: «فَذَلِكَ مِثْلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهِ الْخَطَايَا».

“Tell me, if there were a river at the door of one of you wherein he takes a bath five times a day, would any of his dirt remain?” They said: “No, nothing of his dirt would remain.” He said: “That is like the five daily prayers, by which Allah erases sins.”²

Know that questioning via the letter ‘Hamzah al-istifhaam’ in the word ‘ara aytum’ has many meanings, including: drawing the listener's attention to the significance of the subject of prayer and preparing for it through purification and washing. Among them is also: conveying affirmation and confirmation. Thus, the intended meaning of the interrogation is not merely to answer the question; rather, the intent is also that this physical discipline, along with the moral and social values, are established and confirmed

¹ Fat-h al-Mun'im Sharh Sahih Muslim, by Mūsa Lāshīn (2/593).

² Sahih Al-Bukhari (528), Sahih Muslim (667).

matters for whoever performs the prayer after washing and ablution five times a day and night.¹

d - Inquiring about something unusual during prayer:

Abu Qatādah (may Allah be pleased with him) reported:

بَيْنَمَا نَحْنُ نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ، فَسَمِعَ جَلْبَةً، فَقَالَ: «مَا شَأْنُكُمْ؟» قَالُوا: اسْتَعْجَلْنَا إِلَى الصَّلَاةِ، قَالَ: «فَلَا تَفْعَلُوا، إِذَا أَتَيْتُمُ الصَّلَاةَ فَعَلَيْكُمْ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا سَبَقَكُمْ فَأَتِمُّوا».

"While we were praying with the Messenger of Allah (ﷺ), he heard a commotion. He said: 'What is the matter with you?' They said: 'We hastened to the prayer.' He said: 'Do not do so. When you come to the prayer, come with tranquility. Pray what you catch from it and complete what you miss out on.'"²

‘Abdullāh said:

صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ خَمْسًا، فَلَمَّا انْقَلَبَ تَوَشَّوْشَ الْقَوْمُ بَيْنَهُمْ، فَقَالَ: «مَا شَأْنُكُمْ؟» قَالُوا: يَا رَسُولَ اللَّهِ هَلْ زِيدَ فِي الصَّلَاةِ؟ قَالَ: «لَا»، قَالُوا: فَإِنَّكَ قَدْ صَلَّيْتَ خَمْسًا، فَأَنْقَلَبْتَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ قَالَ: «إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ أَنْسَى كَمَا تَنْسَوْنَ».

"The Messenger of Allah (may Allah's peace and blessings be upon him) prayed five (rak'ahs) with us. When he turned away, the people whispered among themselves. So he said: 'What is the matter with you?' They said: 'O Messenger of Allah, has an increase been made in the prayer?' He replied: 'No.'

¹ At-Taṣwīr An-Nabawī lil-Qiyām Al-Khuluqīyyah wat-Tashrī'īyyah fī Al-Hadīth Ash-Sharīf, by 'Alī 'Alī Ṣubḥ (p. 33).

² Saḥīḥ Al-Bukhārī (635).

They said: 'You have prayed five (rak'ahs).' So he turned, performed two prostrations, and then made Taslīm. Then he said: 'I am only a human being like you; I forget just as you forget.'"¹

Mālik ibn Buḥaynah (may Allah be pleased with him) reported

أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا وَقَدْ أَقِيَمَتِ الصَّلَاةُ يُصَلِّي رَكَعَتَيْنِ، فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ لَاحَظَ بِهِ النَّاسُ، وَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «الصُّبْحُ أَرْبَعًا، الصُّبْحُ أَرْبَعًا».

The Messenger of Allah (may Allah's peace and blessings be upon him) saw a man praying two Rak'ahs after the Iqāmah was made. When the Messenger of Allah (ﷺ) finished the prayer, the people gathered around him, and the Messenger of Allah (ﷺ) said to him: "Fajr prayer as four Rak'ahs? Fajr prayer as four Rak'ahs?"²

Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that:

أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فَخَلَعَ نَعْلَيْهِ، فَخَلَعَ النَّاسُ نَعَالَهُمْ فَلَمَّا انْصَرَفَ، قَالَ: «لَمْ خَلَعْتُمْ نَعَالَكُمْ؟» فَقَالُوا: يَا رَسُولَ اللَّهِ، رَأَيْنَاكَ خَلَعْتَ فَخَلَعْنَا، قَالَ: «إِنَّ جِبْرِيلَ أَتَانِي فَأَخْبَرَنِي أَنَّ بِهِمَا خَبْنًا فَإِذَا جَاءَ أَحَدُكُمُ الْمَسْجِدَ، فَلْيَقْلِبْ نَعْلَهُ، فَلْيَنْظُرْ فِيهَا، فَإِنْ رَأَى بِهَا خَبْنًا فَلْيُمْسِسْهُ بِالْأَرْضِ، ثُمَّ لْيَصِلْ فِيهِمَا».

"the Messenger of Allah (may Allah's peace and blessings be upon him) was praying and removed his sandals, so the people removed their sandals. When he finished, he said: 'Why did you remove

¹ Sahīh Muslim (572).

² Sahīh al-Bukhārī (663).

your sandals?' They said: 'O Messenger of Allah, we saw you remove (them), so we removed (ours).' He said: 'Jibrīl came to me and told me that they had some filth on them. So, when anyone of you comes to the mosque, he should turn his sandals over and look at them. If he sees any filth on them, he should wipe it against the ground and then pray in them.'¹

Jābir ibn Samurah (may Allah be pleased with him) said:

صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَكُنَّا إِذَا سَلَّمْنَا قُلْنَا بِأَيْدِينَا: السَّلَامُ عَلَيْكُمْ، السَّلَامُ عَلَيْكُمْ، فَنَظَرَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا شَأْنُكُمْ تُشِيرُونَ بِأَيْدِيكُمْ كَأَنَّهَا أَدْنَابُ خَيْلٍ شُمُسٍ؟ إِذَا سَلَّمَ أَحَدُكُمْ فَلْيُلْتَوِثْ إِلَى صَاحِبِهِ، وَلَا يُومِئْ بِيَدِهِ»،

I prayed with the Messenger of Allah (ﷺ) and when we said the Taslīm, we would gesture with our hands, saying: "Peace be upon you, peace be upon you." The Messenger of Allah (ﷺ) looked at us and said: "What is the matter with you that you gesture with your hands as if they were the tails of restive horses? When anyone of you says the Taslīm, let him turn to his companion, and not gesture with his hand."² In another version, he (may Allah's peace and blessings be upon him) said:

«مَا لِي أَرَاكُمْ رَافِعِي أَيْدِيكُمْ كَأَنَّهَا أَدْنَابُ خَيْلٍ شُمُسٍ؟ اسْكُنُوا فِي الصَّلَاةِ».

"Why do I see you raising your hands as if they were the tails of restive horses? Be calm in prayer."³

¹ Musnad Ahmad (11153). It was previously discussed on p. 27.

² Sahīh Muslim (431).

³ Ibid. (430).

Among what we find in these Hadīths is that the Prophet (ﷺ) asked the Companions about the reason that prompted them to do these deeds. There is no doubt that the Prophet (ﷺ) saw that from the Companions; however, he wanted to draw their attention to what he (ﷺ) wanted to clarify for them, by pointing out the wrong deed and correcting it to the right deed, which no one but him could rectify in that situation.

22- Teaching by using similes and analogies:

It is established that in the life of the Prophet (ﷺ) he sometimes did not give the answer directly to the questioner; rather, he used to answer him by means of analogy and comparison. The great impact of this method in convincing the questioner is evident¹, and examples of this include:

a - Likening the one who performs the five prayers to one who takes a bath five times every day:

Abu Hurayrah (may Allah be pleased with him) reported that he heard the Messenger of Allah (ﷺ) say:

«أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؟» قَالُوا: لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ، قَالَ: «فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهِنَ الْخَطَايَا».

"Tell me, if there were a river at the door of one of you from which he washed five times a day, would

¹ The Noble Prophet (ﷺ) as an instructor of a divine favor (p. 148).

any of his dirt remain?" They said: "No, nothing of his dirt would remain." He said: "That is like the five prayers, by which Allah obliterates sins."¹

Thus, the Messenger of Allah (may Allah's peace and blessings be upon him) placed the five prayers in washing away sins in the position of water in washing away dirt. He gave the example of a river because, due to its running, the first water in which one washed the first time does not remain stagnant in it; rather, new water is renewed every time one washes. He gave the example of water because water is what wipes away writing. It is known that the two recording angels write down the servant's movements and breaths, so the prayers remove what they record, just as water removes the trace of writing written with ink.²

b - The resemblance of the prayer of Anas (may Allah be pleased with him) to that of the Messenger of Allah (ﷺ):

Thabit reported from Anas (may Allah be pleased with him), who said: "I will do my best to lead you in prayer just as I saw the Messenger of Allah (may Allah's peace and blessings be upon him) lead us in prayer." He said: "Anas used to do something which I don't see you doing: whenever he raised his head after bowing, he would stand for

¹ Sahīh Al-Bukhāri (528), Sahīh Muslim (667), and this is his wording.

² Al-Ifsāh 'an Ma'āni as-Sihāh, by Ibn Hubayrah (6/199).

such a long time that one would think that he had forgotten; and whenever he raised his head after prostration, he would sit so long that one would think that he had forgotten (what to do next)."¹

The point of evidence from the Hadith is the saying of Anas (may Allah be pleased with him): "I will lead you in prayer just as I saw the Messenger of Allah (may Allah's peace and blessings be upon him) lead us in prayer", and his saying: "I will do my best", meaning: I will not fall short.²

c - Likening the prayer of 'Amr bin Salamah to the prayer of the Messenger of Allah (may Allah's peace and blessings be upon him):

Abu Qilābah³ reported: Mālik ibn al-Huwayrith came to us in this mosque of ours and said: "I will lead you in prayer; although I do not intend to pray, it is just to show you how I witnessed the Messenger of Allah (May Allah's peace and blessings be upon him) pray." I asked Abu Qilābah: 'How did he pray?' He replied: 'Just as this Shaykh of ours prays', and he would sit after lifting his head from prostration and before standing up after the first Rak'ah."⁴

¹ Sahīh Al-Bukhārī (821), Sahīh Muslim (472).

² Fat-h Al-Bāri by Ibn Hajar (2/288).

³ His statement: (I said to Abu Qilābah). The speaker is Ayyūb ibn Abi Tamīmah, the leader of the youth of the people of Basrah, and this Sheikh is 'Amr ibn Salimah. Al-Tawdīh li Sharh al-Jāmi' al-Sahīh by Ibn al-Mulaqqin (6/493).

⁴ Sahīh Al-Bukhārī (677).

Among the lessons derived from this Hadith is that it is permissible for one to teach others prayer and ablution by visual demonstration and actual practice, as Gabriel (peace be upon him) did when leading the Messenger (may Allah's peace and blessings be upon him) in prayer, showing him how to pray by visual demonstration¹. There is no harm in praying for the purpose of teaching, even if one did not have a prior intention to pray; thus, he performs it for teaching along with the intention of prayer.

23- Repetition in Teaching the Prayer:

Repetition is a prophetic method that is essential for the teacher so that what he wants is memorized from him, especially in matters of pressing need. Furthermore nothing is more important than the prayer, which is repeated by a person five times in his day and night. Imam Ahmad said: "I used to ask Ibrāhīm about something, and he would recognize from my face that I did not understand, so he would repeat it until I understood," Al-Bukhari reported that Anas (may Allah be pleased with him) reported from the Prophet (ﷺ):

«إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا حَتَّى تُفْهَمَ عَنْهُ، فَإِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ سَلَّمَ ثَلَاثًا» ،

"Whenever he spoke a word, he would repeat it thrice until it is understood from him. Whenever he

¹ Sharh Sahīh Al-Bukhārī by Ibn Battāl (2/297).

greeted a group of people, he would greet them thrice.”¹ Moreover, among what is reported in the Sirah is the following:

a - Repetition when teaching the Tashahhud:

Ibn ‘Abbās (may Allah be pleased with him) reported:

«كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ».

“The Messenger of Allah (may Allah’s peace and blessings be upon him) used to teach us the Tashahhud just as he teaches us a Surah from the Qur’an.”²

His saying (may Allah’s peace and blessings be upon him): "just as he teaches us a Surah" signifies that he was keen to teach them the words of the Tashahhud, just as he was keen to teach them the Qur’an. This highlights the great importance of the Tashahhud, as it is a part of the prayer; therefore, due attention should be given to learning and teaching it.³

Ibn ‘Umar (may Allah be pleased with him and his father) said:

«كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ».

“The Messenger of Allah (may Allah’s peace and blessings be upon him) used to teach us the Tashahhud,” In some narrations attributed to him:

¹ Al-Ādāb Ash-Shar‘iyyah wal-Minah al-Mar‘iyyah by Ibn Muflih (2/156).

² Sahīh Muslim (403).

³ Sharh Sunan An-Nasā’i by Al-Athyūbi (14/120).

«عَلَى الْمِنْبَرِ كَمَا يُعَلِّمُ الْمَكْتَبَ الْوُلْدَانِ».

"On the pulpit, as the teacher teaches children".¹

Ibn 'Umar (may Allah be pleased with him) said:

«أَنَّ أَبَا بَكْرٍ، كَانَ يُعَلِّمُهُمُ النَّسْهَدَ عَلَى الْمِنْبَرِ كَمَا يُعَلِّمُ الصِّبْيَانَ فِي الْكِتَابِ، وَكَانَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ يُعَلِّمُ النَّسْهَدَ النَّاسَ وَهُوَ عَلَى الْمِنْبَرِ».

"Abu Bakr used to teach them the Tashahhud on the pulpit just as children are taught in the Kuttāb (classes), and 'Umar (may Allah be pleased with him) used to teach the people the Tashahhud while he was on the pulpit."²

So the Prophet (ﷺ) taught them the Tashahhud, just as a teacher of the Qur'an teaches a Sūrah, and he repeated it to them until it was memorized by them.

b- Repetition in teaching to seek refuge with Allah against the Fitnah (trial) of the worldly life in prayer:

Mus'ab ibn Sa'd ibn Abī Waqqās reported from his father (may Allah be pleased with him): "The Prophet (may Allah's peace and blessings be upon him) used to teach us these words just as writing is taught:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمَرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ».

'O Allah, I seek refuge with You from stinginess; I seek refuge with You from cowardice; I seek refuge

¹ Al-Istidhār by Al-Qurtubi (2/319).

² Sharh Mushkil al-Āthār, by At-Tahāwī (3803).

with You that I be returned to the most decrepit age; I seek refuge with You from the temptation of the worldly life; and I seek refuge with You from the punishment of the grave.”¹

His statement (may Allah’s peace and blessings be upon him): “He used to teach us these words as writing is taught” means that it should be memorized and not forgotten, along with perfect mastery. This indicates the keenness of the Prophet (may Allah’s peace and blessings be upon him) to teach people comprehensive supplications.

c - Repetition in teaching al-Istikhārah just as a Surah from the Qur’an is taught:

Jābir ibn ‘Abdullah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) used to teach us Istikhārah in all matters just as he taught us a Surah of the Qur’an. He said:

«إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ، ثُمَّ لِيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ هَذَا الْأَمْرَ - فَيُسِّرْهُ لِي، مَا كَانَ مِنْ شَيْءٍ - خَيْرًا لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ خَيْرًا لِي فِي عَاجِلِ أَمْرِي وَآجِلِهِ - فَاقْدِرْهُ لِي وَيَسِّرْهُ لِي وَبَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ - يَقُولُ مِثْلَ مَا قَالَ فِي الْمَرَّةِ الْأُولَى - وَإِنْ كَانَ شَرًّا لِي، فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدِرْ لِي الْخَيْرَ حَيْثُمَا كَانَ، ثُمَّ رَضِنِي بِهِ».

"When one of you intends to do something, let him perform two Rak'ahs other than the obligatory prayer and then say: O Allah, I consult You for Your

¹ Sahīh al-Bukhāri (8/83).

knowledge, and I seek strength from You for Your power, and I ask of Your great bounty. Indeed, You are capable and I am not, and You know and I do not, and You are the All-Knower of the unseen. O Allah, if You know that this matter—(and he names the matter, whatever the decision may be)—is good for me concerning my religion, my livelihood, and the consequences of my affairs—or good for me in my immediate and future affairs—then decree it for me, make it easy for me, and bless it for me. And if You know—(he names the decision again) — it is bad for me, then turn it away from me, and turn me away from it, and decree for me what is good wherever it may be, and then make me pleased with it."¹

Among what we find in the Hadith: that his saying, “as he used to teach us a Surah from the Qur’an,” indicates the complete and utmost care in teaching prayer and supplication, and that they follow the obligatory duty and the Qur’an².

d- Repetition of some words to emphasize recommendation:

‘Abdullah ibn Mughaffal al-Muzani (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«بَيْنَ كُلِّ آذَانَيْنِ صَلَاةٌ لِمَنْ شَاءَ».

¹ Sahīh Al-Bukhārī (2/57)

² Sharh Al-Mishkāt lit-Tibī Al-Kāshif ‘An Haqā’iq As-Sunan (4/1245).

"There is a prayer between every two Adhāns for whoever wills."¹

He (may Allah be pleased with him) also reported that the Messenger of Allah (ﷺ) said:

«صَلُّوا قَبْلَ الْمَغْرِبِ رَكْعَتَيْنِ»، ثُمَّ قَالَ: «صَلُّوا قَبْلَ الْمَغْرِبِ رَكْعَتَيْنِ»، ثُمَّ قَالَ: «عِنْدَ الثَّالِثَةِ: «لِمَنْ شَاءَ كَرَاهِيَةً أَنْ يَتَّخِذَهَا النَّاسُ سُنَّةً».

"Offer two Rak'ahs before Maghrib." Then he said: "Offer two Rak'ahs before Maghrib." Then, the third time, he said: "for whoever wills," disliking that people might take it as Sunnah.²

Among what we find in the Hadith: that he said after the three times: "for whoever wills," to indicate that the repetition is to emphasize the recommendation of it.³

e - Repetition to emphasize that the prayer of one who did not recite Al-Fātihah is invalid:

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«مَنْ صَلَّى صَلَاةً لَمْ يقرأ فِيهَا بِفَاتِحَةِ الْكِتَابِ، فَهِيَ خَدَاجٌ» يَقُولُهَا ثَلَاثًا بِمِثْلِ حَدِيثِهِمْ.

"Whoever offers a prayer and does not recite the Opening of the Book (Surat al-Fātihah) therein, his prayer is deficient." He repeated it three times, similar to their Hadith.⁴

¹ Sahīh Al-Bukhārī (624).

² Musnad Ahmad (20552). And it is in "Sahīh Al-Bukhārī", no. 1183.

³ Sharh Sahīh Muslim by Al-Athyūbi (16/673).

⁴ Sahīh Muslim (1/297).

Among what we find in the Hadīth is that his statement (ﷺ): "It is Khidāj, it is Khidāj" was mentioned three times for emphasis¹. Khidāj is something which is invalid. This clearly indicates that what is meant by the negation is the negation of validity, and such is the case.²

Chapter Five

Differences

Classifications.

Avoiding the means of evil.

24 - The Method of Teaching by Differences:

Juristic Differences are considered complements of the sciences, if not among their necessities, since through them, distinction is made between similar matters and differentiation between them in rulings. Scholars rely upon them in many issues and occurrences, and some of this is also found in the Hadiths of the Messenger of Allah ﷺ regarding prayer. Here are some examples:

a - The difference between the obligatory prayer and the voluntary prayer.

Scholars mentioned several differences between the obligatory prayer and the voluntary prayer:

1 - Skipping the obligatory incurs sin, unlike the voluntary prayer.

¹ Sharh Az-Zurqāni 'ala Al-Muwatta' li Imām Mālik (1/322).

² Ash-Sharh Al-Sawtī Li Zād Al-Mustaqni' by Ibn 'Uthaymīn (1/1836).

2 - The obligatory prayer is to be performed in the mosque, unlike the voluntary prayer, which is better to perform at home, except for what is exempted.

3- It is permissible to offer a voluntary prayer on a mount without a necessity to do so, unlike the obligatory prayer.

4- Facing the Qiblah is not a condition for a voluntary prayer in travel, unlike the obligatory prayer.

5 - Abandoning a voluntary prayer does not make a person a disbeliever by consensus; as for the obligatory act, abandoning it makes a person a disbeliever according to the correct view.

6 - Standing in prayer is a pillar in the obligatory prayer, unlike the voluntary prayer.

7- The obligatory prayer is shortened during travel. As for the voluntary prayer, it is not shortened, neither during travel or in residence.

The science of differences is a vast science; the seeker of knowledge should be keen on it and develop this skill in order to distinguish between similar matters. The rulings of the prayer are full of them, and among these differences are:

(a) The difference between the Prostration of Recitation and the Prostration of Prayer.

(b) The difference between the first and second rak'ah.

(c) The difference between Friday Prayer and Dhuhr Prayer.

(d) The difference between offering the prostration before Taslīm and after Taslīm in the prostration of forgetfulness.

(e) Differentiating between the supplications and remembrances said during the prayer and after it.

b - The difference between congregational prayer and individual prayer:

‘Abdullah ibn ‘Umar (may Allah be pleased with him and his father) reported: The Messenger of Allah (ﷺ) said:

«صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً».

"Praying in congregation is twenty-seven degrees better than praying alone."¹

Congregational prayer is distinguished from praying alone by several matters, including: answering the call to prayer, supplicating upon entering the mosque and upon exiting it, having one's supplication answered in the presence of the call to prayer, straightening the rows and establishing them, listening to the recitation of the Imam and pondering over it, saying: 'Our Lord, and to You be praise' when the Imam says: 'Allah hears he who praises Him', the testimony of the angels in favor of the one who attends congregational prayer,

¹ Sahīh al-Bukhārī (645), Sahīh Muslim (650).

striving to coincide with the Imam in the congregation, the virtue of offering the Taslīm to the Imam and to the one beside him, the virtue of the congregation's supplication, seeking protection in the congregation from the forgetfulness caused by Satan, and other matters.¹

c - The difference between the true dawn and the false dawn:

Jābir ibn 'Abdullāh (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«الْفَجْرُ فَجْرَانِ: فَأَمَّا الْفَجْرُ الَّذِي يَكُونُ كَذَنْبِ السَّرْحَانِ فَلَا تَحِلُّ الصَّلَاةُ فِيهِ وَلَا يَحْرُمُ الطَّعَامُ، وَأَمَّا الَّذِي يَذْهَبُ مُسْتَقِيمًا فِي الْأَفْقِ فَإِنَّهُ يُحِلُّ الصَّلَاةَ، وَيَحْرُمُ الطَّعَامَ».

"There are two 'Fajrs' (dawns). As for the 'Fajr' that resembles the tale of a wolf, it is not a sign that prayer has become due or food has become forbidden to consume. As for the 'Fajr' that takes a rectangular shape in the horizon, it is a sign that prayer has become due and food forbidden to consume (for the fasting person)."²

There are two "fajrs": a true "fajr" and a false "fajr". As for the true "fajr", it is the one to which the

¹ See: Sharh Sahīh Al-Bukhārī by Ibn Battāl (2/273276).

² "Al-Mustadrak 'alā As-Sahīhayn" by Al-Hākim (688). As-Sirhān (with a kasrah - the genitive case): the wolf, and Dhanab As-Sirhān (the tail of the wolf): a metaphor for the false dawn. See: "Al-Qāmūs Al-Muhīt" by Al-Fayrūzābādī (p. 286). Regarding the Hadith, Ibn Al-Mulaqqin said: Narrated by Al-Hākim and Ad-Dāraqutni, and they said: 'Its chain of narration is Sahīh.' Al-Albānī classified it as Sahīh. "Al-Badr Al-Munīr" (3/198), "Sahīh Al-Jāmi' As-Saghīr Wa Ziyādatuh" (2/788).

rulings apply, so the prayer becomes due at it, and food becomes impermissible to a fasting person. And as for the false "fajr", it is the one to which no ruling applies.¹

d - The Difference between a Man and a Woman in the Congregational Prayer:

1 - A woman's row being behind a man's row:

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«خَيْرُ صُفُوفِ الرِّجَالِ أُولَاهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أُولَاهَا».

"The best of the men's rows is the first, and the worst is the last, and the best of the women's rows is the last, and the worst is the first."²

Anas ibn Mālīk (may Allah be pleased with him) reported:

«صَلَّى النَّبِيُّ ﷺ فِي بَيْتٍ أَمِ سُلَيْمٍ، فَقَمْتُ وَبَيْنِي خَلْفَهُ، وَأَمِ سُلَيْمٍ خَلْفَنَا».

¹ Al-Tawdih li Sharh al-Jami' al-Sahih by Ibn al-Mulaqqin (6/363-364). The scholars have mentioned that there are three differences between the true "fajr" and the false "fajr": 1. The true "fajr" stretches horizontally from the south to the north, while the false one stretches vertically from the east to the west. 2. The light of the true "fajr" is connected to the horizon, while that of the false one is disconnected; meaning, there is darkness between it and the horizon. 3. The false "fajr" becomes dark after that and disappears, whereas the true "fajr" does not become dark. Rather, it becomes brighter. See: Fath Dhi al-Jalal wa al-Ikram bi Sharh Bulugh al-Maram by Ibn 'Uthaymin (3/185).

² Sahih Muslim (440).

"The Prophet (ﷺ) prayed in the house of Umm Sulaym, and an orphan and I stood behind him, and Umm Sulaym was standing behind us."¹

Among what we find in these hadiths: that the Sunnah for the women's prayer is that they stand behind the men, and this is - and Allah knows best - out of fear of temptation by them, and the preoccupation of the souls with their natural disposition towards them, diverting from humility in the prayer, focusing on it, and dedicating one's thoughts sincerely to Allah therein; since women are made alluring in the hearts, and placed ahead of all desires, and this is a principle in cutting off the means (to evil doing).²

2- Tasbeeh is for the men, and clapping is for the women:

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«التَّسْبِيحُ لِلرِّجَالِ، وَالنَّصْفُ لِلنِّسَاءِ».

"Tasbeeh is for the men, and clapping is for the women."³

Sahl ibn Sa'd (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

¹ Sahīh Al-Bukhārī (871).

² Sharh Sahīh Al-Bukhārī by Ibn Battāl (2/472).

³ Sahīh Al-Bukhārī (1203) and Sahīh Muslim (422).

«يَا أَيُّهَا النَّاسُ، مَا لَكُمْ حِينَ تَأْتِكُمْ شَيْءٌ فِي الصَّلَاةِ أَخَذْتُمْ بِالتَّصْنِيعِ؟ إِنَّمَا التَّصْنِيعُ لِلنِّسَاءِ، مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيَقُلْ: سُبْحَانَ اللَّهِ».

"O people! Why did you start clapping when something unusual happened to you in the prayer? Clapping is only for women. So whoever among you comes across something in the prayer should say Subhān Allah (Glory be to Allah)."¹

The wisdom of the Islamic Shariah in differentiating between men and women is in accordance with what wisdom dictates. The ruling here is that the woman's voice should not be heard by men except out of necessity. If the woman were to say Subhān Allah, men would hear her, and she might have a melodious voice, thus becoming a source of temptation for the listener. For this reason, she is commanded to clap rather than saying Subhān Allah, while men are commanded to say Subhān Allah, because the voices of a men between themselves do not affect women.²

3 - Using perfume for men and refraining from it as a women:

Zaynab, wife of ‘Abdullāh, reported that the Messenger of Allah (ﷺ) said to us:

«إِذَا شَهِدْتَ إِحْدَاكُنَّ الْمَسْجِدَ، فَلَا تَمَسَّ طِبْيًا».

¹ Sahīh al-Bukhārī (1234).

² Fat-h Dhil-Jalāl Wal-Ikrām bi Sharh Bulūgh al-Marām by Ibn 'Uthaymīn (1/540).

“When any of you women attend the mosque, you should not apply perfume.”¹

Included with perfume is anything that shares its meaning, because the reason for its prohibition is that it provokes desire, such as beautiful clothing, visible jewelry, and luxurious adornments, as well as mixing with men². For this reason, the Prophet (ﷺ) forbade women from going out to the mosques if they apply perfume or use incense, in order to prevent them from being a cause of temptation for men through their pleasant scent, and stirring their hearts and desires thereby. This applies even more so to places other than the mosques.

4 - The Obligation of the Congregational Prayer upon Men and Not Women:

Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ هَمَمْتُ أَنْ أَمُرَ بِحَطَبٍ يُحْتَطَبُ، ثُمَّ أَمُرَ بِالصَّلَاةِ فَيُؤَدَّنَ لَهَا، ثُمَّ أَمُرَ رَجُلًا فَيُؤَمِّمَ النَّاسَ، ثُمَّ أَخَالَفَ إِلَى رَجُلٍ فَأَحْرَقَ عَلَيْهِمْ نَبُوتَهُمْ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْ يَعْلَمُ أَحَدُكُمْ أَنَّهُ يَجِدُ عَرْقًا سَمِيًّا، أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ لَشَهِدَ الْعِشَاءَ».

“By the One in Whose Hand my soul is, I was about to order firewood to be collected, then order the Adhān for prayer to be proclaimed, then appoint a man to lead the people in prayer, and then go to some men (that didn't come to the congregation

¹ Sahih Muslim (443), and (Zaynab) is the wife of ‘Abdullāh ibn Mas‘ūd.

² Fat'h Al-Bāri by Ibn Hajar (2/349).

prayer) and burn their houses upon them. By the One in Whose Hand my soul is, if one of you knew that he would receive a bone covered with meat or two pieces of meat present in between two ribs, he would attend the Ishā prayer."¹

His saying (may Allah's peace and blessings be upon him): "I was about to order firewood..." is evidence of the emphasis on the congregational prayer and its great importance; because the Prophet (may Allah's peace and blessings be upon him) would not have had such an intention except for the abandonment of an obligatory act. Allah, the Exalted, has commanded safeguarding the prayers in His saying:

﴿حُفِظُوا عَلَى الصَّلَوَاتِ...﴾

{Preserve the prayers...}² Part of the perfection of maintaining the prayer is performing it in congregation.³

As for women, Ibn 'Umar reported that the Prophet (ﷺ) said:

«لَا تَمْنَعُوا نِسَاءَكُمْ الْمَسَاجِدَ، وَبُيُوتَهُنَّ خَيْرٌ لَّهُنَّ».

"Do not prevent your women from (going to) the mosques, but their homes are better for them."⁴

¹ Sahīh Al-Bukhārī (644).

² [Surat al-Baqarah: 238]

³ Sharh Sahīh Al-Bukhārī by Ibn Battāl (2/269).

⁴ " Sunan Abi Dāwūd, no. 567. Classified as Sahīh (authentic) by An-Nawawī and Al-Albānī in "Kuhulāsāt Al-Ahkām", 2/678, and "Sahīh Wa Da'īf Sunan Abi Dāwūd", p. 2."

A women's prayer at home is better than if she prayed in the mosque, but she should not be prevented from that due to the prohibition of the Prophet (ﷺ), unless fitnah or harm is feared, in which case it is prohibited, based on the principle of giving precedence to warding off evils over bringing about benefits.

5- The Adhān and Iqāmah:

Mālik ibn al-Huwayrith (may Allah be pleased with him) reported: I came to the Prophet (may Allah's peace and blessings be upon him) along with a group of men from my people. We stayed with him for twenty nights, and he was merciful and compassionate. When he noticed our longing for our families, he said:

«ارْجِعُوا فَكُونُوا فِيهِمْ، وَعَلِّمُوهُمْ وَصَلُّوا، فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، وَلْيُؤَمِّكُمْ أَكْبَرُكُمْ».

“Go back and be with them. Teach them (religion) and pray. When prayer becomes due, let one of you call the Adhān, and let the oldest among you lead you in prayer.”¹

As for the Adhān and Iqāmah, they represent a communal obligation for men, because they are among the manifest symbols of the religion; because the Prophet (ﷺ) commanded them, due to his (peace and blessings be upon him) continuous observance of them in residence and travel, and

¹ Sahīh Al-Bukhāri Collection (628), Sahīh Muslim Collection (674).

because knowledge of the time of prayer is generally not attained except through them.

As for women, Ibn ‘Umar (may Allah be pleased with him) said:

«لَيْسَ عَلَى النِّسَاءِ أَذَانٌ وَلَا إِقَامَةٌ».

“Women are not required to call the Adhān or Iqāmah.”¹

This is not obligatory for women because they are required to lower their voices and cover themselves, and they are not among the people of the congregation for whom the gathering is required.²

25- Teaching by the method of dividing into categories (categorisation):

Dividing into categories is one of the methods that makes information present in the learner's mind, easy to understand, and simple to comprehend. The Prophet (ﷺ) used this method regarding the topic of prayer, and among what has been reported in this regard is:

a - Categorisation of the reward for those who go early to the Friday prayer:

Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

¹ As-Sunan Al-Kubrā by Al-Bayhaqi (1920).

² Taysir Al-‘Allām Sharh ‘Umdat Al-Ahkām by Al-Bassām (p. 115).

«مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ، ثُمَّ رَاحَ، فَكَأَنَّمَا قَرَّبَ بَدَنَهُ، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ، فَكَأَنَّمَا قَرَّبَ بَقَرَةً، 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».

"Whoever performs Ghusl on a Friday like the Ghusl of Janābah, and then goes (to the mosque), it is as if he has sacrificed a camel. Whoever goes in the second hour, it is as if he has sacrificed a cow. Whoever goes in the third hour, it is as if he has sacrificed a horned ram. Whoever goes in the fourth hour, it is as if he has sacrificed a hen. Whoever goes in the fifth hour, it is as if he has offered an egg. When the Imām comes out, the angels attend to listen to the Dhikr."¹

Among what we find in the apparent meaning of the Hadīth is that it indicates the categorisation of the day of Friday into twelve hours, regardless of the length or shortness of the day. Thus, what is meant by it is not the known hours from dividing the night and the day into 24 hours; for that varies according to the length and shortness of the day. This is indicated by the Hadīth of Jābir (may Allah be pleased with both of them), who reported from the Prophet (ﷺ) that he said:

«يَوْمَ الْجُمُعَةِ ثِنْتَا عَشْرَةَ -يُرِيدُ- سَاعَةً، لَا يُوجَدُ مُسْلِمٌ يَسْأَلُ اللَّهَ عَزَّ وَجَلَّ شَيْئًا، إِلَّا آتَاهُ اللَّهُ عَزَّ وَجَلَّ، فَالْتَمِسُوهَا آخِرَ سَاعَةٍ بَعْدَ الْعَصْرِ».

¹ Sahīh Al-Bukhāri (881).

"Friday is twelve - meaning hours - during which no Muslim is found asking Allah, the Almighty and Majestic, for anything except that Allah, the Almighty and Majestic, will give it to him; so seek it in the last hour after Asr."¹

b - Classification of the ranks of worshippers in the night prayer:

‘Abdullāh ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him) reported: The Messenger of Allah (may Allah’s peace and blessings be upon him) said:

«مَنْ قَامَ بِعَشْرِ آيَاتٍ لَمْ يُكْتَبْ مِنَ الْعَافِلِينَ، وَمَنْ قَامَ بِمِائَةِ آيَةٍ كُتِبَ مِنَ الْقَانِتِينَ، وَمَنْ قَرَأَ بِأَلْفِ آيَةٍ كُتِبَ مِنَ الْمُقْنَطَرِينَ».

"Whoever stands in prayer reciting ten verses will not be recorded among the heedless, and whoever stands in prayer reciting a hundred verses will be recorded among the devout, and whoever recites a thousand verses will be recorded among those who receive immense rewards."²

The Hadīth highlights the disparity between the three ranks. Thus, the one who stands in prayer reciting ten verses leaves the ranks of the heedless among the common people, and joins the ranks of...

¹ Narrated by Abu Dāwūd and An-Nasā’i with an Isnād whose narrators are all trustworthy. See: "Fath Al-Bāri" by Ibn Rajab (8/100).

² "Sunan Abi Dāwūd" (1398); classified as Hasan by Al-Hāfiz Ibn Hajar, and classified as Sahīh by Al-Albāni. "Ujālat Ar-Rāghib Al-Mutamanni fi Takhrīj Kitāb ‘Amal Al-Yawm Wal-Laylah’ li Ibn As-Sunni" (2/812), "Sahīh wa Da’if Sunan Abi Dāwūd" (p. 2).

{رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ...}

{by men who are not distracted by buying or selling from the remembrance of Allah...}¹ The one who completes one hundred is included among those about whom the verse reads:

{...وَكَانَتْ مِنَ الْآفَتِينَ...} {...أُمَّةٌ قَانِنًا لِلَّهِ حَنِيفًا...}

{...and they were one of the obedient}²

{...a model of excellence, devoted to Allah and inclined to true faith...}³ The highest of them is the one with one thousand verses; because he is included among the ranks of those who perform righteous deeds for Allah on His earth, who have reached, in the acquisition of rewards, the level of those who amass immense fortunes in the acquisition of wealth.

c - The worshiper bearing in mind that Surat al-Fātihah is divided into two halves:

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«قَالَ اللَّهُ تَعَالَى: فَسَمِعْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نَصْفَيْنِ، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ الْعَبْدُ: (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)، قَالَ اللَّهُ تَعَالَى: حَمَدَنِي عَبْدِي، وَإِذَا قَالَ: (الرَّحْمَنُ الرَّحِيمُ)، قَالَ اللَّهُ تَعَالَى: أَثْنَى عَلَيَّ عَبْدِي، وَإِذَا قَالَ: (مَالِكِ يَوْمَ الدِّينِ)، قَالَ: مَجَدَّنِي عَبْدِي - وَقَالَ مَرَّةً فَوَضَّ إِلَيَّ عَبْدِي - فَإِذَا قَالَ: (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) قَالَ: هَذَا بَيْنِي وَبَيْنَ عَبْدِي، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ: (اهْدِنَا الصِّرَاطَ

¹ [Surat an-Nūr: 37]

² [Surat at-Tahrīm: 12].

³ [Surat an-Nahl: 120].

الْمُسْتَوْتِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ) قَالَ:
هَذَا لِعِبْدِي وَلِعِبْدِي مَا سَأَلَ».

"Allah Almighty said: "I have divided prayer between Myself and My servant into two halves, and My servant shall have what he has asked for. When the servant says: (All praise be to Allah, the Lord of the worlds), Allah Almighty says: 'My servant has praised Me.' And when he says: (The Most Compassionate, the Most Merciful), Allah Almighty says: 'My servant has extolled Me.' And when he says: (Master of the Day of Judgment), He says: 'My servant has glorified Me' — and on one occasion He said: 'My servant entrusted his affairs to Me.' — And when he says: (You alone we worship, and You alone we ask for help), He says: 'This is between Me and My servant, and My servant shall have what he has asked for.' And when he says: (Guide us to the straight path, the path of those whom You have blessed; not of those who incurred Your Wrath, or of those who went astray), He says: 'This is for My servant, and My servant shall have what he has asked for.'"¹

The Almighty's saying: "I have divided the prayer..." means Umm al-Qur'an. He called it prayer because prayer is not complete - or valid - without it. The meaning of the division here is in terms of meaning; as the first half contains praise of Allah,

¹ Sahīh Muslim (395).

glorification and extolment of Him, and affirming His Oneness, and in the second half, the servant acknowledges his inability and need for Him, and asks Him to keep him steadfast on His guidance and help him with that.¹

26- Teaching by preventing evil outcomes:

“Sadd al-dharā’i” (preventing evil outcomes) is preventing every means that leads to a prohibited thing that involves corruption. There are means that lead to a forbidden act, and these means may be related to prayer. Therefore, prayer is prohibited if it involves a cause that leads to this forbidden outcome. Among such means are:

a - Avoiding all means that leads to polytheism:

‘Ā’ishah, the Mother of the Believers (may Allah be pleased with her), narrated that ‘Umm Habībah and ‘Umm Salamah (may Allah be pleased with both of them) mentioned seeing a church in Abyssinia with images inside it. They mentioned this to the Prophet (ﷺ), and he said:

«إِنَّ أَوْلَئِكَ، إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ، فَمَاتَ، بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، وَصَوَّرُوا فِيهِ تِلْكَ الصُّوَرِ، أَوْلَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ».

"Those people, when a righteous man among them died, they would build a mosque over his grave and make those images inside it. They will be the worst

¹ Al-Mufhim lima Ashkal min Talkhīs Kitāb Muslim, by al-Qurtubi (2/26).

of creation in the sight of Allah on the Day of Resurrection."¹

Among what we find in the Hadith: the prohibition of taking graves as places of worship, and of producing images. He only forbade this—and Allah knows best—to block the means, and due to their recent worship of idols and taking graves and images as deities.²

Abu Sa'īd al-Khudri (may Allah be pleased with him) reported: I heard the Messenger of Allah (ﷺ) say:

«لَا صَلَاةَ بَعْدَ الصُّبْحِ حَتَّى تَرْقِعَ الشَّمْسُ، وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغِيبَ الشَّمْسُ».

"There is no prayer after the Fajr prayer until the sun rises, and no prayer after the 'Asr prayer until the sun sets."³

- The wording of Muslim's narration reads:

«لَا صَلَاةَ بَعْدَ صَلَاةِ الْفَجْرِ».

"There is no prayer after the Fajr prayer."⁴

The foundation of the message is built upon Tawhīd (monotheism); therefore, the Prophet (may Allah's peace and blessings be upon him) firmly blocked every means through which Satan can

¹ Sahīh Al-Bukhārī (427).

² Sharh Sahīh Al-Bukhārī by Ibn Battāl (2/82)

³ Sahīh Al-Bukhārī (1995).

⁴ Sahīh Muslim (827).

penetrate the human heart and lead to Shirk (polytheism).

b - Blocking every means that leads to decorating mosques:

Ibn 'Abbās (may Allah be pleased with them both) reported: The Messenger of Allah (ﷺ) said:

«مَا أُمِرْتُ بِتَشْيِيدِ الْمَسَاجِدِ» قَالَ ابْنُ عَبَّاسٍ: «لَتُرْخَفَنَّهَا كَمَا رَخَفَتْ الْيَهُودُ وَالنَّصَارَى».

"I have not been ordered to build lofty mosques."

Ibn 'Abbās added: "You will surely adorn them as the Jews and Christians did (with their synagogues and churches)."¹

The Sunnah in the construction of mosques is: moderation, and abandoning exaggeration in establishing them out of fear of Fitnah and boasting through their construction.²

c - Blocking all means that distracts the worshipper from his prayer:

Anas ibn Mālīk (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِذَا قُرِبَ الْعِشَاءُ، وَحَضَرَتِ الصَّلَاةُ، فَأَبْدِءُوا بِهِ قَبْلَ أَنْ تُصَلُّوا صَلَاةَ الْمَغْرِبِ، وَلَا تَعْجَلُوا عَنْ عَشَائِكُمْ».

¹ Sunan Abu Dāwūd (448). Classified as Sahīh by An-Nawawī and Al-Albānī. "Khulāsat Al-Ahkām" (1/305), "Sahīh wa Da'īf Sunan Abi Dāwūd" (p. 2).

² Sharh Sahīh Al-Bukhārī by Ibn Battāl (2/97).

"If dinner is served, and the time for prayer has come, then start eating it before praying the Maghrib prayer, and do not be hasty in finishing it."¹

Among what we find in the Hadīth is blocking the means to evil, and keeping away from what preoccupies a person at the expense of his religious duties.²

And 'Ā'ishah (may Allah be pleased with her) reported:

صَلَّى النَّبِيُّ ﷺ فِي خَمِيصَةٍ لَهَا أَعْلَامٌ، فَنَظَرَ إِلَى أَعْلَامِهَا نَظْرَةً، فَلَمَّا انْصَرَفَ قَالَ: «ادْهَبُوا بِخَمِيصَتِي هَذِهِ إِلَى أَبِي جَهْمٍ وَأَتُونِي بِأَنْبِجَانِيَةِ أَبِي جَهْمٍ، فَإِنَّهَا أَلْهَتْنِي أَنْفًا عَنْ صَلَاتِي».

The Prophet (may Allah's peace and blessings be upon him) prayed wearing a striped garment and glanced at the stripes. When he had finished, he said: "Take this garment of mine to Abu Jahm and bring me his plain garment, because this one has distracted me from my prayer."³

The Messenger of Allah (may Allah's peace and blessings be upon him) was a human being, occupied with what occupies human beings, but he would hasten to block the means to evil, and close the doors of evil and the entryways of Satan.

d - Blocking all means that leads to intermixing between the two sexes:

¹ Sahīh Al-Bukhārī (672), Sahīh Muslim (557).

² See: "Al-Mufhim lima Ashkal min Talkhīs Kitāb Muslim" by al-Qurtubī (2/163).

³ Sahīh Al-Bukhārī (5817).

‘Ā’ishah (may Allah be pleased with her) reported:

«أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الصُّبْحَ بَغْلَسٍ، فَيَنْصَرِفُنْ نِسَاءُ الْمُؤْمِنِينَ لَا يُعْرِفُنْ مِنْ الْغَلَسِ - أَوْ لَا يَعْرِفُ بَعْضُهُنَّ بَعْضًا -».

"The Messenger of Allah (may Allah's peace and blessings be upon him) used to offer the Fajr prayer in the darkness, and then the believing women would leave, unrecognizable in the darkness - or they would not recognize one another -"¹.

The Sunnah is for women to depart in the darkness before men. All of this is by way of blocking the means and maintaining distance between men and women, out of fear of temptation, falling into hardship, and committing sin through intermixing with them.²

Ibn ‘Umar (may Allah be pleased with him and his father) reported: The Messenger of Allah (ﷺ) said:

«لَوْ تَرَكْنَا هَذَا الْبَابَ لِلنِّسَاءِ»، قال نافع: فلم يدخل منه ابن عمر حتى مات.

"If only we leave this door for women." Nāfi' said: "So Ibn ‘Umar did not enter through it until he died."³

¹ Sahīh Al-Bukhāri (873), Al-Ghalas: The mixing of the light of dawn (morning) with the darkness of the night. Ma’ālim As-Sunan by Al-Khattābi (1/132)

² See: Sharh Sahīh Al-Bukhāri by Ibn Battāl (2/473).

³ Sunan Abu Dāwūd (462). Classified as Sahīh by Al-Albāni. "Sahīh wa Da’īf Sunan Abi Dāwūd" (p. 2).

This is evidence that mixing between men and women is not permissible in a mosque or elsewhere, due to the great corruption it involves, and Allah knows best.¹

Chapter Six

The Threat of Punishment

Specification.

Bequest.

Ease.

Priority.

27- Using the method of warning (threats) in teaching:

Among the methods of the Qur'an and Sunnah is encouraging action via mention of reward and warning of punishment, and among what Allah has warned of regarding the matter of prayer is the following:

a - The warning against abandoning the prayer:

'Abdullah ibn 'Amr (may Allah be pleased with him and his father) reported that the Prophet (ﷺ) mentioned prayer one day and said:

«مَنْ حَافِظَ عَلَيْهَا كَانَتْ لَهُ نُورًا وَبُرْهَانًا وَنَجَاةٌ يَوْمَ الْقِيَامَةِ، وَمَنْ لَمْ يُحَافِظْ عَلَيْهَا لَمْ تَكُنْ لَهُ نُورًا وَلَا بُرْهَانًا وَلَا نَجَاةٌ، وَكَانَ يَوْمَ الْقِيَامَةِ مَعَ فِرْعَوْنَ، وَقَارُونَ، وَهَامَانَ، وَأَبِي صَاحِبِ الْعِظَامِ».

“Whoever observes it regularly, it will be for him a light, an argument in his favor, and salvation on the

¹ Sharh Sunan Abu Dāwūd by Ibn Raslan (3/597).

Day of Judgment; and whoever does not observe it regularly, it will not be for him a light, an argument in his favor, or salvation, and he will be on the Day of Judgment with Pharaoh, Qārūn (Korah), Hamān, and Ubayy, the companion of the bones.”¹

In this Hadith, there is a grave warning for whoever abandons prayer out of laziness, even if he does not deny its obligation but rather acknowledges it, and he will be gathered on the Day of Resurrection with Pharaoh, Haman, Qarun, and Ubayy ibn Khalaf.

Abu al-Malih reported: We were with Buraydah on an expedition on a cloudy day, and he said: "Offer the 'Asr prayer early, for the Prophet (ﷺ) said:

«مَنْ تَرَكَ صَلَاةَ الْعَصْرِ فَقَدْ حَبِطَ عَمَلُهُ».

“If anyone abandons the ‘Asr prayer, his deeds will be rendered worthless.”²

Also his statement (may Allah's peace and blessings be upon him): ‘his deeds will be worthless’, meaning the reward for his deeds. He mentioned it by way of a stern warning, or it is as if his deeds are rendered worthless; because nothing renders deeds worthless except Shirk. Allah the Almighty says:

﴿...وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ...﴾

¹ Musnad Ahmad (6576). Al-Haythami said: Its narrators are trustworthy. Majma' Az-Zawā'id wa Manba' Al-Fawā'id (1/292).

² Sahīh Al-Bukhārī (553).

{...whoever rejects faith, all his actions will be rendered worthless...}¹

‘Abdullāh ibn ‘Umar (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said: «الَّذِي تَفَوُّتُهُ صَلَاةُ الْعَصْرِ، كَأَنَّمَا وَتَرَ أَهْلَهُ وَمَالَهُ».

“If a person misses ‘Asr prayer, it is as if he has lost his family and property.”²

The meaning of his saying (may Allah's peace and blessings be upon him) "Wutira" (lost) is that he was decreased or deprived, remaining single and alone without family and property; meaning: his caution against missing it should be like his caution against the loss of his family and property³. He, may Allah's peace and blessings be upon him, only likened him, regarding the great reward he misses, to someone who is deprived of his family and property, thus remaining with no family or property.⁴

b- Falling behind from the first rows leads a person to fall behind in all his affairs:

Abu Sa‘īd al-Khudri (may Allah be pleased with him) reported:

أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى فِي أَصْحَابِهِ تَأَخُّرًا، فَقَالَ لَهُمْ: «تَقَدَّمُوا فَأَتَمُّوا بِي، وَلِيَأْتَمَّ بِكُمْ مَنْ بَعْدَكُمْ، لَا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤَخَّرَ هُمْ اللَّهُ».

¹ [Surat al-Mā'idah: 5]

² Sahīh Al-Bukhārī (552).

³ Ma'alim As-Sunan by Al-Khattabi (1/131).

⁴ Sharh Sahīh Al-Bukhārī by Ibn Battāl (2/176).

The Messenger (may Allah's peace and blessings be upon him) perceived a tendency among his Companions to stand in the last rows, so he said to them: "Come forward and follow my lead, and let those behind you follow your lead. If people continue to lag behind, Allah will put them behind."¹

Also his statement (may Allah's peace and blessings be upon him): "People will continue to fall behind," meaning, from the first rows, until Allah, the Exalted, puts them behind from His mercy, or His great bounty, elevated status, and from knowledge.²

c - Deterring from committing a violation in the prayer by mentioning the threat of punishment for it:

1- The Hadīth points out that deficiency in the acts of prayer is considered a greater theft than stealing people's properties:

Abu Sa'īd al-Khudri (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«إِنَّ أَسْوَأَ النَّاسِ سَرِقَةً الَّذِي يَسْرِقُ صَلَاتَهُ، قَالُوا: يَا رَسُولَ اللَّهِ، وَكَيْفَ يَسْرِقُ صَلَاتَهُ، قَالَ: لَا يُتِمُّ رُكُوعَهَا وَسُجُودَهَا».

"Indeed, the worst of thieves among people is the one who steals his prayer." They said: "O Messenger of Allah, how does he steal his prayer?" He said: "He

¹ Sahīh Muslim (438).

² Al-Minhaj Sharh Sahīh Muslim bin Al-Hajjaj by An-Nawawi (4/159).

does not perform its rukū' and prostration perfectly."¹

In the Hadīth, the Prophet (may Allah's peace and blessings be upon him) intended to teach them that failing to perform rukū' and prostration perfectly is one of the major sins. The one who does so is the worst of thieves because when a thief takes other people's money, he may utilize it in the worldly life, and he may seek the pardon of its owner or have his hand cut off, thus escaping the punishment of the Hereafter, unlike this thief, who steals his share of the reward and exchanges it for punishment in the Hereafter.

2 - The threat that those who raise their eyes to the sky during prayer will lose their sight:

Jābir ibn Samurah (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«لَيَنْتَهَيَنَّ أَقْوَامٌ يَرَفْعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي الصَّلَاةِ، أَوْ لَا تَرْجِعَ إِلَيْهِمْ».

"People who raise their eyes towards the sky during prayer must refrain from that action, or else their eyesight will not return to them."²

Abū Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

¹ Narrated by Ahmad in his "Musnad", no. 11532, and it was classified as Sahīh by Al-Albānī in "Sahīh Al-Jāmi' As-Saghīr wa Ziyādatuh", 1/229.

² Sahīh Muslim (428).

«لَيَنْتَهَيَنَّ أَقْوَامٌ عَنْ رَفْعِهِمْ أَبْصَارَهُمْ عِنْدَ الدُّعَاءِ فِي الصَّلَاةِ إِلَى السَّمَاءِ، أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ».

"Some people, they must refrain from raising their eyes towards the sky during supplication in prayer, or else their sights will certainly be snatched away."¹

In the aforementioned is the threat of blinding those who raise their heads to the sky during prayer, and the word (or) implies a choice by way of a threat. Thus, it contains a firm prohibition and a stern warning², and from it is deduced the prohibition of raising one's gaze towards the sky during prayer, since the punishment of blindness is only linked to prohibitions.

3- Warning against preceding the imam:

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«أَمَّا يَخْشَى الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الْإِمَامِ أَنْ يُحَوَّلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ».

"Is he who raises his head before the Imām not afraid that Allah might transform his head into that of a donkey?"³

In the Hadīth there is a warning and a threat for the one who raises his head before the Imām⁴, and Ibn Mas'ūd looked at one who preceded his Imām

¹ Sahīh Muslim (429).

² See: Irshād as-Sāri li Sharh Sahīh al-Bukhārī by Al-Qastalāni (2/81).

³ Sahīh Muslim (427).

⁴ "At-Tamhīd lima fi al-Muwatta' min al-Ma'āni wa al-Asānīd" by Ibn 'Abdul-Barr (24/365).

and said: "You did not offer prayer alone, nor did you follow your imam."¹

4- Teaching by mentioning the warning against those who delay prayer beyond its due time:

Samurah ibn Jundub (may Allah be pleased with him) reported that the Prophet (ﷺ) said regarding the dream:

«أَمَّا الَّذِي يُتْلَعُ رَأْسُهُ بِالْحَجَرِ، فَإِنَّهُ يَأْخُذُ الْقُرْآنَ، فَيَرْفُضُهُ، وَيَنَامُ عَنِ الصَّلَاةِ الْمَكْتُوبَةِ.»

"As for the one whose head was being smashed with the rock, he learns the Qur'an and discards it, and sleeps through the prescribed prayers."²

The evidence from the Hadīth is his statement: "oversleeps and fails to perform the prescribed prayer," and the punishment was inflicted upon his head for oversleeping and failing to perform the prayer, and that is because the main place for sleep is the head.³

Anas ibn Mālik (may Allah be pleased with him) reported: I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«تِلْكَ صَلَاةُ الْمُنَافِقِ، يَجْلِسُ يَرْفُقُ الشَّمْسَ حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيْ الشَّيْطَانِ، قَامَ فَتَقَرَّهَا أَرْبَعًا، لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا قَلِيلًا.»

¹ Sharh Sunan Ibn Mājah by Mughlatay (p. 1615).

² Sahīh Al-Bukhāri (1143), and his saying: "his head is crushed," means: it is split, smashed, and shattered. Matāli' al-Anwār 'alā Sihāh al-Āthār (2/54).

³ See: Sharh Sahīh Al-Bukhāri by Al-Qastallāni (10/165).

“That is the prayer of the hypocrite; he sits watching the sun, until when it is between the horns of the devil, he stands and pecks out four (rak’ahs), not remembering Allah in them except a little.”¹

His statement (ﷺ): “That is the prayer of the hypocrite” contains an explicit condemnation of delaying the ‘Asr prayer until the sun turns yellow without an excuse, due to his saying (ﷺ): “he sits watching the sun.”

5 - Warning against passing in front of a person praying:

Abu Juhaym (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ، لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ». قَالَ أَبُو النَّضْرِ: لَا أَدْرِي أَقَالَ أَرْبَعِينَ يَوْمًا، أَوْ شَهْرًا، أَوْ سَنَةً.

"If the person passing in front of someone praying knew the extent of the guilt he is incurring, he would prefer to stand for forty rather than pass in front him." Abu an-Nadr said: "I am not sure if he said forty days, months, or years."²

The Hadīth indicates the prohibition of passing in front of a praying person, as the meaning of the Hadīth is a strict prohibition and a severe warning

¹ Sahīh Muslim (622).

² Sahīh Al-Bukhāri (510).

against doing so, which implies that it is considered one of the major sins.¹

6 - Warning against praying hastily and pecking in prayer:

Anas ibn Mālik (may Allah be pleased with him) reported: I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«تِلْكَ صَلَاةُ الْمُنَافِقِ يَجْلِسُ يَرْفُقُ الشَّمْسَ، حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيْ الشَّيْطَانِ قَامَ فَفَقَرَ أَرْبَعًا لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا قَلِيلًا».

"That is the prayer of the hypocrite; he sits watching the sun, until when it is between the horns of the devil, he stands and pecks out four (rak'ahs), not remembering Allah in them except a little."²

Thus, the Prophet (peace and blessings be upon him) condemned the one who prays in a quick manner such that he does not have complete submissiveness, tranquility, nor completes the Adhkār. What is meant by pecking is the swiftness of movements, like the pecking of a bird.³

7- Warning against imitating animals in the movements of the prayer:

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«إِذَا سَجَدَ أَحَدُكُمْ فَلَا يَبْرُكْ كَمَا يَبْرُكُ الْبَعِيرُ، وَلْيَضَعْ يَدَيْهِ قَبْلَ رُكُوبَتِهِ».

¹ Fat-h Al-Bāri by Ibn Hajar (1/586).

² Sahīh Muslim (622).

³ Al-Minhaj Sharh Sahīh Muslim bin Al-Hajjaj by Al-Nawawi (5/124).

“When any of you prostrates, he should not kneel down like a camel; rather, he should put his hands down before his knees.”¹

Jābir ibn Samurah (may Allah be pleased with him) reported: I prayed with the Messenger of Allah (may Allah's peace and blessings be upon him), and whenever we made Taslīm, we used to gesture with our hands, saying: "Peace be upon you, peace be upon you." Then, the Messenger of Allah (may Allah's peace and blessings be upon him) looked at us and said:

«مَا شَأْنُكُمْ تُشِيرُونَ بِأَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمُسٍ؟ إِذَا سَلَّمَ أَحَدُكُمْ فَلْيُتَقِفْ إِلَى صَاحِبِهِ، وَلَا يُومِئْ بِيَدِهِ».

“What is the matter with you that you point with your hands as if they were the tails of headstrong horses? When anyone of you says the salam, he should turn to his companion and not gesture with his hand.”²

Anas ibn Mālik (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«اعْتَدِلُوا فِي السُّجُودِ، وَلَا يَبْسُطْ أَحَدُكُمْ ذِرَاعَيْهِ انْبِسَاطَ الْكَلْبِ».

“Straighten your bank in prostration, and let none of you spread his forearms on the ground like a dog.”³

¹ Sunan Abu Dāwūd (840).

² Ibid. (430).

³ Sahīh Al-Bukhārī (822).

'Ali (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) said:

«يَا عَلِيُّ، لَا تُقْعِ إِقْعَاءَ الْكَلْبِ».

"O Ali, do not squat like a dog."¹

The Hadīth contains the prohibition against imitating animals, especially when performing worship, and imitating animals is only mentioned in the context of condemnation. Allah Almighty has honored the children of Adam and favored them over many of those whom He created; therefore, they should not place themselves in a position unbefitting of them.²

d - Warning against violations in matters related to the mosques:

1- Deterring people from over decorating mosques:

Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«لَا تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ».

"The Hour will not be established until people boast about (the extravagance of the) mosques."³

¹ Sunan Ibn Maja (895).

² Fat-h Dhil-Jalāl Wal-Ikrām bi Sharh Bulūgh al-Marām by Ibn 'Uthaymīn (2/27).

³ Sunan Abi Dāwūd, no. 449; classified as Sahīh (authentic) by An-Nawawi and Al-Albāni. "Khulāsat Al-Ahkām", 1/305, and "Sahīh wa Da'īf Sunan Abi Dāwūd", p. 2.

On the authority of Ibn ‘Abbās (may Allah be pleased with him), he said: The Messenger of Allah (ﷺ) said:

«مَا أُمِرْتُ بِتَشْيِيدِ الْمَسَاجِدِ»،

"I have not been ordered to build lofty mosques."¹
Ibn ‘Abbās said: "Verily, you will decorate them just as the Jews and Christians did."²

His saying (may Allah's peace and blessings be upon him): "I have not been ordered to build lofty mosques," contains a reprimand and reproach, for adorning them is contrary to the intention of the Lawgiver. Indeed, the Jews and Christians used to adorn their places of worship when they distorted and altered their religion.

2 - Warning against spitting in the mosque:

Abu Sa‘īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) liked date-palm stalks and would always keep one in his hand. He entered the mosque and saw some phlegm on the Qiblah wall of the mosque, so he scraped it off. Then he turned to the people in anger and said:

«أَيَسُرُّ أَحَدَكُمْ أَنْ يُبْصَقَ فِي وَجْهِهِ؟ إِنْ أَحَدَكُمْ إِذَا اسْتَقْبَلَ الْقِبْلَةَ فَإِنَّمَا يَسْتَقْبِلُ رَبَّهُ عَزَّ وَجَلَّ، وَالْمَلَكُ عَنْ يَمِينِهِ، فَلَا يَنْفُلُ عَنْ يَمِينِهِ، وَلَا فِي قِبْلَتِهِ، وَلْيَبْصُقْ عَنْ يَسَارِهِ، أَوْ تَحْتَ قَدَمِهِ، فَإِنْ عَجَلَ بِهِ أَمْرٌ فَلْيَقُلْ هَكَذَا».

¹ The previous reference (448). Its discussion is previously mentioned (p.124).

² Sahīh Al-Bukhāri (1/97)

"Would any of you be pleased to be spat in the face? When one of you faces the Qiblah, he is indeed facing his Lord, the Almighty and Majestic, and an angel is on his right. Therefore, he should not spit to his right, nor in the direction of his Qiblah, but rather to his left or under his foot. If he is overcome by the urge to do so, let him do so this way."¹

The statement of the Prophet (ﷺ): "Would any of you be pleased...!?" is a rhetorical question implying negation, meaning: none of you would be pleased to be spat in the face, and its purpose is to rebuke and warn against such an act.²

Jābir ibn 'Abdullāh (may Allah be pleased with him and his father) reported:

أَتَيْنَا جَابِرًا -يَعْنِي ابْنَ عَبْدِ اللَّهِ- وَهُوَ فِي مَسْجِدِهِ، فَقَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ فِي مَسْجِدِنَا هَذَا، وَفِي يَدِهِ عُرْجُونُ ابْنِ طَابٍ، فَتَنَظَرَ فَرَأَى فِي قِبْلَةِ الْمَسْجِدِ نُخَامَةً، فَأَقْبَلَ عَلَيْهَا فَحَتَّتْهَا بِالْعُرْجُونِ، ثُمَّ قَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يُعْرِضَ اللَّهُ عَنْهُ؟ إِنْ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَبَلَ وَجْهَهُ، فَلَا يَبْصُقَنَّ قَبْلَ وَجْهِهِ، وَلَا عَنْ يَمِينِهِ، وَلْيَبْصُقْ عَنْ بَيْسَارِهِ تَحْتَ رِجْلِهِ الْبَيْسَرِ، فَإِنْ عَجَلَتْ بِهِ بَادِرَةٌ فَلْيَفْعَلْ بِتَوْبِهِ هَكَذَا» -وَوَضَعَهُ عَلَى فِيهِ ثُمَّ دَلَّكَهُ-، «أَرُونِي غَيْرًا»، فَقَامَ فَتَنَى مِنَ الْحَيِّ يَسْتَدُّ إِلَى أَهْلِهِ، فَجَاءَ بِخُلُقٍ فِي رَاحَتِهِ، فَأَخَذَهُ رَسُولُ اللَّهِ ﷺ فَجَعَلَهُ عَلَى رَأْسِ الْعُرْجُونِ، ثُمَّ لَطَخَ بِهِ عَلَى أَثَرِ النُّخَامَةِ. قَالَ جَابِرٌ: فَمِنْ هُنَاكَ جَعَلْتُمُ الْخُلُقَ فِي مَسَاجِدِكُمْ.

¹ Sunan Abu Dāwūd (480). Al-'urjoon is the branch that carries dates, like a bunch of grapes. The Prophet (may Allah's peace and blessings be upon him) used to like al-'urjoon, and he liked to lean on it, making it like a stick. Ibn Tāb is a type of good fresh dates. The Hadith was authenticated by Al-Albānī in Sahīh wa Da'īf Sunan Abu Dāwūd (p. 2).

² "Al-Manhal Al-'Adhḥ Al-Mawrūd Sharḥ Sunan Abi Dāwūd" by As-Subki (4/100).

We came to Jābir - meaning Ibn ‘Abdullāh - while he was in his mosque. He said: The Messenger of Allah (may Allah's peace and blessings be upon him) came to us in this mosque of ours, holding in his hand a stalk of Ibn Tāb (a type of date-palm). He looked and saw phlegm on the Qiblah wall of the mosque. He proceeded towards it and scraped it off with the stalk. Then he said: "Which of you would like Allah to turn away from him? Indeed, when one of you stands to pray, Allah, the Almighty and Majestic, is before his face. So he must not spit in front of his face, nor to his right, but let him spit to his left, under his left foot. If he is overcome by a sudden urge (to spit), let him do like this with his garment" - and he placed it over his mouth and rubbed it - "Bring me some ‘Abīr (perfume)." A young man from the tribe stood up and hurried to his family, and returned with some Khalūq (perfume) in the palm of his hand. The Messenger of Allah (may Allah's peace and blessings be upon him) took it and put it on the tip of the stalk, then applied it over the trace of the phlegm. Jābir said: "It is from then on that you started putting Khalūq in your mosques."¹

His saying ﷺ: "Which of you would like Allah to turn His Face away from him!?" Meaning, spitting

¹ Narrated in Sahīh Muslim (3008), and Sunan Abi Dāwūd (485). His saying: "So he brought Khalūq": it is a perfume mixed with saffron, which is ambergris. "Ikmal Al-Mu'lim bi Fawā'id Muslim," 8/564.

phlegm against the wall of the Qiblah is a cause for Allah to turn His Face away from him, and the rhetorical questioning shows rebuke and threat.¹

e- Reminding the worshiper that he offers his prayer solely for himself:

Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) prayed one day, then he turned and said:

«يَا فَلَانُ، أَلَا تُحْسِنُ صَلَاتَكَ؟ أَلَا يَنْظُرُ الْمُصَلِّي إِذَا صَلَّى كَيْفَ يُصَلِّي؟ فَإِنَّمَا يُصَلِّي لِنَفْسِهِ، إِنِّي وَاللَّهِ لَا أَبْصِرُ مِنْ وَرَائِي كَمَا أَبْصِرُ مِنْ بَيْنَ يَدَيَّ».

"O so-and-so, do you not perform your prayer well? Does the one who prays not think, when he prays, how he prays? For he only prays for himself. By Allah, I see behind me just as I see in front of me."²

Also his saying (ﷺ): "Should not the one among you who prays think how he prays!? For he is only praying for himself," indicates that the benefit of his prayer returns to himself, as Allah the Exalted says:

﴿مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا...﴾

{Whoever does a righteous deed, it is to his own benefit; and whoever does an evil deed, it is to his own loss...}³ So whoever knows that he does deeds for his own benefit, and that he will meet his deeds, then neglects his deeds and does wrong, has

¹ Badhl Al-Majhūd fī Hall Sunan Abu Dāwūd by Al-Sahāranfūrī (3/213).

² Sahīh Muslim (423).

³ [Fussilat:46].

wronged himself, neither caring for himself nor sincerely advising himself.¹

f - Getting angry when a mistake is made by someone who is not ignorant of such things:

1- Anger at the one who drives worshippers away by prolonging the prayer:

Jābir ibn 'Abdullāh al-Ansāri (may Allah be pleased with him) reported:

«أَقْبَلَ رَجُلٌ بَنَاضِحِينَ وَقَدْ جَنَحَ اللَّيْلُ، فَوَافَقَ مُعَاذًا يُصَلِّي، فَتَرَكَ نَاضِحَهُ وَأَقْبَلَ إِلَى مُعَاذٍ، فَقَرَأَ بِسُورَةِ الْبَقَرَةِ - أَوْ الْنِّسَاءِ - فَانْطَلَقَ الرَّجُلُ وَبَلَغَهُ أَنَّ مُعَاذًا نَالَ مِنْهُ، فَأَتَى النَّبِيَّ ﷺ، فَشَكَا إِلَيْهِ مُعَاذًا، فَقَالَ النَّبِيُّ ﷺ: «يَا مُعَاذُ، أَفَتَأْنُ أَنْتَ» - أَوْ «أَفَاتِنُ» - ثَلَاثَ مَرَارٍ: «فَلَوْلَا صَلَّيْتُ بِسَبِّحِ اسْمِ رَبِّكَ، وَالشَّمْسِ وَضَحَاهَا، وَاللَّيْلِ إِذَا يَغْشَى، فَإِنَّهُ يُصَلِّي وَرَاءَكَ الْكَبِيرُ وَالضَّعِيفُ وَذُو الْحَاجَةِ».

"A man came with two camels as the night had fallen, and found Mu'adh praying. So he left his camel and joined Mu'adh. Mu'adh recited Sūrat Al-Baqarah - or Sūrat An-Nisā' - so the man left. He was informed that Mu'adh had spoken ill of him, so he went to the Prophet (may Allah's peace and blessings be upon him) and complained to him about Mu'adh. The Prophet (may Allah's peace and blessings be upon him) said: "O Mu'adh! Are you putting people to trial?" - or "Are you causing trials?" - saying it three times: "It would have been better if you had recited Sūrat al-A'la, Sūrat Ash-

¹ Fath al-Bari by Ibn Rajab (3/148).

Shams, or Sūrat al-Layl, for the old, the weak, and the needy pray behind you."¹

His statement (may Allah's peace and blessings be upon him): "O Mu'adh, do you want to cause hardship to the people?!" is a question intended as a reprimand; meaning: driving people away from the religion and averting them from it. Thus, it contains a condemnation of anyone who commits what is forbidden, even if it is merely disliked rather than strictly unlawful.

Abu Mas'ūd (may Allah be pleased with him) reported: A man said:

يَا رَسُولَ اللَّهِ، إِنِّي لَأَتَأَخَّرُ فِي صَلَاةِ الْغَدَاةِ مِنْ أَجْلِ فُلَانٍ لِمَا يُطِيلُ بِنَا فِيهَا، قَالَ: فَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَطُّ فِي مَوْعِظَةٍ أَشَدَّ غَضَبًا مِنْهُ يَوْمَئِذٍ، فَقَالَ: «يَا أَيُّهَا النَّاسُ إِنَّ مِنْكُمْ مُنْقَرِينَ، فَأَيْكُمْ مَا صَلَّى بِالنَّاسِ، فَلْيُجَوِّزْ؛ فَإِنَّ فِيهِمُ الضَّعِيفَ، وَالْكَبِيرَ، وَذَا الْحَاجَةِ».

"O Messenger of Allah, I do not come to the morning prayer because so-and-so prolongs it when he leads us in it." The narrator said: "I never saw Allah's Messenger (ﷺ) more furious in advising than he was on that day." He said: "O people, among you, there are some who avert people (from the prayer). So whoever among you leads the people in prayer should make it brief, for among them are the weak, the old and those with needs to fulfill."²

¹ Sahīh al-Bukhāri (705).

² Sahīh Al-Bukhāri (704).

His (ﷺ) statement: "Among you, there are some who avert people" means they turn people away from the religion of Allah. This man did not say to the people: "Do not offer the morning prayer," but he turned them away by his action; by prolonging the prayer in a manner contrary to the Sunnah. Therefore, the Prophet (ﷺ) became angry at this action performed by this imam.

With regard to this issue, Imāms are of three types:

(1) The Negligent: those who perform the prayer in a quick way that does not enable those praying behind him to do the Sunnah acts. Such Imāms are wrong and sinful and do not fulfill the trust.

(2) The Excessive: those who go to extremes and prolong the prayer in a way that makes it hard for people, as if one of them were praying alone. Such Imāms are also erroneous and wrongful.

(3) The Moderate: those who lead them in prayer like the Prophet (ﷺ), and they fulfill the trust in the most perfect manner.¹

2- Anger when seeing spit in the mosque:

‘Abdullāh (may Allah be pleased with him) reported: While the Prophet (ﷺ) was praying, he saw mucus in the prayer direction of the mosque. He scratched it with his hand, became angry, and then said:

¹ See: Sharh Riyad as-Salihin by Ibn Uthaymin (3/618-619).

«إِنَّ أَحَدَكُمْ إِذَا كَانَ فِي الصَّلَاةِ، فَإِنَّ اللَّهَ حَيَالٌ وَجْهَهُ، فَلَا يَتَخَمَّنُ حَيَالٌ وَجْهَهُ فِي الصَّلَاةِ».

“When one of you is in prayer, Allah is before his face, so let him not spit in front of his face in prayer.”¹

Among what we find in this hadith is: his (peace and blessings be upon him) displeasure when he saw the phlegm in the mosque, so he scraped it with his hand and forbade it.

3 - Anger at the one who spits towards the Qiblah:

Abu Sahlah As-Saa'ib ibn Khallaad (may Allah be pleased with him), one of the Companions of the Prophet (ﷺ), reported that:

أَنَّ رَجُلًا أَمَّ قَوْمًا، فَبَصَقَ فِي الْقِبْلَةِ، وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ، فَقَالَ رَسُولُ اللَّهِ ﷺ جِينَ فَرَعٌ: «لَا يُصَلِّي لَكُمْ»، فَأَرَادَ بَعْدَ ذَلِكَ أَنْ يُصَلِّيَ لَهُمْ فَمَنْعُوهُ وَأَخْبَرُوهُ بِقَوْلِ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «نَعَمْ»، وَحَسِبْتُ أَنَّهُ قَالَ: «إِنَّكَ آذَيْتَ اللَّهَ وَرَسُولَهُ».

‘A man led some people in prayer and spat in the direction of the Qiblah while the Messenger of Allah (may Allah's peace and blessings be upon him) was looking. When he finished, the Messenger of Allah (may Allah's peace and blessings be upon him) said: "He should not lead you in prayer." After that, he wanted to lead them in prayer, but they prevented him and informed him of the statement of the

¹ Sahīh al-Bukhārī (6111). al Al-Nukhāmah: the phlegm that a person expels from his throat.

Messenger of Allah (may Allah's peace and blessings be upon him). So he mentioned that to the Messenger of Allah (may Allah's peace and blessings be upon him), who said: "Yes." And I think he said: "You have offended Allah and His Messenger."¹

The Prophet (ﷺ) further said: "He shall not lead you in prayer," meaning that the original phrasing was "Do not lead them in prayer," but he shifted to the negative to indicate that he is not to pray as an imam. Turning away from him indicates severe anger towards him, as he did not address him directly. This was due to his lack of proper etiquette before his Lord². This is a severe rebuke and a profound threat, and Allah the Exalted has said:

﴿إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا﴾ (57).

{Those who offend Allah and His Messenger are cursed by Allah in this world and in the Hereafter, and He has prepared for them a humiliating punishment}³

4 - Getting angry at anyone who belittles the Sunnah of the Prophet (may Allah's peace and blessings be upon him) and turns away from it:

¹ " Sunan Abi Dāwūd (481). Al-'Irāqī said: "Its isnād is Jayyid (good)." Al-Bānī classified it as Hasan. "Sahīh Sunan Abi Dāwūd" (2/384)."

² See: "Sharh al-Mishkāt li al-Tībī al-Kāshif 'an Haqā'iq al-Sunan" (3/958).

³ [Surat al-Ahzāb: 57].

Anas ibn Mālik (may Allah be pleased with him) said:

جَاءَ ثَلَاثَةٌ رَهْطٌ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ ﷺ، قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ؟ قَالَ أَحَدُهُمْ: أَمَّا أَنَا؛ فَإِنِّي أَصَلِّي اللَّيْلَ أَبَدًا، وَقَالَ آخَرُ: أَنَا أَصُومُ الدَّهْرَ وَلَا أَفْطِرُ، وَقَالَ آخَرُ: أَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا، فَجَاءَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَنْتُمْ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا؟ أَمَّا وَاللَّهِ؛ إِنِّي لِأَخْشَاكُمْ لِلَّهِ، وَأَتَقَاكُمْ لَهُ، لَكِنِّي أَصُومُ وَأَفْطِرُ، وَأَصَلِّي وَأَرْفُدُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي؛ فَلَيْسَ مِنِّي».

Three men came to the houses of the wives of the Prophet (ﷺ), he whose former and latter sins have been forgiven. One of them said: 'As for me, I will pray non-stop all night.' Another said: 'I will fast every day and not break my fast.' Another said: 'I will abstain from women and never marry.' Then, the Messenger of Allah (ﷺ) came and said: "Are you the people who said such-and-such? By Allah, I am the one who fears Allah and heeds Him more than any of you, yet I fast and I break my fast, I pray and sleep, and I marry women. Whoever turns away from my Sunnah has nothing to do with me."¹

Among what we find in the Hadith is that the Prophet's statement: 'does not belong to me' serves as a rebuke and warning, and its meaning is: he is not among those who follow and act upon my Sunnah.²

g - Supplicating against those who harm the Muslims and distract them from prayer:

¹ Sahih al-Bukhari (5063).

² Al-Mafāṭih fi Sharh al-Masābih by Al-Mazharī (1/245-246).

Ali (may Allah be pleased with him) reported: On the day of Al-Ahzāb, the Messenger of Allah (ﷺ) said:

«مَلَأَ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا كَمَا شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ».

"May Allah fill their houses and graves with fire, as they distracted us from the middle prayer until the sun set."¹

It is derived from the Hadith that it is permissible to supplicate against the polytheists, especially those whose evil extends to the Muslims.

Abu ad-Dardā' (may Allah be pleased with him) reported:

قَامَ رَسُولُ اللَّهِ ﷺ فَسَمِعْنَاهُ يَقُولُ: «أَعُوذُ بِاللَّهِ مِنْكَ»، ثُمَّ قَالَ: «أَلْعَنَكَ بِلَعْنَةِ اللَّهِ ثَلَاثًا»، وَبَسَطَ يَدَهُ كَأَنَّهُ يَنْتَاوِلُ شَيْئًا، فَلَمَّا فَرَغَ مِنَ الصَّلَاةِ قُلْنَا: يَا رَسُولَ اللَّهِ، قَدْ سَمِعْنَاكَ تَقُولُ فِي الصَّلَاةِ شَيْئًا لَمْ نَسْمَعْكَ تَقُولُهُ قَبْلَ ذَلِكَ، وَرَأَيْنَاكَ بَسَطْتَ يَدَكَ، قَالَ: «إِنَّ عَدُوَّ اللَّهِ إِبْلِيسَ، جَاءَ بِشَهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِهِ، فَقُلْتُ: أَعُوذُ بِاللَّهِ مِنْكَ، ثَلَاثَ مَرَّاتٍ، ثُمَّ قُلْتُ: أَلْعَنَكَ بِلَعْنَةِ اللَّهِ الثَّامَةِ، فَلَمْ يَسْتَأْجِرْ، ثَلَاثَ مَرَّاتٍ، ثُمَّ أَرَدْتُ أَخَذَهُ، وَاللَّهِ لَوْ لَا دَعْوَةُ أَخِينَا سُلَيْمَانَ لَأَصْبَحَ مُوتَقًا يَلْعَبُ بِهِ وَلَدَانِ أَهْلِ الْمَدِينَةِ».

"The Messenger of Allah (ﷺ) stood up, and we heard him say: "I seek refuge with Allah from you." Then he said: "I curse you with the curse of Allah," three times, and he stretched out his hand as if he were taking something. When he finished the prayer, we said: "O Messenger of Allah, we heard you say something in the prayer that we had not

¹ Sahīh Al-Bukhārī (2931).

heard you say before that, and we saw you stretch out your hand." He said: "The enemy of Allah, Iblīs, came with a burning ember to throw it in my face. I said: I seek refuge with Allah from you, three times. Then I said: I curse you with the complete curse of Allah, three times, but he did not retreat. Then I intended to seize him, and by Allah, if it were not for the supplication of our brother Sulaymān (Solomon), he would have been bound, and the children of Madinah would have played with him."¹

And the saying of the Prophet (may Allah's peace and blessings be upon him): "I curse you with the curse of Allah," refers to the words of Allah Almighty addressing Iblīs:

﴿وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ﴾³⁵

{and the curse will be upon you until the Day of Judgment}² Allah gave His Messenger power over this rebel, so he seized him and strangled him severely, and intended to tie him to one of the pillars of the mosque so that the people could see him and the boys of Madinah could play with him.³

h - A warning of the prayer not being accepted:

1 - Warning the runaway slave that his prayer will not be accepted:

¹ Sahīh Muslim (542).

² [Surat al-Hijr: 35]

³ Fat-h al-Mun'im Sharh Sahīh Muslim, by Mūsa Lāshīn (3/155).

Jarīr ibn ‘Abdullāh (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

«إِذَا أَبَى الْعَبْدُ لَمْ تُقْبَلْ لَهُ صَلَاةٌ».

"If any slave runs away from his master, no prayer will be accepted from him."¹

The Hadīth mentions the strict prohibition of a slave fleeing, meaning him running away from his master. A warning has been reported regarding this: that he incurs the wrath of Allah, that the covenant of protection is withdrawn from him, and that his prayers are not accepted. These are three punishments.

2 - Warning the one who leads a people in prayer while they dislike him that his prayer will not be accepted:

Abu ‘Umāmah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«ثَلَاثَةٌ لَا تُجَاوِزُ صَلَاتَهُمْ أَذَانَهُمْ: الْعَبْدُ الْأَبَى حَتَّى يَرْجِعَ، وَامْرَأَةٌ بَاثَتْ وَزَوْجُهَا عَلَيْهَا سَاخِطٌ، وَإِمَامٌ قَوْمٌ وَهُمْ لَهُ كَارُهُونَ».

"There are three people whose prayer does not pass beyond their ears: a runaway slave till he returns, a woman with whom her husband is

¹ Sahīh Muslim (70), and the runaway slave is the one who flees and departs from the obedience of his master.

displeased throughout the night, and an imam whose people do not like him."¹

The Prophet's statement (ﷺ): "Their prayer does not go beyond their ears." The apparent meaning of the Hadīth is that it is not accepted, whether obligatory or voluntary, or that he is deprived of its reward and recompense. Therefore, he should not lead them in prayer.

3- A stern warning for the woman who spends the night while her husband is displeased with her that no prayer will be accepted from her:

Abu 'Umāmah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«ثَلَاثَةٌ لَا تُجَاوِزُ صَلَاتَهُمْ أَدَانَهُمْ: الْعَبْدُ الْأَبْقَى حَتَّى يَرْجِعَ، وَامْرَأَةٌ بَاتَتْ وَرَوْجُهَا عَلَيْهَا سَاخِطٌ....» الحديث.

"There are three people whose prayer does not pass beyond their ears: a runaway slave till he returns, a woman with whom her husband is displeased throughout the night...."²

Also his saying, may Allah's peace and blessings be upon him: "and a woman who spends the night while her husband is angry with her." For if the husband calls his wife to his bed and she refuses, he becomes angry with her. If she gets up to perform voluntary prayers, this prayer is not accepted

¹ Narrated in Sunan At-Tirmidhi (360); classified as Hasan by An-Nawawi and Sahīh by Al-Albāni in "Khulāsāt Al-Ahkām" (2/704), and Sunan At-Tirmidhi edited by Shākir (2/193).

² Ibid. (360). It is the same Hadīth as the one before it.

because she is commanded to respond to her husband.

4 - Stern warning to anyone who goes to a fortune-teller that his prayers will not be accepted:

Safiyyah (may Allah be pleased with her) related from some of the Prophet's wives that the Prophet (ﷺ) said:

«مَنْ أَتَى عَرَافًا فَسَأَلَهُ عَنْ شَيْءٍ، لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ لَيْلَةً».

"Whoever goes to a fortune-teller and asks him about something, his prayer will not be accepted for forty nights."¹

This warning applies to going to him and asking him, whether he believes him or doubts his words, because approaching fortune-tellers is prohibited, as in the Hadīth of Mu'āwiyah ibn al-Hakam as-Sulamī (may Allah be pleased with him):

إِنَّ مِنْ أَرْجَالِ يَأْتُونَ الْكُفَّانَ، قَالَ: «فَلَا تَأْتُوهُمْ».

"There are men among us who go to fortune-tellers." He said: "Do not go to them."²

5 - Warning against drinking alcohol, as one's prayer will not be accepted:

¹ Sahih Muslim (2230), "Arrāf" (fortune-teller): is a name for a soothsayer, an astrologer, a geomancer and the like who speak about knowledge of the future. See: Majmū' al-Fatāwā by Ibn Taymiyyah (35/173), and "kāhin" (soothsayer): is the one who has a companion from the jinn who informs him about unseen affairs and about some of what occurs in the lands. See: Majmū' Fatāwā of the eminent scholar Ibn Bāz (8/105).

² Sahih Muslim (537).

Ibn 'Umar (may Allah be pleased with them) said: "Whoever drinks alcohol and does not become intoxicated, his prayer will not be accepted as long as anything of it remains in his stomach or veins, and if he dies, he dies as a disbeliever. If he becomes intoxicated, his prayer will not be accepted for forty nights, and if he dies during them, he dies as a disbeliever."¹

His statement, may Allah be pleased with him, "his prayer is not accepted," means there is no reward for him, even if the obligation is discharged and he is exempt from making it up by performing its pillars along with its conditions.²

i- Teaching by deterring people from imitating the enemies of the religion:

1 - Warning against imitating the actions of the hypocrites:

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«إِنَّ أَثْقَلَ صَلَاةٍ عَلَى الْمُنَافِقِينَ صَلَاةُ الْعِشَاءِ، وَصَلَاةُ الْفَجْرِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا».

"Verily, the most burdensome prayer for the hypocrites is the 'Ishā' prayer and the Fajr prayer;

¹ Sunan an-Nasā'i (5668), and his saying: "fa-lam yantash": is from "intishaa"; it is said: it refers to the first stage of drunkenness, and it is said: it is the state of drunkenness itself. I say: it is apparent that the second meaning is intended. "Hāshiyat as-Sindi 'alā Sunan an-Nasā'i" (8/316).

² Sharḥ Sunan Ibn Mājah by al-Suyūṭī and others (p. 242).

and were they to know their merit, they would come to them, even if they had to crawl."¹

Failure to attend the congregational prayer is a trait of the hypocrites, as indicated by the saying of Ibn Mas'ūd, may Allah be pleased with him: "I have seen that none of us would fail to observe the congregation except a hypocrite."²

Anas ibn Mālik (may Allah be pleased with him) reported: I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say:

«تِلْكَ صَلَاةُ الْمُنَافِقِ، يَجْلِسُ يَرْقُبُ الشَّمْسَ حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيْ الشَّيْطَانِ، قَامَ فَتَقَرَّهَا أَرْبَعًا، لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا قَلِيلًا».

"That is the prayer of the hypocrite; he sits watching the sun, until when it is between the horns of the devil, he stands and pecks out four (rak'ahs), not remembering Allah in them but a little."³

The Hadīth censures the one who delays his prayer until that time while remembering it, and warns against imitating the actions of the hypocrites, who would not come to the prayer except lazily.⁴

2 - Warning against imitating the actions of the Jews and Christians:

¹ Sahīh Muslim (651).

² Fat-h al-Bāri by Ibn Hajar (2/127).

³ Sahīh Muslim (622).

⁴ Al-Istidhkār by Al-Qurtubi (1/111).

Shaddād ibn Aws reported from his father (may Allah be pleased with him) who said: The Messenger of Allah (ﷺ) said:

«خَالِفُوا الْيَهُودَ فَإِنَّهُمْ لَا يُصَلُّونَ فِي خُفَّائِهِمْ وَلَا نِعَالِهِمْ».

“Be different from the Jews, for they do not pray in their leather socks or their sandals.”¹

The Hadith indicates that it is permissible to pray while wearing sandals and leather socks if they are pure, and this is recommended by way of intending the aforementioned opposition.²

Abu Hurayrah (may Allah be pleased with him) reported:

«نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُصَلِّيَ الرَّجُلُ مُخْتَصِرًا».

"The Messenger of Allah (may Allah's peace and blessings be upon him) forbade praying with one's hands on one's waist."³

‘Ā’ishah (may Allah be pleased with her) reported: “She used to hate that one keeps his hands on his sides (while praying). She said that the Jews used to do so.”⁴

Thus, the Prophet (may Allah's peace and blessings be upon him) forbade praying with one's

¹ Sunan Abi Dāwūd, no. 652. Classified as Hasan by Al-Hāfiz Ibn Hajar, and classified as Sahīh by Al-Albāni. "Al-Matālib Al-‘Āliyah", 3/604; "Sahīh wa Da’if Sunan Abi Dāwūd", p. 2.

² Sharh Abi Dawood by al-Ayni (3/197), Fath al-Bari by Ibn Hajar (1/494).

³ Sahīh Al-Bukhārī (1220).

⁴ Sahih al-Bukhari (3458).

hands on one's waist, because it involves imitating the Jews.¹

‘Ā’ishah, Mother of the Believers, (may Allah be pleased with her) reported:

أَنَّ أُمَّ حَبِيبَةَ، وَأُمَّ سَلَمَةَ ذَكَرَتَا كَنِيْسَةً رَأَيْنَهَا بِالْحَبَشَةِ فِيهَا نَصَاوِيرُ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوْلَئِكَ، إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ، فَمَاتَ، بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، وَصَوَّرُوا فِيهِ تِلْكَ الصُّوَرِ، أَوْلَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ».

Umm Habībah and Umm Salamah mentioned to the Messenger of Allah (may Allah's peace and blessings be upon him) a church they had seen in Abyssinia, and there were pictures in it. The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Those people are such that if a pious man amongst them died, they would build a place of worship over his grave and paint those pictures in it. Those people will be the worst creatures in the sight of Allah on the Day of Resurrection."²

‘Ā’ishah (may Allah be pleased with her) and ‘Abdullāh ibn ‘Abbās (may Allah be pleased with both of them) reported:

لَمَّا نَزَلَ بِرَسُولِ اللَّهِ ﷺ، طَفِقَ يَطْرُخُ حَمِيصَةً لَهُ عَلَى وَجْهِهِ، فَإِذَا اغْتَمَّ كَشَفَهَا عَنْ وَجْهِهِ، فَقَالَ: «وَهُوَ كَذَلِكَ» لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ يُحَدِّثُونَ مِثْلَ مَا صَنَعُوا.

¹ "Fat-h Dhil-Jalāl Wal-Ikrām bi Sharh Bulūgh al-Marām" by Ibn 'Uthaymīn (1/575).

² Sahīh Al-Bukhārī (427).

"As the Messenger of Allah (may Allah's peace and blessings be upon him) was about to breathe his last, he kept drawing his sheet upon his face, and when he felt uneasy, he would uncover his face and say in that very state: "May the curse of Allah be upon the Jews and the Christians, for they took the graves of their prophets as places of worship." He wanted to warn against the like of what they did."¹

Thus, the Prophet (may Allah's peace and blessings be upon him) described those who build places of worship over graves as the most evil of creation, and building over the graves involves imitating the Jews and Christians. So, the occurrence of this in this Ummah is a confirmation of the statement of the Prophet, may Allah's peace and blessings be upon him:

«لَتَرْكَبُنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ»، قَالُوا: الْيَهُودُ وَالنَّصَارَى؟ قَالَ: «فَمَنْ؟».

"You will surely follow the ways of those who came before you." They said: "The Jews and the Christians?" He said: "Who else?"

28 - The specification method in presenting information:

The method of specification is one of the methods that structures information, and helps in understanding it and knowing its limits. However, when determining a ruling, there must be evidence, and the rule is (that every specification by place,

¹ Sahih al-Bukhari (435).

time, or number must have evidence); because specification requires divine authority. Among the specifications mentioned regarding prayer are:

a - A statement specifying the times of the five prayers:

On the authority of Abu Musa al-Ash'ari, may Allah be pleased with him, from the Messenger of Allah, peace and blessings of Allah be upon him,

أَتَاهُ سَائِلٌ يَسْأَلُهُ عَنْ مَوَاقِيتِ الصَّلَاةِ، فَلَمْ يَرِدَّ عَلَيْهِ شَيْئًا، قَالَ: فَأَقَامَ الْفَجْرَ حِينَ انْشَقَّ الْفَجْرُ، وَالنَّاسُ لَا يَكَادُ يَعْرِفُ بَعْضُهُمْ بَعْضًا، ثُمَّ أَمَرَهُ فَأَقَامَ بِالظُّهْرِ، حِينَ زَالَتْ الشَّمْسُ، وَالْقَائِلُ يَقُولُ قَدْ انْتَصَفَ النَّهَارُ، وَهُوَ كَانَ أَعْلَمَ مِنْهُمْ، ثُمَّ أَمَرَهُ فَأَقَامَ بِالْعَصْرِ وَالشَّمْسُ مُرْتَفِعَةٌ، ثُمَّ أَمَرَهُ فَأَقَامَ بِالْمَغْرِبِ حِينَ وَقَعَتِ الشَّمْسُ، ثُمَّ أَمَرَهُ فَأَقَامَ الْعِشَاءَ حِينَ غَابَ الشَّقَقُ، ثُمَّ أَخَّرَ الْفَجْرَ مِنَ الْعَدَا حَتَّى انْصَرَفَ مِنْهَا، وَالْقَائِلُ يَقُولُ قَدْ طَلَعَتِ الشَّمْسُ، أَوْ كَادَتْ، ثُمَّ أَخَّرَ الظُّهْرَ حَتَّى كَانَ قَرِيبًا مِنْ وَقْتِ الْعَصْرِ بِالْأُمْسِ، ثُمَّ أَخَّرَ الْعَصْرَ حَتَّى انْصَرَفَ مِنْهَا، وَالْقَائِلُ يَقُولُ قَدْ احْمَرَّتِ الشَّمْسُ، ثُمَّ أَخَّرَ الْمَغْرِبَ حَتَّى كَانَ عِنْدَ سُفُوطِ الشَّقَقِ، ثُمَّ أَخَّرَ الْعِشَاءَ حَتَّى كَانَ ثَلَاثُ اللَّيْلِ الْأَوَّلِ، ثُمَّ أَصْبَحَ فَدَعَا السَّائِلَ، فَقَالَ: «الْوَقْتُ بَيْنَ هَذَيْنِ».

A person came to him inquiring about the times of prayers. He gave him no reply. He then announced Iqāmah (second call to prayer) for the Fajr prayer when it was daybreak, when the people could hardly recognize one another. He then commanded him and Iqāmah for the Dhuhr prayer was announced when the sun had passed its zenith and one would say that it was midday, but he knew better than them. He then commanded him and Iqāmah for the 'Asr prayer was announced when the sun was high in the sky. He then commanded him and Iqāmah for the Maghrib prayer was

announced when the sun had sunk. He then commanded him and Iqamah for the 'Ishā' prayer was announced when the twilight had disappeared. On the next day, he delayed the Fajr prayer (so much so) that after completing it, one would say that the sun had risen or was about to rise. He then delayed the Dhuhr prayer until it was near the time the 'Asr prayer was performed on the day before. He then delayed the 'Asr prayer until one after completing it would say that the sun had turned red. He then delayed the Maghrib prayer until the twilight was about to disappear. He then delayed the 'Ishā' prayer until the elapse of one third of the night. The next morning, he called the inquirer and said: "The time for prayers is between these two (extremes)."¹

On the authority of Ibn Abbas, may Allah be pleased with them both, that the Prophet, peace and blessings of Allah be upon him, said:

«أَمَنِي جِبْرِيلُ عِنْدَ الْبَيْتِ مَرَّتَيْنِ، فَصَلَّى الظُّهْرَ فِي الْأَوَّلَى مِنْهُمَا حِينَ كَانَ الْفَيْءُ مِثْلَ الشِّرَاكِ، ثُمَّ صَلَّى الْعَصْرَ حِينَ كَانَ كُلُّ شَيْءٍ مِثْلَ ظِلِّهِ، ثُمَّ صَلَّى الْمَغْرِبَ حِينَ وَجَبَتِ الشَّمْسُ وَأَفْطَرَ الصَّائِمُ، ثُمَّ صَلَّى الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، ثُمَّ صَلَّى الْفَجْرَ حِينَ بَرَقَ الْفَجْرُ، وَحَرَّمَ الطَّعَامَ عَلَى الصَّائِمِ، وَصَلَّى الْمَرَّةَ الثَّانِيَةَ الظُّهْرَ حِينَ كَانَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ لَوْفَتِ الْعَصْرُ بِالْأَمْسِ، ثُمَّ صَلَّى الْعَصْرَ حِينَ كَانَ ظِلُّ كُلِّ شَيْءٍ مِثْلَيْهِ، ثُمَّ صَلَّى الْمَغْرِبَ لَوْفَتِهِ الْأَوَّلِ، ثُمَّ صَلَّى الْعِشَاءَ الْآخِرَةَ حِينَ دَهَبَ ثُلُثُ اللَّيْلِ، ثُمَّ صَلَّى الصُّبْحَ حِينَ أَسْفَرَتِ الْأَرْضُ، ثُمَّ النَّقْتُ إِلَيَّ جِبْرِيلُ، فَقَالَ: يَا مُحَمَّدُ، هَذَا وَقْتُ الْأَنْبِيَاءِ مِنْ قَبْلِكَ، وَالْوَقْتُ فِيمَا بَيْنَ هَذَيْنِ الْوَقَّتَيْنِ».

¹ Sahīh Muslim (614).

“Gabriel led me twice in prayer at the House (i.e., the Ka‘bah). He prayed Dhuhr in the first of the two when the shadow¹ was to the extent of the strap of a sandal²; then he prayed ‘Asr when the shadow of everything was the same as its height; then he prayed Maghrib when the sun had set and one who has been fasting breaks his fast; then he prayed ‘Ishā’ when the twilight disappeared; then he prayed Fajr when the dawn broke and food becomes prohibited for one who intends to fast. And he prayed Dhuhr the second time when the shadow of everything was the same as its height, at the time of ‘Asr on the previous day; then he prayed ‘Asr when the shadow of everything was twice as its height; then he prayed Maghrib at its first time; then he prayed the latter ‘Ishā’ when one-third of the night had passed; then he prayed Subh when the earth was lit with clear daylight. Then Gabriel turned to me and said: ‘O Muhammad, this is the time observed by the prophets before you, and the time is anywhere between these two times.’”³

Mawāqīt as-Salāh (prayer times) are the times of the five prayers that have been specified for them from beginning to end. They are the time of Fajr

¹ Fay’: It is the shadow that occurs after noon until sunset.

² Ash-Shiraak: It is the shadow that is equal to the object, which marks the beginning of the time of Asr; it is when the shadow is equal to it in addition to the shadow of Zawaal.

³ Narrated in Sunan At-Tirmidhi (149); classified as Sahīh by Al-Albāni in “Sahīh wa Da‘īf Sunan At-Tirmidhi” (1/149).

prayer, Dhuhr prayer, 'Asr prayer, Maghrib prayer, and 'Ishā' prayer. The beginning of the time is a condition for both the obligation and validity of the prayer, as Allah the Almighty says:

{...إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا}

{...indeed, prayer is prescribed for the believers at specific times} Also because Jibrīl (peace be upon him) descended on the morning of Al-Isrā' and defined for our Prophet (may Allah's peace and blessings be upon him) the start and end times of these five prayers, and then said to him: "The prayer is between these two," this indicates that they are neither obligatory nor valid except within their specified times.¹

b- Determining the time of prayer when its time is unknown:

An-Nawwās ibn Sam'ān (may Allah be pleased with him) reported: The Messenger of Allah mentioned the Anti-Christ one morning..., which includes:

قُلْنَا: يَا رَسُولَ اللَّهِ وَمَا لَبَنُهُ فِي الْأَرْضِ؟ قَالَ: «أَرْبَعُونَ يَوْمًا، يَوْمٌ كَسَنَةٍ، وَيَوْمٌ كَشَهْرٍ، وَيَوْمٌ كَجُمُعَةٍ، وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ» قُلْنَا: يَا رَسُولَ اللَّهِ فَذَلِكَ الْيَوْمُ الَّذِي كَسَنَةٍ، أَتَكْفِينَا فِيهِ صَلَاةَ يَوْمٍ؟ قَالَ: «لَا، أَقْدُرُوا لَهُ قَدْرَهُ».

We said: 'O Messenger of Allah, how long will he stay on the earth?' He said: 'Forty days; a day like a year, a day like a month, a day like a week, and the

¹ Manār Al-Qāri Sharh Mukhtasar Sahīh Al-Bukhārī by Hamzah Muhammad Qāsīm (2/63).

remaining days are like your days.' We said: 'O Messenger of Allah, on that day which would be like a year, would the prayers of one day be sufficient?' He said: 'No, estimate them proportionately.'¹

The words of the Prophet (may Allah's peace and blessings be upon him): "Estimate the times of prayer in a proportionate manner" are a specific ruling prescribed for us for that day. Were it not for this, and had we been left to our own reasoning in this matter, the prayer on it would have been at the known times of other days². Thus, on the day equal to one year, five prayers would not be sufficient; rather, the prayers of a whole year are required. On the day equal to a month, offering five prayers would not be sufficient; rather, one hundred and fifty prayers are necessary, and likewise for the week. This is the fatwa issued by the Scholarly Committee, headed by Imam Ibn Baz (may Allah have mercy upon him), regarding the lands where the sun does not set for months.

c - Clarification regarding the start and finish times of prayer:

'Ali (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«مِفْتَاحُ الصَّلَاةِ الطُّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ».

¹ Sahīh Muslim (2937).

² "Sharh Sahīh Muslim" by Al-Qādī 'Iyād (8/483).

"Purification is the key to prayer, its consecration is the Takbīr, and its conclusion is the Taslīm."¹

Thus, one enters a single prayer with Takbīr, which is its beginning, and exits it with Taslīm, which is its conclusion.

d - Explanation of the minimum by which the Jum'ah (Friday) Prayer is attained:

Abu Hurayrah (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ أَدْرَكَ مِنَ الْجُمُعَةِ رَكْعَةً فَلْيُصَلِّ إِلَيْهَا أُخْرَى».

"Whoever catches one Rak'ah of Friday prayer, let him offer another to it."²

Also in the Hadīth: whoever catches one Rak'ah of Friday prayer and adds another to it, his prayer is complete, because he has prayed two Rak'ahs. As for whoever catches less than one Rak'ah, it is not permissible for him to pray two Rak'ahs; rather, he should pray four.³

e - Clarification of the limit of Takbīrs in the Eid Prayer:

¹ Sunan Abi Dāwūd (61). Classified as Hasan by An-Nawawī and as Sahīh by Al-Albānī. Khulāsat Al-Ahkām (1/348), "Sahīh Wa Da'īf Sunan At-Tirmidhi" (1/238).

² "Sunan Ibn Mājah (1121). Al-Albānī classified it as Sahīh (authentic). "Sahīh wa Da'īf Sunan Ibn Mājah" (3/121)."

³ Fat-h Dhil-Jalāl Wal-Ikrām bi Sharh Bulūgh al-Marām by Ibn 'Uthaymīn (2/328).

Abdullah ibn 'Amr ibn al-Ās (may Allah be pleased with him) reported: The Prophet of Allah (ﷺ) said:

«التَّكْبِيرُ فِي الْفِطْرِ سَبْعٌ فِي الْأُولَى، وَخَمْسٌ فِي الْآخِرَةِ، وَالْقِرَاءَةُ بَعْدَهُمَا كِلَيْتَهُمَا».

"The Takbīrs in Al-Fitr are seven in the first Rak'ah and five in the last Rak'ah, and the recitation is after both of them."¹

The Takbīrs in the 'Eid prayer are six in the first Rak'ah after the opening Takbīr, and five in the second Rak'ah after the transitional Takbīr. One makes the opening Takbīr in the first Rak'ah, then follows it with six consecutive Takbīrs, and five in the second Rak'ah after the transitional Takbīr. When he rises from prostration and stands upright, he makes five Takbīrs, one after another.²

f - Clarification of determining the number of those who intercede for a dead person in the funeral prayer:

'Abdullāh ibn 'Abbās (may Allah be pleased with him and his father) reported: I heard the Messenger of Allah (ﷺ) say:

«مَا مِنْ مُسْلِمٍ يَمُوتُ، فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا لَا يُشْرَكُونَ بِاللَّهِ شَيْئًا، إِلَّا شَفَعَهُمُ اللَّهُ فِيهِ».

¹ Sunan Abi Dāwūd, no. 1151; classified as Sahīh by An-Nawawī in "Khulāsat Al-Ahkām", 2/831, and as Hasan by Al-Albānī in "Sahīh wa Da'if Sunan Abi Dāwūd", p. 2.

² Fatāwā Nūr 'Alā Al-Darb by Ibn Bāz (13/356).

“No Muslim dies, and then forty men, who associate no partners with Allah, offer the funeral prayer for him except that Allah will accept their intercession for him.”¹

His saying (may Allah's peace and blessings be upon him): “forty men”. The basic principle is that it is by way of exact specification, unless there are contextual indicators showing that hyperbole is intended, in which case they are acted upon. Based on this, it is understood from his saying (may Allah's peace and blessings be upon him): “forty men” that if thirty-nine men offer the funeral prayer for him, their intercession is not guaranteed, but it is not precluded.

29- Teaching in the style of advice:

The approach of giving advice has an impact on the soul and an effect on the heart, from which the listener understands the teacher's keenness for him, thus leaving such an impression in the heart of the learner and the listener that he would not think of ever abandoning it as long as he lives. Regarding the subject of the prayer, we find counsels of the Prophet (ﷺ), among which are:

a - The Prophet's (ﷺ) advice to Mu'ādh:

Mu'ādh ibn Jabal (may Allah be pleased with him) reported that the Prophet (ﷺ) held his hand one day and then said:

¹ Sahīh Muslim (948).

«يَا مُعَاذُ إِنِّي لَأُحِبُّكَ». فَقَالَ لَهُ مُعَاذٌ: يَا أَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ وَأَنَا أُحِبُّكَ. قَالَ: «أَوْصِيكَ يَا مُعَاذُ لَا تَدْعَنْ فِي دُبُرِ كُلِّ صَلَاةٍ أَنْ تَقُولَ: اللَّهُمَّ اعْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ».

“O Mu‘ādh, I truly love you.” So Mu‘ādh said to him, “May my father and mother be ransomed for you, O Messenger of Allah, and I love you too.” He said, “I advise you, O Mu‘ādh, to never fail to say after every prayer: Allahumma a‘innī ‘ala dhikrika wa shukrika wa husni ‘ibādatik (O Allah, help me remember You, thank You, and worship You in an excellent manner).”¹

His statement (may Allah's peace and blessings be upon him), “I advise you,” means: I command you. This demonstrates his (may Allah's peace and blessings be upon him) further care for Mu‘ādh (may Allah be pleased with him), and serves as an encouragement for him regarding what he intended to impart to him, because it is among the comprehensive supplications.²

b - The advice of the Prophet (ﷺ) to Abu Hurayrah:

Abu Hurayrah (may Allah be pleased with him) said: My Khalīl (close friend) (ﷺ) advised me with three things:

«بِصِيَامٍ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرُكْعَتَيِ الضُّحَى، وَأَنْ أُوْتِرَ قَبْلَ أَنْ أَرْقُدَ».

¹ Sunan Abu Dāwūd (1522). Previously discussed on p. (38).

² "Al-Manhal al-'Adhb al-Mawrūd Sharh Sunan Abu Dāwūd" by al-Subkī (8/185).

“To fast three days of every month, the two Rak‘ahs of Duha, and to perform the Witr prayer before I sleep.”¹

The Hadīth provides evidence emphasizing those recommended matters. Since this Hadīth is profound in its counsel and comprehensive in deterring from ignoble manners, 'my close friend' was used in place of 'the Messenger of Allah' (may Allah's peace and blessings be upon him) to demonstrate his utmost affection and compassion towards him.²

c - The Prophet's (ﷺ) command regarding the prayer when death had approached him:

Anas ibn Mālik (may Allah be pleased with him) reported: The main advice of the Messenger of Allah (ﷺ) when death approached him, while he was gurgling with his breath, was:

«الصَّلَاةُ، وَمَا مَلَكَتْ أَيْمَانُكُمْ».

“Prayer, and those whom your right hands possess.”³

What is intended by this is urging, stressing the significance of, and paying attention to prayer, which is achieved by maintaining it, establishing it, and performing it as Allah, the Almighty, has

¹ Sahīh Muslim (721).

² See: Ihkām Al-Ahkām Sharh 'Umdat Al-Ahkām by Ibn Daqīq Al-ʿId (2/32), and Sharh Al-Mishkāt by At-Tibī, Al-Kāshif 'an Haqā'iq As-Sunan (3/874).

³ Sunan Ibn Mājah (2697); classified as Sahīh by Al-Albānī in "Sahīh wa Da'if Sunan Ibn Mājah" (6/197).

legislated and made obligatory. The fact that the Prophet (ﷺ) gives counsel regarding it indicates its great status.

30- Ensuring ease in teaching:

Ensuring ease in the Shariah is one of the fundamentals of the religion of Muhammad, and therefore the Prophet, may Allah's peace and blessings be upon him, used to advise his Companions to adopt it. An aspect of ease in the Shariah is facilitation in matters of prayer, this includes:

a - Making it easy for the worshiper to pray in a single garment:

Sa'īd ibn Al-Haarith reported:

سَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ عَنِ الصَّلَاةِ فِي التَّوْبِ الْوَاحِدِ، فَقَالَ: خَرَجْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَسْفَارِهِ، فَجِئْتُ لَيْلَةً لِبَعْضِ أَمْرِي، فَوَجَدْتُهُ يُصَلِّي، وَعَلَيَّ تَوْبٌ وَاحِدٌ، فَاسْتَمَلْتُ بِهِ وَصَلَّيْتُ إِلَى جَانِبِهِ، فَلَمَّا انْصَرَفَ قَالَ: «مَا السُّرَى يَا جَابِرُ» فَأَخْبَرْتُهُ بِحَاجَّتِي، فَلَمَّا فَرَغْتُ قَالَ: «مَا هَذَا الْإِسْتِمَالُ الَّذِي رَأَيْتُ»، قُلْتُ: كَانَ تَوْبٌ - يَعْنِي ضَاقَ - قَالَ: «فَإِنْ كَانَ وَاسِعًا فَالْتَجِفْ بِهِ، وَإِنْ كَانَ ضَيِّقًا فَاتَّزِرْ بِهِ».

We asked Jābir ibn 'Abdullāh about praying in one garment and he said: 'I traveled with the Prophet (ﷺ) on one of his journeys, and I came one night for something I needed and found him praying. I had one garment on me, so I wrapped it around myself and prayed by his side. When he finished, he said: "O Jābir, what has brought you here at night?" I told him of my need. When I finished, he said: "O Jābir, what is this wrapping up that I have seen?" I said:

"It is a (tight) garment." He said: "If it is large enough, cover yourself with it; and if it is tight, use it as a waist sheet."¹

Look at the generous character of the Prophet (ﷺ) and his kind treatment and gentleness, for he did not begin by reprimanding Jabir for the aforementioned wrapping of his garment. Instead, he first asked him about his need that prompted him to come at night. Once he had finished with it, he (ﷺ), turned to guiding and teaching him,²

Muhammad ibn Al-Munkadir reported:

صَلَّى جَابِرٌ فِي إِزَارٍ قَدْ عَقَدَهُ مِنْ قَبْلِ قَفَاهُ وَثِيَابُهُ مَوْضُوعَةٌ عَلَى الْمَشْجَبِ، قَالَ لَهُ قَائِلٌ: تُصَلِّي فِي إِزَارٍ وَاحِدٍ؟، فَقَالَ: إِنَّمَا صَنَعْتُ ذَلِكَ لِيَرَانِي أَحْمَقُ مِنْكَ وَأَيْنَا كَانَ لَهُ ثَوْبَانِ عَلَى عَهْدِ النَّبِيِّ ﷺ.

Jābir prayed in a waist sheet which he had tied behind his neck, while his clothes were placed on a rack. Someone said to him: "Are you praying in one waist sheet?" He said: "I only did that so that a fool like you would see me. And which of us had two garments during the time of the Prophet (ﷺ)?"³

The Hadīth points out that a scholar should adopt the easiest option, despite his ability to do more than that, to make things easy for the general

¹ Sahīh Al-Bukhārī (361). His saying: "I wrapped myself in it", means: I placed it over my body while I was praying. "Al-Surā": walking at night, and walking during the day is not called Surā. From this comes the well-known proverb: "In the morning, the people praise walking at night." [Al-Istidhkār by Al-Qurtubī (1/75)]

² Maṣābiḥ al-Jāmi' by Al-Damāmīnī (2/82).

³ Sahīh Al-Bukhārī (352).

public so that he may be followed (in doing so). His saying (may Allah be pleased with him): "And which of us" is a question implying negation, his intention being that the action was established during the time of the Prophet (may Allah's peace and blessings be upon him), so it cannot be denied.

b - Facilitation for one who cannot memorize Al-Fātihah:

‘Abdullah ibn Abi Awfa (may Allah be pleased with him) reported:

جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي لَا أَسْتَطِيعُ أَنْ أَخَذَ مِنَ الْقُرْآنِ شَيْئًا فَعَلَّمَنِي مَا يُجْزئُنِي مِنْهُ، قَالَ: «قُلْ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ»، قَالَ: يَا رَسُولَ اللَّهِ، هَذَا لِلَّهِ عَزَّ وَجَلَّ فَمَا لِي، قَالَ: «قُلْ: اللَّهُمَّ ارْحَمْنِي وَارْزُقْنِي وَعَافِنِي وَاهْدِنِي»، فَلَمَّا قَامَ قَالَ: هَكَذَا بِيَدِهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا هَذَا فَقَدْ مَلَأَ يَدَهُ مِنَ الْخَيْرِ».

A man came to the Prophet (ﷺ) and said: "I cannot retain any of the Qur'an. Teach me what suffices me." He said: "Say: 'Glory to Allah, praise to Allah, there is no god but Allah, Allah is the greatest, and there is no power and no strength but from Allah, the Exalted, the Great.'" The man said: "O Messenger of Allah, these words are for Allah, Exalted and Glorified, what is for me?" He said: "Say: 'O Allah, have mercy on me, give me provision, keep me sound, and guide me.'" When the man stood up, he made a gesture with his hand [that he

received a lot], the Messenger of Allah (ﷺ) said: "As for this man, he has filled his hand with good."¹

The Hadīth indicates that one who is unable is not under an obligation, because ability is a condition for obligation. As for a person who is unable to learn Al-Fātihah, either due to a shortage of time or slowness in learning, and does not know anything of the Qur'an, he is obligated to make Tasbīh and Tahlīl instead of Al-Fātihah. Once he finishes that prayer, he must learn it.²

c - Ease for the one who cannot find a Sutra, that he draws a line:

Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«إِذَا صَلَّى أَحَدُكُمْ فَلْيَجْعَلْ تَلَقَاءَ وَجْهِهِ شَيْئًا، فَإِنْ لَمْ يَجِدْ، فَلْيَنْصِبْ عَصًا، فَإِنْ لَمْ يَكُنْ مَعَهُ عَصًا، فَلْيَخُطْ خَطًّا ثُمَّ لَا يَضُرَّهُ مَنْ مَرَّ بَيْنَ يَدَيْهِ».

"When one of you prays, he should place something in front of him. If he cannot find something, he should put a stick up (in front of him), but if he does not have a stick with him, he should draw a line, then whoever passes in front of him will not harm him."³

¹ Sunan Abi Dāwūd (832). Al-Mundhiri said: Its Isnad is Jayyid (good). Ibn Al-Qayyim said: Ad-Dāraquṭni classified this Hadith as Sahīh. At-Targhīb (2/247), At-Tahdhīb (1/395).

² Sharh Masābīh al-Sunnah by Al-Kirmānī (1/511).

³ Sunan Abi Dāwūd (689); Ibn Hajar said: Ibn Hibbān classified it as Sahīh (authentic), and whoever claimed that it is Mudtarib (irregular) is

His saying (may Allah's peace and blessings be upon him): "Let him put something in front of his face"; indicates that the barrier is not restricted to a specific type, but rather anything the one praying sets up in front of his face fulfils the need.¹

d - Facilitation for whoever forgets a prayer:

Anas ibn Mālik (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّ إِذَا ذَكَرَهَا، لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ {...وَأَقِمِ الصَّلَاةَ لِذِكْرِي}».

"Whoever forgets a prayer should perform it when he remembers it, and there is no expiation for it except that {...and establish prayer to remember Me}²³

Al-Khattābi said: This can be interpreted in two ways. First: that nothing expiates it other than making it up. Second: that one is not required, due to forgetting it, to pay a penalty, offer charity, or do additional prayers for it; rather, they only pray what they missed.⁴

31- Order of priority in matters of prayer:

incorrect; rather, it is Hasan. "Bulūgh al-Marām min Adillat al-Ahkām" by Ibn Hajar (p. 123)."

¹ 'Awn al-Ma'būd Sharh Sunan Abu Dāwūd, by al-'Azhīm Ābādi (2/270).

² [Surat Taha: 14]

³ Sahīh Al-Bukhārī (597).

⁴ 'Umdat al-Qāri Sharh Sahīh al-Bukhārī, by al-'Ayni (5/93).

The Prophet (may Allah's peace and blessings be upon him) paid great attention to arranging priorities in matters of prayer. He observed the priority for Imāmah (the one who leads the prayer), the priority in reward on Friday for those who proceed early to it, and the priority regarding what a person covers himself with in prayer and other than those. The following are some evidences of this:

a - Order of priority in giving precedence to food over the prayer:

Anas ibn Mālik (may Allah be pleased with him) reported,

أَنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللَّهِ ﷺ لِيَطْعَامٍ صَنَعْتُهُ، فَأَكَلَ مِنْهُ، ثُمَّ قَالَ: «قُومُوا فَلَا صَلَاةَ لَكُمْ»، قَالَ أَنَسٌ: فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدْ اسْوَدَّ مِنْ طَوْلٍ مَا لَيْسَ، فَنَضَحْتُهُ بِمَاءٍ، فَقَامَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ، وَصَفَقْتُ أَنَا وَالْيَتِيمَ وَرَاءَهُ، وَالْعَجُورَ مِنْ وَرَائِنَا، فَصَلَّى لَنَا رَكْعَتَيْنِ، ثُمَّ انْصَرَفَ.

That his grandmother, Mulaykah, invited the Messenger of Allah (may Allah's peace and blessings be upon him) to come and eat some food she had prepared for him. He ate some of it and said: "Get up and I will lead you in prayer." Anas said: "So I got up and brought a reed mat of ours that had turned black from prolonged use, and sprinkled some water on it. The Messenger of Allah (may Allah's peace and blessings be upon him) stood up and the orphan and I stood in a row behind

him, and the elderly woman stood behind us. He led us praying two Rak'ahs, then he left."¹

In the Hadith, he (may Allah's peace and blessings be upon him) began with eating, then prayed; because she invited him for food, so he began with what is of the most importance.²

Itban ibn Malik (may Allah be pleased with him), who was one of the Companions of the Messenger of Allah (ﷺ) from among the Ansār who participated in Badr, said:

«...، فَقَامَ رَسُولُ اللَّهِ ﷺ فَكَبَّرَ، فَقُمْنَا فَصَفَّنَا فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ، قَالَ وَحَبَسْنَاهُ عَلَى خَزِيرَةٍ صَنَعْنَاهَا لَهُ...».

"..., so the Messenger of Allah (ﷺ) stood up for the prayer and started the prayer with Takbīr, and we stood up and aligned in rows; and he offered a two-Rak'ah prayer and finished them with Taslīm. He said: And we held him for a meal called Khazīrah which we had prepared for him..."³

The Hadith indicates that the Prophet would start with the most important thing. Thus, when 'Itbān invited him for the prayer, he started with the prayer, and when Mulaykah invited him for food, he started with the food.⁴

¹ Sahīh Al-Bukhārī (380), Sahīh Muslim (658).

² Al-Lāmi' as-Sabīh bi-Sharh al-Jāmi' as-Sahīh (3/178).

³ Sahīh Al-Bukhārī (425), and Al-Khazīrah is: meat cut into small pieces and cooked in water, and when it is cooked, flour is sprinkled over it. Al-Lāmi' As-Sabīh bi Sharh Al-Jāmi' As-Sahīh (3/178).

⁴ See: 'Omdat Al-Qāri' Sharh Sahīh Al-Bukhārī by Al-'Aini (4/168).

b - Order of priority in Imāmah:

Abu Mas'ūd al-Ansāri (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said:

«يَوْمَ الْقَوْمِ أَقْرَوْهُمْ لِكِتَابِ اللَّهِ، فَإِنْ كَانُوا فِي الْفِرَاءَةِ سَوَاءً، فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً، فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهَجْرَةِ سَوَاءً، فَأَقْدَمُهُمْ سِلْمًا، وَلَا يُؤْمَنُ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ، وَلَا يَقْعُدُ فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ».

“The one who is the most versed in Allah's Book should lead the people in prayer. If they are equally versed in reciting it, then the one who is the most knowledgeable about the Sunnah; and 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 embrace Islam. No man should lead another in prayer where the latter has authority, or sit in his special place in his house without his permission.”¹

The reference regarding priority for Imāmah is that the leader is given priority over every imam; then the owner of the place; and if there is neither an authority nor an owner, then the one most entitled to lead the prayer is the most proficient in recitation and the most knowledgeable.

c - The order of priority in the reward for going to the Friday prayer early:

¹ Sahīh Muslim (673).

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ، ثُمَّ رَاحَ، فَكَأَنَّمَا قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ، فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ، فَكَأَنَّمَا قَرَّبَ كَبِشًا أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ، فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ، فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الدِّكْرَ».

"Whoever performs Ghusl on Friday like the Ghusl of Janābah, and then goes (to the mosque), it is as if he has sacrificed a camel. Whoever goes in the second hour, it is as if he has sacrificed a cow. Whoever goes in the third hour, it is as if he has sacrificed a horned ram. Whoever goes in the fourth hour, it is as if he has sacrificed a hen. Whoever goes in the fifth hour, it is as if he has offered an egg. When the Imām comes out, the angels attend to listen to the Dhikr."¹

The mention of the hours is only to encourage hastening to it, emphasize the merit of proceeding early, attain the first row, wait for it, and engage in performing the voluntary prayer, remembrance, and the like.²

d - Order of priority regarding what the worshiper wears in prayer:

¹ Sahīh Al-Bukhāri (881).

² Al-Minhaj Sharh Sahīh Muslim bin Al-Hajjaj by Al-Nawawi (6/136)

Sa'īd ibn al-Hārith reported: We asked Jābir ibn 'Abdullāh (may Allah be pleased with both of them) about praying in one garment and he said:

خَرَجْتُ مَعَ النَّبِيِّ ﷺ فِي بَعْضِ أَسْفَارِهِ، فَجِئْتُ لَيْلَةً لِبَعْضِ أَمْرِي، فَوَجَدْتُهُ يُصَلِّي، وَعَلَيَّ ثَوْبٌ وَاحِدٌ، فَاسْتَمَلْتُ بِهِ وَصَلَّيْتُ إِلَى جَانِبِهِ، فَلَمَّا أَنْصَرَفَ قَالَ: «مَا السُّرَى يَا جَابِرُ» فَأَخْبَرْتُهُ بِحَاجَّتِي، فَلَمَّا فَرَغْتُ قَالَ: «مَا هَذَا الْإِسْتِمَالُ الَّذِي رَأَيْتُ»، قُلْتُ: كَانَ ثَوْبٌ - يَعْنِي ضَاقَ - قَالَ: «فَإِنْ كَانَ وَاسِعًا فَلَا تُنَحِفْ بِهِ، وَإِنْ كَانَ ضَيِّقًا فَلَا تُزِرْ بِهِ».

I traveled with the Prophet (may Allah's peace and blessings be upon him) on one of his journeys, and I came one night for something I needed and found him praying. I had one garment on me, so I wrapped it around myself and prayed by his side. When he finished, he said: "O Jābir, what has brought you here at night?" I told him of my need. When I finished, he said: "O Jābir, what is this wrapping up that I have seen?" I said: "It is a (tight) garment." He said: "If it is large enough, cover yourself with it; and if it is tight, use it as a waist sheet."¹

The Hadith indicates that if it is possible to wrap oneself in the garment, then wrapping oneself in it is preferable to wearing it as a waist-wrapper; because wrapping is more concealing of the 'Awrah than doing so. For this reason, those who tied their garments were not commanded to wear them as waist-wrappers.²

¹ Sahīh Al-Bukhārī (361).

² Al-Kawākib al-Darārī fī Sharh Sahīh Al-Bukhārī by Al-Kirmānī (4/20).

e - Order of priority for the Sutra of a praying person:

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«إِذَا صَلَّى أَحَدُكُمْ، فَلْيَجْعَلْ تَلَقَاءَ وَجْهِهِ شَيْئًا، فَإِنْ لَمْ يَجِدْ، فَلْيَنْصِبْ عَصًا، فَإِنْ لَمْ يَجِدْ، فَلْيُخِطْ خَطًّا، ثُمَّ لَا يَضُرُّهُ مَا مَرَّ بَيْنَ يَدَيْهِ».

“When one of you prays, he should place something in front of him. If he cannot find something, he should put a stick up (in front of him), but if he cannot find one, he should draw a line, then whatever passes in front of him will not harm him.”¹

The Hadīth is evidence for the permissibility of sufficing with a line, and Ahmad and others adopted this view, considering the line as a Sutra when unable to find a Sutra.² And the Prophet's statement (ﷺ): "...if he cannot find anything, he should put a stick..." is based on the general norm; otherwise, it and what precedes it are of the same rank.

f- Order of priority in making up missed prayers:

Jābir ibn ‘Abdullāh (may Allah be pleased with him and his father) reported:

جَاءَ عُمَرُ يَوْمَ الْخَنْدَقِ، فَجَعَلَ يَسُبُّ كُفَّارَ فُرَيْشٍ، وَيَقُولُ: يَا رَسُولَ اللَّهِ، مَا صَلَّيْتُ الْعَصْرَ حَتَّى كَادَتِ الشَّمْسُ أَنْ تَغِيبَ، فَقَالَ النَّبِيُّ ﷺ: «وَأَنَا وَاللَّهِ مَا صَلَّيْتُهَا بَعْدُ»

¹ Sunan Ibn Mājah (943). Ibn Hajar said: Whoever claimed that it is Mudtarib is incorrect; rather, it is Hasan. Bulūgh Al-Marām min Adillat Al-Ahkām by Ibn Hajar (p. 70).

² Mir‘āt al-Mafātīh Sharḥ Mishkāṭ al-Maṣābīḥ by Al-Mubārakfūrī (2/501).

قَالَ: فَنَزَلَ إِلَى بُطْحَانَ، فَتَوَضَّأَ وَصَلَّى الْعَصْرَ بَعْدَ مَا غَابَتِ الشَّمْسُ، ثُمَّ صَلَّى الْمَغْرِبَ بَعْدَهَا.

"Umar came on the Day of the Trench cursing the disbelievers of Quraysh, and he said: "O Messenger of Allah, I did not offer the 'Asr prayer till the sun was about to set." The Prophet (may Allah's peace and blessings be upon him) said: "By Allah! I have not yet prayed it either." So he went down to But-hān, and he performed ablution and offered the 'Asr prayer after the sun had set, and then followed it with the Maghrib prayer."¹

If prayers are missed by a person due to forgetting, he is obligated to make them up. Indeed, the scholars have reached a consensus on this based on this Hadith, stating that whoever misses many prayers, and is certain that he can make them up and perform the present prayer before its time expires, he should begin with the first of them that he missed, then the next.²

g - Order of priority in standing in prayer according to ability:

'Imrān ibn Husayn (may Allah be pleased with him) reported:

كَانَتْ بِي بَوَاسِيرُ، فَسَأَلْتُ النَّبِيَّ ﷺ عَنِ الصَّلَاةِ، فَقَالَ: «صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ».

¹ Sahīh Al-Bukhārī (945).

² Sharh Sahīh Al-Bukhārī by Ibn Battāl (2/219).

"I was suffering from hemorrhoids; so I asked the Prophet (ﷺ) about the prayer and he said: "Pray standing; if you cannot, then sitting; if you cannot, then lying on your side."¹

The evidence from the Hadith is that these conditions are in sequence, so one should not shift from one condition to the next unless he is unable to do the preceding one. Thus, moving to the sitting position is not permissible except after being unable to stand.

Chapter Seven

It includes:

Teaching a new Muslim.

Teaching family.

Teaching a child.

Teaching a companion.

Teaching the youth.

Teaching an adult man.

Teaching women.

Teaching those with valid excuses and concessions.

32- Teaching a new Muslim:

It is incumbent on a teacher to recognize the urgent need of a new Muslim to learn the matters of his religion, and to strive with all his ability to educate and teach him so that he remains steadfast

¹ Sahih Al-Bukhāri (1117).

upon the truth. The most important of the practical pillars in Islam is prayer, and therefore, we find that the Prophet (may Allah's peace and blessings be upon him) was keen on the new Muslim and teaching him the rulings of the religion. Among what has been reported in the Sunnah is the following:

a - Teaching a new Muslim what benefits him:

Abu Mālik al-Ashja'ī reported that his father (may Allah be pleased with him) said: When someone embraced Islam, the Prophet (ﷺ) would teach him how to pray, then order him to supplicate to Allah with these words:

«اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَعَافِنِي وَارْزُقْنِي».

"O Allah, forgive me, have mercy on me, guide me, bestow wellness upon me, and provide me with sustenance."¹

The Hadīth indicates that the Prophet (ﷺ) did not delay in teaching the prayer to the one who embraced Islam, because it is the greatest practical pillar after the two testimonies of faith. Thus, he taught him prayer first, because prayer is the most important of the pillars of Islam after the two testimonies of faith.

b - Teaching a new Muslim the alternative to Al-Fātihah if they have not memorized it:

¹ Sahīh Muslim (2697).

'Abdullah ibn Abi Awfa (may Allah be pleased with him) reported:

جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي لَا أَسْتَطِيعُ أَنْ أَخَذَ مِنَ الْقُرْآنِ شَيْئًا فَعَلِمَنِي مَا يُجْزئُنِي مِنْهُ، قَالَ: «قُلْ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ»، قَالَ: يَا رَسُولَ اللَّهِ، هَذَا لِلَّهِ عَزَّ وَجَلَّ فَمَا لِي، قَالَ: «قُلْ: اللَّهُمَّ ارْحَمْنِي وَارْزُقْنِي وَعَافِنِي وَاهْدِنِي»، فَلَمَّا قَامَ قَالَ: هَكَذَا بِيَدِهِ؛ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا هَذَا فَقَدْ مَلَأَ يَدَهُ مِنَ الْخَيْرِ».

A man came to the Prophet (may Allah's peace and blessings be upon him) and said: "I cannot retain any of the Qur'an. Teach me what suffices me." He said: "Say: 'Glory to Allah, praise to Allah, there is no god but Allah, Allah is the greatest, and there is no power and no strength but from Allah, the Exalted, the Great.'" The man said: "O Messenger of Allah, these words are for Allah, Exalted and Glorified, what is for me?" He said: "Say: 'O Allah, have mercy on me, give me provision, keep me sound, and guide me.'" When the man stood up, he made a gesture with his hand [that he received a lot], so the Messenger of Allah said: "As for this man, he has filled his hand with good."¹

If a new Muslim is unable to learn anything from the Qur'an due to an inherent inability, poor memory, a non-Arabic tongue, or an affliction that befalls him, the most appropriate remembrance in place of the Qur'an is what the Prophet (ﷺ) taught

¹ "Abu Dāwūd (832). Previously discussed on p. (156).

of Tasbīh, Tahmīd, Tahlīl, and Takbīr¹. And in case he fails to memorize anything, he should stand for the duration of the recitation. The basis for this is the saying of the Prophet (ﷺ):

«إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ».

“If I command you to do something, do it as much as you can.”²

33- Teaching one's family:

Allah has made it incumbent on the Muslim to take proper care of his family, for he is responsible for that. And among the greatest ways a person cares for his family is that he teaches them the matters of their religion, the most prominent of which is the matter of prayer. Therefore, we find the Prophet (ﷺ) emphasizing this in several matters:

a - Commanding one's wife to pray:

Umm Salamah (may Allah be pleased with her) reported:

اسْتَيْقَظَ النَّبِيُّ ﷺ ذَاتَ لَيْلَةٍ، فَقَالَ: «سُبْحَانَ اللَّهِ، مَاذَا أُنْزِلَ اللَّيْلَةَ مِنَ الْقُرْآنِ، وَمَاذَا فَتِحَ مِنَ الْخَزَائِنِ، أَتَقِظُوا صَوَاجِبَاتِ الْحَجَرِ، قُرْبَ كَاسِيَةٍ فِي الدُّنْيَا غَارِيَةٍ فِي الْآخِرَةِ».

The Prophet (ﷺ) woke up one night and said: "Glory be to Allah! What trials have been sent down tonight, and what treasures have been opened! Wake up the sleeping women in the houses, for

¹ "Ma'ālim as-Sunan" by Al-Khattābī (1/207).

² An-Nafh Ash-Shadhi Sharh Jāmi' At-Tirmidhi by Ibn Sayyid An-Nās: 4/351.

perhaps a woman is well-dressed in this world and naked in the Hereafter."¹

It is obligatory for a man to wake his family up at night for prayer, especially when a sign occurs, or following a frightening dream. The Prophet (ﷺ) commanded whoever sees a frightening dream that he dislikes to spit dryly to his left and seek refuge from its evil.²

Abu Sa'īd al-Khudri and Abu Hurayrah (may Allah be pleased with both of them) reported: The Messenger of Allah (ﷺ) said:

«مَنْ اسْتَيْقَظَ مِنَ اللَّيْلِ وَاتَّقَظَ امْرَأَتَهُ، فَصَلَّيَا رَكْعَتَيْنِ جَمِيعًا، كُتِبَا مِنَ الدَّاكِرِينَ اللَّهَ كَثِيرًا، وَالدَّاكِرَاتِ».

“Whoever wakes at night and awakens his wife and they pray two Rak’ahs together, they are recorded among the men and women who frequently remember Allah.”³

The man was specifically mentioned for waking up [others] because men are mostly keener on performing acts of obedience than women.

b - A man offering the voluntary prayers at home so that his household may copy him in doing so:

Ibn ‘Umar (may Allah be pleased with him) reported: The Prophet (ﷺ) said:

¹ Sahīh Al-Bukhārī (6218).

² At-Tawdīh Li Sharh Al-Jāmi‘ As-Sahīh by Ibn Al-Mulaqqin (3/599).

³ Narrated by Abu Dāwūd (1451); classified as Sahīh by As-Suyūti and Al-‘Irāqī. "As-Sirāj Al-Munīr" (2/1107), ("Takhrij Al-Ihyā", p. 422).

«اجْعَلُوا مِنْ صَلَاتِكُمْ فِي بُيُوتِكُمْ، وَلَا تَتَّخِذُوهَا قُبُورًا».

"Perform some of your prayers at your homes, and do not turn them into graves."¹

And from Zayd ibn Thābit (may Allah be pleased with him)

أَنَّ رَسُولَ اللَّهِ ﷺ اتَّخَذَ حُجْرَةً - قَالَ: حَسِبْتُ أَنَّهُ قَالَ مِنْ حَصِيرٍ - فِي رَمَضَانَ، فَصَلَّى فِيهَا لَيْلًا، فَصَلَّى بِصَلَاتِهِ نَاسٌ مِنْ أَصْحَابِهِ، فَلَمَّا عَلِمَ بِهِمْ جَعَلَ يَقْعُدُ، فَخَرَجَ إِلَيْهِمْ، فَقَالَ: «قَدْ عَرَفْتُ الَّذِي رَأَيْتُمْ مِنْ صَنِيعِكُمْ، فَصَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ، فَإِنَّ أَفْضَلَ الصَّلَاةِ صَلَاةَ الْمَرْءِ فِي بَيْتِهِ إِلَّا الْمَكْتُوبَةَ».

The Messenger of Allah (may Allah's peace and blessings be upon him) took for himself a room - he said: I think he said made of straw mats - during Ramadan. He prayed in it for a few nights, and some people among his Companions prayed following his prayer. When he became aware of them, he remained sitting. Then he came out to them and said: "I have noticed what I saw you doing. O people, pray at your homes, for a person's best prayer is the one he offers at his home except the obligatory prayer."²

Teaching the family the boundaries of prayer by observation is sometimes more firmly established than verbal instruction³. Therefore, a Muslim should offer some of his prayers at home so that his family will follow his example, grow accustomed to

¹ Sahīh Muslim (777).

² Sahīh Al-Bukhārī (731).

³ "At-Tamhīd lima fi al-Muwatta' min al-Ma'āni wa al-Asānīd" by Ibn 'Abdul-Barr (22/332).

prayer, and learn it. This relates to the voluntary prayer, not the obligatory prayer, because the obligatory prayer is offered in the mosque, not at home.

c - Offering a voluntary prayer in congregation at home without prior arrangement:

Anas ibn Mālik (may Allah be pleased with him) reported

أَنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللَّهِ ﷺ لَطَعَامَ صَنَعَتْهُ فَأَكَلَ مِنْهُ، ثُمَّ قَالَ: «قُومُوا فَلَا صَلَاةَ لَكُمْ»، قَالَ أَنَسٌ: فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدْ اسْوَدَّ مِنْ طُولِ مَا لَيْسَ فَتَضَخْتُهِ بِمَاءٍ فَقَامَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ وَصَفَّقْتُ أَنَا وَالْيَتِيمُ وَرَاءَهُ، وَالْعَجُوزُ مِنْ وَرَائِنَا فَصَلَّى لَنَا رَكْعَتَيْنِ، ثُمَّ انْصَرَفَ ﷺ.

...that his grandmother, Mulaykah, invited the Messenger of Allah (may Allah's peace and blessings be upon him) to come and eat some food she had prepared for him. He ate some of it and said: "Get up and I will lead you in prayer." Anas said: "So I got up and brought a reed mat of ours that had turned black from prolonged use, and sprinkled some water on it. The Messenger of Allah stood up and the orphan and I stood in a row behind him, and the elderly woman stood behind us. He led us praying two Rak'ahs, then he left.¹

It appears to us in the previous Hadith that the Prophet (may Allah's peace and blessings be upon him) wanted to teach them the actions of the prayer by observation for the sake of the woman, as some

¹ Sahīh Al-Bukhāri (380), Sahīh Muslim (658).

details might be hidden from her due to the distance of her position¹. Ibn 'Abbās (may Allah be pleased with him) prayed with the Prophet (may Allah's peace and blessings be upon him), and Ibn Mas'ūd prayed with him, without making a habit of this congregation, and without calling people to it.

34- Teaching a boy:

In the early stages of their life, a child needs to develop the functions and abilities that prepare him to become a complete human being. The Sunnah is full of with many situations and examples that support and reinforce this. These include:

a - Commanding children to offer the prayer when they are seven years old:

'Amr ibn Shu'ayb related from his father that his grandfather (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

«مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا، وَهُمْ أَبْنَاءُ عَشْرِ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ».

"Command your children to offer the prayer when they are seven years old, and hit them for (not offering) it when they are ten, and separate between them in their beds."²

¹ Fat'h Al-Bāri by Ibn Hajar (1/490).

² Narrated by Abu Dāwūd (495). An-Nawawi and Al-Albāni classified it as Hasan. Khulāsat Al-Ahkām (1/252), "Sahīh wa Da'īf Sunan Abi Dāwūd" (p. 2).

Enjoining prayer is done by teaching it to him and how to perform it, as well as what precedes it of ablution, and the like.¹

b - Teaching children through gestures:

Jābir ibn ‘Abdullāh (may Allah be pleased with him) reported:

قَامَ رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ، وَكَانَتْ عَلَيَّ بُرْدَةٌ ذَهَبَتْ أَنْ أَخَالَفَ بَيْنَ طَرَفَيْهَا فَلَمْ تَبْلُغْ لِي، وَكَانَتْ لَهَا دَبَائِبُ فَتَكْسَتْهَا، ثُمَّ خَالَفْتُ بَيْنَ طَرَفَيْهَا، ثُمَّ تَوَاقَصْتُ عَلَيْهَا، ثُمَّ جِئْتُ حَتَّى قُمْتُ عَنْ يَسَارِ رَسُولِ اللَّهِ ﷺ، فَأَخَذَ بِيَدِي فَادَارَنِي حَتَّى أَقَامَنِي عَنْ يَمِينِهِ، ثُمَّ جَاءَ جَبَّارُ بْنُ صَخْرٍ فَتَوَضَّأَ، ثُمَّ جَاءَ فَقَامَ عَنْ يَسَارِ رَسُولِ اللَّهِ ﷺ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدَيْنَا جَمِيعًا، فَدَفَعَنَا حَتَّى أَقَامَنَا خَلْفَهُ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَرْمُقُنِي وَأَنَا لَا أَشْعُرُ، ثُمَّ فَطِنْتُ بِهِ، فَقَالَ: هَكَذَا، بِيَدِهِ - يَعْنِي شُدَّ وَسَطُكَ - فَلَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ قَالَ: «يَا جَابِرُ» قُلْتُ: لَبَيْكَ، يَا رَسُولَ اللَّهِ قَالَ: «إِذَا كَانَ وَاسِعًا فَخَالَفَ بَيْنَ طَرَفَيْهِ، وَإِذَا كَانَ ضَيِّقًا فَاشْدُدَّهُ عَلَى حَقْوِكَ».

The Messenger of Allah (ﷺ) got up to pray, and I was wearing a Burdah (garment). I tried to tie its ends from the opposite sides, but it was not long enough for me. It had fringes, so I turned it upside down, then I tied its ends from the opposite sides, and held it in place with my chin. Then I came until I stood up on the left side of the Messenger of Allah (ﷺ), so he took me by my hand and made me go around until he made me stand to his right side. Then Jabbār ibn Sakhr came, performed ablution, then he came and stood up on the left side of the Messenger of Allah (ﷺ). So the Messenger of Allah (ﷺ) took both our hands together and pushed us

¹ Sharḥ Sunan Abu Dāwūd by al-‘Abbād (69/6).

back until he made us stand behind him. The Messenger of Allah (ﷺ) started glancing at me while I was unaware. Then I noticed him, and he gestured like this with his hand - meaning: tighten it around your waist. When the Messenger of Allah (ﷺ) finished, he said: "O Jābir." I said: 'Here I am, O Messenger of Allah.' He said: "If it is wide, tie its ends from the opposite sides, and if it is tight, tighten it around your waist."¹

Also his statement: "He did this with his hand" means: tighten your waist. It indicates the permissibility of pointing in prayer, especially with what brings benefit to those with him in it, and likewise slight action in it, such as when he moved Jābir and Jabbār behind him.

c - Teaching a grandson what to say in the Witr prayer:

Abu al-Hawra' reported: Al-Hasan (may Allah be pleased with him) said:

عَلَّمَنِي جَدِّي رَسُولُ اللَّهِ ﷺ كَلِمَاتٍ أَقُولُهُنَّ فِي قُنُوتِ الْوُتْرِ: «اللَّهُمَّ عَافِنِي فِيْمَنْ عَافَيْتَ، وَتَوَلَّيْنِي فِيْمَنْ تَوَلَّيْتَ، وَاهْدِنِي فِيْمَنْ هَدَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، وَبَارِكْ لِي فِيْمَا أَعْطَيْتَ، إِنَّكَ نَقْضِي وَلَا يُفْضَى عَلَيْكَ، إِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ، سُبْحَانَكَ رَبَّنَا تَبَارَكْتَ وَتَعَالَيْتَ».

¹ Sahīh Muslim (3010), and Dhabādhīb: the lower parts of the garment. Ibn 'Arafah said: Al-Mudhabdhab is the shaky (Mudtarib) which does not remain in a steady state. It is said: A thing wavers when it shakes; from this, the lower parts of the garment are called Dhabādhīb. "Al-Mu'lim Bi Fawā'id Muslim" by Al-Māziri (3/392).

"My grandfather, the Messenger of Allah, may Allah's peace and blessings be upon him, taught me some words to say in the Qunoot supplication of the Witr prayer: 'O Allah, grant me wellbeing among those whom You have granted wellbeing, protect me among those whom You have protected, guide me among those whom You have guided, save me from the evil of what You have decreed, and bless for me what You have given me. Verily, You decree and none can decree against You. Indeed, the one You have supported is not humiliated. Glory be to You. Blessed are You, O Lord, and Exalted.'"¹

The Hadith indicates that supplication in the Witr prayer is prescribed, and that what the Prophet, may Allah's peace and blessings be upon him, taught is the most appropriate and the best of what can be said; because it is the teaching of the one who does not speak from his own inclination, may Allah's peace and blessings be upon him. It is a great supplication containing supplication to Allah Almighty, asking Him for great things, and containing praise of Allah at its end.

d - Teaching a child by bringing him to the Eid Prayer:

Ibn 'Abbās (may Allah be pleased with him) reported that it was said to him:

¹ Sunan An-Nasā'i, 3/248. Classified as Sahih by Al-'Irāqi in "Takhrij Al-Ihyā'", p. 183.

«أَشْهَدْتُ الْعِيدَ مَعَ النَّبِيِّ ﷺ؟ قَالَ: نَعَمْ، وَلَوْلَا مَكَانِي مِنَ الصَّبَرِ مَا شَهِدْتُهُ حَتَّى أَتَى الْعَلَمَ الَّذِي عِنْدَ دَارِ كَثِيرِ بْنِ الصَّلْتِ، فَصَلَّى، ثُمَّ خَطَبَ، ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلَالٌ، فَوَعَظَهُنَّ، وَذَكَرَهُنَّ، وَأَمَرَهُنَّ بِالصَّدَقَةِ، فَأَتَيْنَهُنَّ يَهُودِيْنَ بِأَيْدِيَهُنَّ يَقْدِفْنَهُ فِي ثَوْبِ بِلَالٍ، ثُمَّ انْطَلَقَ هُوَ وَبِلَالٌ إِلَى بَيْتِهِ».

"Did you attend the Eid with the Prophet (may Allah's peace and blessings be upon him)?" He said: "Yes, and were it not for my young age, I would not have attended it. He walked until he reached the mark near the house of Kathīr ibn al-Salt, and he prayed, then delivered the sermon. He then came to the women, accompanied by Bilāl, and he preached to them, admonished them, and commanded them to give charity. I saw them reaching out their hands, throwing it in Bilāl's garment. Then he and Bilāl departed to his house."¹

The statement of Ibn 'Abbās (may Allah be pleased with him and his father): "Were it not for my young age, I would not have attended it." He refers by this to the time when he [the Prophet] came to the women and admonished them, and Ibn 'Abbās was with him². Therefore, it is prescribed to bring boys out to the prayer place to learn, and to manifest the symbols of Islam through the large number of those who attend among them.

e - Being keen on teaching children what to say in prayer:

¹ Sahīh Al-Bukhārī (977).

² Sharh Sahīh Al-Bukhārī by Ibn Battāl (2/469).

‘Amr ibn Maymūn al-Awdī reported:

كَانَ سَعْدٌ يُعَلِّمُ بَنِيهِ هَؤُلَاءِ الْكَلِمَاتِ كَمَا يُعَلِّمُ الْمُعَلِّمُ الْعِلْمَانَ الْكِتَابَةَ وَيَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَعَوَّذُ مِنْهُمْ دُبُرَ الصَّلَاةِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أَرُدَّ إِلَى أَرْضِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ».

Sa’d used to teach his sons these words just as a teacher teaches boys writing, and he would say: The Messenger of Allah (ﷺ) used to seek refuge with Allah from them after each prayer: “O Allah, I seek refuge with You from cowardice; and I seek refuge with You from being returned to decrepit old age; and I seek refuge with You from the trial of this world; and I seek refuge with You from the punishment of the grave.”¹

The fiqh of this Hadīth points out the honor of these words and encourages learning them , for they uncover meanings which, when a believer reflects upon them, he seeks refuge from all of that.²

35- Teaching a companion:

The Prophet cared about his companions; he used to answer their specific questions that they posed to him (may Allah’s peace and blessings be upon him), and he used to guide and direct them to what benefits them, especially what relates to their prayer. This includes:

¹ Sahīh Al-Bukhārī (2822).

² Al-Ifsāh ‘an Ma’āni as-Sihāh, by Ibn Hubayrah (1/341).

a - The Prophet (may Allah's peace and blessings be upon him) teaching Abu Bakr (may Allah be pleased with him) the supplication at the end of the prayer:

Abu Bakr al-Siddiq (may Allah be pleased with him) reported that he said to the Messenger of Allah: "Teach me a supplication to recite in my prayer." He (may Allah's peace and blessings be upon him) said:

«قُلِ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْزِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ».

"Say: Allāhumma inni zhalamtu nafsi zhulman kathīran wa la yaghfiru adh-dhunūba illa anta faghfir li maghfiratan min 'indik war-hamni innka anta Al-Ghafūr Ar-Rahīm (O Allah, I have wronged myself too much, and none forgives sins but You. So, forgive me with forgiveness from You, and have mercy on me. Indeed, You are the Oft-Forgiving, The Most Merciful)."¹

His statement (may Allah be pleased with him): "Teach me a supplication to recite in my prayer" serve as evidence for seeking knowledge, even for the well versed person. Thus, a person should not disdain seeking knowledge, for here is Abu Bakr (may Allah be pleased with him), the most knowledgeable of the Companions, yet he asked the

¹ Sahīh Al-Bukhāri (834) and Sahīh Muslim (2705).

Prophet (may Allah's peace and blessings be upon him) to teach him a supplication.¹

b -The Prophet (may Allah's peace and blessings be upon him) teaching Abu Hurayrah (may Allah be pleased with him) the Istiftāh (opening) invocation in the prayer:

Abu Hurayrah (may Allah be pleased with him) reported:

كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا كَبَّرَ فِي الصَّلَاةِ، سَكَتَ هُنَيْئَةً قَبْلَ أَنْ يَقْرَأَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي أَرَأَيْتَ سَكُوتَكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ، مَا تَقُولُ؟ قَالَ «أَقُولُ: اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ تَقْنِي مِنْ خَطَايَايَ كَمَا يُتَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالتَّلَجِ وَالْمَاءِ وَالْبَرَدِ».

"When the Messenger of Allah (may Allah's peace and blessings be upon him) made Takbīr in the prayer, he would remain silent a while before reciting. I said: "O Messenger of Allah, may my father and mother ransom you! I notice that you remain silent between the Takbīr and the recitation. What do you say?" He said: "I say: 'O Allah, distance me from my sins as You have distanced the east from the west. O Allah, purify me from my sins as a white garment is purified from dirt. O Allah, wash out my sins with water, snow, and hail.'" ²

¹ Fat-h Dhil-Jalāl Wal-Ikrām bi Sharh Bulūgh al-Marām by Ibn 'Uthaymīn (2/170).

² Sahīh Muslim (598).

This supplication was made by the Prophet (may Allah's peace and blessings be upon him) by way of teaching his Ummah.

36- Teaching the youth:

The youth represent the nation's pillar, its glory, and its bright future, and caring for them and teaching them is a religious obligation. This was clearly evident in the life of the Prophet (ﷺ), an example of which is his attention to the youth delegations coming to him to acquire knowledge from him (ﷺ).

Mālik ibn al-Huwayrith (may Allah be pleased with him) said:

أَتَيْنَا إِلَى النَّبِيِّ ﷺ وَنَحْنُ سَبَبَةٌ مُتَقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عَشْرِينَ يَوْمًا وَلَيْلَةً، وَكَانَ رَسُولُ اللَّهِ ﷺ رَجِيمًا رَفِيقًا، فَلَمَّا ظَنَّ أَنَّا قَدْ اسْتَهْنَيْنَا أَهْلَنَا - أَوْ قَدْ اسْتَفْتَنَا - سَأَلَنَا عَمَّنْ تَرَكْنَا بَعْدَنَا، فَأَخْبَرْنَاهُ، قَالَ: «ارْجِعُوا إِلَى أَهْلِيكُمْ، فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ - وَذَكَرْ أَسْيَاءَ أَحَقَّظْهَا أَوْ لَا أَحَقَّظْهَا - وَصَلُّوا كَمَا رَأَيْتُمُونِي أَصْلِي، فَإِذَا خَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّنْ لَكُمْ أَحَدُكُمْ، وَلْيُؤَمِّمْكُمْ أَكْبَرُكُمْ».

"We came to the Prophet (may Allah's peace and blessings be upon him) when we were young and of about the same age. We stayed with him for twenty days and nights. The Messenger of Allah was merciful and compassionate; so, when he realized our longing for our families—or that we missed them—he asked us about those whom we had left behind and we told him about them. He said: "Go back to your families and stay with them. Teach them (religion) and command them (to adhere to it)—and he mentioned things which I remember or

do not remember—and pray as you have seen me pray. When prayer becomes due, let one of you call the Adhān, and let the oldest among you lead you in prayer.”¹

From the benefits derived from the Hadith: The ruler should teach his subjects and delegations, then give them instructions to teach those under their care; and likewise the tribal leader, and whoever possesses knowledge.²

37 - Teaching an adult man:

Among what we find in the Prophetic biography is that the Prophet (may Allah's peace and blessings be upon him) would present information to the old man in a good manner. So we see gentleness with him, a good presentation of the issue he wishes to convince him of, and addressing the learner by a good name. Among what has been authentically reported from him in this regard is:

a - Gentleness in teaching them:

Mu'āwiyah ibn al-Hakam as-Sulami (may Allah be pleased with him) reported:

بَيْنَا أَنَا أَصْلِي مَعَ رَسُولِ اللَّهِ ﷺ، إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ، فَقُلْتُ: بَرَحِمَكَ اللَّهُ فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ، فَقُلْتُ: وَأَنْكَلُ أُمِّيَاءَهُ، مَا سَأَلْتُمْ؟ تَنْظُرُونَ إِلَيَّ، فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَادِهِمْ، فَلَمَّا رَأَيْتُهُمْ يُصَمِّتُونَنِي لِكَيْ سَكَتُ، فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ، فَبِأَبِي هُوَ وَأُمِّي، مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ،

¹ Sahīh al-Bukhāri (631), Sahīh Muslim (674).

² Al-Hulal Al-Ibrīziyyah Min At-Ta'liqāt Al-Bāziyyah 'Alā Sahīh Al-Bukhāri (1/221).

فَوَاللَّهِ، مَا كَهَرَنِي وَلَا ضَرَبَنِي وَلَا شَتَمَنِي، قَالَ: «إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ، إِنَّمَا هُوَ النَّسْبُوحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ».

"While I was praying with the Messenger of Allah (ﷺ), a man in the congregation sneezed, and I responded with: 'Yarhamuk-Allah' (may Allah have mercy on you). The people stared at me with disapproving looks. I said: 'May my mother lose me! Why are you staring at me?' Thereupon, they began to strike their thighs with their hands. When I saw them urging me to remain silent, I restrained myself. When the Messenger of Allah (ﷺ) concluded his prayer - may my father and mother be sacrificed for him - I had never seen before him or after him an instructor who gave better instruction than him. By Allah, he neither scolded me nor beat me nor insulted me. He said: 'It is not permissible to talk during prayer because it consists of Tasbīh (glorifying Allah), Takbīr (declaring His Greatness) as well as recitation of the Qur'an.'"¹

When the one who prayed wrongly is ignorant of what they did wrong, it is necessary to be gentle in teaching them, just as the Prophet (ﷺ) was gentle with the one who said to him: "I swear by the One who sent you with the Truth, I cannot pray better than this! Please, teach me how to do it," and so he taught him.

¹ Sahīh Muslim (537).

b - Teaching should not be direct, so that the learner does not disdain it:

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said to a man:

«مَا تَقُولُ فِي الصَّلَاةِ؟» قَالَ: أَتَشْهَدُ، ثُمَّ أَسْأَلُ اللَّهَ الْجَنَّةَ، وَأَعُوذُ بِهِ مِنَ النَّارِ، أَمَا وَاللَّهِ مَا أَحْسِنُ دُنْدَنْتَكَ، وَلَا دُنْدَنْتَهُ مُعَاذٍ، فَقَالَ: «حَوْلَهَا تُدْنِدِينَ».

"What do you say in the prayer?" He said: I recite the Tashahhud, then I ask Allah for Paradise and I seek refuge in Him from Hellfire. By Allah, I am not good at your murmuring, nor the murmuring of Mu'adh. He said: "It is around them that we murmur."¹

The Prophet (ﷺ) did not directly present the information to him, but rather was gentle in asking. This is how an instructor, advisor, and educator should be. Similar to this is saying to him: "I seem to have noticed something in your prayer; would you let me hear your recitation of Fātihah, or the Tashahhud," and other such good methods.

c - That the learner does not feel that you are accusing him of negligence:

Mu'āwiyah (may Allah be pleased with him) reported

أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَلَى خَلْقَةٍ مِنْ أَصْحَابِهِ، فَقَالَ: «مَا أَجْلَسُكُمْ؟» قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ وَنَحْمَدُهُ عَلَى مَا هَدَانَا لِلْإِسْلَامِ، وَمَنْ بِهِ عَلَيْنَا، قَالَ: «اللَّهُ مَا أَجْلَسُكُمْ إِلَّا

¹ Sunan Ibn Mājah (3847). Previously discussed on p. 101.

ذَٰلِكَ؟» قَالُوا: وَاللَّهِ مَا أَجْلَسْنَا إِلَّا ذَٰلِكَ، قَالَ: «أَمَّا إِلَيَّ لَمْ أَسْتَحْلِفْكُمْ تَهْمَةً لَّكُمْ، وَلَكِنَّهُ أَتَانِي جِبْرِيلُ فَأَخْبَرَنِي، أَنَّ اللَّهَ عَزَّ وَجَلَّ يُبَاهِي بِكُمْ الْمَلَائِكَةَ».

That "The Messenger of Allah (may Allah's peace and blessings be upon him) came upon a group of his Companions sitting in a circle and said: "What made you sit together?" They said: "We sat together to remember Allah and praise Him for guiding us to Islam and bestowing favor upon us." He said: "I adjure you by Allah, has nothing else made you sit together?" They said: "By Allah, nothing else has made us sit together." He said: "Indeed, I did not adjure you because I suspected you, but Jibrīl (Gabriel) came and told me that Allah Almighty is boasting about you before the angels."¹

Among the benefits derived from the Hadīth in his saying: "As for me, I did not ask you to swear out of an accusation against you": is that the basic principle is having good expectations of believers². Thus, to a person who does not perform his prayer well, you may say for example: I do not mean that your prayer is invalid, or that you are falling short, but I love for you what I love for myself, which is that your prayer be like the prayer of the Messenger (ﷺ).

d - Supplication for him during teaching:

¹ Sahīh Muslim (2701).

² See: Mirqāt al-Mafātīḥ Sharḥ Mishkāṭ al-Maṣābīḥ by Al-Qari (4/1558).

Abu Bakrah (May Allah be pleased with him) reported that he was approaching [his place in prayer] while the Prophet (May Allah's peace and blessings be upon him) was bowing, so he bowed before reaching the row. On mentioning that to the Prophet (May Allah's peace and blessings be upon him) he said:

«زَادَكَ اللَّهُ جُرْئًا وَلَا تَعُدُّ».

“May Allah increase your keenness, but do not do that again.”¹

Furthermore among what we find in his saying: "May Allah increase your earnestness": is the supplication for the one who performed an action intending good by it but erred in his action; as an incitement and encouragement towards good deeds², such as saying to him during instruction: "May Allah be pleased with you," and "may He bless you," and other supplications, then you begin to mention the matter that you wish to convey to him.

38- Teaching Women:

The Prophet (may Allah's peace and blessings be upon him) cared about educating women on what benefits them in the affairs of their religion, so he guided them, warned them, and dedicated a special type of preaching for them, among other forms of care, including:

¹ Sahīh Al-Bukhārī (783).

² "Sharḥ Sunan Abu Dāwūd" by Ibn Raslān (4/192).

a - Warning women against what may lead to looking at the 'Awrah (body parts that must be covered) of men:

Sahl ibn Sa'd (may Allah be pleased with him) reported:

«رَأَيْتُ الرِّجَالَ عَاقِدِي أَرْزُهُمْ فِي أَعْنَاقِهِمْ أَمْثَالَ الصَّبْيَانِ، مِنْ ضَبِيقِ الْأَرْزِ خَلْفَ رَسُولِ اللَّهِ ﷺ فِي الصَّلَاةِ، فَقَالَ قَائِلٌ: يَا مَعْشَرَ النِّسَاءِ، لَا تَرْفَعْنَ رُؤُوسَكُمْ حَتَّى يَرْفَعَ الرِّجَالُ».

"I saw the men tying their lower garments around their necks like boys, due to the shortness of the lower garments, behind the Messenger of Allah (ﷺ) in prayer. Then someone said: O womenfolk, do not raise your heads until the men raise theirs."¹

Among what we find in the Hadīth is that the Prophet (may Allah's peace and blessings be upon him) commanded the women not to raise their heads until the men raised theirs, so that a man's garment would not slip when he moves, or a part of his body be revealed due to its tightness, causing the women to see his 'Awrah from behind him.²

b - Commanding women to go out for Eid prayer:

'Umm 'Atiyyah (may Allah be pleased with her) reported:

أَمَرْنَا أَنْ نُخْرَجَ الْحَيْضَ يَوْمَ الْعِيدَيْنِ، وَدَوَاتِ الْخُدُورِ فَيَشْهَدَنَ جَمَاعَةُ الْمُسْلِمِينَ، وَدَعَوْتُهُمْ وَيَعْتَزِلُ الْحَيْضُ عَنْ مُصَلَّاهُنَّ، قَالَتْ امْرَأَةٌ: يَا رَسُولَ اللَّهِ إِحْدَانَا لَيْسَ لَهَا جِلْبَابٌ؟ قَالَ: «لِتُلْبِسْنَهَا صَاحِبَتُهَا مِنْ جِلْبَابِهَا».

¹ Sahīh Muslim (441).

² Sharh Sahīh Muslim by al-Qādī 'Iyād (2/352).

"We were ordered to bring out the menstruating women and the virgins staying in seclusion amongst us on the two Eids to attend the Muslim gathering and invocations; and that menstruating women should keep away from the praying place. A woman asked: 'O Messenger of Allah, what about if one of us does not have a Jilbāb (cloak)?' He said: 'Let her companion dress her in one of her cloaks.'"¹

The Hadīth emphasizes women going out to the two Eids; because if a woman is commanded to share her outer garment with one who does not have an outer garment, then the one who has an outer garment is more entitled to go out and attend the supplication of the believers, hoping for the blessing of that day.²

c - The prohibition of preventing women from praying in mosques:

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ، وَلَكِنْ لِيُخْرِجَنَّ وَهُنَّ ثِقَلَاتٌ».

"Do not prevent the female servants of Allah from (going to) the mosques of Allah, but let them go out without perfume and unadorned."³

¹ Sahīh Al-Bukhārī (351).

² Sharh Sahīh Al-Bukhārī by Ibn Battāl (2/569).

³ Narrated by Abu Dāwūd (565). It was classified as Sahīh by An-Nawawī in "Al-Majmū'" (4/199), and his saying: 'and let them go out unperfumed (*tafilāt*)'; *At-Tafl*: refraining from wearing perfume. "Lisān Al-'Arab" by Ibn Manzūr (11/77).

Ibn 'Umar (may Allah be pleased with them) said:

كَانَتْ امْرَأَةٌ لِعُمَرَ تَشْهَدُ صَلَاةَ الصُّبْحِ وَالْعِشَاءِ فِي الْجَمَاعَةِ فِي الْمَسْجِدِ، فَقِيلَ لَهَا: لِمَ تَخْرُجِينَ وَقَدْ تَعْلَمِينَ أَنَّ عُمَرَ يَكْرَهُ ذَلِكَ وَيَعَارُ؟ قَالَتْ: وَمَا يَمْنَعُهُ أَنْ يَنْهَانِي؟ قَالَ: يَمْنَعُهُ قَوْلُ رَسُولِ اللَّهِ ﷺ: «لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ».

A wife of 'Umar used to attend the morning (Fajr) and 'Ishā' prayers in congregation in the mosque. It was said to her: "Why do you go out when you know that 'Umar dislikes that and is jealous?" She said: "What prevents him from forbidding me?" He said: "The saying of the Messenger of Allah (may Allah's peace and blessings be upon him) prevents him: 'Do not prevent the female servants of Allah from (going to) the mosques of Allah.'"¹

The previous narrations highlight women attending mosques during the lifetime of the Messenger of Allah (may Allah's peace and blessings be upon him). Therefore, it is not permissible to prevent women from going to mosques, as this may be more conducive to their observance of the prayer.²

d - Prohibiting women from applying perfume when going out to the mosque:

Zaynab, wife of 'Abdullāh (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said to us:

¹ Sahīh Al-Bukhārī (900).

² See: Al-Ifsāh 'an Ma'āni as-Sihāh by Ibn Hubayrah (4/33).

«إِذَا شَهِدْتَ إِحْدَاكُنَّ الْمَسْجِدَ، فَلَا تَمَسَّ طِيبًا».

"When any of you women attend the mosque, you should not apply perfume."¹

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«أَيُّمَا امْرَأَةٍ أَصَابَتْ بَخُورًا، فَلَا تَشْهَدَنَّ عِشَاءَ الْآخِرَةِ».

"Any woman who has applied incense should not attend the 'Ishā' prayer."²

It is forbidden for a woman to apply perfume when going out to the mosque, and the same applies to anything similar. Perfume is prohibited only because it arouses men's desires. Therefore, this prohibition also extends to wearing adorned clothes, putting on jewelry, and revealing the face and hands, as this would cause men to be tempted by her without her realizing it.

e - Pointing out that a woman's prayer at her home—even if she is alone—is better than her praying in the mosque:

'Abdullāh ibn Mas'ūd (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«صَلَاةُ الْمَرْأَةِ فِي بَيْتِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي حُجْرَتِهَا، وَصَلَاتُهَا فِي مَخْدَعِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي بَيْتِهَا».

¹ Sahīh Muslim (443).

² Sahīh Muslim (444).

“A woman’s prayer in her house is better than her prayer in her courtyard, and her prayer in her inner chamber is better than her prayer in her house.”¹

‘Abdullah ibn Suwayd al-Ansaari reported from his paternal aunt, Umm Humayd, the wife of Abu Humayd as-Sā’idi,

أَنَّهَا جَاءَتْ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي أُحِبُّ الصَّلَاةَ مَعَكَ، قَالَ: «قَدْ عَلِمْتُ أَنَّكَ تُحِبِّينِ الصَّلَاةَ مَعِيَ، وَصَلَاتِكَ فِي بَيْتِكَ خَيْرٌ لَكَ مِنْ صَلَاتِكَ فِي حُجْرَتِكَ، وَصَلَاتِكَ فِي حُجْرَتِكَ خَيْرٌ مِنْ صَلَاتِكَ فِي دَارِكَ، وَصَلَاتِكَ فِي دَارِكَ خَيْرٌ لَكَ مِنْ صَلَاتِكَ فِي مَسْجِدِ قَوْمِكَ، وَصَلَاتِكَ فِي مَسْجِدِ قَوْمِكَ خَيْرٌ لَكَ مِنْ صَلَاتِكَ فِي مَسْجِدِي»، قَالَ: فَأَمَرْتُ فَبْنَيْ لَهَا مَسْجِدٌ فِي أَقْصَى شَيْءٍ مِنْ بَيْتِهَا وَأَظْلَمِهِ، فَكَانَتْ تُصَلِّي فِيهِ حَتَّى لَفِيتَ اللَّهُ عَزَّ وَجَلَّ.

...that she came to the Prophet (may Allah's peace and blessings be upon him) and said: "O Messenger of Allah, I love to pray with you." He said: "I know that you love to pray with me, and your prayer in your room is better for you than your prayer in your chamber, and your prayer in your chamber is better than your prayer in your house, and your prayer in your house is better for you than your prayer in the mosque of your people, and your prayer in the mosque of your people is better for you than your prayer in my mosque." He said: So she ordered that a prayer place be built for her in

¹ Sunan Abu Dāwūd (570), and "Al-Makhda" (with a Damma or Fatha on the Mim) is a small room inside a larger room. "Al-Nihāyah fī Gharīb Al-Hadīth wal-Athar" by Ibn Al-Athīr (2/14). The Hadīth was classified as Sahīh by Ibn Khuzaymah and Al-Hākim, and Al-Haythami said: Its narrators are trustworthy. "Majma' Az-Zawā'id" (2/35).

the furthest and darkest part of her room, and she used to pray in it until she met Allah, the Almighty and Majestic.¹

Moreover if a woman is in the inner room, she is more concealed than being in the house, and in the house she is more concealed than being in the courtyard; and if she is more concealed, her prayer is better². The reason her prayer in private is better is because safety from temptation is achieved therein, and this is emphasized after what women have introduced of displaying their beauty and adornment.³

39- Teaching those with excuses and dispensations:

A person may encounter certain circumstances in his life, such as illness and other things that render him unable to perform the acts of worship in the most complete manner. This includes what relates to prayer. Something of this nature occurred to the Prophet, peace and blessings be upon him, and therefore the Sharia has made allowances for those with valid excuses. Examples of this include:

a - The Imam unable to stand instructing those praying behind him:

¹ Musnad Ahmad (27090). Al-Hafiz Ibn Hajar said: Its Isnād is Hasan. Fath Al-Bari by Ibn Hajar (2/ 349).

² Al-Mafātīḥ fī Sharḥ al-Maṣābīḥ by Al-Maḥḥarī (2/219).

³ Fat-h al-Bāri by Ibn Hajar (2/349).

‘Ā’ishah (may Allah be pleased with her) reported:

أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهِ نَاسٌ يَعُودُونَهُ فِي مَرَضِهِ، فَصَلَّى بِهِمْ جَالِسًا، فَجَعَلُوا يُصَلُّونَ قِيَامًا، فَأَنشَارَ إِلَيْهِمْ: «اجْلِسُوا» فَلَمَّا فَرَغَ قَالَ: «إِنَّ الْإِمَامَ لَيُؤْتَمُّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِنْ صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا».

"Some people came to the Prophet (may Allah's peace and blessings be upon him) to visit him during his illness, so he led them in prayer while sitting. They started to pray while standing, so he pointed to them: 'Sit down.' When he finished, he said: 'The Imām is to be followed. So bow when he bows, rise when he rises, and if he prays sitting, then pray sitting.'"¹

If the Imām prays while sitting, then we should pray behind him while sitting, even if we are able to stand. However, if he starts the prayer with us while standing, and then becomes sick or ill and sits down without completing the prayer while standing, then in this case, it becomes obligatory for us to pray while standing. This is proven by the Hadīth of ‘Ā’ishah (may Allah be pleased with her), which states:

«فَجَاءَ رَسُولُ اللَّهِ ﷺ حَتَّى جَلَسَ عَنْ يَسَارِ أَبِي بَكْرٍ، فَكَانَ أَبُو بَكْرٍ يُصَلِّي قَائِمًا، وَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي قَاعِدًا، يَفْتَدِي أَبُو بَكْرٍ بِصَلَاةِ رَسُولِ اللَّهِ ﷺ، وَالنَّاسُ مُقْتَدُونَ بِصَلَاةِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ».

"The Messenger of Allah (may Allah's peace and blessings be upon him) came and sat to the left of

¹ Sahīh Al-Bukhāri (5658)

Abu Bakr. Abu Bakr was praying while standing, and the Messenger of Allah was praying while sitting. Abu Bakr was following the prayer of the Messenger of Allah, and the people were following the prayer of Abu Bakr (may Allah be pleased with him).”¹

b- Teaching the sick who cannot stand:

‘Imrān ibn Husayn (may Allah be pleased with him) reported: I was suffering from hemorrhoids (piles); so I asked the Prophet (ﷺ) about the prayer and he said:

«صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ».

"Pray standing; if you cannot, then sitting; if you cannot, then lying on your side."²

Standing in prayer is one of the pillars of prayer, and a condition for the validity of an obligatory prayer if one has the ability to do it, and the evidence for this is the statement of Allah the Almighty:

{...وَقُومُوا لِلَّهِ قَانِتِينَ}

{...and stand before Allah in complete devotion}³

However, the aforementioned Hadith of ‘Imrān bin Husayn (may Allah be pleased with him) has exempted from the verse those who are unable to stand, and the verse remains general for those who

¹ Ibid. (713).

² Sahīh Al-Bukhārī (1117).

³ [Surat al-Baqarah: 238]

are able¹. The patient who is unable to stand should pray sitting. If he is unable, he should pray on his side. If he is unable, he should pray lying down, because Allah says:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ...﴾

{So fear Allah as much as you can...}²

c - Instructing the sick person who cannot perform Sujūd:

Jābir ibn ‘Abdullāh (may Allah be pleased with him and his father) reported:

أَنَّ رَسُولَ اللَّهِ ﷺ عَادَ مَرِيضًا، فَرَأَهُ يُصَلِّي عَلَى وَسَادَةٍ، فَأَخَذَهَا فَرَمَى بِهَا، فَأَخَذَ غُودًا لِيُصَلِّيَ عَلَيْهِ فَأَخَذَهُ فَرَمَى بِهِ، وَقَالَ: «صَلِّ عَلَى الْأَرْضِ إِنْ اسْتَطَعْتَ، وَإِلَّا فَأَوْمِئْ بِإِمَاءٍ، وَاجْعَلْ سُجُودَكَ أَحْفَضَ مِنْ رُكُوعِكَ».

The Messenger of Allah (may Allah's peace and blessings be upon him) visited a sick person and saw him pray on a pillow. He took the pillow and threw it away. The man took it, again with the intention to pray on it, and the Messenger of Allah once again threw it away. He then said: "Pray on the ground if you are able to; and if not, then use gestures and make your prostration lower than your bowing."³

This contains proof that it is not appropriate for a sick person, if unable to reach the ground, to have a pillow made for him to prostrate upon, because

¹ Al-Muntaqa Sharh al-Muwatta' by al-Bāji (1/241).

² Fatāwā Nūr ‘Alā Al-Darb by Ibn Bāz (7/182).

³ As-Sunan Al-Kubra by Al-Bayhaqi (3718). Authenticated by Al-Hafiz Ibn Hajar in Ad-Dirayah (1/ 209).

this is a form of burdening oneself. Allah, the Glorified and Exalted, is the One Who commanded the prayer, and the Messenger (may Allah's peace and blessings be upon him) is the one who was commanded to explain it, and he took the pillow and threw it away.

d - Teaching a traveler the permissibility of shortening the prayer (qasr) without having to be in a state of fear:

Ya'la ibn Umayyah reported: I said to 'Umar ibn al-Khattāb (may Allah be pleased with him):

﴿قُلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا...﴾، فَقَدْ أَمِنَ النَّاسُ، فَقَالَ: عَجِبْتُ مِمَّا عَجِبْتُ مِنْهُ، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، فَقَالَ: «صَدَقَهُ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ، فَأَقْبِلُوا صَدَقَتَهُ».

"{Then there is no blame on you to shorten the prayer, if you fear that the disbelievers may harm you...}¹, and people had become secure." He said: "I wondered about the same thing you wondered about, and I asked the Messenger of Allah (ﷺ) about that, and he said: 'It is a charity that Allah has given you; so accept His charity.'"²

The shortening of prayer during travel is not obligatory; rather, it is a Sunnah, a gift that Allah has offered to His servants. In it is evidence that demonstrating the basis of the ruling in legislation is more profound, and that if a person knows that

¹ [Surat an-Nisā': 101]

² Sahīh Muslim (686).

the command is from Allah and His Messenger, he is obligated to submit and accept.

e - Teaching one who is in the state of fear:

Jābir ibn ‘Abdullāh (may Allah be pleased with him) reported:

«شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ، فَصَفَّنا صَفَّيْنِ، صَفٌّ خَلْفَ رَسُولِ اللَّهِ ﷺ، وَالْعَدُوُّ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ، فَكَبَّرَ النَّبِيُّ ﷺ، وَكَبَّرْنَا جَمِيعًا، ثُمَّ رَكَعَ، وَرَكَعْنَا جَمِيعًا، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَرَفَعْنَا جَمِيعًا، ثُمَّ انْحَدَرَ بِالسُّجُودِ، وَالصَّفُّ الَّذِي يَلِيهِ، وَقَامَ الصَّفُّ الْمُؤَخَّرُ فِي نَحْرِ الْعَدُوِّ، فَلَمَّا قَضَى النَّبِيُّ ﷺ السُّجُودَ، وَقَامَ الصَّفُّ الَّذِي يَلِيهِ، انْحَدَرَ الصَّفُّ الْمُؤَخَّرُ بِالسُّجُودِ، وَقَامُوا، ثُمَّ تَقَدَّمَ الصَّفُّ الْمُؤَخَّرُ، وَتَأَخَّرَ الصَّفُّ الْمُقَدَّمُ، ثُمَّ رَكَعَ النَّبِيُّ ﷺ وَرَكَعْنَا جَمِيعًا، ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَرَفَعْنَا جَمِيعًا، ثُمَّ انْحَدَرَ بِالسُّجُودِ وَالصَّفُّ الَّذِي يَلِيهِ الَّذِي كَانَ مُؤَخَّرًا فِي الرِّكْعَةِ الْأُولَى، وَقَامَ الصَّفُّ الْمُؤَخَّرُ فِي نُحُورِ الْعَدُوِّ، فَلَمَّا قَضَى النَّبِيُّ ﷺ السُّجُودَ وَالصَّفُّ الَّذِي يَلِيهِ، انْحَدَرَ الصَّفُّ الْمُؤَخَّرُ بِالسُّجُودِ، فَسَجَدُوا، ثُمَّ سَلَّمَ النَّبِيُّ ﷺ وَسَلَّمْنَا جَمِيعًا».

"I witnessed the prayer of fear with the Messenger of Allah (may Allah's peace and blessings be upon him). We stood in two rows behind the Messenger of Allah (ﷺ) and the enemy was between us and the Qiblah. The Prophet said the Takbīr and we all did. He then bowed and we all bowed. He then raised his head from bowing, and we all did. He then prostrated with the row behind him, while the back row stood in the face of the enemy. When the Prophet (ﷺ) completed the prostration and the row behind him stood, the back row prostrated and then stood up. Then the back row moved to the front and the front row moved to the back. Then the Prophet bowed and we all bowed. He then raised

his head from bowing and we also raised ours. Then he and the row behind him, which was back in the first Rak'ah, prostrated, whereas the back row stood in the face of the enemy. When the Prophet (ﷺ) and the row behind him finished the prostration, the back row prostrated. Then the Prophet (ﷺ) ended the prayer with Taslīm and we all did the same."¹

The Prophet (ﷺ) performed the prayer of fear several times, in different circumstances, and in various ways to teach his Ummah.

f - Instructing one who is unable to perform prayer in congregation due to mud:

'Abdullah ibn Al-Haarith reported: "Ibn 'Abbās (may Allah be pleased with him) addressed us on a muddy day. When the Mu'adhin reached 'Come to the prayer', he ordered him to announce: 'Pray in your dwellings.' The people looked at one another, so he said: 'One who is better than him did this, and indeed it is an obligation.'"²

The Hadīth provides proof for lowering the obligation of the congregational prayer due to rain and reasons similar to that.³

¹ Sahīh Muslim (840).

² Sahīh al-Bukhārī (616).

³ Al-Minhāj Sharh Sahīh Muslim bin Al-Hajjāj by An-Nawawī (5/207), and his saying "Fi Yawm Dhi Radhgh": it means cold clouds. Some said it refers to rain. [Masābīh Al-Jāmi' (2/279)].

g - Teaching someone who is unable to attend the congregational prayer:

Itban ibn Malik al-Ansāri (may Allah be pleased with him) said:

كُنْتُ أَصَلِّي لِقَوْمِي بَنِي سَالِمٍ، فَأَتَيْتُ النَّبِيَّ ﷺ، فَقُلْتُ: إِنِّي أَكْرُثُ بَصَرِي، وَإِنَّ السُّيُولَ تَحُولُ بَيْنِي وَبَيْنَ مَسْجِدِ قَوْمِي، فَلَوِدْتُ أَنَّكَ جِئْتَ، فَصَلَّيْتَ فِي بَيْتِي مَكَانًا حَتَّى آتَاكَ مَسْجِدًا، فَقَالَ: «أَفْعَلُ إِنْ شَاءَ اللَّهُ»، فَعَدَا عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ مَعَهُ بَعْدَ مَا اشْتَدَّ النَّهَارُ، فَاسْتَأْذَنَ النَّبِيُّ ﷺ، فَأَذِنْتُ لَهُ، فَلَمْ يَجْلِسْ حَتَّى قَالَ: «أَيْنَ تُحِبُّ أَنْ أَصَلِّيَ مِنْ بَيْتِكَ؟»، فَأَشَارَ إِلَيْهِ مِنَ الْمَكَانِ الَّذِي أَحَبَّ أَنْ يُصَلِّيَ فِيهِ، فَقَامَ، فَصَفَّقْنَا خَلْفَهُ، ثُمَّ سَلَّمَ وَسَلَّمْنَا جِئِينَ سَلَّمَ.

"I used to lead my people, Banu Sālim, in prayer. So I went to the Prophet (ﷺ) and said: 'I have weak eyesight and the floods come between me and the mosque of my people. I wish you to come and offer prayer in a place in my house so that I could reserve that as a mosque.' He said: 'I will do that, if Allah wills.' So the Messenger of Allah (ﷺ) and Abu Bakr with him came to my house the (next) morning after the sun had risen high. The Prophet (ﷺ) asked my permission to enter and I admitted him. He did not sit before saying: 'Where would you like me to pray in your house?' So he pointed out to him the place where he liked him to pray. He stood up, and we formed rows behind him, then he said the Taslīm, so we said the Taslīm when he did."¹

The Hadīth points out that people of merit should respond to what is requested of them in that

¹ Sahīh Al-Bukhāri (840).

regard, cooperating in obedience to Allah and encouraging His worship. It also indicates the permissibility of failure to attend the congregational prayer because of weak eyesight, rain, or the like.¹

h - Teaching the captive:

Abu Hurayrah (may Allah be pleased with him) reported:

بَعَثَ رَسُولُ اللَّهِ ﷺ خَيْلًا قَبْلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ: ثُمَامَةُ بْنُ أَثَّالٍ، سَيِّدُ أَهْلِ الْيَمَامَةِ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «مَاذَا عِنْدَكَ يَا ثُمَامَةُ؟».

"The Messenger of Allah (ﷺ) sent some cavalry towards Najd. They captured a man from the tribe of Banu Hanīfah called Thumāmah ibn Uthāl, the chief of the people of Yamāmah, and tied him to one of the pillars of the mosque. Then the Messenger of Allah (ﷺ) went to him and said: "What do you think, Thumāmah?"²

The purpose behind tying him is to let him watch the Muslims pray, observe their prayer, and get to know Islam and how the acts of worship are performed.

Chapter Eight

This includes:

Teaching by speech.

Teaching by actions.

¹ Ikmal al-Mu'lim bi Fawā'id Muslim (2/631).

² Sahih Al-Bukhari (2422).

Teaching by gestures.

Teaching prayer at any suitable time.

Teaching prayer in every suitable place.

40 - Teaching verbally:

The Prophet (ﷺ) used to teach his Companions whatever they could not do properly, by word and action, even if it required him to repeat it several times. The most frequent in his approach of teaching his Companions was teaching them by speech, and this includes:

1- The Prophet (ﷺ) taught Mu'āwiyah bin Al-Hakam not to speak during prayer.

2 - He (ﷺ) taught Mu'ādh to be brief when leading the people in prayer.

3 - The Prophet (ﷺ) taught Abu Bakr the supplication in the prayer.

4- The Prophet teaching Abu Hurayrah the opening supplication.

5- Him (ﷺ) teachings Jābir bin 'Abdullah how to dress during the prayer.

6 - Him (ﷺ) teaching Al-Hasan ibn 'Ali the supplication of qunūt in the Witr prayer.

7- The Prophet teaching Ibn Mas'ūd the Tashahhud in prayer.

There are other situations in which the Prophet (ﷺ) taught the Companions the prayer verbally, the most famous of which in detailing what is obligatory in the prayer was his (ﷺ) teaching to the one who prayed wrongly. Thus, it was reported

from Abu Hurayrah (may Allah be pleased with him) that:

أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ﷺ فَرَدَّ رَسُولُ اللَّهِ ﷺ السَّلَامَ قَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ» فَرَجَعَ الرَّجُلُ فَصَلَّى كَمَا كَانَ صَلَّى، ثُمَّ جَاءَ إِلَى النَّبِيِّ ﷺ فَسَلَّمَ عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَعَلَيْكَ السَّلَامُ» ثُمَّ قَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ» حَتَّى فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ. فَقَالَ الرَّجُلُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَحْسَنُ غَيْرَ هَذَا عَلَّمَنِي، قَالَ: «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمِئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمِئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمِئِنَّ جَالِسًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا».

"The Messenger of Allah (ﷺ) entered the mosque, and then a man came in and prayed. Then, he came and greeted the Messenger of Allah. The Messenger of Allah (ﷺ) returned the greeting and said: "Go back and pray, for you have not prayed." The man went back and prayed as he had prayed before. Then, he came to the Prophet and greeted him. The Messenger of Allah (ﷺ) said: "And upon you be peace." Then he said: "Go back and pray, for you have not prayed," until he had done that three times. The man said: "By the One Who sent you with the truth, I cannot do better than this. So teach me." He said: "When you stand to pray, say Takbīr (Allāhu Akbar), then recite whatever you can of the Qur'an; then bow until you are at ease in bowing; then rise until you are standing up straight; then prostrate until you are at ease in prostration; then

sit up until you are at ease in sitting; then do that throughout your prayer."¹

This is a great Hadith which scholars call "The Hadith of the one harming his prayer", in which the Prophet (ﷺ) taught the components of the prayer that must be present.²

41- Teaching through action:

The teacher must combine words with actions, as it leaves a deeper impact on the soul, is more enduring than words, and is more effective in conveying his message to the learners. Therefore, the Prophet (ﷺ) paid attention to this method due to its significance in teaching. So, the Prophet (ﷺ) said one day to his Companions (may Allah be pleased with them):

«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي»

"Pray as you have seen me pray." Also other situations related to matters of the prayer, such as the following:

a - Participating in building a mosque:

Anas ibn Mālik (may Allah be pleased with him) said:

كَانَ مَوْضِعُ مَسْجِدِ النَّبِيِّ ﷺ لِبَنِي النَّجَّارِ، وَكَانَ فِيهِ نَخْلٌ، وَمَقَابِرُ لِلْمُشْرِكِينَ، فَقَالَ لَهُمُ النَّبِيُّ ﷺ: «تَأْمِنُونِي بِهِ» قَالُوا: لَا نَأْخُذُ لَهُ ثَمَنًا أَبَدًا، قَالَ، فَكَانَ النَّبِيُّ ﷺ يَبْنِيهِ وَهُمْ يُنَازِلُونَهُ، وَالنَّبِيُّ ﷺ يَقُولُ: «أَلَا إِنَّ الْعَيْشَ عَيْشُ الْأَجَرَةِ، فَأَغْفِرْ لِلْأَنْصَارِ،

¹ Sahīh Al-Bukhārī (757).

² Taysīr Al-'Allām Sharh 'Umdat Al-Ahkām by Al-Bassām (p. 167).

وَالْمُهَاجِرَةَ» قَالَ: وَكَانَ النَّبِيُّ ﷺ يُصَلِّي قَبْلَ أَنْ يَبْنِيَ الْمَسْجِدَ حَيْثُ أَدْرَكَتْهُ الصَّلَاةُ.

"The site of the mosque of the Prophet (ﷺ) belonged to Banu An-Najjar, and it contained date palms and the graves of the polytheists. So the Prophet (ﷺ) said to them: "Name your price for it." They said: "We will never take a price for it." He (the narrator) said: The Prophet (ﷺ) proceeded to build it while they were handing him (the materials), and the Prophet (ﷺ) was saying: "Indeed, the true life is the life of the Hereafter, so forgive the Ansar and the Muhajirun." He added: Before building the mosque, the Prophet (ﷺ) used to pray wherever when the time for prayer started."¹

The statement of Anas (may Allah be pleased with him): "(The Prophet (ﷺ) was building it)"; meaning: he was building the mosque himself. Its apparent meaning is that he directly participated in the construction with his noble hands, and the Prophet (may Allah's peace and blessings be upon him) said:

«أَلَا إِنَّ الْعَيْشَ عَيْشُ الْآخِرَةِ، فَأَغْفِرْ لِلْأَنْصَارِ، وَالْمُهَاجِرَةِ»

"Indeed, true life is the life of the Hereafter, so forgive the Ansār (Supporters) and the Muhājirah (Emigrants)." Encouraging them to perform good deeds, and giving them glad tidings of the good that

¹ Musnad Ahmad (12178), and its origin is in Al-Bukhārī (6413) and Muslim (1805).

Allah has prepared for them in return for the righteous deeds they are engaged in, may Allah be pleased with them.¹

b - Transmission of the Messenger's manner of prayer:

Mālik ibn al-Huwayrith (may Allah be pleased with him) said:

أَتَيْنَا رَسُولَ اللَّهِ ﷺ، وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً، قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ رَجِيمًا رَفِيقًا، فَظَنَّ أَنَّا قَدِ اسْتَفَعْنَا أَهْلَنَا، فَسَأَلَنَا عَمَّنْ تَرَكْنَا فِي أَهْلِنَا، فَأَخْبَرْنَاهُ، فَقَالَ: «ارْجِعُوا إِلَى أَهْلِيكُمْ، فَأَقِيمُوا فِيهِمْ، وَعَلِّمُوهُمْ، وَمُرُوهُمْ إِذَا حَضَرَتِ الصَّلَاةُ، فَلْيُؤَدِّنْ لَكُمْ أَحَدُكُمْ، ثُمَّ لِيُؤْمَمْكُمْ أَكْبَرُكُمْ».

"We came to the Messenger of Allah (ﷺ) when we were young and of about the same age. We stayed with him for twenty nights. He said: The Messenger of Allah was merciful and compassionate; so, he realized our longing for our families. He asked us about our families whom we had left behind and we told him about them. Thereupon, he said: "Go back to your families and stay with them. Teach them (religion) and command them (to adhere to it). When prayer becomes due, let one of you call the Adhān, then let the oldest among you lead you in prayer."²

One of the lessons from the Hadīth: A person is commanded to learn the manner of the prayer of the Messenger; because if he instructed us to pray

¹ Sharh Sunan Ibn Mājah by Al-Athyūbī (5/214).

² Sahīh Al-Bukhārī (631).

as he prayed, there is no way for us to pray as he prayed except through knowledge.

c - Teaching from a raised platform:

1- Teaching from the pulpit:

Sahl ibn Sa'd as-Sa'idi (may Allah be pleased with him) reported:

أَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى فُلَانَةٍ - امْرَأَةٍ مِنَ الْأَنْصَارِ قَدْ سَمَّاهَا سَهْلٌ - «مُرِّي عِلَامَكَ النَّجَّارَ، أَنْ يَعْمَلَ لِي أَعْوَادًا، أُجْلِسُ عَلَيْهِنَّ إِذَا كَلَّمْتُ النَّاسَ» فَأَمَرْتُهُ فَعَمِلَهَا مِنْ طَرْفَاءِ الْغَابَةِ، ثُمَّ جَاءَ بِهَا، فَأُرْسِلْتُ إِلَى رَسُولِ اللَّهِ ﷺ، فَأَمَرَ بِهَا فَوَضِعَتْهَا هَاهُنَا، ثُمَّ رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَيْهَا وَكَبَّرَ وَهُوَ عَلَيْهَا، ثُمَّ رَكَعَ وَهُوَ عَلَيْهَا، ثُمَّ نَزَلَ الْقَهْقَرَى، فَسَجَدَ فِي أَصْلِ الْمِنْبَرِ ثُمَّ عَادَ، فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ: «أَيُّهَا النَّاسُ، إِنَّمَا صَنَعْتُ هَذَا لِتَأْتُمُوا وَلِتَعْلَمُوا صَلَاتِي».

The Messenger of Allah (ﷺ) sent to so-and-so - a woman from the Ansār whose name was mentioned by Sahl - telling her: "Tell your carpenter slave to make for me some pieces of wood that I can sit on when I speak to the people." So, she told him, and he made it from Tamarisk wood from Al-Ghābah (a place near Madīnah). Then, he brought it, and it was sent to the Messenger of Allah (ﷺ), who commanded that it be set up here. Then, I saw the Messenger of Allah (ﷺ) pray on it and say the takbīr while he was on it, and then he bowed while he was on it, and then he came down backwards and prostrated at the base of the Pulpit; and then he went back. When he finished, he turned to the people and said: "O people, I only did

this so that you can follow my example and learn my prayer."¹

Among what we find in the Hadīth is that the reason behind his praying on top of the pulpit was so that he could be seen by those who might not be able to see him if he prayed on the ground, and that it is permissible to teach people the acts of prayer by actual practice.²

‘Abdur-Rahmān ibn ‘Abd al-Qāri reported: “That he heard ‘Umar ibn al-Khattāb teaching the people the Tashahhud on the pulpit, saying: ‘At-Tahiyyātu lillāh, az-zākiyātu lillāh, at-tayyibātu lillāh, as-salāmu ‘alaika ayyuhan-Nabiyyu wa rahmatu Allahi wa barakātuhi. As-salāmu ‘alayna wa ‘alā ‘ibād illahis-sālihin, ash-hadu an lā ilāha ill-Allah wa ash-hadu anna Muhammadan ‘abduhu wa rasuluhu (Greetings are due to Allah, pure deeds are due to Allah, good words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that none has the right to be worshiped except Allah, and I bear witness that Muhammad is His slave and Messenger).”³

¹ Sahīh Al-Bukhāri (917).

² Mir‘āt al-Mafātīh Sharḥ Mishkāṭ al-Maṣābiḥ by al-Mubārakfūrī (4/40).

³ "Al-Mustadrak ‘alā al-Sahīḥayn" by Al-Hākīm (979). Al-Zayla‘ī and al-Nawawī classified it as Sahīh (authentic). "Naṣb al-Rāyah" (1/422), "Khulāṣat al-Aḥkām" (1/432).

This Hadīth shows the attention of the Tābi'is and those before them to the manner of sitting, and that some of them would learn that from one another by statement and deed.¹

2- Teaching from a chair:

Abu Rifā'ah (may Allah be pleased with him) reported: "I came to the Prophet (ﷺ) while he was giving a sermon, and I said: 'O Messenger of Allah, a stranger has come to inquire about his religion. He has no knowledge about his religion.' So, the Messenger of Allah turned to me, left his sermon, and came to me. A chair was brought - and I thought its legs were made of iron - and the Messenger of Allah (ﷺ) sat on it and started teaching me of what Allah taught him. Then, he resumed his sermon and completed it."²

The Hadīth shows that the Prophet (ﷺ) sat on the chair so that the rest could hear his words and see his noble person. It also demonstrates hastening to answer the questioner and prioritizing the most important matters, followed by the next most important.

d - The Prophet (ﷺ) teaching the Companions to straighten the rows:

Since straightening the row is a recommended Sunnah for which the one who performs it deserves

¹ Al-Muntaqa Sharh al-Muwatta' by al-Bāji (1/167).

² Sahīh Muslim (876).

praise, this indicates that the one who abandons it deserves blame and reproach¹. For this reason, Al-Bukhari included a chapter in his Sahih entitled: "The Sin of the One Who Does Not Complete the Rows", and then cited the Hadith of Anas: "I have not disapproved of anything except that you do not straighten the rows", which means that straightening the rows is an obligation, and an obligation must be learned and taught so that people do not fall into sin.

The Prophet's attention to straightening the rows during prayer can be summarized in the following points:

1- Straightening the rows just as the feathers on an arrow are straightened:

An-Nu'mān ibn Bashīr (may Allah be pleased with him) reported:

كَانَ رَسُولُ اللَّهِ ﷺ يُسَوِّي صُفُوفَنَا حَتَّى كَأَنَّمَا يُسَوِّي بِهَا الْقِدَاحَ حَتَّى رَأَى أَنَا قَدْ عَقَلْنَا عَنْهُ، ثُمَّ خَرَجَ يَوْمًا فَقَامَ، حَتَّى كَادَ يُكْبِرُ فَرَأَى رَجُلًا بَادِيًا صَدْرُهُ مِنَ الصَّفِّ، فَقَالَ: «عِبَادَ اللَّهِ لَتُسَوَّنَّ صُفُوفُكُمْ، أَوْ لَيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوْهِكُمْ».

The Messenger of Allah (ﷺ) used to straighten our rows as if he was straightening an arrow, until he saw that we had learnt it from him. One day, he came out, stood up (for the prayer) and was about to say: Allahu Akbar (marking the beginning of the prayer) when he saw a man whose chest was bulging out from the row. He said: 'O Slaves of Allah,

¹ Sharh Sahīh Al-Bukhārī by Ibn Battāl (2/347).

you must straighten your rows, or Allah will certainly cause discord among your faces.'¹

His statement, may Allah be pleased with him: "(The Messenger of Allah (ﷺ) used to straighten our rows just as he would straighten arrows)", indicates that this is a Sunnah. The Caliphs after him acted upon it, appointed those who would straighten the rows, and were strict regarding this, until, when they were straight, they would say 'Allahu Akbar' (to start the prayer)². It has been narrated from 'Umar that he used to appoint men to straighten the rows, and he would not say 'Allahu Akbar' until he was informed that the rows had become straight. 'Amr ibn Maymoon said: "Indeed, I was standing with no one between me and him except 'Abdullāh ibn 'Abbās on the morning he was struck down. When he passed between the two rows, he would stand between them, and if he saw a gap, he would say: 'Straighten up.' Then, when he saw no gap among them, he would step forward and make Takbeer"³. It is reported from 'Ali and 'Uthmān that they used to maintain this practice,

¹ Sahih al-Bukhari (717), Sahih Muslim (436). And "Qidaah" (sing. qid'h) are wooden arrows when they are carved and sharpened. The meaning is that he (ﷺ) exaggerated in aligning the rows until they seemed so perfectly aligned to the extent of using them in straightening the rows due to their extreme straightness and evenness. Sharh Sahih Muslim by Al-Qadi 'Iyad (2/346).

² Sharh Sahih Muslim by Al-Qadi 'Iyad (2/347).

³ Sahih Ibn Hibban (6917).

saying: "Straighten up." And 'Ali used to say: "Step forward, O so-and-so; step back, O so-and-so".¹

2- Passing the hand over the shoulders when straightening the rows:

Abu Mas'ūd (may Allah be pleased with him) reported:

كَانَ رَسُولُ اللَّهِ ﷺ يَمَسُّحُ مَنَاكِبَنَا فِي الصَّلَاةِ، وَيَقُولُ: «اسْتَوُوا، وَلَا تَخْتَلِفُوا، فَتَخْتَلِفَ قُلُوبُكُمْ، لِيَلِينِي مِنْكُمْ أُولُو الْأَحْلَامِ وَالنَّهْيِ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ».

The Messenger of Allah (ﷺ) used to touch our shoulders in the prayer and say: "Stand in straight rows and do not differ among yourselves, or else your hearts will differ from one another. Let the nearest to me be those who are mature and endowed with understanding, then those who are nearest to them in these respects and then those who are nearest to them."²

His statement: "He would pass his hands over our shoulders during prayer" means he would align them while standing, pushing back anyone protruding to achieve alignment. The *manākib* (shoulders) refer to the junction of the head of the upper arm with the shoulder.

e - Instruction to spit in one's garment during prayer:

¹ Sunan At-Tirmidhi (1/439).

² Sahīh Muslim (432).

Anas ibn Mālik (may Allah be pleased with him) reported

أَنَّ النَّبِيَّ ﷺ رَأَى نُخَامَةً فِي الْقِبْلَةِ، فَشَقَّ ذَلِكَ عَلَيْهِ حَتَّى رُبِّي فِي وَجْهِهِ، فَقَامَ فَحَكَّهُ بِيَدِهِ، فَقَالَ: «إِنْ أَحَدُكُمْ إِذَا قَامَ فِي صَلَاتِهِ فَإِنَّهُ يُنَاجِي رَبَّهُ، أَوْ إِنَّ رَبَّهُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، فَلَا يَبْرُقَنَّ أَحَدُكُمْ قَبْلَ قِبْلَتِهِ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمَيْهِ» ثُمَّ أَخَذَ طَرَفَ رِدَائِهِ، فَبَصَقَ فِيهِ ثُمَّ رَدَّ بَعْضَهُ عَلَى بَعْضٍ، فَقَالَ: «أَوْ يَفْعَلْ هَكَذَا».

The Prophet (ﷺ) saw mucus in the direction of the qiblah. That was difficult for him to bear, and the feeling was even reflected in his face. Therefore, he stood up and scratched the mucus with his hand and said: "When one of you stands to pray, he is privately conversing with his Lord, or his Lord is between him and the prayer direction. So let no one of you spit in the direction of prayer, but only to his left or under his feet." Then he took a corner of his garment, spat into it, folded it up, and said: "Or he should do like this."¹

What is deduced from the Hadith is teaching people by example, because he (ﷺ) took the end of his garment, spat on it, and folded it upon itself. It also includes that spitting in front of people (whilst facing them - not on them) is a blame-free act, especially if it is for the purpose of teaching.²

f - Carrying a little girl in the prayer:

Abu Qatādah al-Ansāri (may Allah be pleased with him) reported,

¹ Sahīh Al-Bukhāri (405).

² See: "Sharh Riyād as-Sālihīn" by Ibn 'Uthaymīn (3/623).

«أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ بِنْتُ زَيْنَبَ بِنْتُ رَسُولِ اللَّهِ ﷺ، وَلَأَبِي الْعَاصِ بْنِ رَبِيعَةَ بْنِ عَبْدِ شَمْسٍ فَإِذَا سَجَدَ وَضَعَهَا، وَإِذَا قَامَ حَمَلَهَا».

that the Messenger of Allah (ﷺ) used to pray while carrying Umamah, the daughter of Zaynab, the daughter of the Messenger of Allah (ﷺ), and of Abu al-'As ibn Rabi'ah ibn 'Abd Shams. When he prostrated, he would put her down, and when he stood up, he would carry her."¹

The underlying reason for carrying Umaamah in prayer was to counter what the Arabs were accustomed to regarding the dislike of daughters and carrying them. He acted contrary to them in this regard, even in prayer, to emphatically deter them, and demonstration by action can be stronger than words.²

g - Teaching through audible recitation of some of the Quran and Adhkar in prayer:

1 - Teaching by reciting the opening supplication aloud:

On the authority of 'Umar ibn al-Khattāb (may Allah be pleased with him) "That he used to say these words aloud, saying: 'Subhānak Allāhumma wa bihamdika, tabāarak ismuka, wa ta'ālā jadduka, wa lā ilāha ghayruk' (Glory be to You, O Allah, and all praise is due to You, blessed is Your Name, and

¹ Sahīh al-Bukhārī (516).

² Fat-h al-Bāri by Ibn Hajar (1/592).

exalted is Your Majesty, and no deity is worthy of worship but You)."¹

‘Umar (may Allah be pleased with him) sometimes said this Dhikr aloud in the presence of the Companions to teach it to people, although the Sunnah is to say it inaudibly, which is better, and this is what the Prophet (may Allah's peace and blessings be upon him) mostly persisted in doing.²

2 - Teaching by reciting out loud in a prayer that is to be read silently:

Abu Qatādah (may Allah be pleased with him) reported:

«أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الظُّهْرِ وَالْعَصْرِ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ، وَيُسْمِعُنَا الْآيَةَ أَحْيَانًا».

“The Prophet (may Allah's peace and blessings be upon him) used to recite Al-Fātihah in the first two Rak‘ahs of the Dhuhr and ‘Asr prayers and then a Surah, and he would occasionally make us hear one verse.”³

His statement, may Allah be pleased with him: "Sometimes a verse or so was audible," apparently indicates that he intended to do so. He may have done it so that they would know that he recites in the Dhuhr and ‘Asr prayers, and he may have done it to teach them this specific Surah; or to clarify the

¹ Sahīh Muslim (399).

² "Nayl al-Awtār" by al-Shawkānī (2/228).

³ Sahīh al-Bukhārī (762).

permissibility of reciting out loud during daytime recitation, and that the prayer is not invalidated by it.¹

3 - Teaching by reciting the Adhkār aloud after prayer:

Ibn ‘Abbās (may Allah be pleased with him) reported:

«مَا كُنَّا نَعْرِفُ انْقِضَاءَ صَلَاةِ رَسُولِ اللَّهِ ﷺ إِلَّا بِالتَّكْبِيرِ»،

"We did not know the conclusion of the prayer of the Messenger of Allah (ﷺ) except by the Takbīr."²

In another version, he said:

«أَنْ رَفَعَ الصَّوْتُ بِالذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ كَانَ عَلَى عَهْدِ النَّبِيِّ ﷺ، وَفِيهِ: كُنْتُ أَعْلَمُ إِذَا انْصَرَفُوا بِذَلِكَ، إِذَا سَمِعْتُهُ».

"Raising the voice with Dhikr when the people conclude the obligatory prayer was (the practice) during the time of the Prophet (ﷺ), and it adds: 'I used to know when they had concluded by them doing that, when I heard it.'"³

Ash-Shāfi‘i (may Allah have mercy upon him) interpreted this Hadith to mean that they said it aloud for a brief period for the purpose of teaching the manner of Dhikr, not that they persisted in saying it aloud. The chosen view is that the Imam

¹ Fat-h al-Bāri by Ibn Rajab (7/86).

² Sahīh Muslim (583).

³ Sahīh Al-Bukhārī (841), Sahīh Muslim (583).

and the follower should say the Dhikr silently unless there is a need for teaching.¹

4- Teaching by reciting out loud for the funeral prayer:

Talhah ibn 'Abdullah ibn 'Awf reported: "I offered a funeral prayer behind Ibn 'Abbās (may Allah be pleased with both of them) and he recited Al-Fātihah. He said: 'So that they may know that it is a Sunnah.'"²

Among what we find in this narration is that a role model and example among the slaves of Allah should recite aloud what is unknown to the people, because Ibn 'Abbās (may Allah be pleased with him) recited Al-Fatihah aloud in the funeral prayer, and said: "So that they may know that it is a Sunnah."³

h - Teaching through the persistent and regular performance of acts of worship:

1- Teaching the constant practice of seeking refuge with Allah from the torment of the grave aloud:

‘Ā'ishah (may Allah be pleased with her) reported:

أَنَّ يَهُودِيَّةً دَخَلَتْ عَلَيْهَا، فَذَكَرَتْ عَذَابَ الْقَبْرِ، فَقَالَتْ لَهَا: أَعَاذُكَ اللَّهُ مِنْ عَذَابِ الْقَبْرِ، فَسَأَلْتُ عَائِشَةَ رَسُولَ اللَّهِ ﷺ عَنْ عَذَابِ الْقَبْرِ، فَقَالَ: «نَعَمْ، عَذَابُ الْقَبْرِ»

¹ Fat'h Al-Bāri, by Ibn Hajar (2/326).

² Sahīh Al-Bukhārī (1335).

³ Fat-h Dhil-Jalāl Wal-Ikrām bi Sharh Bulūgh al-Marām by Ibn 'Uthaymīn (2/47).

قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: فَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ بَعْدُ صَلَّى صَلَاةً إِلَّا تَعَوَّدَ مِنْ عَذَابِ الْقَبْرِ.

"A Jewish woman came to her and mentioned the torment of the grave saying: 'May Allah protect you from the torment of the grave.' 'Ā'ishah then asked the Messenger of Allah (may Allah's peace and blessings be upon him) about the torment of the grave, and he said: 'Yes, there is torment in the grave.' 'Ā'ishah (may Allah be pleased with her) said: 'After that, I never saw the Messenger of Allah performing a prayer without seeking refuge with Allah from the torment of the grave.'"¹

'Ā'ishah hearing the supplication of the Prophet (ﷺ) in his prayer indicates that he would sometimes let those next to him hear his supplication, just as he would sometimes let those next to him hear a verse from the Qur'an². He (ﷺ) went to great lengths in seeking refuge from the punishment of the grave, as a means of teaching and guidance for his Ummah.³

2 - Teaching to persist in seeking refuge with Allah from debt:

'Ā'ishah (may Allah be pleased with her) reported that the Messenger of Allah (ﷺ) used to supplicate in the prayer:

¹ Sahīh Al-Bukhāri (1372).

² Fat-h al-Bāri by Ibn Rajab (7/339).

³ 'Umdat al-Qāri Sharh Sahīh al-Bukhāri by al-'Ayni (8/203).

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْتَمِ وَالْمَغْرَمِ» قَالَتْ: فَقَالَ لَهُ قَائِلٌ: مَا أَكْثَرَ مَا تَسْتَعِيذُ مِنَ الْمَغْرَمِ يَا رَسُولَ اللَّهِ فَقَالَ: «إِنَّ الرَّجُلَ إِذَا غَرِمَ، حَدَّثَ فَكَذَّبَ، وَوَعَدَ فَأَخْلَفَ».

"O Allah, I seek refuge with You from the punishment of the grave, and I seek refuge with You from the trial of the Dajjāl (Antichrist), and I seek refuge with You from the trial of life and death. O Allah, I seek refuge with You from sin and debt." She said: Someone said to him: "How often you seek refuge from debt, O Messenger of Allah!" He said: "Indeed, when a man falls into debt, he speaks and tells lies, and makes promises and breaks them."¹

This supplication was made by him, peace and blessings be upon him, for the purpose of teaching his nation; otherwise, he, peace and blessings be upon him, is infallible from that.

42 - Teaching by using gestures:

A teacher may need to point or gesture whilst teaching, due to being occupied with something, or for clarification and further explanation. Sometimes, a gesture may be stronger than words. Evidence for this in the Sunnah includes the following:

a - Teaching the prescribed times of prayer:

On the authority of Samurah ibn Jundub, may Allah be pleased with him, he said: The Messenger

¹ Sahīh Al-Bukhāri (832).

of Allah, peace and blessings of Allah be upon him, said:

«لَا يَغُرَّتْكُمْ مِنْ سَحُورِكُمْ أَذَانُ بِلَالٍ، وَلَا بَيَاضُ الْأُفُقِ الْمُسْتَطِيلُ هَكَذَا، حَتَّى يَسْتَطِيرَ هَكَذَا»، وحكاه حماد ببديده، قال: يعني معترضاً.

"Do not be misled with regard to your Suhūr by the Adhān of Bilāl or the whiteness of the horizon that grows long in this way until it spreads this way," and Hammād demonstrated it with his hands, saying: meaning horizontally."¹

Among what we find in the Hadīth: that his saying: "(or the whiteness of the horizon that grows long in this way until it spreads this way...)" contains an explanation by gesture, and that it takes the place of speech, and "Al-Mustatīr" means "Al-Muntashir" (spreading).²

b- Teaching (the permissibility) to adjust the clothes during the prayer:

Jābir ibn ‘Abdullāh (may Allah be pleased with him) reported:

قَامَ رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ، وَكَانَتْ عَلَيَّ بُرْدَةٌ ذَهَبْتُ أَنْ أَخَالِفَ بَيْنَ طَرَفَيْهَا فَلَمْ تَبْلُغْ لِي، وَكَانَتْ لَهَا دَبَائِبُ فَكَسَّئْتُهَا، ثُمَّ خَالَفْتُ بَيْنَ طَرَفَيْهَا، ثُمَّ تَوَاقَصْتُ عَلَيْهَا، ثُمَّ جِئْتُ حَتَّى قُمْتُ عَنْ يَسَارِ رَسُولِ اللَّهِ ﷺ، فَأَخَذَ بِيَدِي فَأَذَارَنِي حَتَّى أَقَامَنِي عَنْ يَمِينِهِ، ثُمَّ جَاءَ جَبَّارُ بْنُ صَخْرٍ فَتَوَضَّأَ، ثُمَّ جَاءَ فَقَامَ عَنْ يَسَارِ رَسُولِ اللَّهِ ﷺ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدَيْنَا جَمِيعًا، فَدَفَعَنَا حَتَّى أَقَامَنَا خَلْفَهُ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَرْمُقُنِي وَأَنَا لَا أَشْعُرُ، ثُمَّ فَطِنْتُ بِهِ، فَقَالَ: هَكَذَا، بِيَدِهِ - يَعْنِي شِدَّ وَسَطَكَ - فَلَمَّا فَرَغَ رَسُولُ

¹ Sahīh Muslim (1094).

² Sharh Sahīh Muslim, by Al-Qādi ‘Iyād (4/31).

الله ﷺ، قَالَ: «يَا جَابِرُ» قُلْتُ: لَنَبِيِّكَ، يَا رَسُولَ اللَّهِ قَالَ: «إِذَا كَانَ وَاسِعًا فَخَالَفَ بَيْنَ طَرَفَيْهِ، وَإِذَا كَانَ ضَيِّقًا فَأَشْدُدَّهُ عَلَى حَقْوِكَ».

The Messenger of Allah (ﷺ) got up to pray, and I was wearing a Burdah (garment). I went to tie its ends from opposite sides, but it did not reach for me. It had fringes, so I turned it upside down, then tied its ends from opposite sides, then bent my neck down over it. Then I came and stood up on the left side of the Messenger of Allah (ﷺ), so he took me by my hand and made me go around until he made me stand on his right side. Then Jabbār ibn Sakhr came and performed ablution. Then he came and stood up on the left side of the Messenger of Allah (ﷺ). So the Messenger of Allah (ﷺ) took both of us by our hands and pushed us until he made us stand behind him. The Messenger of Allah (ﷺ) started glancing at me while I was unaware, and then I noticed him. He gestured with his hand like this - meaning, tie your waist. When the Messenger of Allah (ﷺ) finished, he said: "O Jābir." I said: "At your service, O Messenger of Allah." He said: "If it is wide, tie its ends from opposite sides, and if it is tight, then tighten it around your waist."¹

Among what we find in the Hadīth is the permissibility of gesturing during prayer, especially with what brings benefit to those with

¹ Sahīh Muslim (3010), "Burdah": a garment or cloth used by a person as a mantle.

him in it, as the Prophet, may Allah's peace and blessings be upon him, directed Jaabir to raise the waist sheet (Izaar) to the navel, and this is what is commanded.

c - Instructing the person praying by a gesture from someone who is not praying:

Umm Salamah (may Allah be pleased with her) reported - regarding the two Rak'ahs after the Asr Prayer -:

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنْهُمَا، ثُمَّ رَأَيْتُهُ يُصَلِّيهِمَا، أَمَا جِئَ صَلَّاهُمَا فَإِنَّهُ صَلَّى الْعَصْرَ، ثُمَّ دَخَلَ وَعِنْدِي نِسْوَةٌ مِنْ بَنِي حَرَامٍ مِنَ الْأَنْصَارِ فَصَلَّاهُمَا، فَأَرْسَلْتُ إِلَيْهِ الْجَارِيَةَ، فَقُلْتُ: قَوْمِي بِجَنْبِهِ فَقُولِي لَهُ تَقُولُ أَمْ سَلَمَةَ: يَا رَسُولَ اللَّهِ إِنِّي أَسْمَعُكَ تَنْهَى عَنْ هَاتَيْنِ الرَّكَعَتَيْنِ، وَأَرَاكَ تُصَلِّيهِمَا، فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَأْخِرِي عَنْهُ، قَالَ: فَفَعَلْتُ الْجَارِيَةَ، فَأَشَارَ بِيَدِهِ فَاسْتَأْخِرْتُ عَنْهُ، فَلَمَّا انْصَرَفَ، قَالَ: «يَا بِنْتُ أَبِي أُمَيَّةَ سَأَلْتُ عَنِ الرَّكَعَتَيْنِ بَعْدَ الْعَصْرِ، إِنَّهُ أَتَانِي نَاسٌ مِنْ عَبْدِ الْقَيْسِ بِالْإِسْلَامِ مِنْ قَوْمِهِمْ، فَسَعَّلُونِي عَنِ الرَّكَعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ، فَهُمَا هَاتَانِ».

"I heard the Messenger of Allah, may Allah's peace and blessings be upon him, forbidding them, then I saw him offering them. As for when he offered them, he offered the Afternoon Prayer, then entered, and there were women from Banu Haram of the Ansar with me, so he offered them. So, I sent the slave girl to him, and I said: 'Stand by his side and say to him: Umm Salamah says: O Messenger of Allah, I heard you forbidding these two Rak'ahs, yet I see you offering them. If he points with his hand, step back from him.' She said: The slave girl did so, and he pointed with his hand, so she stepped back

from him. When he finished, he said: 'O daughter of Abu Umayyah, you asked about the two Rak'ahs after the Afternoon Prayer. Some people from `Abd al-Qays came to me with the Islam of their people, and they distracted me from the two Rak'ahs after the Noon Prayer, so these are they.'"¹

From what is derived from the Hadīth is that gesturing during the prayer is permissible and there is no harm in it, nor does it invalidate the prayer. The Prophet (ﷺ) did so, and he is the master of creation and their teacher, and his companions (may Allah be pleased with them) did so after him.

d - Instructing Abu Bakr by gesture to remain as the Imam:

Sahl ibn Sa'd as-Sa'idi (may Allah be pleased with him) reported that:

أَنَّ رَسُولَ اللَّهِ ﷺ بَلَغَهُ أَنَّ بَنِي عَمْرٍو بْنِ عَوْفٍ، كَانُوا يَبْنِيهِمْ شَيْءٌ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ يُصَلِّحُ بَيْنَهُمْ فِي أَنْاسٍ مَعَهُ، فَحَبَسَ رَسُولُ اللَّهِ ﷺ، وَحَانَتْ الصَّلَاةُ، فَجَاءَ بِلَالٌ إِلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: يَا أَبَا بَكْرٍ، إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ حُبِسَ، وَقَدْ حَانَتْ الصَّلَاةُ، فَهَلْ لَكَ أَنْ تُوَمَّ النَّاسَ؟ قَالَ: نَعَمْ إِنْ شِئْتَ، فَأَقَامَ بِلَالٌ، وَتَقَدَّمَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَكَبَّرَ لِلنَّاسِ وَجَاءَ رَسُولُ اللَّهِ ﷺ يَمْشِي فِي الصُّوْفِ، حَتَّى قَامَ فِي الصَّفِّ، فَأَخَذَ النَّاسُ فِي التَّصْفِيقِ، وَكَانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لَا يَلْتَفِتُ فِي صَلَاتِهِ، فَلَمَّا أَكْثَرَ النَّاسُ النَّفْتَ، فَإِذَا رَسُولُ اللَّهِ ﷺ، فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ، يَأْمُرُهُ: «أَنْ يُصَلِّيَ» فَرَفَعَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يَدَيْهِ، فَحَمِدَ اللَّهَ وَرَجَعَ الْقَهْقَرَى وَرَأَاهُ حَتَّى قَامَ فِي الصَّفِّ، فَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ، فَصَلَّى لِلنَّاسِ، فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ: «يَا أَيُّهَا النَّاسُ مَا لَكُمْ حِينَ نَابَكُمْ شَيْءٌ فِي الصَّلَاةِ، أَخَذْتُمْ فِي التَّصْفِيقِ إِنَّمَا التَّصْفِيقُ لِلنِّسَاءِ، مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيُكَلِّمْ: سُبْحَانَ اللَّهِ، فَإِنَّهُ لَا يَسْمَعُهُ أَحَدٌ حِينَ يَقُولُ: سُبْحَانَ اللَّهِ إِلَّا النَّفْتَ، يَا أَبَا بَكْرٍ، مَا مَنَعَكَ أَنْ تُصَلِّيَ

¹ Sahīh Muslim (834).

لِلنَّاسِ حِينَ أُشْرِثَ إِلَيْكَ» فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: مَا كَانَ يُنْبَغِي لِابْنِ أَبِي
فُحَّافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ﷺ.

"News about the dispute among the people of Banu 'Amr ibn 'Awf reached the Messenger of Allah (may Allah's peace and blessings be upon him) so he went, along with some of his Companions, to effect reconciliation between them. The Messenger of Allah did not come back, and the time of the prayer was due. Bilāl went to Abu Bakr (may Allah be pleased with him) and said: "O Abu Bakr, the Messenger of Allah (may Allah's peace and blessings be upon him) is not back yet and the time of prayer is due. Would you lead the people in prayer?" He said: "Yes, if you wish." Bilāl called the Iqāmah (second call to prayer), and Abu Bakr (may Allah be pleased with him) went forward and recited Takbīr for the people. In the meantime, the Messenger of Allah came in crossing the rows until he stood in the row, and the people started clapping. Abu Bakr (may Allah be pleased with him) would never glance sideways in his prayer, but when the people clapped much he looked aside and saw the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) beckoned to him, ordering him to carry on with the prayer. Abu Bakr (may Allah be pleased with him) raised his hands, praised Allah, and moved backwards until he stood in the row. The Messenger of Allah (ﷺ) went forward and led the people in the prayer. When he completed the

prayer, he faced the people and said: "O people, why did you start clapping when something unusual happened to you in the prayer? Clapping is only for women. Whoever comes across something in his prayer should say: 'Subhān-Allah', for there is none who will not turn around on hearing 'Subhān-Allah'. O Abu Bakr, what prevented you from leading the people in the prayer when I beckoned to you to do so?" Abu Bakr (may Allah be pleased with him) replied: "It is not proper for the son of Abu Quhāfah to lead the prayer in the presence of the Messenger of Allah (ﷺ)." ¹

The way the Prophet (ﷺ) gestured to Abu Bakr (may Allah be pleased with him) is a teaching method for him and for others in such circumstances when the Imam is faced with unexpected occurrences. Gesturing is less distracting to the mind of the praying person than addressing him verbally. It also indicates the permissibility of expressing gratitude by raising one's hands in the prayer. As for the prostration of gratitude in the prayer, it invalidates it; this is because it is an addition for which there is no evidence.

e -Body parts that should be placed on the ground in Sujūd (prostration):

¹ Sahīh Al-Bukhāri (1234).

Ibn 'Abbās (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمِ الْجَبْهَةِ، وَأَشَارَ بِيَدِهِ عَلَى أَنْفِهِ وَالْيَدَيْنِ، وَالرَّجْلَيْنِ، وَأَطْرَافِ الْقَدَمَيْنِ، وَلَا تَكْفِتِ النَّيَابَ، وَلَا الشَّعْرَ».

"I have been commanded to prostrate on seven bones: the forehead (and he pointed to his nose), the hands, the legs, and the points of the feet, and not to tie up one's clothes, nor the hair."¹

His statement (ﷺ): "I have been commanded to prostrate..." The one commanded is the Prophet (ﷺ), and his nation falls under his ruling, because the matter is an Islamic matter, and we are commanded to follow his example (ﷺ).

f - The Imam teaching those praying behind him so that they may follow him in prayer:

Ā'ishah (may Allah be pleased with her), the Prophet's wife, reported:

صَلَّى رَسُولُ اللَّهِ ﷺ فِي بَيْتِهِ وَهُوَ شَاكٍ، فَصَلَّى جَالِسًا وَصَلَّى وَرَاءَهُ قَوْمٌ قِيَامًا، فَأَشَارَ إِلَيْهِمْ أَنْ اجْلِسُوا، فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا».

"The Messenger of Allah (ﷺ) prayed in his house during his illness. He prayed while sitting down and the people prayed behind him while standing. He pointed to them to sit down. When he had finished the prayer, he said: "Verily, the Imām is appointed in order to be followed. So when he bows, you

¹ Sahīh Al-Bukhāri (812).

should bow, and when he raises his head, you should do the same."¹

It is deduced from the Hadith that it is permissible to gesture and make little movement during the prayer for a need. It also indicates that it is obligatory for the one being led in prayer to follow the Imām, provided he does not do anything that invalidates the prayer.

g - Teaching the one praying how to return the greeting of peace:

Sohaib (may Allah be pleased with him) reported:

«مَرَرْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي فَسَلَّمْتُ عَلَيْهِ فَرَدَّ إِلَيَّ إِشَارَةً».

"I passed by the Messenger of Allah (ﷺ) while he was praying, so I greeted him, and he replied to me with a gesture."²

Among what we find in the Hadīth: the permissibility of returning the greeting with a hand gesture during prayer. It also indicates that there is no harm in making a movement that is not of the nature of the prayer out of need. The reasoning is that the Prophet (may Allah's peace and blessings be upon him) signaled the greeting with his hand out of need. Returning the greeting with the hand is more correct than gesturing with the head, which is

¹ Sahīh Al-Bukhāri (1236).

² Sunan At-Tirmidhi (367). Its Isnād was classified as Hasan by Sheikh Shu'ayb Al-Arna'ūt in "Sunan Ibn Mājah" (2/145).

done by raising the hand, as we saw from Imām Ibn Bāz (may Allah have mercy upon him).

Anas ibn Mālik (may Allah be pleased with him) reported:

«أَنَّ النَّبِيَّ ﷺ كَانَ يُشِيرُ فِي الصَّلَاةِ».

"The Prophet (may Allah's peace and blessings be upon him) used to point in the prayer."¹

Also his statement (may Allah be pleased with him): "He used to point during the prayer", means he gestures with the hand, that is, he commands, forbids, and returns the greeting of peace, and this is a minor action that does no harm, or the intended meaning is that he points with his finger during it when supplicating.²

43- Teaching how to pray at every appropriate time:

Among the successful methods of teaching is choosing the appropriate time for preaching and guidance, and this is part of wisdom. Therefore, the Prophet (may Allah's peace and blessings be upon him) was keen on this, and he would not miss even a brief time for guidance and teaching, whether during the day or at night. Evidence of this includes the following:

¹ Sunan Abi Dāwūd, no. 943; classified as Sahīh (authentic) by As-Suyūti and Muqbil Al-Wādi'i in "As-Sirāj Al-Munīr", 1/233, and "As-Sahīh Al-Musnad", 2/149.

² At-Taysīr bi Sharh al-Jāmi' as-Saghīr, by Al-Munāwī (2/276).

a - Teaching immediately when a mistake is made:

As in the Hadīth of the one harming his prayer, the Hadīth of Mu'āwiyah ibn Al-Hakam As-Sulami, and the Hadīth of Abu Bakrah (may Allah be pleased with them).¹

b - Teaching at the time a question is asked:

1- Answering the Companions (may Allah be pleased with them) immediately after their question:

Ka'b ibn 'Ujrah (may Allah be pleased with him) reported: We said:

يَا رَسُولَ اللَّهِ، قَدْ عَلَّمْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ، فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «فَقُولُوا: اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَّجِيدٌ، اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَّجِيدٌ».

"O Messenger of Allah, we have learned how to greet you, but how should we invoke the blessings of Allah upon you?" He said: "Say: Allāhumma salli 'ala Muhammad wa 'ala āli Muhammad kama sallayta 'ala āli Ibrāhīm innaka hamīdun majīd. Allāhumma bārik 'ala Muhammad wa 'ala āli Muhammad kama bārakta 'ala āli Ibrāhīm innaka hamīdun majīd (O Allah, bestow Your grace upon Muhammad and the family of Muhammad just as You bestowed Your grace upon the family of Abraham. Verily, You are Praiseworthy, All-

¹ Refer to what preceded.

Glorious. O Allah, bless Muhammad and the family of Muhammad just as You blessed the family of Abraham. Verily, You are Praiseworthy, All-Glorious)."¹

Among what we find in the Hadīth is that teaching from the Messenger of Allah (ﷺ) is teaching from Allah, for indeed he does not speak except from Him.

2- The response of Abu Hurayrah (may Allah be pleased with him) immediately after he was asked:

Abu Hurayrah (may Allah be pleased with him) reported:

كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا كَبَّرَ فِي الصَّلَاةِ، سَكَتَ هُنَّيَّةً قَبْلَ أَنْ يَقْرَأَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ يَا أَبِي أَنْتَ وَأُمِّي أَرَأَيْتَ سَكُوتَكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ، مَا تَقُولُ؟ قَالَ «أَقُولُ: اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ تَقَيَّ مِنْ خَطَايَايَ كَمَا يُتَقَى النَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنَ خَطَايَايَ بِالْتَّلَجِ وَالْمَاءِ وَالْبَرَدِ».

"When the Messenger of Allah (ﷺ) made Takbīr in the prayer, he would remain silent a while before reciting. I said: O Messenger of Allah, may my father and mother ransom you! Have you seen your silence between Takbīr and the recitation? What is it that you say? He said: "I say: O Allah, distance me from my sins as You have distanced the east from the west. O Allah, purify me from my sins as a white

¹ Sahīh Al-Bukhāri (6357).

garment is purified from dirt. O Allah, wash out my sins with water, snow, and hail."¹

His statement (ﷺ): "Have you seen your silence between Takbīr and the recitation? What is it that you say?"; meaning: tell me about this silence, what do you say? What is meant by silence here is: not raising the voice. All of this is a teaching for the Ummah, and a further elevation of his ranks (ﷺ).

3- The answer of Abu Bakr al-Siddīq (may Allah be pleased with him) immediately after his question:

Abu Bakr as-Siddīq (may Allah be pleased with him) reported that he said to the Messenger of Allah (ﷺ):

عَلَّمَنِي دُعَاءَ أَدْعُو بِهِ فِي صَلَاتِي، قَالَ: «قُلْ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفُرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ».

"Teach me a supplication to say in my prayer." He (may Allah's peace and blessings be upon him) said: "Say: 'Allāhumma inni zhalamtu nafsi zhulman kathīran wa la yaghfiru adh-dhunūba illa anta faghfir li maghfiratan min 'indik war-hamni, innaka anta Al-Ghafūr Ar-Rahīm (O Allah, I have wronged myself too much, and none forgives sins but You. So, forgive me with forgiveness from You, and have

¹ Sahīh Muslim (598).

mercy on me. Indeed, You are the Oft-Forgiving, The Most Merciful).”¹

Among what we find in this Hadīth: the legitimacy of asking scholars to teach knowledge, especially regarding supplications related to prayers. It also indicates: the scholar answering the learner's question, especially if what is asked about is practical knowledge, an expression of neediness [before Allah], Tawhīd (monotheism), or Tanzih (exalting Allah above imperfections).²

c - Teaching during opportunities and occasions:

Jarīr ibn ‘Abdullāh (may Allah be pleased with him) reported:

كُنَّا جُلُوسًا لَيْلَةً مَعَ النَّبِيِّ ﷺ، فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةَ أَرْبَعِ عَشْرَةَ، فَقَالَ: «إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا لَا تُضَامُونَ فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلِبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا، فَافْعَلُوا»، ثُمَّ قَرَأَ: ﴿...وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾.

"We were sitting one night with the Prophet (ﷺ) when he looked at the moon on the fourteenth night, and he said: "Indeed, you will see your Lord just as you see this, you will not have any difficulty in seeing Him. So, if you could avoid missing a prayer before sunrise and before sunset, then do so." Then, he recited: {...And glorify your Lord with praise before sunrise and before sunset.}"³⁴

¹ Sahīh Al-Bukhārī (834).

² Al-'Uddah fī Sharh Al-'Umdah fī Ahādīth Al-Ahkām by Ibn Al-'Attār (2/627).

³ [Surat Qāf: 39]

⁴ Sahīh Al-Bukhārī (4851) and Sahīh Muslim (633).

These two prayers—Fajr and ‘Asr—were particularly highlighted given the fact that the angels gather during them and ascend with the records of their deeds, so that the people would not miss such abundant good¹, and because people are overcome by sleep during the Fajr prayer, and they are overcome by laziness and weariness during the ‘Asr prayer due to their preoccupation and pursuit of their livelihoods.

d - Teaching when straightening the rows:

An-Nu‘mān ibn Bashīr (may Allah be pleased with him) reported:

كَانَ رَسُولُ اللَّهِ ﷺ يُسَوِّي صُفُوفَنَا حَتَّى كَأَنَّمَا يُسَوِّي بِهَا الْقِدَاحَ حَتَّى رَأَى أَنَّا قَدْ عَقَلْنَا عَنْهُ، ثُمَّ خَرَجَ يَوْمًا فَقَامَ، حَتَّى كَادَ يَكْبُرُ فَرَأَى رَجُلًا بَادِيًا صَدْرُهُ مِنَ الصَّفِّ، فَقَالَ: «عِبَادَ اللَّهِ لَتُسَوِّنَّ صُفُوفَكُمْ، أَوْ لِيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوْهِكُمْ».

The Messenger of Allah (ﷺ) used to straighten our rows as if he was straightening an arrow, until he saw that we had learnt it from him. One day, he came out, stood up (for the prayer) and was about to say: Allahu Akbar (marking the beginning of the prayer) when he saw a man whose chest was bulging out from the row. He said: 'O Slaves of Allah, you must straighten your rows, or Allah will certainly cause discord among your faces.'²

Among what we find in the Hadith is that the Prophet (ﷺ) did not ever leave off teaching the

¹ Sharh Sahīh Al-Bukhārī by Ibn Battāl (2/178).

² Sahīh Muslim (436).

Companions (may Allah be pleased with them), even in this brief time between the Iqāmah of the prayer and the Takbīr.

e - Teaching during the prayer:

1 - Teaching the Direction of the Qiblah:

‘Abdullah ibn ‘Umar (may Allah be pleased with him and his father) said:

«بَيْنَمَا النَّاسُ فِي صَلَاةِ الصُّبْحِ بِقُبَاءٍ إِذْ جَاءَهُمْ آتٍ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةُ، وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبَلُوهَا، وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ، فَاسْتَدَارُوا إِلَى الْكَعْبَةِ».

"While the people were performing the Fajr prayer in Qubā' Mosque, someone came saying: 'Tonight, revelation was sent down to the Messenger of Allah, and he was ordered to face the Ka'bah, so face it.' Their faces were facing towards the Levant, so they turned towards the Ka'bah."¹

Among what we find in the Hadīth is that it is permissible for someone who is not in prayer to teach someone who is in it. It also indicates the acceptance of the report of a single narrator and acting upon it; for the Companions applied it, judged by it, and abandoned their Qiblah based on the report of a single narrator, and the Messenger of Allah (ﷺ) did not object to that.²

Methods of Determining the Qiblah:

¹ Sahīh Al-Bukhārī (403).

² Sharh Sahīh Al-Bukhārī by Ibn Battāl (2/6768).

(1) Knowing the Qiblah by means of invented instruments or modern contemporary devices, such as the compass, Google Earth, and GPS.

The evidence for the permissibility of this method is that the Wise Lawgiver did not specify particular means for determining the Qiblah, nor did He prohibit the use of means that indicate the direction of the Qiblah.

(2) Knowing the Qiblah through a report transmitted by a reliable narrator whose word is accepted:

The evidence is what was narrated from Ibn 'Umar (may Allah be pleased with them), who said:

«بَيْنَا النَّاسُ يُقْبَأُ فِي صَلَاةِ الصُّبْحِ، إِذْ جَاءَهُمْ آتٍ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَنْزَلَ عَلَيْهِ اللَّيْلَةَ قُرْآنٌ، وَقَدْ أُمِرَ أَنْ يَسْتَقِيلَ الْكَعْبَةَ، فَاسْتَقِيلُوهَا، وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ، فَاسْتَدَارُوا إِلَى الْكَعْبَةِ».

"While the people were performing the Fajr prayer in Qubā' Mosque, someone came saying: 'Tonight, (a portion of the) Qur'an was revealed to the Messenger of Allah (may Allah's peace and blessings be upon him), and he was ordered to face the Ka'bah, so face it.' Their faces were facing toward the Levant, so they turned towards the Ka'bah."¹

(3) Determining the Qiblah using the stars at night:

Allah the Almighty says:

¹ Sahīh Al-Bukhārī (403).

{وَبِالنَّجْمِ هُمْ يَهْتَدُونَ}

{...and the stars by which they find their way}¹

He also said:

{وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ
لِقَوْمٍ يَعْلَمُونَ 97}.

{And He made the stars as a guide for you through the darknesses of the land and sea. We have made the signs clear for people who know}²

For example: through the North Pole Star; because it is always in the North direction. To know where the Pole Star is: raise your head to the sky and look for the Great Bear (Banat Na'sh) (the Seven), which are seven luminous stars taking the shape of a reversed letter 'Seen' or the shape of a ladle. Then, look for the stars of Cassiopeia (Dhat al-Kursi), or what is called the Camel's Hump, which are five luminous stars taking the shape of the Arabic numeral four—or more accurately, the Indian numeral—or the shape of the English letter 'W'. To determine the North direction, draw an imaginary line between the (Seven) stars and the (Camel's Hump) stars; you will see the (Pole) Star, which is always in the Northern direction, a solitary star with no other beside it. If you know which way is North, you will know the rest of the directions.

¹ [Surat an-Nahl: 17]

² [Surat al-An'ām: 97]

(4) Knowing the Qiblah through the sun, and there are two ways for this, which are:

(a) By knowing the direction from which the sun rises or in which it sets.

(b) Determining the Qiblah through the phenomenon of the sun passing directly over Makkah:

The explanation of this is that the sun moves north and south of the equator during the summer and winter seasons, and Makkah lies to the north of the equator (between the equator and the Tropic of Cancer). This means that the sun will pass over Makkah twice every year: once during its movement north of the equator, and the other during its return. When the time for the Dhuhr prayer begins according to the local time of Makkah, the sun is perfectly perpendicular to honorable Makkah. Thus, whoever looks at the sun at this moment is perfectly facing the direction of the Qiblah, because the sun at that moment is directly above Makkah. It is sufficient to face the direction of the Ka'bah, and swerving a little bit from the direction of the Ka'bah does no harm, for it is unintentional. The Prophet (ﷺ) said:

«مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ».

"What is between the east and the west is the Qiblah."¹

¹ Narrated by At-Tirmidhi (373) and Ibn Mājah (1011). It is Sahīh.

2- Teaching the position of the follower in relation to the Imam:

Jābir (may Allah be pleased with him) reported in his lengthy Hadith and the story of Abu al-Yasar, in which he said:...

فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدَيْنَا جَمِيعًا، فَدَفَعَنَا حَتَّى أَقَامَنَا خَلْفَهُ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَرْمُقُنِي وَأَنَا لَا أَشْعُرُ، ثُمَّ فَطِنْتُ بِهِ، فَقَالَ هَكَذَا، بِيَدِهِ - يَعْنِي شَدَّ وَسَطَكَ - فَلَمَّا قَرَعَ رَسُولُ اللَّهِ ﷺ، قَالَ: «يَا جَابِرُ» قُلْتُ: لَنَبِّكَ، يَا رَسُولَ اللَّهِ قَالَ: «إِذَا كَانَ وَاسِعًا فَخَالَفَ بَيْنَ طَرَفَيْهِ، وَإِذَا كَانَ ضَيِّقًا فَاشْدُدْهُ عَلَى حَقْوِكَ».

The Messenger of Allah (ﷺ) took both of us by the hand and pushed us until he made us stand behind him. The Messenger of Allah (ﷺ) started glancing at me while I was unaware. Then I noticed him, and he gestured like this with his hand - meaning: tie it around your waist. When the Messenger of Allah (ﷺ) finished, he said: "O Jābir." I said: "At your service, O Messenger of Allah." He said: "If it is wide, cross its two ends, and if it is tight, tie it around your waist."

From what we find in the Hadith: that the Prophet (ﷺ) did four things during prayer; the first: he turned Jābir (may Allah be pleased with him) from his left side until he made him stand to his right side; the second: he took Jābir and Jabbār (may Allah be pleased with them) by their hands and pushed them until he made them stand behind him; the third: he kept glancing at Jābir; and the fourth: he gestured to him how to fasten the garment around his waist during prayer. And in the

Hadith of Ibn ‘Abbās (may Allah be pleased with them both): “I stood on his left, so he moved me and placed me on his right, then he prayed as much as Allah willed for him....”¹

3 - Teaching the permissibility of a praying person expressing his disapproval of another praying person

In the Hadīth of Mu‘āwiyah ibn al-Hakam (may Allah be pleased with him), which includes: "The people stared at me with disapproving looks. I said: 'May my mother lose me. Why are you staring at me?' Thereupon, they began to strike their thighs with their hands. When I saw them urging me to remain silent, I restrained myself."²

Among what we find in the Hadīth is that the Companions (may Allah be pleased with them) alerted Mu‘āwiyah ibn al-Hakam (may Allah be pleased with him) while they were in prayer, and the Prophet (ﷺ) did not disapprove of them. This indicates the permissibility of a praying person objecting to another praying person during the prayer, and this is done through a slight movement that does not customarily depart from the nature of prayer, and it should be without speaking.

4 - Teaching by gesturing what is understood from the praying person:

¹ Sahīh Al-Bukhāri (859), Sahīh Muslim (763).

² Sahīh Muslim (537).

Kurayb reported that Ibn 'Abbās, Al-Miswar ibn Makhramah, and 'Abd al-Rahmān ibn Azhar (may Allah be pleased with them) sent him to 'Ā'ishah (may Allah be pleased with her) and said:

اَفْرَأُ عَلَيْهَا السَّلَامَ مِنَّا جَمِيعًا، وَسَلَّمَهَا عَنِ الرَّكْعَتَيْنِ بَعْدَ صَلَاةِ الْعَصْرِ، وَقُلَّ لَهَا: إِنَّا أَخْبَرْنَا عَنْكَ أَنَّكَ تُصَلِّيْنَهُمَا، وَقَدْ بَلَّغْنَا أَنَّ النَّبِيَّ ﷺ نَهَى عَنْهَا، وَقَالَ ابْنُ عَبَّاسٍ وَكُنْتُ أَضْرِبُ النَّاسَ مَعَ عُمَرَ بْنِ الْخَطَّابِ عَنْهَا، فَقَالَ كُرَيْبٌ: فَدَخَلْتُ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَبَلَّغْتُهَا مَا أُرْسَلُونِي، فَقَالَتْ: سَلِ أُمَّ سَلَمَةَ، فَخَرَجْتُ إِلَيْهِنَّ، فَأَخْبَرْتُهُمْ بِقَوْلِهَا، فَرَدُّونِي إِلَى أُمِّ سَلَمَةَ بِمِثْلِ مَا أُرْسَلُونِي بِهِ إِلَى عَائِشَةَ، فَقَالَتْ أُمُّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا: سَمِعْتُ النَّبِيَّ ﷺ يَنْهَى عَنْهَا، ثُمَّ رَأَيْتُهُ يُصَلِّيهِمَا حِينَ صَلَّى الْعَصْرَ، ثُمَّ دَخَلَ عَلَيَّ وَعِنْدِي نِسْوَةٌ مِنْ بَنِي حَرَامٍ مِنَ الْأَنْصَارِ، فَأُرْسَلْتُ إِلَيْهِ الْجَارِيَةِ، فَقُلْتُ: قَوْمِي بِجَنْبِهِ فَقُولِي لَهُ: تَقُولُ لَكَ أُمُّ سَلَمَةَ: يَا رَسُولَ اللَّهِ، سَمِعْتُكَ تَنْهَى عَنْ هَاتَيْنِ، وَأَرَاكَ تُصَلِّيهِمَا، فَإِنْ أَشَارَ بِيَدِهِ، فَاسْتَأْخِرِي عَنْهُ، فَفَعَلْتُ الْجَارِيَةُ، فَأَشَارَ بِيَدِهِ، فَاسْتَأْخَرْتُ عَنْهُ، فَلَمَّا انْصَرَفَ قَالَ: «يَا بِنْتُ أَبِي أُمَيَّةَ، سَأَلْتِ عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ، وَإِنَّهُ أَتَانِي نَاسٌ مِنْ عِبْدِ الْقَيْسِ، فَسَعَّلُونِي عَنْ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ فَهُمَا هَاتَانِ».

"Convey greetings of peace to her from all of us, and ask her about the two Rak'ahs after the Afternoon Prayer, and tell her: 'We were informed that you perform them, and we have heard that the Prophet (ﷺ) forbade them.'" Ibn 'Abbās said: "I used to beat people along with 'Umar ibn al-Khattab for offering them." Kurayb said: "So I went to Aishah, may Allah be pleased with her, and conveyed to her what they had sent me with. She said: 'Ask Umm Salamah.' So I went out to them and informed them of what she said. They sent me back to Umm Salamah with the same message they had sent me with to 'Aishah. Umm Salamah, may Allah

be pleased with her, said: 'I heard the Prophet forbidding them, then I saw him performing them when he prayed the Afternoon Prayer. Then he entered upon me while there were some women from Banu Haram of the Ansar with me. So I sent the slave-girl to him, and I said: "Stand by his side and say to him: 'Umm Salamah says to you: O Messenger of Allah, I heard you forbidding these two, yet I see you performing them.' If he points with his hand, then step back from him." The slave-girl did so, and he pointed with his hand, so she stepped back from him. When he finished, he said: "O daughter of Abu Umayyah, you asked about the two Rak'ahs after the Afternoon Prayer. Indeed, some people from Abd al-Qays came to me, and they distracted me from the two Rak'ahs after the Noon Prayer, so these are the two.'"¹

Among what we find in the Hadīth: the permissibility of speaking to the person praying regarding a matter that arises, due to the Prophet's (ﷺ) tacit approval of that, and the permissibility of replying with a gesture². This is one of the methods of teaching; then, when he (ﷺ) finished his prayer, he clarified that with a complete explanation.

f - Teaching after completing the Prayer:

¹ Sahīh Al-Bukhārī (1233) and Sahīh Muslim (834).

² See: "Nayl al-Awtār" by al-Shawkānī (2/383).

1 - Mentioning the reason for taking off shoes during prayer:

Abu Sa'īd al-Khudri (may Allah be pleased with him) reported:

أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فَخَلَعَ نَعْلَيْهِ، فَخَلَعَ النَّاسُ نِعَالَهُمْ، فَلَمَّا انْصَرَفَ قَالَ: «لِمَ خَلَعْتُمْ نِعَالَكُمْ؟» قَالُوا: يَا رَسُولَ اللَّهِ، رَأَيْنَاكَ خَلَعْتَ فَخَلَعْنَا، قَالَ: «إِنَّ جِبْرِيلَ أَتَانِي فَأَخْبَرَنِي أَنَّ بِهِمَا خَبْنًا، فَإِذَا جَاءَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَقْلِبْ نَعْلَيْهِ فَلْيَنْظُرْ فِيهِمَا خَبْنٌ، فَإِنْ وَجَدَ فِيهِمَا خَبْنًا فَلْيَمْسَحْهُمَا بِالْأَرْضِ، ثُمَّ لْيُصَلِّ فِيهِمَا».

"The Messenger of Allah (ﷺ) was praying and removed his sandals, so the people removed their sandals. When he finished his prayer, he said: 'Why did you remove your sandals?' They said: 'O Messenger of Allah, we saw you remove yours, so we removed ours.' He said: 'Jibrīl (peace be upon him) came to me and told me that they had some filth on them. When anyone of you comes to the mosque, he should turn his sandals over and look for any filth on them. If he finds any filth on them, he should wipe them against the ground and then pray in them.'"¹

It was from the guidance of the Prophet (ﷺ) to take the initiative in teaching people everything that would rectify the prayer. Among the times when the Prophet (ﷺ) would guide and teach was after the prescribed prayers, where he would draw attention to the occurrence of a defect that required guiding his Companions (may Allah be pleased with

¹ Musnad Ahmad (11153). Previously discussed on page 27.

them). He once saw that they had removed their sandals, and he found this strange from them, so he said: "Why did you remove your sandals?" It was as if they deemed it obligatory to follow his example (ﷺ) because he had removed his sandals. So, he informed them of the reason that made him do so, which was the dirt on them that he was unaware of.

There are reported Hadīths regarding teaching people after finishing the prayer, such as the following:

Jābir ibn Samurah (may Allah be pleased with him) said:

صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَكُنَّا إِذَا سَلَّمْنَا قُلْنَا بِأَيْدِينَا: السَّلَامُ عَلَيْكُمْ، السَّلَامُ عَلَيْكُمْ، فَنَظَرَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا شَأْنُكُمْ تُشِيرُونَ بِأَيْدِيكُمْ كَأَنَّهَا أَدْنَابُ خَيْلٍ شُمُسٍ؟ إِذَا سَلَّمْ أَحَدُكُمْ فَلْيَلْتَقِثْ إِلَى صَاحِبِهِ، وَلَا يُومِئْ بِيَدِهِ».

I prayed with the Messenger of Allah (ﷺ). When we said the taslim, we would gesture with our hands, saying, "As-salamu alaykum, as-salamu alaykum." The Messenger of Allah (ﷺ) looked at us and said, "What is the matter with you, gesturing with your hands as if they are the tails of restless horses? When one of you says the taslim, let him turn to his companion and not gesture with his hand."¹

His statement (ﷺ): "like the tails of restive horses," which are those that do not stand still, but rather are agitated and move their tails and legs. What is meant by the forbidden raising here is their

¹ Sahīh Muslim (431).

raising of their hands when making Taslīm, pointing to the Taslīm from both sides.¹

Sa'īd ibn al-Hārith reported: We asked Jābir ibn 'Abdullāh about praying in one garment and he said:

خَرَجْتُ مَعَ النَّبِيِّ ﷺ فِي بَعْضِ أَسْفَارِهِ، فَجِئْتُ لَيْلَةً لِبَعْضِ أَمْرِي، فَوَجَدْتُهُ يُصَلِّي، وَعَلَيَّ ثَوْبٌ وَاحِدٌ، فَاسْتَمَلْتُ بِهِ وَصَلَّيْتُ إِلَى جَانِبِهِ، فَلَمَّا أَنْصَرَفَ قَالَ: «مَا السُّرَى يَا جَابِرُ» فَأَخْبَرْتُهُ بِحَاجَتِي، فَلَمَّا قَرَعْتُ قَالَ: «مَا هَذَا الْإِسْتِمَالُ الَّذِي رَأَيْتُ»، قُلْتُ: كَانَ ثَوْبٌ - يَغْنِي ضَاقٌ - قَالَ: «فَإِنْ كَانَ وَاسِعًا فَالْتَحِفْ بِهِ، وَإِنْ كَانَ ضَيْقًا فَانْزِرْ بِهِ».

"I traveled with the Prophet (ﷺ) on one of his journeys, and I came one night for something I needed and found him praying. I had one garment on me, so I wrapped it around myself and prayed by his side. When he finished, he said: "O Jābir, what has brought you here at night?" I told him of my need. When I finished, he said: "O Jābir, what is this wrapping up that I have seen?" I said: "It is a (tight) garment." He said: "If it is large enough, cover yourself with it; and if it is tight, use it as a waist sheet."²

He only asked him first about his need that prompted him to come at night, so that once he was finished with it, the Prophet (ﷺ) turned his attention to guiding and teaching him.³

¹ Al-Minhaj Sharh Sahih Muslim bin Al-Hajjaj by Al-Nawawi (4/152).

² Sahih Al-Bukhari (361).

³ Maṣābiḥ al-Jāmi' by al-Damāmī (2/82).

Ā'ishah, Mother of the Believers, (may Allah be pleased with her) reported:

صَلَّى رَسُولُ اللَّهِ ﷺ فِي بَيْتِهِ وَهُوَ شَاكٍ، فَصَلَّى جَالِسًا وَصَلَّى وَرَاءَهُ قَوْمٌ قِيَامًا، فَأَشَارَ إِلَيْهِمْ أَنْ اجْلِسُوا، فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ قَارِعُوا، وَإِذَا رَفَعَ قَارِعُوا».

The Messenger of Allah (ﷺ) prayed in his house during his illness. He prayed while sitting and the people prayed behind him while standing. He pointed to them to sit down. When he had finished the prayer, he said: "Verily, the Imām is appointed in order to be followed. So when he bows, you should bow, and when he raises his head, you should do the same."¹

His statement: "(So we prayed behind him sitting, and when he finished)" i.e. by exiting his prayer with the greeting of peace (taslīm).²

Rifā'ah ibn Rāfi' az-Zurqi (may Allah be pleased with him) reported:

كُنَّا يَوْمًا نُصَلِّي وَرَاءَ النَّبِيِّ ﷺ، فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرَّكَعَةِ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»، قَالَ رَجُلٌ وَرَاءَهُ: رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، فَلَمَّا انْصَرَفَ، قَالَ: «مَنْ الْمُتَكَلِّمُ» قَالَ: أَنَا، قَالَ: «رَأَيْتُ بِضْعَةَ وَثَلَاثِينَ مُلْكًا يَنْتَدِرُونَهَا أَيُّهُمْ يَكْتُمُهَا أَوَّلُ».

One day we were praying behind the Prophet (ﷺ). When he raised his head from rukū' (bowing), he said: "Sami'allāhu liman hamidah (Allah hears he who praises Him)." A man behind him said:

¹ Sahīh al-Bukhāri (688).

² Mirqāt al-Mafātīh Sharh Mishkāt al-Masābīh, by al-Qāri (3/876).

“Rabbana wa laka al-hamd, hamdan kathīran tayyiban mubārakan fih (Our Lord, praise be to You, praise that is abundant, good, and blessed).” When the Prophet (may Allah’s peace and blessings be upon him) completed the prayer, he asked: “Who is the one who spoke?” The man replied: “Me.” The Prophet (ﷺ) said: “I saw over thirty angels competing to write it first.”¹

This shows that teaching immediately after the prayer was one of the situations the Prophet (may Allah's peace and blessings be upon him) was most keen on for clarifying mistakes in an engaging educational manner.

‘Abdullāh (may Allah be pleased with him) reported:

كُنَّا إِذَا صَلَّيْنَا مَعَ النَّبِيِّ ﷺ قُلْنَا: السَّلَامُ عَلَى اللَّهِ قَبْلَ عِبَادِهِ، السَّلَامُ عَلَى جِبْرِيلَ، السَّلَامُ عَلَى مِيكَائِيلَ، السَّلَامُ عَلَى فُلَانٍ وَفُلَانٍ، فَلَمَّا انْصَرَفَ النَّبِيُّ ﷺ، أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا جَلَسَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ، وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، فَإِنَّهُ إِذَا قَالَ ذَلِكَ أَصَابَ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ بَعْدَ مِنَ الْكَلَامِ مَا شَاءَ».

Whenever we prayed with the Prophet (ﷺ) we used to say: "Peace be upon Allah before His servants; peace be upon Jibrīl; peace be upon Mikā'il; and peace be upon so-and-so and so-and-so!" When the Prophet (may Allah’s peace and

¹ Sahīh al-Bukhārī (799).

blessings be upon him) finished the prayer, he turned toward us and said: "Indeed, Allah is Peace. So, when anyone of you sits in the prayer, let him say: 'All greetings, prayers, and good things are due to Allah; peace be upon you, O Prophet, and the mercy and blessings of Allah; peace be upon us and upon the righteous servants of Allah.' If he says that, it will include every righteous servant in the heavens and earth. 'I bear witness that there is no true god but Allah, and I bear witness that Muhammad is His servant and Messenger.' After that, he can say anything he wishes."¹

In the Hadith, when the Prophet (may Allah's peace and blessings be upon him) heard the Companions say this sentence in the prayer and invoke peace upon the Lord, Glory be to Him, he rebuked them and said: "Indeed, Allah is Peace", meaning: how can you say peace be upon the One who grants us peace? – Glorified and Exalted be He.

Mālik ibn Buḥaynah (may Allah be pleased with him) reported,

أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا وَقَدْ أَقِيَمَتِ الصَّلَاةُ يُصَلِّي رُكْعَتَيْنِ، فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ لَاحَظَ بِهِ النَّاسُ، وَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «الصُّبْحُ أَرْبَعًا، الصُّبْحُ أَرْبَعًا».

that the Messenger of Allah (ﷺ) saw a man praying two rak'ahs when the iqamah for the prayer had been called. When the Messenger of Allah (ﷺ)

¹ Sahīh Al-Bukhārī (6230).

finished, the people gathered around him, and the Messenger of Allah (ﷺ) said to him: "The morning prayer is four (rak'ahs)? The morning prayer is four?"¹

In a version by Muslim, Ibn Buhaynah reported: "The Iqāmah for the morning prayer was called, and the Messenger of Allah (may Allah's peace and blessings be upon him) saw a man praying while the Mu'adhdhin was calling the Iqāmah, so he said: «أُصَلِّي الصُّبْحَ أَرْبَعًا؟».

"Do you offer the Fajr prayer as four Rak'ahs?"²

The benefit of repetition is emphasizing the disapproval, and the reason behind it is to dedicate oneself to the obligatory prayer from its beginning, thus embarking upon it immediately after the Imām starts; maintaining the complements of the obligatory prayer takes precedence over preoccupying oneself with a voluntary prayer.³

h - Education in matters where disagreement is acceptable:

'Abdur-Rahmān ibn Yazīd reported:

«صَلَّى عُثْمَانُ بِمَنَى أَرْبَعًا، فَقَالَ عَبْدُ اللَّهِ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ رَكْعَتَيْنِ، وَمَعَ أَبِي بَكْرٍ رَكْعَتَيْنِ، وَمَعَ عُمَرَ رَكْعَتَيْنِ، زَادَ عَنْ حَفْصٍ، وَمَعَ عُثْمَانَ صَدْرًا مِنْ إِمَارَتِهِ ثُمَّ أَتَمَّهَا، زَادَ مِنْ هَذَا عَنْ أَبِي مُعَاوِيَةَ ثُمَّ تَقَرَّرَتْ بِكُمْ الطُّرُقُ؛ فَلَوِدِدْتُ أَنْ لِي

¹ Sahīh Al-Bukhārī (663).

² "Sahīh Muslim" (711), and his saying: (Lātha bihi an-nās): meaning; they surrounded him and gathered. "Kashf Al-Mushkil min Hadīth As-Sahīhayn" by Ibn Al-Jawzi (4/68).

³ Tatrīz Riyād as-Sālihīn, by Faysal al-Mubārak (p. 989).

مِنْ أَرْبَعِ رَكَعَاتِ رَكْعَتَيْنِ مُتَقَبَّلَتَيْنِ، قَالَ الْأَعْمَشُ فَحَدَّثَنِي مُعَاوِيَةُ بْنُ قُرَّةَ عَنْ
 أَشْيَاخِهِ أَنَّ عَبْدَ اللَّهِ صَلَّى أَرْبَعًا، قَالَ فَقِيلَ لَهُ: عِبْتُ عَلَى عُثْمَانَ، ثُمَّ صَلَّيْتُ أَرْبَعًا،
 قَالَ: الْجِلَافُ شَرٌّ».

"Uthmān offered four Rak'ahs at Mina. So, 'Abdullah said: "I prayed with the Prophet (ﷺ) with two Rak'ahs, and with Abu Bakr with two Rak'ahs, and with 'Umar with two Rak'ahs." He added on the authority of Hafs: "and with 'Uthmān during the early part of his caliphate, then he completed them." He added from here on the authority of Abu Mu'āwiyah: "then your paths diverged; I wish that out of the four Rak'ahs I had two accepted Rak'ahs." Al-A'mash said: "Mu'āwiyah ibn Qurrah narrated to me from his shaykhs that 'Abdullah offered four Rak'ahs." He said: It was said to him: "You criticized 'Uthmān, then you offered four Rak'ahs?" He said: "Disagreement is evil."¹

Among what we find in this narration is that if education leads to disagreement and dispute, there is nothing wrong with delaying its conveyance, if it is among the issues wherein disagreement is acceptable.

44- Teaching the prayer wherever it is suitable:

Anyone who reflects upon the biography of the Prophet (may Allah's peace and blessings be upon him) will find that he did not restrict teaching to one place, at the expense of others. Rather, he used

¹ Sunan Abu Dāwūd (1960).

to teach the noble Companions in every place where he found an opportunity to teach. The following are some evidences demonstrating these matters:

a - Educating during travel:

Usāmah ibn Zayd reported that he heard him say:

دَفَعَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَةَ حَتَّى إِذَا كَانَ بِالشَّعْبِ نَزَلَ فَبَالَ ثُمَّ تَوَضَّأَ وَلَمْ يُسَبِّحِ الْوُضُوءَ، فَقُلْتُ لَهُ: الصَّلَاةُ، قَالَ: «الصَّلَاةُ أَمَامَكَ» فَرَكِبَ، فَلَمَّا جَاءَ الْمُرْدَلَفَةَ نَزَلَ فَتَوَضَّأَ، فَاسْتَبَعِ الْوُضُوءَ، ثُمَّ أُقِيمَتِ الصَّلَاةُ فَصَلَّى الْمَغْرِبَ، ثُمَّ أَنَاخَ كُلَّ إِنْسَانٍ بَعِيرَهُ فِي مَنْزِلِهِ، ثُمَّ أُقِيمَتِ الْعِشَاءُ فَصَلَّاهَا، وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا.

The Messenger of Allah (may Allah's peace and blessings be upon him) proceeded from 'Arafah until he reached the creek of a hill, where he dismounted and urinated, and then performed ablution quickly. I said to him: 'Prayer!' whereupon he said: 'Prayer awaits you.' So he rode again, and as he came to Muzdalifah, he dismounted and performed ablution thoroughly. Then the Iqāmah was announced for prayer and he performed the Maghrib prayer. Then every person made their camel kneel down where they were and then the Iqāmah was announced for the 'Ishā' prayer and he performed it, and he did not offer any prayer between them.¹

The Hadīth provides evidence that people should not occupy themselves with Dhikr, the

¹ Sahīh Muslim (1280).

Qur'an, or prayer during the night of Muzdalifah, because the Prophet (may Allah's peace and blessings be upon him) lay down until dawn broke. This reflects his care for himself; because after the fatigue of traveling from 'Arafah to Muzdalifah, and being occupied during the daytime with supplication, teaching the people, and guiding them, the body needs rest, so he slept the entire night. Neither Jābir nor anyone else, as far as I know, mentioned whether the Prophet (may Allah's peace and blessings be upon him) observed the Witr prayer or not. It seems that he observed the Witr; because he would not abandon the Witr, whether as a resident or on a journey.¹

On the authority of Al-Mughīrah ibn Shu'bah (may Allah be pleased with him)

«أَنَّهُ غَزَا مَعَ رَسُولِ اللَّهِ ﷺ تَبُوكَ قَالَ الْمُغِيرَةُ فَنَبَّرَ رَسُولُ اللَّهِ ﷺ قَبِلَ الْغَائِطُ فَحَمَلْتُ مَعَهُ إِدَاوَةَ قَبْلَ صَلَاةِ الْفَجْرِ، فَلَمَّا رَجَعَ رَسُولُ اللَّهِ ﷺ إِلَيَّ أَخَذْتُ أَهْرِيْقَ عَلَى يَدَيْهِ مِنَ الْإِدَاوَةِ وَغَسَلْتُ يَدَيْهِ ثَلَاثَ مَرَّاتٍ ثُمَّ غَسَلْتُ وَجْهَهُ، ثُمَّ ذَهَبَ يُخْرِجُ جُبَّتَهُ عَنْ ذِرَاعَيْهِ، فَضَاقَ كَمَا جُبَّتُهُ فَأَدْخَلَ يَدَيْهِ فِي الْجُبَّةِ، حَتَّى أَخْرَجَ ذِرَاعَيْهِ مِنْ أَسْفَلِ الْجُبَّةِ، وَغَسَلَ ذِرَاعَيْهِ إِلَى الْمِرْفَقَيْنِ، ثُمَّ تَوَضَّأَ عَلَى خُفَيْهِ، ثُمَّ أَقْبَلَ.»

"Al-Mughīrah reported that he participated in the expedition of Tabūk with the Messenger of Allah (may Allah's peace and blessings be upon him). He said: 'The Messenger of Allah went out to answer the call of nature, so I carried a waterskin with him

¹ Fat-h Dhil-Jalāl Wal-Ikrām bi Sharh Bulūgh al-Marām by Ibn 'Uthaymīn (3/407).

before the Fajr prayer. When the Messenger of Allah (may Allah's peace and blessings be upon him) returned to me, I began to pour water on his hands from the waterskin. He washed his hands three times, then he washed his face. Then, he tried to take his arms out of his cloak, but the sleeves of his cloak were too tight. So, he put his hands inside the cloak until he took his arms out from underneath the cloak. He washed his forearms up to the elbows, then he wiped over his leather socks, and then he came forward."

Al-Mughīrah said:

فَأَقْبَلْتُ مَعَهُ حَتَّى نَجِدُ النَّاسَ قَدْ قَدَّمُوا عَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ فَصَلَّى لَهُمْ فَأَدْرَكَ رَسُولُ اللَّهِ ﷺ إِحْدَى الرَّكَعَتَيْنِ فَصَلَّى مَعَ النَّاسِ الرَّكَعَةَ الْآخِرَةَ، فَلَمَّا سَلَّمَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ قَامَ رَسُولُ اللَّهِ ﷺ يُتِمُّ صَلَاتَهُ فَأَفْزَعَ ذَلِكَ الْمُسْلِمِينَ فَأَكْثَرُوا التَّسْبِيحَ فَلَمَّا قَضَى النَّبِيُّ ﷺ صَلَاتَهُ أَقْبَلَ عَلَيْهِمْ، ثُمَّ قَالَ: «أَحْسِنْتُمْ، أَوْ قَالَ: قَدْ أَصَبْتُمْ» يَغِطُهُمْ أَنْ صَلُّوا الصَّلَاةَ لَوْ قَتَلَهَا.

"So I went with him until we found that the people had put 'Abdur-Rahmān ibn 'Awf forward to lead them in prayer. The Messenger of Allah, may Allah's peace and blessings be upon him, caught one of the two Rak'ahs, so he prayed the last Rak'ah with the people. When 'Abdur-Rahmān ibn 'Awf concluded the prayer, the Messenger of Allah, may Allah's peace and blessings be upon him, stood up to complete his prayer. This alarmed the Muslims, so they pronounced Tasbeeh (glorifying Allah) abundantly. When the Prophet, may Allah's peace and blessings be upon him, finished his prayer, he

turned to them, then said: 'You have done well,' or he said: 'You have done the right thing,' commending them for having offered the prayer at its prescribed time."¹

On the authority of Abu Ayyūb (may Allah be pleased with him)

أَنَّ أَعْرَابِيًّا عَرَضَ لِرَسُولِ اللَّهِ ﷺ وَهُوَ فِي سَفَرٍ، فَأَخَذَ بِخَطَامِ نَاقَتِهِ - أَوْ بِزِمَامِهَا ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ - أَوْ يَا مُحَمَّدُ - أَخْبِرْنِي بِمَا يُقَرِّبُنِي مِنَ الْجَنَّةِ، وَمَا يُبَاعِدُنِي مِنَ النَّارِ، قَالَ: فَكَفَّ النَّبِيُّ ﷺ، ثُمَّ نَظَرَ فِي أَصْحَابِهِ، ثُمَّ قَالَ: «لَقَدْ وَفَّقَ، أَوْ لَقَدْ هُدِيَ»، قَالَ: كَيْفَ قُلْتَ؟ قَالَ: فَأَعَادَ، فَقَالَ النَّبِيُّ ﷺ: «تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّحِمَ، دَعِ النَّاقَةَ».

"A Bedouin intercepted the Messenger of Allah (ﷺ) while he was on a journey, took hold of his she-camel's halter - or its reins - and then said: "O Messenger of Allah - or O Muhammad - tell me of that which will bring me closer to Paradise and distance me from the Fire." He said: The Prophet (ﷺ) stopped, then looked at his Companions, and then said: "He has indeed been granted success, or he has been guided." He said: "What did you say?" So he repeated it, and the Prophet (ﷺ) said: "Worship Allah and do not associate anything with Him, establish the prayer, pay the Zakah, and maintain the ties of kinship. Let go of the she-camel."²

¹ Sahīh Muslim (274).

² Ibid (13).

the effect of sleep off his face, then he recited the ten last verses of Sūrat Āl-‘Imrān until he finished it. Then, he came to a hanging water-skin, took it and made ablution. Then, he stood for prayer. So I got up and did as he did. Then, I came and stood beside him. He put his hand on my head, then he took hold of my ear and started twisting it. He then offered two Rak‘ahs, then two Rak‘ahs, then two Rak‘ahs, then two Rak‘ahs, then two Rak‘ahs, then two Rak‘ahs. Then, he performed the Witr prayer."¹

In another narration:

«فَقُمْتُ عَنْ يَسَارِهِ، فَحَوَّلَنِي، فَجَعَلَنِي عَنْ يَمِينِهِ، ثُمَّ صَلَّى مَا شَاءَ اللَّهُ».

"So I stood up on his left side, so he moved me, and placed me on his right side, then he prayed as Allah willed".²

So, the Prophet (ﷺ) taught Ibn ‘Abbās (may Allah be pleased with him and his father) matters in his prayer that he did not know except in this Hadīth.

d - Teaching when visiting the sick:

1 - Jābir (may Allah be pleased with him) teaching Sujūd (prostration) in prayer:

Jābir ibn ‘Abdullāh (may Allah be pleased with him and his father) reported:

أَنَّ رَسُولَ اللَّهِ ﷺ عَادَ مَرِيضًا فَرَأَهُ يُصَلِّي عَلَى وَسَادَةٍ فَأَخَذَهَا فَرَمَى بِهَا، فَأَخَذَ عُودًا لِلْيُصَلِّي عَلَيْهِ فَأَخَذَهُ فَرَمَى بِهِ وَقَالَ: «صَلِّ عَلَى الْأَرْضِ إِنْ اسْتَطَعْتَ وَإِلَّا فَأَوْمِ إِيمَاءً، وَاجْعَلْ سُجُودَكَ أَحْفَظَ مِنْ رُكُوعِكَ».

¹ Sahīh Al-Bukhārī (4570).

² Ibid. (859).

The Messenger of Allah (ﷺ) visited a sick person and saw him pray on a pillow. He took the pillow and threw it away. The man took it, again with the intention to pray on it, and the Messenger of Allah once again threw it away. He then said: "Pray on the ground if you are able to; and if not, then use gestures and make your prostration lower than your bowing."¹

From what we find in the Hadith is that the Prophet (ﷺ) threw away the pillow, which is not suitable to be a place for prostration, and he made this dependent on ability. If the sick person is able to perform prostration, he should do so; and if not, then there is no need for this pillow.

2 - Teaching 'Imran (may Allah be pleased with him) about standing in prayer:

'Imrān ibn Husayn (may Allah be pleased with him) reported:

كَانَتْ بِي بَوَاسِيرُ، فَسَأَلْتُ النَّبِيَّ ﷺ عَنِ الصَّلَاةِ، فَقَالَ: «صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ».

I was suffering from hemorrhoids, so I asked the Prophet (ﷺ) about the prayer. He said, "Pray standing; if you cannot, then sitting; and if you cannot, then on your side."²

¹ As-Sunan Al-Kubrā by Al-Bayhaqi (3718). Its discussion has preceded on p. 180.

² Sahīh Al-Bukhārī (1117).

Thus, when the Prophet (ﷺ) learned of his illness, he instructed him to pray standing; if he is unable, he should move to sitting, and if he is unable, he should move to praying on a bed, directing his face and chest toward the qiblah.

Chapter Nine

This includes:

Providing the opportunity to ask questions.

Praise for the learner.

Answering with more information than what the questioner requested.

Permissibility of exchanging views and discussing to increase understanding.

A teacher should allow his student to alert him when there was a possibility of a mistake.

To grant the student the opportunity to speak.

The teacher's inquiry upon the possibility of a mistake.

Answering the learners according to their circumstances.

Checking in with the learners.

Considering individual differences among learners.

His advice to the callers of the religion to teach others the affairs of prayer.

45- Providing the opportunity to ask questions:

Among what we find in the Sunnah is that the Prophet (ﷺ) used to give the opportunity for

questions to be posed to him, and he would answer the question without annoyance or impatience with the inquiries. Among those questions on the subject of prayer are the following:

a - Asking about the most beloved deeds to Allah:

‘Abdullāh (may Allah be pleased with him) reported:

سَأَلْتُ النَّبِيَّ ﷺ: أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: «الصَّلَاةُ عَلَى وَفْتِهَا»، قَالَ: ثُمَّ أَيُّ؟ قَالَ: «تُحِبُّ بِرَّ الْوَالِدَيْنِ» قَالَ: ثُمَّ أَيُّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ» قَالَ: حَدَّثَنِي بِهِنَّ، وَلَوْ اسْتَزِدُّنَهُ.

I asked the Prophet (ﷺ): “Which deed is most beloved to Allah?” He said: “Offering prayer at the appointed time.” I said: “Then, what comes next?” He said: “Dutifulness to one's parents.” I said: “Then, what comes next?” He said: “Jihad in the way of Allah.” He said: These were the things he said to me, and if I had asked him for more.¹

This person asking about the best of deeds asked only to seek knowledge of what should be given priority among them, and out of keenness to know the foundation, so that the intent towards it is affirmed and its observance is strictly maintained.²

Ibn Mas‘ūd (may Allah be pleased with him) wanted to continue asking out of keenness to acquire more knowledge and to know the gates of goodness. However, he sensed, or feared, that the

¹ Sahīh Al-Bukhārī (527).

² Ihkām al-Ahkām Sharh ‘Umdat al-Ahkām by Ibn Daqīq al-Eid (1/162).

Messenger (ﷺ) might become weary, so he remained silent out of compassion for him, knowing that if he had asked more, he would have been answered.¹

b - The question about the first mosque established on earth:

Abu Dharr (may Allah be pleased with him) reported:

قُلْتُ يَا رَسُولَ اللَّهِ: أَيُّ مَسْجِدٍ وُضِعَ فِي الْأَرْضِ أَوَّلُ؟ قَالَ: «الْمَسْجِدُ الْحَرَامُ»
قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «الْمَسْجِدُ الْأَقْصَى» قُلْتُ: كَمْ بَيْنَهُمَا؟ قَالَ: «أَرْبَعُونَ سَنَةً، وَأَيْنَمَا
أَدْرَكَتْكَ الصَّلَاةُ فَصَلِّ فَهُوَ مَسْجِدٌ»، وَفِي حَدِيثِ أَبِي كَامِلٍ «ثُمَّ حَيْثُمَا أَدْرَكَتْكَ
الصَّلَاةُ فَصَلِّهِ، فَإِنَّهُ مَسْجِدٌ».

I said: O Messenger of Allah, which mosque was established on earth first? He said: "Al-Masjid al-Harām." I said: Then which? He said: "Al-Aqsa Mosque." I said: How much time was there between them? He said: "Forty years, and wherever the prayer overtakes you, pray, for it is a mosque." And in the Hadith of Abu Kāmil: "Then wherever you are when the time for prayer starts, pray it, for it is a mosque."²

The Prophet's saying (ﷺ): "wherever you are when the time for prayer starts" indicates maintaining the prayer at its proper time.

c - The question about the Pillars of Islam:

¹ Al-Manhal al-Hadīth Fi Sharh al-Hadīth by Mūsa Lāshīn (1/121).

² Sahīh Muslim (520).

Talhah ibn 'Ubaydillah (may Allah be pleased with him) reported,

أَنَّ أَعْرَابِيًّا جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ ثَائِرَ الرَّأْسِ، فَقَالَ: يَا رَسُولَ اللَّهِ أَخْبِرْنِي مَاذَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الصَّلَاةِ؟ فَقَالَ: «الصَّلَوَاتِ الْخَمْسُ إِلَّا أَنْ تَطَوُّعَ شَيْئًا»، فَقَالَ: أَخْبِرْنِي مَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الصَّيَامِ؟ فَقَالَ: «شَهْرَ رَمَضَانَ إِلَّا أَنْ تَطَوُّعَ شَيْئًا»، فَقَالَ: أَخْبِرْنِي بِمَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الزَّكَاةِ؟ فَقَالَ: فَأَخْبَرَهُ رَسُولُ اللَّهِ ﷺ شَرَائِعَ الْإِسْلَامِ، قَالَ: وَالَّذِي أَكْرَمَكَ، لَا أَتَطَوُّعُ شَيْئًا، وَلَا أَنْفُسُ مِمَّا فَرَضَ اللَّهُ عَلَيَّ شَيْئًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفْلَحَ إِنْ صَدَقَ، أَوْ دَخَلَ الْجَنَّةَ إِنْ صَدَقَ».

"A Bedouin, with disheveled hair, came to the Messenger of Allah (ﷺ) and said: "O Messenger of Allah, tell me, what has Allah obligated upon me regarding the prayer?" He said: "The five prayers, unless you do something voluntarily." He said: "Tell me, what has Allah obligated upon me regarding fasting?" He said: "The month of Ramadan, unless you do something voluntarily." He said: "Tell me, what has Allah obligated upon me regarding Zakah?" He said: So the Messenger of Allah (ﷺ) informed him of the laws of Islam. He said: "By the One Who has honored you, I will not do anything voluntarily, nor will I omit anything from what Allah has obligated upon me." Thereupon, the Messenger of Allah (ﷺ) said: "He will succeed if he proves to be truthful, or he will enter Paradise if he proves to be truthful."¹

This questioner was seeking direction and asking for guidance; so a guide should lead the

¹ Sahīh Al-Bukhāri (1891).

questioner to the objective in the gentlest manner and by the shortest path, with what is most beneficial to the questioner and leaves the best impression on him. He should be gentle with him, and his response should be according to the situation of the questioner.¹

46 - Praising the student:

There are many categories of students; some are proficient while others are less so, so they vary greatly. Therefore, a teacher should capitalize on the brilliance that appears in a student and praise him. Something to this effect has been mentioned in the Sunnah in the context of prayer:

a - Praising a questioner if he is guided when posing his question:

Abu Ayyūb (may Allah be pleased with him) reported

أَنَّ أَعْرَابِيًّا عَرَضَ لِرَسُولِ اللَّهِ ﷺ وَهُوَ فِي سَفَرٍ، فَأَخَذَ بِخَطَامِ نَاقَتِهِ - أَوْ بِرِمَامِهَا ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ - أَوْ يَا مُحَمَّدٌ - أَخْبِرْنِي بِمَا يُقَرِّبُنِي مِنَ الْجَنَّةِ، وَمَا يُبَاعِدُنِي مِنَ النَّارِ، قَالَ: فَكَفَّ النَّبِيُّ ﷺ، ثُمَّ نَظَرَ فِي أَصْحَابِهِ، ثُمَّ قَالَ: «لَقَدْ وُقِفْتُ، أَوْ لَقَدْ هُدِيْتُ»، قَالَ: كَيْفَ قُلْتُ؟ قَالَ: فَأَعَادَ، فَقَالَ النَّبِيُّ ﷺ: «تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّحِمَ، دَعِ النَّاقَةَ».

"A Bedouin intercepted the Messenger of Allah (ﷺ) while he was on a journey, and took hold of the halter of his she-camel - or its reins. Then he said: "O Messenger of Allah - or O Muhammad - tell me of what will bring me closer to Paradise and keep me

¹ Ash-Shāfi' fi Sharh Musnad Ash-Shāfi'i, by Ibn Al-Athir (1/339).

away from the Fire." He said: The Prophet (ﷺ) stopped, then looked at his Companions, and said: "He has indeed been granted success, or he has been guided." He said: "What did you say?" He said: So he repeated it. Then the Prophet (ﷺ) said: "Worship Allah and do not associate anything with Him, establish the prayer, pay the Zakah, and maintain the ties of kinship. Let go of the she-camel."¹

His statement (ﷺ): "He has been granted success, or he has been guided," indicates his approval of this question and his praise for the questioner, as he testified to his success and guidance to what he should ask about. Then, the Prophet (ﷺ) answered him with what was required of him in that situation.²

b - Praising the questioner by mentioning his good outcome:

Abu Hurayrah (may Allah be pleased with him) reported:

أَنَّ أَعْرَابِيًّا جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، ذُلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ دَخَلْتُ الْجَنَّةَ، قَالَ: «تَعْبُدُ اللَّهَ لَا تَشْرِكُ بِهِ شَيْئًا، وَتَقِيُمُ الصَّلَاةَ الْمَكْتُوبَةَ، وَتُؤَدِّي الرِّكَاعَةَ الْمَقْرُوضَةَ، وَتَصُومُ رَمَضَانَ»، قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لَا أَرِيدُ عَلَى هَذَا شَيْئًا أَبَدًا، وَلَا أَنْقُصُ مِنْهُ، فَلَمَّا وَلَّى قَالَ النَّبِيُّ ﷺ: «مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ، فَلْيَنْظُرْ إِلَى هَذَا»، وفي رواية «أَفْلَحَ إِنْ صَدَقَ».

¹ Sahīh Muslim (13).

² See: "Al-Mufhim lima Ashkal min Talkhīs Kitāb Muslim" by al-Qurtubi (6/530).

"A Bedouin came to the Messenger of Allah (ﷺ) and said: "O Messenger of Allah, direct me to a deed that will make me enter Paradise if I do it." He said: "Worship Allah and do not associate anything with Him, establish the prescribed prayer, pay the obligatory Zakat, and fast Ramadan." He said: "By the One in Whose Hand my soul is, I will never do anything more or less than this." When he left, the Prophet (ﷺ) said: "Whoever wishes to look at a man from the dwellers of Paradise, let him look at this (man)"¹, and in another narration: "He has succeeded if he is truthful."²

So, the Prophet (ﷺ) knew that he would fulfil what he had adhered to, and that he would persist in that and enter Paradise. As for his words (ﷺ): "He will be successful if he is truthful"; this shows success is contingent upon his truthfulness.

c - Praising the questioner by mentioning the great importance of what is being asked about:

Mu'ādh ibn Jabal (may Allah be pleased with him) reported:

كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَأَصْبَحْتُ يَوْمًا قَرِيبًا مِنْهُ وَحَنُ نَسِيرٍ، فَقُلْتُ: يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي عَنِ النَّارِ، قَالَ: «لَقَدْ سَأَلْتَنِي عَنْ عَظِيمٍ، وَإِنَّهُ لَيْسِيرٌ عَلَى مَنْ بَسَرَهُ اللَّهُ عَلَيْهِ، تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتَقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ النَّبْتَ» ثُمَّ قَالَ: «أَلَا أَذْكَكَ عَلَى أَبْوَابِ الْخَيْرِ: الصَّوْمُ جَنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ» قَالَ: ثُمَّ تَلَا ﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ...﴾، حَتَّى بَلَغَ

¹ Sahīh Al-Bukhārī (1397).

² Ibid. (46).

(يَعْمَلُونَ)، ثُمَّ قَالَ: أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ كُلِّهِ وَعَمُودِهِ، وَذِرْوَةِ سَنَامِهِ؟ قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ» ثُمَّ قَالَ: «أَلَا أُخْبِرُكَ بِمَلَاكٍ ذَلِكَ كُلِّهِ؟» قُلْتُ: بَلَى يَا نَبِيَّ اللَّهِ، فَأَخَذَ بِلِسَانِهِ قَالَ: «كُفْتُ عَلَيْكَ هَذَا»، فَقُلْتُ: يَا نَبِيَّ اللَّهِ، وَإِنَّا لَمُؤَاخِدُونَ بِمَا نَتَكَلَّمُ بِهِ؟ فَقَالَ: «ثَكَلْتُكَ أُمُّكَ يَا مُعَاذُ، وَهَلْ يَكُفُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى مَنَاخِرِهِمْ إِلَّا حَصَانِدُ أَلْسِنَتِهِمْ».

I was on a journey in the company of the Prophet (ﷺ). One morning I was close to him when we were on the move, so I said: O Messenger of Allah, inform me of a deed that admits me into Paradise and keeps me far from Hellfire. He said: "You have asked me about a great matter, which is, indeed, easy for whomever Allah makes it easy. Worship Allah and do not associate anything with Him, establish the prayer, give Zakah, fast Ramadan, and make Hajj to the House." Then he said: "Shall I not guide you to the gates of goodness? Fasting is a shield, charity extinguishes sin as water extinguishes fire, and a man's prayer in the dead of night." He said: Then he recited: {They forsake their beds...}¹, until he reached {what they used to do}². Then he said: "Shall I inform you of the head of the whole matter, its pillar, and its peak?" I said: Yes, O Messenger of Allah. He said: "The head of the matter is Islam, its pillar is the prayer, and its peak is Jihad." Then he said: "Shall I inform you of what holds all these things?" I said: Yes, O Prophet of Allah. So he took

¹ [Surat as-Sajdah: 16].

² [Surat as-Sajdah: 17].

hold of his tongue and said: "Keep this under control." I said: O Prophet of Allah, are we held accountable for what we speak? He said: "May your mother lose you, O Mu'ādh! What else casts people into Hellfire on their faces or on their noses other than the harvest of their tongues?"¹

Also his saying: "You have asked about a matter of great importance," is exactly as he (ﷺ) said; because the greatness of the outcome is proportionate to the greatness of the cause. Entering Paradise and keeping far from Hell is a matter of great importance, the cause of which is complying with every command and avoiding every prohibition². How excellent Mu'ādh was, and how eloquent! He was concise yet profoundly expressive. The Lawgiver commended his question and was pleased with his eloquence, saying: "You have asked about a matter of great importance."³

d - Praising the worshippers by affirming the correctness of their action:

1 - Praising the Companions (may Allah be pleased with them) when they performed the prayer at its prescribed time:

¹ Narrated in Sunan At-Tirmidhi, no. 2616; classified as Sahīh by At-Tirmidhi and Sheikh Shu'ayb Al-Arnā'ūt in the verification of "Musnad Ahmad", 36/345.

² "Al-Ta'yīn fī Sharḥ al-Arba'īn" by al-Tūfī (1/220).

³ Al-Mu'īn 'Ala Tafahhum Al-Arba'īn by Ibn Al-Mulaqqin (p. 351).

Al-Mughīrah ibn Shu‘bah (may Allah be pleased with him) reported

أَنَّهُ عَزَا مَعَ رَسُولِ اللَّهِ ﷺ تَبُوكَ، فَتَبَرَّزَ رَسُولُ اللَّهِ ﷺ قَبْلَ الْعَاظِ فَحَمَلْتُ مَعَهُ إِدَاوَةً قَبْلَ صَلَاةِ الْفَجْرِ، فَلَمَّا رَجَعَ رَسُولُ اللَّهِ ﷺ إِلَيَّ أَخَذْتُ أَهْرِيْقَ عَلَى يَدَيْهِ مِنْ الْإِدَاوَةِ وَغَسَلَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ ثُمَّ غَسَلَ وَجْهَهُ، ثُمَّ ذَهَبَ يُخْرِجُ جُبَّتَهُ عَنْ ذِرَاعِيهِ، فَضَاقَ كَمَا جُبَّتِهِ فَأَدْخَلَ يَدَيْهِ فِي الْجُبَّةِ، حَتَّى أَخْرَجَ ذِرَاعِيهِ مِنْ أَسْفَلِ الْجُبَّةِ، وَغَسَلَ ذِرَاعِيهِ إِلَى الْمِرْفَقَيْنِ، ثُمَّ تَوَضَّأَ عَلَى خُفَّيْهِ، ثُمَّ أَقْبَلَ، قَالَ الْمُغِيرَةُ: فَأَقْبَلْتُ مَعَهُ حَتَّى نَجِدُ النَّاسَ قَدْ قَدَّمُوا عَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ فَصَلَّى لَهُمْ، فَأَدْرَكَ رَسُولُ اللَّهِ ﷺ إِحْدَى الرُّكْعَتَيْنِ فَصَلَّى مَعَ النَّاسِ الرُّكْعَةَ الْآخِرَةَ، فَلَمَّا سَلَّمَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ قَامَ رَسُولُ اللَّهِ ﷺ يُتِمُّ صَلَاتَهُ فَأَفْرَعَ ذَلِكَ الْمُسْلِمِينَ فَأَكْتَرُوا التَّسْبِيحَ فَلَمَّا قَضَى النَّبِيُّ ﷺ صَلَاتَهُ أَقْبَلَ عَلَيْهِمْ، ثُمَّ قَالَ: «أَحْسَنْتُمْ» أَوْ قَالَ: «قَدْ أَصَبْتُمْ» يَغِيْطُهُمْ أَنْ صَلُّوا الصَّلَاةَ لَوْ قَبِلَهَا.

that he joined the battle along with the Messenger of Allah (ﷺ) in Tabūk. The Messenger of Allah (ﷺ) went to answer the call of nature, so I carried a vessel of water with him before the Fajr prayer. When the Messenger of Allah (ﷺ) returned to me, I began to pour water from the vessel onto his hands. He washed his hands three times, then washed his face. Then he tried to take his arms out of his Jubbah, but the sleeves of his Jubbah were too tight. So he brought his hands inside the Jubbah until he took his arms out from under the Jubbah, and he washed his arms up to the elbows. Then he wiped over his leather socks. Then he proceeded. Al-Mughīrah said: I proceeded with him until we found that the people had put ‘Abdur-Rahmān ibn ‘Awf forward, and he was leading them in prayer. The Messenger of Allah (ﷺ) caught one of the two

Rak'ahs, so he prayed the last Rak'ah with the people. When 'Abdur-Rahmān ibn 'Awf made Taslīm, the Messenger of Allah (ﷺ) stood up to complete his prayer. This alarmed the Muslims, so they made Tasbīh abundantly. When the Prophet (ﷺ) completed his prayer, he turned to them and said: "You have done well," or he said: "You have done the right thing," expressing his approval of them for performing the prayer at its proper time.¹

The meaning of yaghbithum is: he deems their action to be good, praises them for it, and clarifies to them that it is something the like of which is worthy of Ghibtah (envy free from malice)². His saying, (ﷺ): "You have done well" contains proof that everyone who hastens to perform an obligatory duty, or rushes to do what he is obligated to do, should be praised and thanked.³

2- Praising Mu'ādh (may Allah be pleased with him) when he joined the prayer and then made up what he had missed:

Mu'ādh ibn Jabal (may Allah be pleased with him) reported:

كَانَ الصَّحَابَةُ يَأْتُونَ الصَّلَاةَ، وَقَدْ سَبَقَهُمْ بِبَعْضِهَا النَّبِيُّ ﷺ قَالَ: فَكَانَ الرَّجُلُ يُشِيرُ إِلَى الرَّجُلِ إِذَا جَاءَ كَمْ صَلَّيْ؟ فَيَقُولُ: وَاحِدَةً أَوْ اثْنَتَيْنِ فَيُصَلِّيْهَا، ثُمَّ يَدْخُلُ مَعَ الْقَوْمِ فِي صَلَاتِهِمْ قَالَ: فَجَاءَ مُعَاذٌ فَقَالَ: لَا أَجِدُهُ عَلَى حَالٍ أَبَدًا إِلَّا كُنْتُ عَلَيْهَا، ثُمَّ قُضِيَتْ مَا سَبَقَنِي. قَالَ: فَجَاءَ وَقَدْ سَبَقَهُ النَّبِيُّ ﷺ بِبَعْضِهَا قَالَ: فَتَبَّتْ مَعَهُ، فَلَمَّا قُضِيَ

¹ Sahīh Muslim (274).

² Kashf Al-Mushkil min Hadīth Al-Sahīhayn by Ibn Al-Jawzi (4/101).

³ "Sharh Sunan Abu Dāwūd" by Ibn Raslān (2/135).

رَسُولُ اللَّهِ ﷺ صَلَاتُهُ قَامَ فَقَضَى فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ قَدْ سَنَّ لَكُمْ مَعَادًا فَهَكَذَا فَاصْنَعُوا».

The Companions used to come to the prayer while the Prophet (ﷺ) had already preceded them in a part of it. He said: A man would gesture to another man when he arrived, (asking): "How much has he prayed?" He would say: "One or two." So he would pray them, then join the people in their prayer. He said: Then Mu'ādh came and said: "I will never find him in any state except that I will be upon it, then I will make up what preceded me." He said: So he came while the Prophet (ﷺ) had preceded him in a part of it. He said: So he remained with him. When the Messenger of Allah (ﷺ) finished his prayer, he stood up and made it up. The Messenger of Allah (ﷺ) said: "Indeed, Mu'ādh has established a Sunnah for you, so do likewise."¹

The Hadīth indicates that the Messenger of Allah (ﷺ) approved of the action of Mu'ādh (may Allah be pleased with him), encouraged the people towards it, and guided them to this path when he said: "Indeed, Mu'ādh has established a Sunnah for you... etc."². He (ﷺ) outwardly attributed this Sunnah to Mu'ādh (may Allah be pleased with him) because it

¹ Musnad Ahmad (22124), Sunan Abu Dāwūd (506). Ash-Shawkāni said: Although the Hadīth contains weakness as Al-Hāfīz said, it is supported by what was narrated by Ahmad and Abu Dāwūd from the Hadīth of Ibn Abi Layla from Mu'ādh. "Nayl al-Awtār" (1/230).

² 'Awn al-Ma'būd Sharh Sunan Abu Dāwūd, by al-'Azhīm Ābādi (2/135).

was enacted at his hands first; otherwise, it is his own Sunnah (ﷺ), as he endorsed it and commanded it.¹

47- Giving more information than what the questioner requested:

One aspect of generosity in answering questioners is answering with more than what was asked, adding what the questioner needs. Therefore, a Mufti should clarify in the response what the questioner or others might need, so that he acts more upon offering sincere advice to Muslims. Among such instances in the matters of prayer is the following:

a - Providing the Companion with more information than what he requested due to what he might need:

‘Imrān ibn Husayn (may Allah be pleased with him) - who was suffering from hemorrhoids - reported:

سَأَلْتُ النَّبِيَّ ﷺ عَنْ صَلَاةِ الرَّجُلِ وَهُوَ قَاعِدٌ، فَقَالَ: «مَنْ صَلَّى قَائِمًا فَهُوَ أَفْضَلُ، وَمَنْ صَلَّى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ، وَمَنْ صَلَّى نَائِمًا فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ».

I asked the Prophet (ﷺ) about the prayer of a man while sitting, and he said: "Whoever prays while standing, it is preferable, and whoever prays sitting gets half the reward of the one who prays while

¹ Al-Manhal Al-Adhb Al-Mawrūd Sharh Sunan Abi Dāwūd" by As-Subki (4/155).

standing, and whoever prays lying down gets half the reward of the one who prays sitting."¹

Al-Bukhari titled a chapter in his Sahih: (Chapter: One Who Provides the Questioner with More Information than What He Requested), indicating that he has attained the ultimate goal in the answer, acting upon sincere advice and relying on the correct intention. If a scholar or a Mufti is asked about something and answers it, while knowing that the questioner has a need for matters beyond it that are included in his question or related to it, it is recommended for him to teach him that, and to add to the response to his question.

b - Teaching the one who makes an error in prayer about his error, and additionally what he may urgently need to learn:

Abu Hurayrah (may Allah be pleased with him) reported:

أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ، وَرَسُولُ اللَّهِ ﷺ جَالِسٌ فِي نَاحِيَةِ الْمَسْجِدِ، فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَيْهِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «وَعَلَيْكَ السَّلَامُ، ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ» فَرَجَعَ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ، فَقَالَ: «وَعَلَيْكَ السَّلَامُ، فَارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ» فَقَالَ فِي الثَّانِيَةِ، أَوْ فِي الْبَتِي بَعْدَهَا: عَلَّمَنِي يَا رَسُولَ اللَّهِ، فَقَالَ: «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَاسْبِغِ الْوُضُوءَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ، ثُمَّ اقْرَأْ بِمَا تَيْسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمِئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَسْتَوِيَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمِئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمِئِنَّ جَالِسًا، ثُمَّ اسْجُدْ حَتَّى تَطْمِئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمِئِنَّ جَالِسًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا» وَقَالَ أَبُو أُسَامَةَ، فِي الْآخِرِ: «حَتَّى تَسْتَوِيَ قَائِمًا».

¹ Sahih al-Bukhari (1116).

A man entered the mosque while the Messenger of Allah (ﷺ) was sitting somewhere in the mosque. He prayed, then he came and greeted him. The Messenger of Allah (ﷺ) said to him: "And upon you be peace. Go back and pray, for you have not prayed." He went back and prayed, then he came and greeted him. He said: "And may peace be upon you. Go back and pray, for you have not prayed." In the second time, or the one after it, he said: "Teach me, O Messenger of Allah." He said: "When you rise for prayer, perform ablution properly, then face the Qiblah and say Takbīr (Allāhu Akbar), then recite whatever you can of the Qur'an; then bow until you are at ease in bowing; then rise until you stand up straight; then prostrate until you are at ease in prostration; then sit up until you are at ease in sitting; then prostrate until you are at ease in prostration; and then sit up until you are at ease in sitting. Do that throughout your prayer." Abu Usāmah said at the end: "until you stand up straight."¹

From what we find in the Hadīth: that if a Mufti is asked about something and there is another matter that the questioner needs but did not inquire about, it is recommended for the Mufti to mention it. This should be considered as advising rather than speaking about irrelevant matters. The

¹ Sahīh Al-Bukhāri (6251).

point of evidence is that he said: "Teach me, O Messenger of Allah"; meaning: teach me the prayer. So, he taught him the prayer, facing the Qiblah, and Wudū', which are not part of the prayer, but are two conditions for it.¹

48 - Allowing review and discussion to increase understanding:

People's levels of understanding and comprehension differ. A student may need to elaborate further on what he wants to ask about in order to understand what the teacher has conveyed to him. Therefore, a teacher should be patient when his students discuss and review matters with him, following the example of the Messenger of Allah (ﷺ). This includes:

a - The women's inquiry regarding what was mentioned about their deficiency in intelligence and religion:

Abu Sa'īd al-Khudri (may Allah be pleased with him) reported:

خَرَجَ رَسُولُ اللَّهِ ﷺ فِي أَضْحَىٰ أَوْ فِطْرٍ إِلَى الْمُصَلَّى، فَمَرَّ عَلَى النِّسَاءِ، فَقَالَ: «يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ فَإِنِّي أُرِيْتُكُمْ أَكْثَرَ أَهْلِ النَّارِ» فَقُلْنَ: «وَبِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «تُكْثِرْنَ اللَّعْنَ، وَتُكْفِرْنَ الْعَشِيرَ، مَا رَأَيْتُ مِنْ نَاقِصَاتٍ عَقْلٍ وَدِينٍ أَذْهَبَ لِلْبِ الرَّجُلِ الْحَازِمِ مِنْ إِحْدَاكُنَّ»، قُلْنَ: «وَمَا نُفْصِنُ دِينَنَا وَعَقْلَنَا يَا رَسُولَ اللَّهِ؟ قَالَ: «أَلَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلُ نِصْفِ شَهَادَةِ الرَّجُلِ» قُلْنَ: «بَلَى، قَالَ: «فَذَلِكَ مِنْ نُفْصَانِ عَقْلِهَا، أَلَيْسَ إِذَا حَاصَتْ لَمْ تُصَلِّ وَلَمْ تُصُمْ» قُلْنَ: «بَلَى، قَالَ: «فَذَلِكَ مِنْ نُفْصَانِ دِينِهَا».

¹ Al-Minhāj Sharh Sahīh Muslim bin Al-Hajjāj by Al-Nawawī (4/108)

The Messenger of Allah (ﷺ) went out to the prayer grounds on Eid al-Ad'ha or 'Eid al-Fitr and passed by the women. He said: "O womenfolk, give charity, for I have seen that you form the majority of the inhabitants of Hellfire." They said: "Why is that, O Messenger of Allah?" He said: "You curse frequently and you are ungrateful to your husbands. I have not seen anyone deficient in intelligence and religion, yet a decisive and sensible man could be led and subdued by one of you." They said: "O Messenger of Allah, what is the deficiency in our religion and intelligence?" He said: "Is not the woman's testimony equivalent to half of the man's testimony?" They replied in the affirmative. He said: "That is the deficiency in her intelligence. Is it not true that a woman neither prays nor fasts during her menses?" They replied in the affirmative. He said: "That is the deficiency in her religion."¹

From what we find in the Hadith: encouraging the learner to consult the scholar regarding what is unclear to him in meaning. The Prophet (ﷺ) specifically addressed the women with admonition and did not single out anyone in particular, but rather addressed them all to comfort them and make things easy for them.

¹ Sahīh Al-Bukhāri (304).

b - The Women's inquiry about attending Eid Prayer for the one who does not have a Jilbāb:

'Umm 'Atiyyah (may Allah be pleased with her) reported:

أَمَرْنَا أَنْ نُخْرِجَ الْحَيْضَ يَوْمَ الْعِيدَيْنِ، وَذَوَاتِ الْخُدُورِ فَيَشْهَدَنَ جَمَاعَةَ الْمُسْلِمِينَ، وَدَعَوْتَهُمْ وَيَعْتَزِلُ الْحَيْضُ عَنْ مُصَلَّاهُنَّ، قَالَتْ امْرَأَةٌ: يَا رَسُولَ اللَّهِ إِحْدَانَا لَيْسَ لَهَا جِلْبَابٌ؟ قَالَ: «لَتُلْبِسَهَا صَاحِبَتُهَا مِنْ جِلْبَابِهَا».

"We were ordered to bring out (to the Eid Prayer) the menstruating women on the two Eids, also the virgins staying in seclusion, in order to attend the gathering of Muslims and their supplications; and that menstruating women should keep away from the praying place. A woman asked: 'O Messenger of Allah, what about if one of us does not have a Jilbāb (cloak)?' He said: 'Let her companion dress her in one of her cloaks.'"¹ The wording of another narration of Bukhārī's reads:

«أَعْلَى إِحْدَانَا بَأْسٌ إِذَا لَمْ يَكُنْ لَهَا جِلْبَابٌ أَنْ لَا تَخْرُجَ؟».

"Is there any harm upon one of us if she does not have an outer garment, that she does not go out?"²

Her saying: "one of us does not have a Jilbāb (cloak)" means: how can she attend when she has no Jilbāb? This was after the revelation of the Hijab³, and the Prophet (ﷺ) had commanded all women to

¹ Sahīh Al-Bukhārī (351).

² Ibid. (324).

³ Mir'āt al-Mafātīh Sharḥ Mishkāṭ al-Maṣābīḥ by Al-Mubārakfūrī (5/31).

attend the praying place on the day of Eid to pray and witness the spread of goodness.

c - Inquiring about the deficiency that occurred in the prayer:

Abu Hurayrah (may Allah be pleased with him) reported:

صَلَّى بِنَا النَّبِيِّ ﷺ الظُّهْرَ رَكَعَتَيْنِ ثُمَّ سَلَّمَ، ثُمَّ قَامَ إِلَى خَشَبَةٍ فِي مُقَدِّمِ الْمَسْجِدِ، وَوَضَعَ يَدَهُ عَلَيْهَا، وَفِي الْقَوْمِ يَوْمَئِذٍ أَبُو بَكْرٍ وَعُمَرُ، فَهَابَا أَنْ يُكَلِّمَاهُ، وَخَرَجَ سِرْعَانَ النَّاسِ، فَقَالُوا: قُصِّرَتِ الصَّلَاةُ. وَفِي الْقَوْمِ رَجُلٌ، كَانَ النَّبِيُّ ﷺ يَدْعُوهُ ذَا الْيَدَيْنِ، فَقَالَ: يَا نَبِيَّ اللَّهِ، أَنْسَيْتَ أَمْ قُصِّرْتَ؟ فَقَالَ: «لَمْ أَنْسَ وَلَمْ تَقْصُرْ» قَالُوا: بَلْ نَسِيتَ يَا رَسُولَ اللَّهِ، قَالَ: «صَدَقَ ذُو الْيَدَيْنِ» فَقَامَ فَصَلَّى رَكَعَتَيْنِ ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ، ثُمَّ وَضَعَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ.

The Prophet (ﷺ) led us in the Dhuhr prayer for two Rak'ahs, then ended the prayer with Taslīm. He then stood near a piece of wood in front of the mosque and put his hand on it. Abu Bakr and 'Umar were among the people present that day, but they dared not talk to him. Those who were in a hurry went out, saying: "The prayer has been shortened." Also among the people was a man whom the Prophet (ﷺ) called Dhu al-Yadayn. He said: "O Prophet of Allah, have you forgotten or has the prayer been shortened?" He replied: "I have not forgotten, nor has it been shortened." They said: "Certainly you have forgotten, O Messenger of Allah." He said: "Dhu al-Yadayn has spoken the truth." So he stood up and offered two Rak'ahs, then ended the prayer with Taslīm. Then he said the

Takbīr and performed a prostration like his ordinary prostration or a bit longer than it. Then he raised his head and said the Takbīr. Then he put his head down and performed a prostration like his ordinary prostration or a bit longer. Then he raised his head and said the Takbīr.¹

From what we find in his statement: (O Prophet of Allah, did you forget or was the prayer shortened?) is that he did not fear asking; because his keenness to learn the religion overcame him, so he presumed the continuity of the ruling of completion, and that the time was subject to abrogation. The two Sheikhs feared to speak to him; because their respect and veneration for him overcame them, along with their knowledge that he would explain it later.²

d - The inquiry about the wisdom behind a black dog invalidating the prayer:

Abu Dharr (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«إِذَا قَامَ أَحَدُكُمْ يُصَلِّي، فَإِنَّهُ يَسْتُرُهُ إِذَا كَانَ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ، فَإِذَا لَمْ يَكُنْ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ، فَإِنَّهُ يَقْطَعُ صَلَاتَهُ الْجَمَارَ، وَالْمِرْأَةَ، وَالْكَلْبَ الْأَسْوَدَ»
قُلْتُ: يَا أَبَا ذَرٍّ، مَا بَالُ الْكَلْبِ الْأَسْوَدِ مِنَ الْكَلْبِ الْأَحْمَرِ مِنَ الْكَلْبِ الْأَصْفَرِ؟ قَالَ:
يَا ابْنَ أُجَيٍّ، سَأَلْتُ رَسُولَ اللَّهِ ﷺ كَمَا سَأَلْتَنِي فَقَالَ: «الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ».

"When one of you stands up to pray, he should put a screen in front of him as tall as the height of the

¹ Sahīh Al-Bukhārī (6051).

² Sharh Az-Zurqānī 'ala Al-Muwatta' li Al-Imām Mālik (1/349).

back of a saddle. If he does not have something the height of the back of a saddle in front of him, his prayer would be invalidated if a donkey, a woman, or a black dog passed in front of him." I asked: "O Abu Dharr, what is the difference between a black dog and a red or a yellow dog?" He said: "O nephew, I asked the Messenger of Allah (ﷺ) the same question and he answered: "A black dog is a devil."¹

From what we find in this Hadīth is the Companions' (may Allah be pleased with them) keenness to know the wisdom and secrets of legislation; because Abū Dharr (may Allah be pleased with him) asked the Prophet (ﷺ) about the wisdom behind a black dog invalidating the prayer while others do not.²

e - The inquiry about the reason for shortening the prayer during travel when people are safe:

Ya'la ibn Umayyah reported: I said to 'Umar ibn al-Khattāb (may Allah be pleased with him):

«...فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا...»؛ فَقَدْ أَمِنَ النَّاسُ، فَقَالَ: عَجِبْتُ مِمَّا عَجِبْتُ مِنْهُ، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، فَقَالَ: «صَدَقَ اللَّهُ بِهَا عَلَيْكُمْ، فَأَقْبِلُوا صَدَقَتَهُ».

"{...there is no blame upon you for shortening the prayer, [especially] if you fear that those who disbelieve may disrupt [or attack] you...}"; indeed

¹ Sahīh Muslim (510).

² Fat-h Dhil-Jalāl Wal-Ikrām bi Sharh Bulūgh al-Marām by Ibn 'Uthaymīn (1/561).

the people are now safe! He said: "I wondered about the same thing you wondered about, and I asked the Messenger of Allah (ﷺ) about that, and he said: 'It is a charity that Allah has given you; so accept His charity.'"¹

Imām Ibn al-Qayyim said: It was unclear to 'Umar and others, so he asked the Messenger of Allah (ﷺ) about it, and he replied to him that this is a charity from Allah, and a legislation He prescribed for the Ummah.

49 - A teacher should allow his student to alert him when there is a possibility of a mistake:

Among what we find in the prophetic biography is that the Prophet (ﷺ) had good character and an honorable soul. Part of his honorable nature (ﷺ) is that he would accept the truth even from the one seeking it. Examples of this include:

a -The teacher requesting to be reminded when he forgets:

Al-Miswar ibn Yazīd al-Asadī al-Mālikī (may Allah be pleased with him) reported:

شَهِدْتُ رَسُولَ اللَّهِ ﷺ يَفْرَأُ فِي الصَّلَاةِ فَتَرَكَ شَيْئًا لَمْ يَفْرَأْهُ، فَقَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللَّهِ، تَرَكْتَ آيَةً كَذَا وَكَذَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلَّا أَذْكَرْتُ نَبِيَهَا».

"I witnessed the Messenger of Allah (ﷺ) reciting in the prayer, and he left out something, not reciting it. A man said to him: 'O Messenger of Allah, you left

¹ Sahīh Muslim (686).

out such and such a verse.' The Messenger of Allah (ﷺ) said: 'Why did you not remind me of it?'"¹

The Prophet's saying (ﷺ): "Why did you not remind me of it?" meaning: why did you not remind me of the verse that I omitted². This indicates: cooperation in what rectifies the affair of the prayer, for indeed, reminding of the verse helps the Imam to continue his recitation.

B- The teacher asking an attentive student to prompt him when he forgets:

On the authority of Abdullāh ibn Umar (may Allah be pleased with him and his father),

أَنَّ النَّبِيَّ ﷺ صَلَّى صَلَاةً، فَقَرَأَ فِيهَا قُلُوبَ عَلِيٍّ، فَلَمَّا انْصَرَفَ قَالَ لِأُبَيٍّ: «أَصَلَّيْتَ مَعَنَا؟» قَالَ: نَعَمْ، قَالَ: «فَمَا مَنَعَكَ».

"The Prophet (ﷺ) performed a prayer and recited in it, but he became confused. When he finished, he said to Ubayy: "Did you pray along with us?" He replied: "Yes." He asked: "Then what prevented you?"³

From what we find in the Hadīth is an indication that correcting the Imām is prescribed⁴, and this is recommended for the person praying behind the Imām so that the Imām can continue the recitation.

c - The learner reminding his teacher:

¹ Sunan Abi Dāwūd (907). An-Nawawi said: Narrated by Abu Dāwūd with a completely Sahīh chain of narration. Al-Majmū' (4/241).

² Al-Manhal al-'Adhb al-Mawrūd Sharh Sunan Abi Dāwūd, by As-Subki (6/3).

³ Sunan Abu Dāwūd (907). Previously discussed on p. (230).

⁴ "Nayl al-Awtār" by al-Shawkānī (2/379).

'Usāmah ibn Zayd (may Allah be pleased with him) reported that he said:

رَدِفْتُ رَسُولَ اللَّهِ ﷺ مِنْ عَرَفَاتٍ، فَلَمَّا بَلَغَ رَسُولُ اللَّهِ ﷺ الشَّعْبَ الْأَيْسَرَ، الَّذِي دُونَ الْمُزْدَلِفَةِ أَنَاخَ قَبَالَ، ثُمَّ جَاءَ فَصَبَّيْتُ عَلَيْهِ الْوُضُوءَ، فَتَوَضَّأَ وَضُوءًا خَفِيفًا، ثُمَّ قُلْتُ: الصَّلَاةُ يَا رَسُولَ اللَّهِ، فَقَالَ: «الصَّلَاةُ أَمَامَكَ» فَرَكِبَ رَسُولُ اللَّهِ ﷺ، حَتَّى أَتَى الْمُزْدَلِفَةَ، فَصَلَّى، ثُمَّ رَدِفْتُ الْفَضْلُ رَسُولَ اللَّهِ ﷺ غَدَاةَ جَمْعٍ.

"I rode behind the Messenger of Allah (ﷺ) from 'Arafāt. When the Messenger of Allah (ﷺ) reached the left creek of a hill, which is before Muzdalifah, he made his camel kneel down and urinated. Then he came, and I poured the ablution water for him, and he performed a light ablution. Then I said: 'Prayer, O Messenger of Allah!' whereupon he said: 'Prayer awaits you.' So, the Messenger of Allah (may Allah's peace and blessings be upon him) rode again, until he came to Muzdalifah, and he prayed. Then, Al-Fadl rode behind the Messenger of Allah (may Allah's peace and blessings be upon him) on the morning of Jam."¹

His statement (may Allah be pleased with him): "The prayer, O Messenger of Allah" indicates the jurisprudential point that a person of lower rank may remind a person of higher rank of something he has omitted contrary to his usual practice, so that he may perform it, offer an excuse for it, or explain to him its correct justification, and that the

¹ Sahīh Al-Bukhāri (1669).

reason for his deviation from his usual practice is such-and-such.¹

d - Reminding the Imam when there is a possibility of forgetfulness:

‘Ā’ishah (may Allah be pleased with her) reported:

أَعْتَمَ رَسُولُ اللَّهِ ﷺ لَيْلَةً بِالْعِشَاءِ، وَذَلِكَ قِيلَ أَنْ يَفْشُو الْإِسْلَامُ، فَلَمْ يَخْرُجْ حَتَّى قَالَ عُمَرُ: نَامَ النِّسَاءُ وَالصِّبْيَانُ، فَخَرَجَ، فَقَالَ لِأَهْلِ الْمَسْجِدِ: «مَا يَنْتَظِرُهَا أَحَدٌ مِنْ أَهْلِ الْأَرْضِ غَيْرَكُمْ».

The Messenger of Allah (may Allah's peace and blessings be upon him) delayed the 'Ishā' prayer one night, and this happened before the Islam has spread. He did not come out until 'Umar said: "The women and children have gone to sleep." He then came out and said to the people in the mosque: "None among the inhabitants of earth except you are waiting for it."²

Muslim's narration reads:

«فَقَامَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: الصَّلَاةُ»،

"Umar ibn al-Khattāb (may Allah be pleased with him) stood up and said: 'The prayer'"³ Umar reminded him because he thought that, due to the activity he was occupied with, he had forgotten that the time of prayer was due, and he did not excuse him for his activity, so he reminded him of it. This

¹ Al-Minhaj Sharh Sahih Muslim bin Al-Hajjaj by Al-Nawawi (9/26).

² Sahih Al-Bukhari (566).

³ Sahih Muslim (642).

indicates that he did not delay it beyond the preferred time.¹

Abu Hurayrah (may Allah be pleased with him) reported:

أَنَّ رَسُولَ اللَّهِ ﷺ انْصَرَفَ مِنَ اثْنَتَيْنِ، فَقَالَ لَهُ ذُو الْيَدَيْنِ: أَقْصَرْتَ الصَّلَاةَ، أَمْ نَسِيتَ يَا رَسُولَ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَصَدَقَ ذُو الْيَدَيْنِ» فَقَالَ النَّاسُ: نَعَمْ، فَقَامَ رَسُولُ اللَّهِ ﷺ، فَصَلَّى اثْنَتَيْنِ أُخْرَيَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ، فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ.

The Messenger of Allah (ﷺ) finished after two (rak'ahs), so Dhul-Yadayn said to him: "Has the prayer been shortened, or did you forget, O Messenger of Allah?" The Messenger of Allah (ﷺ) said: "Is Dhul-Yadayn telling the truth?" The people said: "Yes." So the Messenger of Allah (ﷺ) stood up, prayed two other (rak'ahs), then gave the taslim, then said the takbir, and prostrated like his usual prostration or longer.²

In the Hadīth of 'Abdullāh ibn Mas'ūd (may Allah be pleased with him)

أَنَّ النَّبِيَّ ﷺ صَلَّى يَوْمًا فَلَمَّا سَلَّمَ قِيلَ لَهُ: يَا رَسُولَ اللَّهِ، أَحَدَّثَ فِي الصَّلَاةِ شَيْءٌ؟ قَالَ: «وَمَا ذَاكَ»، قَالُوا: صَلَّيْتَ كَذَا وَكَذَا، فَتَنَى رَجُلَيْهِ، وَاسْتَقْبَلَ الْقِبْلَةَ، وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ، فَلَمَّا أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، قَالَ: «إِنَّهُ لَوْ حَدَّثَ فِي الصَّلَاةِ شَيْءٌ لَنَبَأْتُكُمْ بِهِ، وَلَكِنْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ، أَنْسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيتُ فَذَكِّرُونِي، وَإِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ، فَلْيَتَحَرَّ الصَّوَابَ فَلْيُتِمَّ عَلَيْهِ، ثُمَّ لِيَسَلِّمْ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ».

that the Prophet (ﷺ) offered the prayer one day. When he finished the prayer, he was asked: "O

¹ Commentary on Sahīh Muslim by Al-Qadi Iyad (2/602).

² Sahīh Al-Bukhāri (714).

Messenger of Allah, has there been any change to the prayer?" He said: "What is that?" The people said: "You have prayed such-and-such." Thereupon, he bent his legs, faced the Qiblah, performed two prostrations, and then made Taslīm. When he turned his face to us, he said: "If there was any change to the prayer, I would surely inform you; but I am a human being like you and I forget just as you forget. 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 and complete his prayer accordingly, then say the Taslīm, and then offer two prostrations."¹

Therefore, the followers must get the Imam's attention if he makes a mistake, due to his saying: "So when I forget, remind me,". The basic principle regarding a command is that it is an obligation. This applies when the mistake invalidates the prayer, in which case it is obligatory. However, if the mistake does not invalidate the prayer, it is not obligatory, but recommended². The prayer of the one led in prayer is linked to his imam, so if he does not remind him, the defect occurs in the Imam's prayer and in his own prayer as well.

50- Giving the student the opportunity to speak:

¹ Ibid. (401).

² Fat-h Dhil-Jalāl Wal-Ikrām bi Sharh Bulūgh al-Marām by Ibn 'Uthaymīn (2/209).

Giving the student the opportunity to speak, inquire, and ask about whatever he wishes serves to firmly establish the information in their mind, and helps to prevent boredom in the lesson so that it becomes more beneficial and less burdensome. An example of this is what has been mentioned regarding the prayer, as follows:

a - Asking the teacher for clarification, if obstinacy is not intended:

Anas (may Allah be pleased with him) reported that Umar ibn al-Khattab said:

قُلْتُ: يَا رَسُولَ اللَّهِ! لَوْ اتَّخَذْتُ مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى؟ فَنَزَلْتُ: (...وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى...).

I said: "O Messenger of Allah! What if you took the Station of Abraham as a place for prayer?" Then it was revealed: (...[O believers], take the Station of Abraham as a place for prayer...) ¹².

Part of what we find in this Hadīth is the permissibility for a subordinate to ask a superior to clarify an apparent and clear matter. If this request for clarification is not intended out of obstinacy, it may clarify knowledge that was hidden, as the sending down of the verse, which is His saying:

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لَأَرْوِجَكُ وَبَنَاتِكَ...﴾

¹ [Surat al-Baqarah: 125]

² Sunan At-Tirmidhi (2960). Its origin is in Al-Bukhāri, no. (4483).

{O Prophet, tell your wives and your daughters...}¹ Its cause was Murāja'ah (reviewing the situation).

b - Referring to the scholars when things are unclear:

'Ubayy ibn Ka'b (may Allah be pleased with him) reported:

كَانَ رَجُلٌ مِنَ الْأَنْصَارِ بَيْتُهُ أَقْصَى بَيْتٍ فِي الْمَدِينَةِ، فَكَانَ لَا تُحْطِئُهُ الصَّلَاةُ مَعَ رَسُولِ اللَّهِ ﷺ، قَالَ: فَتَوَجَّعْنَا لَهُ، فَقُلْتُ لَهُ: يَا فُلَانُ لَوْ أَنَّكَ اشْتَرَيْتَ جِمَارًا يَتَّقِيكَ مِنَ الرَّمَضَاءِ، وَيَقِيكَ مِنْ هَوَامِ الْأَرْضِ، قَالَ: أَمْ وَاللَّهِ مَا أُحِبُّ أَنْ يَبْنِي مُطَنَّبٌ بَيْتِي مُحَمَّدٌ ﷺ، قَالَ: فَحَمَلْتُ بِهِ جِمْلًا حَتَّى أَتَيْتُ نَبِيَّ اللَّهِ ﷺ، فَأَخْبَرْتُهُ، قَالَ: فَدَعَا، فَقَالَ لَهُ مِثْلَ ذَلِكَ، وَذَكَرَ لَهُ أَنَّهُ يَرْجُو فِي أَثَرِهِ الْأَجْرَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «إِنَّ لَكَ مَا احْتَسَبْتَ».

"There was a man from the Ansār whose house was the farthest house in Madīnah, and he would not miss the prayer with the Messenger of Allah (ﷺ). He said: We felt bad for him, and I said to him: "O so-and-so, if only you would buy a donkey to protect you from the scorching heat and protect you from the venomous creatures of the earth." He said: "By Allah, I do not like my house to be next to the house of Muhammad (ﷺ)." He said: I was heavily burdened by this until I came to the Prophet of Allah (ﷺ) and informed him. He said: So he called him, and he said the same thing to him, and mentioned to him that he hopes for reward for his footsteps. Thereupon, the Prophet (ﷺ) said to him:

¹ [Suratul Ahzaab: Verse 59]

"Verily, you will have what you sought the reward for."¹

Among what we find in the Hadith is that it indicates the abundant mercy of the Companions, may Allah be pleased with them, towards one another; and that whoever hears from someone else something that outwardly appears to be a shortcoming should report it to the leader of the people; and that it is appropriate for the leader of the people, when something reaches him from one of his subjects that outwardly appears to be improper, to verify the matter and not hasten to punishment; and that taking many steps to the mosque entails an increase in reward; and the encouragement of sincerity in deeds.²

51- Seeking clarification from the teacher when there is a possibility of an error:

From the methods of teaching the prayer is the method of the teacher inquiring about the mistakes he sees or knows about. Among such inquiries is what occurred with the Prophet (ﷺ) and the noble Companions concerning the matter of the prayer, which include:

¹ Sahīh Muslim (663), his saying: 'I do not like that my house be close to the house of Muhammad (ﷺ)' means: I do not like that it be tied with Atnāb, which are ropes, to the house of the Prophet (ﷺ); rather, I like that it be far away from it to increase my reward and my steps towards it. [Sharh Muslim by Al-Nawawī (5/168)]

² "Al-Manhal Al-'Adhb Al-Mawrūd Sharh Sunan Abi Dāwūd" by As-Subki (4/249).

a - Inquiry regarding one who prayed while in a state of janabah:

‘Amr ibn al-‘Ās (may Allah be pleased with him) reported:

اِخْتَلَمْتُ فِي لَيْلَةٍ بَارِدَةٍ فِي غَرَوَةٍ ذَاتِ السَّلَاسِلِ فَاسْتَفَقْتُ اِنْ اغْتَسَلْتُ اَنْ اَهْلِكَ فَتَيَمَّمْتُ، ثُمَّ صَلَّيْتُ بِاَصْحَابِي الصُّبْحَ فَذَكَرُوا ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «يَا عَمْرُو صَلَّيْتُ بِاَصْحَابِكَ وَأَنْتَ جُنُبٌ؟» فَأَخْبَرْتُهُ بِالَّذِي مَنَعَنِي مِنَ الْاِغْتِسَالِ وَقُلْتُ اِنِّي سَمِعْتُ اللَّهَ يَقُولُ: {...وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا}، فَضَجَّكَ رَسُولُ اللَّهِ ﷺ وَلَمْ يَقُلْ شَيْئًا.

"I had a wet dream during a cold night on the expedition of Dhāt as-Salāsil. I feared that I would die if I took a ritual bath, so I performed Tayammum and then led my companions in the Fajr prayer. They mentioned that to the Prophet (ﷺ), and he said: "O ‘Amr, did you lead your companions in prayer while you were in a state of major ritual impurity?" I informed him of what prevented me from taking a ritual bath and I said: I heard Allah’s statement: {...and do not kill yourselves. Indeed, Allah is ever Merciful to you}¹. Thereupon, the Messenger of Allah (ﷺ) laughed and did not say anything."²

From what we find in the Hadith is that the Companions, may Allah be pleased with them,

¹ [Surat an-Nisā’: 29]

² Sunan Abu Dāwūd (334). Narrated by Al-Bukhārī Ta’līqan, "Chapter: If the Junub fears illness or death"; Al-Hāfiz said in "Al-Fath" (1/454): Its Isnād is Qawiyy (strong). Classified as Sahīh by Sheikh Shu‘ayb Al-Arnā’ūt in Sunan Abu Dāwūd (1/249).

mentioned that to the Prophet (ﷺ), so he asked him, and he informed him of his excuse¹. The fact that he (ﷺ) did not rebuke him is proof of its permissibility, and from this, it is known that there is no need to repeat the prayer that one performs after doing tayammum (dry ablution).

b - Asking about those who did not pray in congregation:

Yazeed ibn al-Aswad reported from his father (may Allah be pleased with him) that:

أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ وَهُوَ غُلَامٌ شَابٌّ، فَلَمَّا صَلَّى إِذَا رَجُلَانِ لَمْ يُصَلِّيَا فِي نَاحِيَةِ الْمَسْجِدِ، فَدَعَا بِهِمَا فَجِئَ بِهِمَا ثَرَعْدُ فَرَأَيْتُهُمَا، فَقَالَ: «مَا مَنَعَكُمَا أَنْ تُصَلِّيَا مَعَنَا؟» قَالَا: قَدْ صَلَّيْنَا فِي رَحَالِنَا، فَقَالَ: «لَا تَفْعَلُوا، إِذَا صَلَّى أَحَدُكُمْ فِي رَحْلِهِ ثُمَّ أَدْرَكَ الْإِمَامَ وَلَمْ يُصَلِّ، فَلْيُصَلِّ مَعَهُ فَإِنَّهَا لَهُ نَافِلَةٌ».

He prayed along with the Messenger of Allah (ﷺ) when he was a young boy. When he (the Prophet) had prayed, there were two people (sitting) in the corner of the mosque; they did not pray (along with the Prophet). He ordered for them. They were brought trembling. He asked: "What prevented you from praying along with us?" They replied: "We have already prayed in our houses." He said: "Do not do so. If any of you prays in his house and finds that the Imām has not prayed, he should pray along

¹ "Sharḥ Sunan Abu Dāwūd" by Ibn Raslān (2/632).

with him; and that will be a supererogatory prayer for him."¹

His statement (ﷺ): "What prevented you from praying along with us?", is an inquiry about the obstacle that prevented them from praying along with the people.² This indicates that prayer is a trust; so whoever states that he has prayed, then they are to be believed, and they are not required to provide evidence for having performed it.³

Zayd ibn Aslam reported from a man from Banu al-Dil called Busr ibn Mihjan, from Mihjan,

كَانَ فِي مَجْلِسٍ مَعَ رَسُولِ اللَّهِ ﷺ، فَأُذِنَ بِالصَّلَاةِ فَقَامَ رَسُولُ اللَّهِ ﷺ ثُمَّ رَجَعَ وَمِجْنٌ فِي مَجْلِسِهِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَا مَنَعَكَ أَنْ تُصَلِّيَ؟ أَلَسْتَ بِرَجُلٍ مُسْلِمٍ؟» قَالَ: بَلَى وَلَكِنِّي كُنْتُ قَدْ صَلَّيْتُ فِي أَهْلِي، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِذَا جِئْتَ فَصَلِّ مَعَ النَّاسِ، وَإِنْ كُنْتَ قَدْ صَلَّيْتَ».

"He was in a gathering with the Messenger of Allah (ﷺ). The call to prayer was made, so the Messenger of Allah (ﷺ) stood up, then he returned while Mihjan was in his place seated. The Messenger of Allah (ﷺ) said to him: "What prevented you from praying? Are you not a Muslim man?" He replied: "Yes, but I have already prayed with my family." The Messenger of Allah (ﷺ) said to him: "When you

¹ Sunan Abu Dāwūd (575). Classified as Sahīh by At-Tirmidhi in his Sunan and by Ibn Khuzaymah; and Al-Hāfiz Ibn Hajar reported in "At-Talkhīs" (2/29) that Ibn as-Sakan classified it as Sahīh.

² Sharh Sunan An-Nasā'i by Ash-Shanqīti (5/1769).

³ Sharh Sunan Abu Dāwūd by Ibn Raslān (3/611).

come, pray with the people, even if you have already prayed."¹

His statement (ﷺ) "Are you not a Muslim man!?", is interrogative, containing an affirmation and a rebuke; because it is an inquiry about the underlying reason upon which prayer is contingent, which is Islam. It contains an indication that prayer is indeed the emblem of the Muslims; so if you are a Muslim, why did you not pray!? It also implies that he who abandons prayer is only one who is not a Muslim. Therefore, with the presence of Islam, there is no justification for the abandonment of prayer except for an excuse.²

c - Inquiring about the reason for consistently reciting Surat al-Ikhlās:

‘Ā’ishah (may Allah be pleased with her) reported that:

أَنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلًا عَلَى سَرِيَّةٍ، وَكَانَ يَقْرَأُ لِأَصْحَابِهِ فِي صَلَاتِهِمْ فَيُخْتِمُ بِهِ (قُلْ هُوَ اللَّهُ أَحَدٌ)، فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «سَلُّوهُ لِأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ؟»، فَسَأَلُوهُ، فَقَالَ: لِأَنَّهَا صِفَةُ الرَّحْمَنِ، وَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا، فَقَالَ النَّبِيُّ ﷺ: «أَخْبِرُوهُ أَنَّ اللَّهَ يُحِبُّهُ».

The Prophet (ﷺ) appointed a man in charge of an army unit, and he would lead his companions in prayer and conclude his recitation with {Say: "He is Allah, the One"}. Upon their return, they mentioned

¹ Sunan An-Nasā’i (857), Musnad Ahmad (16395). Al-Baghawi classified it as Hasan and Al-Hākim said: This is a Sahīh Hadith. Sharh As-Sunnah (3/430), Al-Mustadrak (1/244).

² Ash-Shāfi Fi Sharh Musnad Ash-Shāfi’i, by Ibn Al-Athīr (2/74).

that to the Prophet (ﷺ), who said: "Ask him why he does so." They asked him, and he said: "Because it contains the description of the Most Compassionate, and I love to recite it." Thereupon, the Prophet (ﷺ) said: "Tell him that Allah loves him."¹

In the hadith, there is a question about his motive for committing to what is not obligatory, namely the recitation of a surah:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

{Say: "He is Allah, the One;"} In every Rak'ah? It is prescribed for the one who performs an action, whether an act of worship or otherwise, to ask the scholars after performing it. Then, the scholar should ask the questioner about his intention and the reason for his action.²

d - Inquiring about the reason for leaving the Congregational Prayer:

On the authority of Jabir, may Allah be pleased with him, he said:

جَاءَ رَجُلٌ مِنَ الْأَنْصَارِ وَقَدْ أُقِيمَتِ الصَّلَاةُ فَدَخَلَ الْمَسْجِدَ فَصَلَّى خَلْفَ مُعَاذٍ فَطَوَّلَ بِهِمْ فَأَنْصَرَفَ الرَّجُلُ فَصَلَّى فِي نَاحِيَةِ الْمَسْجِدِ ثُمَّ انْطَلَقَ فَلَمَّا قَضَى مُعَاذُ الصَّلَاةَ قِيلَ لَهُ إِنَّ فُلَانًا فَعَلَ كَذَا وَكَذَا فَقَالَ مُعَاذٌ: لَيْنَ أَصْبَحْتُ لِأَذْكُرَنَّ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَأَتَى مُعَاذُ النَّبِيِّ ﷺ فَذَكَرَ ذَلِكَ لَهُ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَيْهِ، فَقَالَ: «مَا حَمَلَكَ عَلَى الَّذِي صَنَعْتَ؟» فَقَالَ: يَا رَسُولَ اللَّهِ عَمِلْتُ عَلَى نَاضِجِي مِنَ النَّهَارِ، فَجِئْتُ وَقَدْ أُقِيمَتِ الصَّلَاةُ، فَدَخَلْتُ الْمَسْجِدَ، فَدَخَلْتُ مَعَهُ فِي الصَّلَاةِ، فَقَرَأَ سُورَةَ كَذَا

¹ Sahih Al-Bukhari (7375).

² Al-'Uddah fi Sharh Al-'Umdah fi Ahādīth Al-Ahkām by Ibn Al-'Attār (1/519).

وَكَذَا فَطَوَّلَ، فَأَنْصَرَفْتُ فَصَلَّيْتُ فِي نَاحِيَةِ الْمَسْجِدِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفْتَانُ يَا مُعَاذُ أَفْتَانُ يَا مُعَاذُ أَفْتَانُ يَا مُعَاذُ؟».

A man from the Ansar came while the prayer had been established. He entered the mosque and prayed behind Mu'ādh, who prolonged the prayer for them. So the man left the congregational prayer, prayed in a corner of the mosque, and then left. When Mu'ādh finished the prayer, he was told that so and so had done such-and-such. Mu'ādh said: "When morning comes, I will certainly mention that to the Messenger of Allah (ﷺ)." So Mu'ādh went to the Prophet (ﷺ) and mentioned that to him. The Messenger of Allah (ﷺ) sent for him and said: "What made you do what you did?" He said: "O Messenger of Allah, I worked with my camel used for irrigation during the day, and I came while the prayer had been established. I entered the mosque and also entered the camel into the mosque. He recited such-and-such surah and prolonged it, so I left the congregational prayer and prayed in a corner of the mosque." The Messenger of Allah (ﷺ) said: "Are you putting people to trial, O Mu'ādh? Are you putting people to trial, O Mu'ādh? Are you putting people to trial, O Mu'ādh?"¹

¹ Sunan An-Nasā'i (831), An-Nawāḍih: The camels used for drawing water, singular: nāḍih. An-Nihāyah fī Ḡharīb Al-Ḥadīth wal-Athar by Ibn Al-Athīr (5/69). The origin of the ḥadīth is in al-Bukhārī, no. (6106), and Muslim (465).

From what we find in the Hadith is that his saying: "What made you" is a question meaning: For what reason do you do this act that contradicts the act of the followers during prayer?¹

52- Answering the learners according to their circumstances:

Learners are not all on the same level; therefore, a wise teacher answers each learner according to his condition and what suits him. Among that which relates to the prayer is the following:

a - Brevity and conciseness in answering some of the Companions:

Abu Ayyūb (may Allah be pleased with him) said:

جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، عَلِّمْنِي، وَأَوْجِزْ، قَالَ: «إِذَا قُمْتَ فِي صَلَاتِكَ فَصَلِّ صَلَاةَ مُودِعٍ، وَلَا تَكَلِّمْ بِكَلَامٍ تَعْتَذِرُ مِنْهُ، وَأَجْمِعِ الْيَأْسَ عَمَّا فِي أَيْدِي النَّاسِ».

A man came to the Prophet (ﷺ) and said: "O Messenger of Allah, teach me and be brief." He said: "When you stand in your prayer, pray a farewell prayer; do not say anything for which you will have to apologize; and resolve to give up hope in what is in the hands of people."²

His statement (ﷺ) : 'And be concise', means; restrict it to the summary of that matter, so that it is easier for me to master and memorize. Or: convey

¹ See: "Sharh Sunan An-Nasā'i" by Ash-Shanqīti (5/1704).

² Its Isnād is weak due to the unknown status of 'Uthmān bin Jubayr, and there is inconsistency in its Isnād. Sunan Ibn Mājah (4171).

that requested knowledge to me in words which are brief and concise in expression, yet comprehensive of abundant knowledge in meaning. So, the Messenger of Allah (ﷺ) (said) to me, teaching me that matter in concise words.¹

b - The answer of Abu Bakr al-Siddiq (may Allah be pleased with him) to his question:

Abu Bakr al-Siddiq (may Allah be pleased with him) reported that he said to the Messenger of Allah (ﷺ):

عَلِّمْنِي دُعَاءَ أَدْعُو بِهِ فِي صَلَاتِي، قَالَ: «قُلِ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَبِيرًا - وَقَالَ قُتَيْبَةُ: كَثِيرًا - وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ».

“Teach me a supplication to say in my prayer.’ He (ﷺ) said: ‘Say: Allāhumma inni zhalamtu nafsi zhulman kabīran - wa qāla Qutaybatu: kathīran - wa la yaghfiru adh-dhunūba illa anta faghfir li maghfiratan min ‘indik war-hamnī innka anta Al-Ghafūr Ar-Rahīm (O Allah, I have wronged myself greatly - and Qutaybah said: too much - and none forgives sins but You. So, forgive me with forgiveness from You, and have mercy on me. Indeed, You are the Oft-Forgiving, The Most Merciful).”²

Reflect upon what the Prophet (ﷺ) taught As-Siddiq, who is the best of this Ummah (Islamic

¹ Sharh Sunan Ibn Mājah by Al-Athyūbī (25/290).

² Sahīh Al-Bukhārī (834).

community). This Hadith underscores the recommendation of seeking instruction from a scholar, especially regarding supplications wherein concise and comprehensive words are sought.

c - The response of 'Amr ibn 'Abasah (may Allah be pleased with him) to his question:

'Amr ibn 'Abasah (may Allah be pleased with him) reported that he said:

يَا نَبِيَّ اللَّهِ أَخْبِرْنِي عَمَّا عَلَّمَكَ اللَّهُ وَأَجْهَلُهُ، أَخْبِرْنِي عَنِ الصَّلَاةِ، قَالَ: «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 يَسْتَوِيَ الظِّلُّ بِالرُّمْحِ، ثُمَّ أَقْصِرْ عَنِ الصَّلَاةِ، فَإِنَّ حِينَئِذٍ تُسْجَرُ 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».

"O Prophet of Allah, tell me about what Allah has taught you and I am ignorant of; tell me about prayer." He said: "Perform the Fajr prayer and then stop prayer until the sun rises and becomes high, for when it rises, it rises up between the horns of the devil, and the disbelievers prostrate themselves before it at that time. Then, perform prayer, for prayer is witnessed and angels attend it, until the shadow becomes equal to the length of its object. Then, stop prayer, for at that time Hell is heated up. Then, pray when the shadow becomes longer, for the prayer is witnessed and angels attend it, until you perform the 'Asr prayer. Then, stop prayer till the sun sets, for it sets between the horns of a devil.

At that time, the disbelievers prostrate themselves before it."¹

From what we find in the Hadīth is that his saying: "Tell me about prayer" is a question about determining the time when it is permissible to offer voluntary prayer from the time when it is not. We only say this because he (ﷺ) understood that from him, and answered him accordingly. Had his question been about something else, his answer would not have corresponded to the question.²

53 - Checking up on the Worshippers:

Checking up on a person means asking about him, finding out the reason for his absence, and providing assistance to him. Indeed, it was from the guidance of the Prophet (may Allah's peace and blessings be upon him) that he used to check on his Companions and show care and concern for them, and this includes the following:

a- His checking up on his companions at the Congregational Prayer:

'Ubayy ibn Ka'b (may Allah be pleased with him) reported:

صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ يَوْمَ الصُّبْحِ، فَقَالَ: «أَشَاهِدُ فُلَانٌ»، قَالُوا: لَا، قَالَ: «أَشَاهِدُ فُلَانٌ»، قَالُوا: لَا، قَالَ: «إِنَّ هَاتَيْنِ الصَّلَاتَيْنِ أَنْقَلَ الصَّلَوَاتِ عَلَى الْمُنَافِقِينَ، وَلَوْ تَعْلَمُونَ مَا فِيهِمَا لَأَتَيْنَاهُمَا، وَلَوْ حَبَوْا عَلَى الرُّكْبِ وَإِنَّ الصَّفَّ الْأَوَّلَ عَلَى مِثْلِ صَفِّ الْمَلَائِكَةِ وَلَوْ عَلِمْتُمْ مَا فَضِيلَتُهُ لَابْتَدَرْتُمُوهُ، وَإِنَّ صَلَاةَ الرَّجُلِ مَعَ الرَّجُلِ

¹ Sahīh Muslim (832).

² Al-Mufhim lima Ashkal min Talkhīs Kitāb Muslim, by al-Qurtubi (2/461).

أَرْكَى مِنْ صَلَاتِهِ وَحَدَّهُ، وَصَلَاتُهُ مَعَ الرَّجُلَيْنِ أَرْكَى مِنْ صَلَاتِهِ مَعَ الرَّجُلِ، وَمَا كَثُرَ فَهُوَ أَحَبُّ إِلَى اللَّهِ تَعَالَى».

"The Messenger of Allah (ﷺ) led us in the Fajr prayer one day and said: "Is so-and-so present?" They replied: 'No.' He said: "Is so-and-so present?" They replied: 'No.' Thereupon, he said: "These two prayers are the most burdensome of all prayers to the hypocrites. If you knew what they contain, you would come to them, even if you had to crawl on your knees. The first row is like that of the angels, and if you knew the nature of its excellence, you would race to join it. A man's prayer with another man is purer than his prayer alone, and his prayer with two men is purer than his prayer with one man; the greater the number, the more pleasing it is to Allah, Almighty."¹

From what we find in this Hadīth is that the Prophet (ﷺ) used to check up on his Companions. If anyone was absent from the prayer, the Prophet (ﷺ) would ask about him. This indicates that he (ﷺ) was merciful to the Muslims, asking about them because someone might be sick, so he (ﷺ) would visit him; or perhaps he had an excuse that he was unaware of; or he was missing the prayer out of laziness without an excuse, so he (ﷺ) would reproach him for that.

¹ Sunan Abi Dāwūd (554). Its origin is the hadith of Abu Hurayrah in Al-Bukhārī (615), (654), and (657), and Muslim (437), (439), and (651) (252).

b - His inquiry about the woman who used to clean the mosque:

Abu Hurayrah (may Allah be pleased with him) reported,

أَنَّ امْرَأَةً سَوْدَاءَ كَانَتْ تَقُمُّ الْمَسْجِدَ - أَوْ شَابًّا - فَقَفَدَهَا رَسُولُ اللَّهِ ﷺ، فَسَأَلَ عَنْهَا - أَوْ عَنْهُ - فَقَالُوا: مَاتَ، قَالَ: «أَفَلَا كُنْتُمْ أَذْنُتُمُونِي» قَالَ: فَكَانَتْهُمْ صَغُرُوا أَمْرَهَا - أَوْ أَمْرَهُ - فَقَالَ: «دُلُونِي عَلَى قَبْرِهِ» فَدَلُّوهُ، فَصَلَّى عَلَيْهَا، ثُمَّ قَالَ: «إِنَّ هَذِهِ الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُنَوِّرُهَا لَهُمْ بِصَلَاتِي عَلَيْهِمْ».

That a black woman - or a young man - used to sweep the mosque. The Messenger of Allah (ﷺ) noticed her absence, so he asked about her - or him - and they said: "He/she died." He said: "Why did you not inform me?" The narrator said: It was as if they regarded her - or his - affair as insignificant. He said: "Show me his/her grave." So they showed it to him, and he offered the funeral prayer over her. Then he said: "Indeed, these graves are full of darkness for their dwellers, and Allah, the Almighty and Majestic, illuminates them for them through my prayer over them."¹

The Hadīth demonstrates how the Prophet (ﷺ) used to check on the weak Muslims, and he had an innate humbleness, compassion, and mercy toward his Ummah.²

54 - Considering individual differences among learners:

¹ Sahīh Muslim (956).

² Sharh Sahīh Muslim by Al-Qādi 'Iyād (3/420).

The Prophet (ﷺ) was highly considerate of the individual differences among the learners, both those he addressed and those who asked him questions. He would address each person according to his level of understanding and what suited his status, and he would answer each questioner with what concerned him and suited his circumstances. Examples of this include the following:

a - Considering experience in what suits the conditions of the learners:

In the Hadith of Al-Isra': The Prophet (ﷺ) said:

«ثُمَّ فُرِضَتْ عَلَيَّ خَمْسُونَ صَلَاةً، فَأَتَيْتُ عَلَى مُوسَى، فَقَالَ: مَا صَنَعْتَ؟ قُلْتُ: فُرِضَتْ عَلَيَّ خَمْسُونَ صَلَاةً، فَقَالَ: إِنِّي أَعْلَمُ بِالنَّاسِ مِنْكَ، إِنِّي عَالَجْتُ بَنِي إِسْرَائِيلَ، أَشَدَّ الْمَعَالَجَةِ، وَإِنَّ أَمَّتَكَ لَنْ يُطِيفُوا ذَلِكَ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ أَنْ يُخَفِّفَ عَنْكَ...».

"Then, fifty prayers were made obligatory for me. I came to Mūsa, and he asked: 'What did you do?' I said: 'Fifty prayers were made obligatory for me.' He said: 'I know people better than you do; I have dealt with the Children of Israel most rigorously, and indeed, your Ummah will not be able to bear that. So return to your Lord and ask Him to make it lighter for you...'"¹

This Hadith indicates that a teacher should consider the levels of understanding of the learners regarding prayer. Some of them possess a quick understanding and greater religious devotion than

¹ Sahīh Al-Bukhāri (2307).

others; thus, such a person may encounter issues that do not arise for others who possess less understanding and patience in seeking knowledge.

The Hadīth also points out that experience is more effective in achieving the desired outcome than extensive knowledge, as Moses (peace be upon him) informed the Prophet (ﷺ) that he had dealt with the people before him with less than that (less than 50 daily prayers) but they did not comply.¹

b - Considering the understanding of the students when their independent reasoning varies:

Abu Sa'īd al-Khudri (may Allah be pleased with him) reported:

خَرَجَ رَجُلَانِ فِي سَفَرٍ، فَحَضَرَتِ الصَّلَاةُ وَلَيْسَ مَعَهُمَا مَاءٌ، فَتَيَمَّمَا صَعِيدًا طَيِّبًا فَصَلَّيَا، ثُمَّ وَجَدَا الْمَاءَ فِي الْوَقْتِ، فَأَعَادَا أَحَدُهُمَا الصَّلَاةَ وَالْوُضُوءَ وَلَمْ يُعِدِ الْآخَرُ، ثُمَّ أَتَى رَسُولَ اللَّهِ ﷺ فَذَكَرَا ذَلِكَ لَهُ فَقَالَ لِلَّذِي لَمْ يُعِدْ: «أَصَبْتَ السَّنَةَ، وَأَجْرُكَ صَلَاتُكَ». وَقَالَ لِلَّذِي تَوَضَّأَ وَأَعَادَ: «لَكَ الْأَجْرُ مَرَّتَيْنِ».

Two men set out on a journey, and prayer became due while they had no water. They performed tayammum, using clean earth, and then prayed. Later on, they found water while still within the time of the prayer. One of them repeated their prayer after performing ablution (with water), and the other did not. Then, they came to the Messenger of Allah (ﷺ) and informed him about that. He said to the one who did not repeat his prayer: "You have followed the Sunnah and your (first) prayer was

¹ Fat-h al-Bāri by Ibn Hajar (7/218).

enough for you." He then said to the one who performed ablution and repeated his prayer: "For you there is a double reward."¹

"If one who earnestly strives in trying but makes a mistake, he is not to be blamed for his mistake, because he has made his best effort. This is a principle in the Shari'ah. Indeed, if a judge issues a ruling, having tried his best to decide correctly, and his ruling is right, he will have a double reward; and if his ruling is wrong, he will have a single reward. This also demonstrates the forbearance of the Prophet, and his refraining from reprimanding one who gives their best effort, even if they make a wrong decision; because the Prophet (ﷺ) said to the one who repeated [his prayer]: "You will have a double reward," even though he contradicted the Sunnah, because he had made his best effort."²

C - Considering the varying conditions of the learners regarding the voluntary acts of worship:

1- The teacher not addressing the night prayer:

Talhah ibn 'Ubaydillah (may Allah be pleased with him) reported:

أَنَّ أَعْرَابِيًّا جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ ثَائِرَ الرَّأْسِ، فَقَالَ: يَا رَسُولَ اللَّهِ أَخْبِرْنِي مَاذَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الصَّلَاةِ؟ فَقَالَ: «الصَّلَوَاتِ الْخَمْسُ إِلَّا أَنْ تَطْوَعَ شَيْئًا»، فَقَالَ:

¹ Sunan Abi Dāwūd, no. 338. Classified as Sahīh by Al-Hākim and Ibn Al-Qattān. "Al-Mustadrak", 1/178-179, "Bayān Al-Wahm wal-Īhām", 2/432-434.

² Fat-h Dhil-Jalāl Wal-Ikrām bi Sharh Bulūgh al-Marām by Ibn 'Uthaymīn (1/308, 370)

أَخْبَرَنِي مَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الصَّيَّامِ؟... قَالَ: وَالَّذِي أَكْرَمَكَ، لَا أَتَطَوَّعُ شَيْئًا، وَلَا أَنْقُصُ مِمَّا فَرَضَ اللَّهُ عَلَيَّ شَيْئًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفْلَحَ إِنْ صَدَقَ، أَوْ دَخَلَ الْجَنَّةَ إِنْ صَدَقَ».

"A Bedouin with disheveled hair came to the Messenger of Allah (ﷺ) and said: "O Messenger of Allah, tell me, what has Allah made obligatory upon me regarding the prayer?" He said: "The five prayers, unless you do something voluntarily." He said: "Tell me, what has Allah made obligatory upon me regarding fasting?"... He said: "By the One Who has honored you, I shall not do anything voluntarily, nor shall I omit anything from what Allah has made obligatory upon me." Thereupon, the Messenger of Allah (ﷺ) said: "He will succeed if he proves to be truthful, or he will enter Paradise if he proves to be truthful."¹

What we find in this Hadith is that the Prophet (ﷺ) did not mention Qiyām al-Layl because the man had recently embraced Islam, so it would not be appropriate to overburden him while teaching him; and because he only asked about the obligatory duties, and Qiyām al-Layl is not one of them.

2- The teacher sufficing with a recommendation to observe Witr before sleeping.

Abu Hurayrah (may Allah be pleased with him) reported:

¹ Sahīh Al-Bukhārī (1891).

«أَوْصَانِي خَلِيلِي ﷺ بِثَلَاثٍ: صِيَامٍ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكْعَتَيْنِ الضُّحَى، وَأَنْ أُوتِيَ قَبْلَ أَنْ أَنْامَ».

My close friend (the prophet (ﷺ)) advised me to do three things: “fast three days of every month, perform the two Rak’ahs of Duha, and perform the Witr prayer before I go to sleep.”¹

It was said: The reason for this is that he used to occupy himself in the earlier part of his night with recalling the numerous Hadīths he had memorized, which most of the Companions could not match him in memorizing. Thus, a large portion of the earlier part of the night would pass by, and he could hardly hope to wake up at the latter part of it. Therefore, he (the prophet, peace be upon him) commanded him to perform Witr earlier because of this, since he was occupied with what was more important. It is also possible that there is another reason, and Allah knows best.²

3- The teacher directing the learner to spend a third of the night in prayer:

‘Abdullāh ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said to him:

«أَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ دَاوُدَ عَلَيْهِ السَّلَامُ، وَأَحَبُّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ، وَكَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَيَصُومُ يَوْمًا، وَيُفْطِرُ يَوْمًا».

¹ Ibid. (1981).

² Mirqāt al-Mafātīh Sharh Mishkāt al-Maṣābīh (3/944).

“The most beloved prayer to Allah is the prayer of Dāwūd (David) (peace be upon him), and the most beloved fast to Allah is the fast of Dāwūd. He used to sleep half of the night and rise to pray one-third of it, and then sleep one-sixth of it, and he used to fast a day and not fast the next (alternatively fasting every other day).”¹

The Prophet (ﷺ) was keen to consider the different conditions of learners. Therefore, he advised Abdullah ibn Amr ibn al-Aas, may Allah be pleased with them both, to perform the best and most excellent night prayer, which is the prayer of the Prophet of Allah Dawud, peace be upon him. He used to sleep half of the night, stand to pray one third of it, and then sleep one sixth of it. This is the best, so he did not prescribe for him to perform the night prayer for the entire night; because that causes exhaustion and weariness to the soul, and might result in an aversion to worship and sleeping through the entire night.

55- His will for the callers to teach those under them them how to pray:

The Prophet's (ﷺ) keenness on the prayer was evident, and this appears clearly in his advice to the callers whom he sent to the provinces to teach people Islam. Thus, the matter of the prayer was clear in his commands and advice, including:

¹ Ibid. (1131).

a - His (ﷺ) advice to Mālik ibn al-Huwayrith (may Allah be pleased with him):

Mālik ibn al-Huwayrith (may Allah be pleased with him) said:

أَتَيْنَا إِلَى النَّبِيِّ ﷺ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ يَوْمًا وَلَيْلَةً، وَكَانَ رَسُولُ اللَّهِ ﷺ رَجِيمًا رَفِيقًا، فَلَمَّا ظَنَّ أَنَّا قَدْ اسْتَهْنَيْنَا أَهْلَنَا - أَوْ قَدْ اسْتَفْتْنَا - سَأَلَنَا عَمَّنْ تَرَكْنَا بَعْدَنَا، فَأَخْبَرْنَاهُ، قَالَ: «ارْجِعُوا إِلَى أَهْلِيكُمْ، فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُّوهُمْ - وَذَكَرَ أَشْيَاءَ أَحْفَظُهَا أَوْ لَا أَحْفَظُهَا - وَصَلُّوا كَمَا رَأَيْتُمُونِي أَصْلِي، فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤْذِنْ لَكُمْ أَحَدُكُمْ، وَلْيُؤْمَكُمْ أَكْبَرُكُمْ».

We came to the Prophet (ﷺ) when we were young and of about the same age. We stayed with him for twenty days and nights. The Messenger of Allah (ﷺ) was merciful and compassionate; so, when he realized our yearning for our families - or longing for them - he asked us about those whom we had left behind, and we told him. He said: "Go back to your families and stay with them. Teach them (religion) and command them (to adhere to it) - and he mentioned things that I either remember or do not remember - and pray as you saw me pray. When prayer becomes due, let one of you call the Adhān and let the oldest among you lead you in prayer."¹

Thus, the Prophet (may Allah's peace and blessings be upon him) commanded them to teach the prayer to those behind them, which reflects his gentleness towards his Ummah and his compassion for them.

¹ Sahīh al-Bukhārī (631), Sahīh Muslim (674).

b- His advice (ﷺ) to Mu'adh (may Allah be pleased with him):

Ibn 'Abbās (may Allah be pleased with him) reported that the Prophet (ﷺ) dispatched Mu'adh (may Allah be pleased with him) to Yemen and said to him:

«ادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ، فَأَعْلِمُهُمْ أَنَّ اللَّهَ قَدْ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ، فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ تُؤْخَذُ مِنَ أَغْنِيَائِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ».

“Call them to the testimony that there is no god but Allah and that I am the Messenger of Allah. If they obey you in that, tell them that Allah Almighty ordained on them five prayers every day and night. If they obey you in that, tell them that Allah obligated upon them Zakah in their wealth, to be taken from the rich among them and given back to the poor among them.”¹

So the Prophet (ﷺ) advised him to begin first with Tawhid, then prayer, then charity, thus putting first things first. This indicates the obligation of dispatching callers to Allah, and this is among the specific rulings for the Muslim ruler.

c - The prophet's (ﷺ) advice to the delegation of 'Abd Qays:

Ibn 'Abbās (may Allah be pleased with him) reported:

¹ Sahīh Al-Bukhārī (1395).

إِنَّ وَفَدَ عَبْدُ الْقَيْسِ لَمَّا أَتَوْا النَّبِيَّ ﷺ قَالَ: «مَنْ الْقَوْمُ؟ - أَوْ مَنِ الْوَفْدُ؟ -» قَالُوا: رَبِيعَةُ. قَالَ: «مَرْحَبًا بِالْقَوْمِ، أَوْ بِالْوَفْدِ، غَيْرَ خَزَايَا وَلَا نَدَامَى»، فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّا لَا نَسْتَطِيعُ أَنْ تَأْتِيكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ، وَبَيْنَنَا وَبَيْنَكَ هَذَا الْحَيُّ مِنْ قَحَارٍ مُضَرٍّ، فَمَرْنَا بِأَمْرِ فُصْلٍ، نُخْبِرُ بِهِ مَنْ وَرَاءَنَا، وَنَدْخُلُ بِهِ الْجَنَّةَ، وَسَأَلُوهُ عَنِ الْأَشْرَبَةِ: فَأَمَرَهُمْ بِأَرْبَعٍ، وَنَهَاَهُمْ عَنْ أَرْبَعٍ، أَمَرَهُمْ بِالْإِيمَانِ بِاللَّهِ وَحْدَهُ، قَالَ: «أَتَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ وَحْدَهُ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصِيَامُ رَمَضَانَ، وَأَنْ تُعْطُوا مِنَ الْمَعْنَمِ الْخُمْسَ» وَنَهَاَهُمْ عَنْ أَرْبَعٍ: «عَنِ الْحَنْتَمِ وَالذَّبَّاءِ وَالنَّقِيرِ وَالْمَرْفَقَتِ»، وَرُبَّمَا قَالَ: «الْمَقِيرَ» وَقَالَ: «أَحْفَظُوهُنَّ وَأَخْبِرُوا بِهِنَّ مَنْ وَرَاءَكُمْ».

When the delegate of 'Abdul-Qays came to the Prophet (may Allah's peace and blessings be upon him), he said: "Who are the delegation?" They said: "The delegation are from the tribe of Rabī'ah." The Prophet said: "Welcome, O people - or the delegation - You will not have any disgrace or regret." They said: "O Messenger of Allah, between you and us there are the disbelievers of the tribe of Mudar; so please order us with something clear, so we inform those who are behind us about it, and by which we may enter Paradise." They also asked about drinks. He ordered them to do four things and forbade them from four things. He ordered them to believe in Allah alone, and asked them: "Do you know what is meant by belief in Allah alone?" They said: "Allah and His Messenger know best." He said: "To testify that none is worthy of being worshiped except Allah and that Muhammad is the Messenger of Allah, to establish prayer, to pay Zakah, to fast Ramadan, and to give one fifth of the

war booty." Then he forbade four (drinking utensils): al-hantam (dyed utensil with grease), ad-dubā' (pumpkin), an-naqīr (pierced date palm), and al-muzaffat, or probably al-muqayyar (tar-coated utensils)." Then the Prophet (ﷺ) said: "Remember all these things by heart and convey them to those you have left behind."¹

From what we find in the Hadith is that whoever acquires knowledge is obligated to convey it to those who do not know it. Today, it is a collective duty due to the prevalence and spread of Islam. As for the early days of Islam, it was an individual duty to convey it until Islam became complete and reached the eastern and western parts of the earth. The Hadith also indicates that one is required to teach his family the obligatory duties, based on the general wording of the phrase: "those behind you."²

Chapter Ten

This includes:

Justifying shortening the prayer for fear of boredom when performing it.

Justification via avoiding hardship during prayer.

Explaining the reason for observing the rights of oneself, family, and the guest.

¹ Sahīh Al-Bukhāri (87), Sahīh Muslim (19).

² 'Umdat al-Qāri Sharh Sahīh al-Bukhāri by al-'Ayni (2/100).

Explaining the reason by mentioning what prevents misunderstanding.

The reasoning behind warning the one praying against the actions of Satan.

Explaining the reason by the virtue of coinciding with the angels.

Citing the reason that the angels are offended by anyone who has an unpleasant smell.

Justification based on the purpose of the construction of mosques.

Explaining the reason when commanding the solitary

Stating the reason when ordering to make the congregational prayer short.

Explaining the reason by the greatness of the reward.

Explaining something by making the worshipper mindful that he is supplicating to his Lord in prayer.

Giving the reason as eliminating anything that distracts a worshiper from his prayer.

Explaining that when a person intends to perform the prayer, they are considered to be in prayer.

The reasoning that straightening the row is part of establishing the prayer.

Providing a rationale of warning against delaying good deeds and virtue.

Citing four benefits to urge offering the voluntary night prayer.

Giving the reason that Allah Almighty is As-Salām.

56- The rationale for making prayer brief out of fear of weariness in performing it:

From what is observed in the Hadīths of the Prophet (may Allah's peace and blessings be upon him) is the approach of making things easy and avoiding hardship. This is evident with regard to prayer; despite his intense love for prayer and it being the coolness of his eyes, he points out the command to make things easy if hardship to oneself is feared in doing so, as follows:

a - The Prophet's (ﷺ) answer to the one who was mentioned in his presence for praying frequently:

‘Ā’ishah (may Allah be pleased with her) reported:

أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا امْرَأَةٌ، قَالَ: «مَنْ هَذِهِ؟» قَالَتْ: فُلَانَةٌ، تَذْكُرُ مِنْ صَلَاتِهَا، قَالَ: «مَهْ، عَلَيْكُمْ بِمَا تُطِيقُونَ، فَوَاللَّهِ لَا يَمَلُ اللَّهُ حَتَّى تَمَلُّوا» وَكَانَ أَحَبَّ الدِّينِ إِلَيْهِ مَا دَامَ عَلَيْهِ صَاحِبُهُ.

The Prophet (ﷺ) came in while a woman was sitting with her. He said: "Who is she?" She replied: "She is so-and-so," and she told him about her (excessive) praying. He said (disapprovingly): "Mah, do (good) deeds according to your capacity, for by Allah, Allah never grows weary (of giving rewards) unless you grow weary (of doing good

deeds), and the best deed in His sight is that which is done consistently."¹

Ā'ishah (may Allah be pleased with her) also reported:

كَانَ لِرَسُولِ اللَّهِ ﷺ حَصِيرٌ، وَكَانَ يُحَجِّرُهُ مِنَ اللَّيْلِ فَيُصَلِّي فِيهِ، فَجَعَلَ النَّاسُ يُصَلُّونَ بِصَلَاتِهِ، وَيَبْسُطُهُ بِالنَّهَارِ، فَقَالُوا ذَاتَ لَيْلَةٍ، فَقَالَ: «يَا أَيُّهَا النَّاسُ عَلَيْكُمْ مِنَ الْأَعْمَالِ مَا تُطِيقُونَ، فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا، وَإِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ مَا دُوومَ عَلَيْهِ، وَإِنْ قَلَّ» وَكَانَ أَلْ مُحَمَّدٍ ﷺ إِذَا عَمِلُوا عَمَلًا أَنْبَأُوهُ.

The Messenger of Allah (ﷺ) had a mat which he would make into an enclosure at night and pray in it, and people started praying following his prayer. He would spread it out during the daytime. They gathered one night, so he said: "O people, perform the deeds you can bear, for Allah does not get tired (of your prayer) until you get tired, and the most beloved of deeds to Allah is that which is done consistently, even if it is little." And when the family of Muhammad (ﷺ) did an act, they would do it consistently.²

His statement (ﷺ): "Take upon yourselves deeds that are within your capacity", is an enticement towards ease in doing voluntary deeds, and it entails a warning against hardship and excessiveness in doing them.

b- The command for a person to pray when he is active and not to strain himself in doing so:

¹ Sahīh Al-Bukhārī (43).

² Sahīh Muslim (782).

Anas ibn Mālik (may Allah be pleased with him) said:

دَخَلَ النَّبِيُّ ﷺ فَإِذَا حَبْلٌ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ، فَقَالَ: «مَا هَذَا الْحَبْلُ؟» قَالُوا: هَذَا حَبْلٌ لَزَيْنَبَ فَإِذَا فَتَرَتْ تَعَلَّقَتْ، فَقَالَ النَّبِيُّ ﷺ: «لَا حُلُوهُ لِيُصَلَّ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا فَتَرَ فَلْيَقْعُدْ».

The Prophet (ﷺ) entered and saw a rope stretched between two poles. He inquired: "What is this rope for?" He was told: "This is Zaynab's rope. When she feels tired (in the voluntary prayer), she holds on to it for support." The Prophet (ﷺ) said: "No, untie it. You should pray as long as you have the energy to do so. If you feel tired, then sit down."¹

Among the lessons derived from the Hadith is that a person should not go to extremes and be overly strict in worship by overburdening himself with what he cannot bear. Rather, he should pray as long as he has energy and vitality, and when he feels tired, he should sleep. For this reason, the Prophet, may Allah's peace and blessings be upon him, ordered them to untie this rope. Although this was mentioned in the context of prayer, it applies to all deeds.

c - Starting the night prayer with two short Rak'ahs to boost energy for the prayer:

Ā'ishah (may Allah be pleased with her) reported:

¹ Sahīh Al-Bukhāri (1150).

«كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ لِيُصَلِّيَ، افْتَتَحَ صَلَاتَهُ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ».

"When the Messenger of Allah (may Allah's peace and blessings be upon him) got up in the night to pray, he would commence his prayer with two light Rak'ahs."¹

In the Hadīth there is an indication that when someone wants to undertake a matter, he should commence it a little so as to be gradual in it. Al-Tībī said: "So that he achieves activeness for prayer through them and becomes accustomed to them, then he adds to them after that."²

57 - The reasoning behind avoiding hardship in Prayer:

a - Delaying the Dhuhr prayer during extreme heat due to hardship:

Abdullah ibn Umar (may Allah be pleased with them both) reported that they both narrated to him from the Messenger of Allah (ﷺ) that he said:

«إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

"When the heat is intense, delay the prayer until it becomes fairly cool, for intense heat is from the breathing of Hellfire."³

Among what we find in his saying: "For severe heat is from the breathing of Hellfire" is that giving this as the reason indicates that what is required is

¹ Sahīh Muslim (197-767).

² See: Mirqāt al-Mafātīḥ Sharḥ Mishkāṭ al-Maṣābīḥ by Al-Qarī (3/903).

³ Sahīh Al-Bukhārī (533).

to delay the prayer¹, and this time was established by necessity, and the Shariah granted a concession for it to alleviate any hardship.

b - Hastening to perform the 'Ishā' prayer at the beginning of its time when hardship is expected in delaying it:

'Ā'ishah (may Allah be pleased with her) reported:

أَعْتَمَ النَّبِيُّ ﷺ ذَاتَ لَيْلَةٍ حَتَّى ذَهَبَ عَامَهُ اللَّيْلِ، وَحَتَّى نَامَ أَهْلُ الْمَسْجِدِ، ثُمَّ خَرَجَ فَصَلَّى، فَقَالَ: «إِنَّهُ لَوْفَتْهَا لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي».

The Prophet (ﷺ) delayed the 'Ishā' prayer one night until most of the night had elapsed, and until the people in the mosque had gone to sleep. Then he came out and prayed, and said: "This is the best time to perform it, had it not been difficult for my Ummah."²

The Prophet (may Allah's peace and blessings be upon him) only chose to delay the 'Ishā' prayer to reduce the amount of sleep and prolong the duration of waiting for the prayer, and the Prophet (may Allah's peace and blessings be upon him) said:

«إِنْ أَحَدَكُمْ فِي صَلَاةٍ مَا دَامَ يَنْتَظِرُ الصَّلَاةَ»،

"One of you is in prayer as long as he is waiting for prayer."³ Also as he said:

«إِنَّهُ لَوْفَتْهَا لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي»؛

¹ Fat-h al-Bāri by Ibn Hajar (2/16).

² Sahīh Muslim (638).

³ Ma'ālim al-Sunan by Al-Khattabi (1/29).

"This is the best time to perform it had it not been difficult for my Ummah" Evidence for the permissibility of praying it before that.

c - Not obligating the use of the miswak before the prayer out of fear of overburdening Muslims:

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«لَوْلَا أَنِ أَشَقَّ عَلَى أُمَّتِي أَوْ عَلَى النَّاسِ لِأَمْرُهُمْ بِالسَّوَاكِ مَعَ كُلِّ صَلَاةٍ».

"Were it not that I would overburden my Ummah, or the people, I would command them to use the miswak before every prayer."¹

The Hadīth points out that he (ﷺ) refrained from commanding them to do that due to the hardship that would result when complying with this command of his.²

58 - Justification by considering the rights of oneself, family, and the guest:

Among what we find in the Prophetic biography is that the Prophet (ﷺ) took care to attend to the rights of oneself, the rights of one's family, and the rights of the visiting guest, and among these are:

a - The Prophet's (ﷺ) disapproval of Abdullāh ibn 'Amr's action (may Allah be pleased with him):

'Abdullāh ibn 'Amr ibn al-'Ās (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

¹ Sahīh al-Bukhāri (887).

² Sharh Sahīh Al-Bukhāri by Ibn Battāl (10/294).

«يَا عَبْدَ اللَّهِ، أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ؟» قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «فَلَا تَفْعَلْ، صُمْ وَأَفْطِرْ، وَقُمْ وَنَمْ، فَإِنَّ لَجَسَدِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِرَوْحِكَ عَلَيْكَ حَقًّا».

"O 'Abdullāh, I was informed that you observe fast during the day and pray at night. Is it true?" I said: "Yes, O Messenger of Allah." He said: "Do not do that! Fast and stop fasting, and pray and sleep. Indeed, your body has a right upon you, your eyes have a right upon you, and your wife has a right upon you."¹

From what we find in the Hadīth is that a slave should not overburden himself with acts of worship to the point that he becomes too weak to fulfil the right of his wife, such as having intimate relations with her and earning a living for her², and the right of his body, which is to retain enough strength to continue performing deeds regularly; for if he exhausts himself, he will be cut off from acts of worship and become weary.³

b - The objection of Salman (may Allah be pleased with him) to Abu Dharr (may Allah be pleased with him):

'Awn ibn Abi Juhayfah related that his father (may Allah be pleased with him) reported:

أَخَى النَّبِيِّ ﷺ بَيْنَ سَلْمَانَ، وَأَبِي الدَّرْدَاءِ، فَرَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ، فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَدِّلَةً، فَقَالَ لَهَا: مَا شَأْنُكَ؟ قَالَتْ: أَخُوكَ أَبُو الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي

¹ Sahīh Al-Bukhārī (1975).

² See: Sharh Sahīh Al-Bukhārī by Ibn Battāl (7/320).

³ Ibid (4/119).

الدُّنْيَا، فَجَاءَ أَبُو الدَّرْدَاءِ فَصَنَعَ لَهُ طَعَامًا، فَقَالَ: كُلْ؟ قَالَ: فَإِنِّي صَائِمٌ، قَالَ: مَا أَنَا بِأَكِلٍ حَتَّى تَأْكُلَ، قَالَ: فَأَكُلْ، فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَقُومُ، قَالَ: نَمْ، فَنَامَ، ثُمَّ ذَهَبَ يَقُومُ فَقَالَ: نَمْ، فَلَمَّا كَانَ مِنْ آخِرِ اللَّيْلِ قَالَ: سَلْمَانَ قُمْ الْآنَ، فَصَلَّيَا فَقَالَ لَهُ سَلْمَانُ: إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا، وَلِنَفْسِكَ عَلَيْكَ حَقًّا، وَلَا لِهُلِكَ عَلَيْكَ حَقًّا، فَأَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ، فَأَتَى النَّبِيَّ ﷺ، فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ سَلْمَانُ».

The Prophet (ﷺ) made a bond of brotherhood between Salmān and Abu al-Dardā'. Salmān paid a visit to Abu al-Dardā' and found his wife, Umm al-Dardā', dressed in a shabby manner and asked her why she was in that state. She replied: "Your brother Abu al-Dardā' is not interested in (the pleasures of) this world." Later, Abu al-Dardā' came and prepared a meal for Salmān. Salmān said: "Eat." Abu al-Dardā' said: "I am fasting." Salmān said: "I am not going to eat unless you eat." So Abu al-Dardā' ate with him. At night, Abu al-Dardā' got up to offer the (voluntary) night prayer, but Salmān told him to sleep, and Abu al-Dardā' slept. After sometime, Abu al-Dardā' again got up to pray, but Salmān told him to sleep. During the last hours of the night, Salmān said: "Get up now," and both of them offered the prayer. Salmān then told him: "Your Lord has a right on you, your own self has a right on you, and your family has a right on you, so give everyone their due right." Abu al-Dardā' went

to the Prophet (ﷺ) and told him the whole story. The Prophet said: "Salmān has spoken the truth."¹

Among what we find in the Hadīth is that a person should not burden himself with what he cannot bear in fasting and night prayer. Rather, he should pray and perform night prayer in a manner that brings about good and does not cause fatigue and difficulty. It also indicates the permissibility of forbidding recommended acts if it is feared that this would lead to weariness and boredom, and the neglect of one's rights.

59 - Explaining the reason by mentioning the impediment for what is misunderstood:

From the important teaching methods is providing the rationale by mentioning the preventive factor for what might be misunderstood, in order to clarify the wisdom behind that. Knowing the wisdoms in the Shariah has three benefits: First: the sublimity of the Shariah. Second: analogy, if the reason is found in the assimilated branch; meaning: the possibility of assimilating other cases to it. Third: increasing the reassurance of the accountable person². Here are some of these rationales related to the prayer:

¹ Sahīh Al-Bukhāri (6139), and his saying 'mutabadhdhilah' means not adorned. Fath Al-Bāri by Ibn Hajar (1/86).

² Fat-h Dhil-Jalāl Wal-Ikrām bi Sharh Bulūgh al-Marām by Ibn 'Uthaymīn (3/197)

a- Mentioning the Māni' (impediment) to returning Salām:

Jābir ibn 'Abdullāh (may Allah be pleased with him and his father) reported:

بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ لَهُ، فَأَنْطَلَقْتُ، ثُمَّ رَجَعْتُ وَقَدْ قَضَيْتُهَا، فَأَتَيْتُ النَّبِيَّ ﷺ، فَسَلَّمْتُ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيَّ، فَوَقَعَ فِي قَلْبِي مَا اللَّهُ أَعْلَمُ بِهِ، فَقُلْتُ فِي نَفْسِي: لَعَلَّ رَسُولَ اللَّهِ ﷺ وَجَدَ عَلَيَّ أَيْ أَبْطَأْتُ عَلَيْهِ، ثُمَّ سَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ، فَوَقَعَ فِي قَلْبِي أَشَدُّ مِنَ الْمَرَّةِ الْأُولَى، ثُمَّ سَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ، فَقَالَ: «إِنَّمَا مَنَعَنِي أَنْ أَرُدَّ عَلَيْكَ أَيْ كُنْتُ أَصَلِّي»، وَكَانَ عَلَى رَاحِلَتِهِ مُتَوَجِّهًا إِلَى غَيْرِ الْقِبْلَةِ.

The Prophet (ﷺ) sent me on an errand. After completing it, I returned and greeted him, but he did not return the greeting. I felt anxious in a way that only Allah knows. I said to myself: "Perhaps the Messenger of Allah is upset with me because I did not come back quickly." Then, I greeted him and he did not return the greeting. So, I felt even more anxious than the first time. Then, I greeted him and he returned the greeting and said: "I could not return your greeting because I was praying." He was on his camel facing a direction other than the Qiblah.¹

From what we find in the Hadith is that Jābir greeted the Prophet (ﷺ) and he did not criticize him, but rather clarified the reason preventing him from returning the greeting, which was that he was praying. Furthermore, it indicates the dislike of initiating the greeting to someone who is praying,

¹ Sahīh Al-Bukhārī (1217).

as it might preoccupy his mind with that and prompt a response from him, which he is prohibited from doing.

b - Mentioning the reason for not continuing Tarāwīh:

‘Ā’ishah (may Allah be pleased with her) reported:

أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ لَيْلَةً مِنْ جَوْفِ اللَّيْلِ، فَصَلَّى فِي الْمَسْجِدِ، وَصَلَّى رَجُلًا بِصَلَاتِهِ، فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا، فَاجْتَمَعَ أَكْثَرُ مِنْهُمْ فَصَلَّى فَصَلُّوا مَعَهُ، فَأَصْبَحَ النَّاسُ فَتَحَدَّثُوا، فَكَثُرَ أَهْلُ الْمَسْجِدِ مِنَ اللَّيْلِ الثَّالِثَةِ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَصَلَّى فَصَلُّوا بِصَلَاتِهِ، فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةَ عَجَزَ الْمَسْجِدُ عَنْ أَهْلِهِ، حَتَّى خَرَجَ لِصَلَاةِ الصُّبْحِ، فَلَمَّا قَضَى الْفَجْرَ أَقْبَلَ عَلَى النَّاسِ، فَتَشَهَّدَ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّهُ لَمْ يَخَفْ عَلَيَّ مَكَانُكُمْ، وَلَكِنِّي خَشِيتُ أَنْ تُفْتَرَضَ عَلَيْكُمْ، فَتَعْجِزُوا عَنْهَا»، فَتَوَفَّى رَسُولُ اللَّهِ ﷺ وَالْأَمْرُ عَلَى ذَلِكَ.

"that the Messenger of Allah (ﷺ) went out one night in the middle of the night and prayed in the mosque, and some men prayed following his prayer. When morning came, the people talked about it, so more of them gathered; he prayed, and they prayed with him. When morning came, the people talked about it, and the people of the mosque became numerous on the third night. The Messenger of Allah (ﷺ) went out and prayed, and they prayed following his prayer. When it was the fourth night, the mosque could not accommodate its people, until he went out for the morning prayer. When he finished the Fajr prayer, he turned to the people, pronounced the Tashahhud, and then said: "To proceed: Your presence was not hidden from me, but I feared that

it would become obligatory upon you, and you would not be able to observe it.” The Messenger of Allah (ﷺ) passed away and the matter remained as such.”¹

The Prophet (ﷺ) explained the reason that prevented him from going out to them, which was his fear that it would be made obligatory for them². This is because people love to follow him (ﷺ) and find difficult things easy in doing so. Thus, if he performed an act, it would be easy for them to perform it in order to follow him, and Allah might make it obligatory for them due to the absence of hardship for them at that time. However, upon his death (ﷺ), that energy would fade away from them, and they would experience lethargy. As a result, what they used to find easy during his lifetime (ﷺ) would become a hardship for them.³

c - Mentioning the impediment to initiating the prayer:

Abu Hurayrah (may Allah be pleased with him) reported:

أَقِيَمَتِ الصَّلَاةُ وَعُدِلَتِ الصُّفُوفُ قِيَامًا، فَخَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ، فَلَمَّا قَامَ فِي مُصَلَّاهُ، ذَكَرَ أَنَّهُ جُنُبٌ، فَقَالَ لَنَا: «مَكَانَكُمْ» ثُمَّ رَجَعَ فَاغْتَسَلَ، ثُمَّ خَرَجَ إِلَيْنَا وَرَأْسُهُ يَفْطُرُ، فَكَبَّرَ فَصَلَّيْنَا مَعَهُ.

¹ Sahīh Al-Bukhārī (2012).

² Sharh Sahīh Al-Bukhārī by Ibn Battāl (4/147).

³ See: "Tarh at-Tathrīb fi Sharh at-Taqrīb" by Al-'Irāqī (3/67).

"The Iqāmah for prayer was pronounced and the rows were straightened while standing. Then, the Messenger of Allah (ﷺ) came out to us. When he stood in his prayer area, he remembered that he was in a state of major ritual impurity (Junub). So, he said to us: "Stay in your places." Then, he returned and performed a ritual bath. Then, he came out to us with water dripping from his head. He pronounced the Takbīr and we prayed with him."¹

On the authority of Abu Bakrah (may Allah be pleased with him) who reported:

أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَفْتَحَ الصَّلَاةَ فَكَبَّرَ، ثُمَّ أَوْمَأَ إِلَيْهِمْ أَنْ مَكَانَكُمْ، ثُمَّ دَخَلَ فَخَرَجَ وَرَأْسُهُ يَغْطُرُ، فَصَلَّى بِهِمْ، فَلَمَّا قَضَى الصَّلَاةَ قَالَ: «إِنَّمَا أَنَا بَشَرٌ وَإِنِّي كُنْتُ جُنُبًا».

"The Messenger of Allah (ﷺ) started the prayer and said the Takbīr, then he motioned to them to remain in their places. He then went inside and came out with his head dripping (with water). He led them in prayer, and when he finished the prayer, he said: "I am only a human being, and I was Junub (in a state of major ritual impurity)."²

His statement (ﷺ): 'Indeed, I was Junub' served as an excuse and justification for his departure and leaving them while they were waiting for him³, and

¹ Sahīh Al-Bukhāri (275).

² Musnad Ahmad (20420), and its origin is in Sahīh Al-Bukhāri, no. 275.

³ Sharh Abu Dāwūd, by Al-'Ayni (1/521).

it contains evidence for the occurrence of Janābah and forgetfulness on his part (ﷺ), as is the case with human beings.¹

d - Mentioning the reason that prevented the Companion (may Allah be pleased with him) from answering the Prophet (ﷺ) when he called him:

Abu Sa'īd ibn al-Mu'alla (may Allah be pleased with him) reported:

كُنْتُ أَصَلِّي، فَدَعَانِي النَّبِيُّ ﷺ فَلَمْ أَجِبْهُ، قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ أَصَلِّي، قَالَ: «أَلَمْ يَقُلِ اللَّهُ: (اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ...)؟»، ثُمَّ قَالَ: «أَلَا أَعْلَمُكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ»، فَأَخَذَ بِيَدِي، فَلَمَّا أَرَدْنَا أَنْ نَخْرُجَ، قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ قُلْتَ: «لَا أَعْلَمُكَ أَعْظَمَ سُورَةٍ مِنَ الْقُرْآنِ» قَالَ: «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، هِيَ السَّبْعُ الْمَثَانِي، وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيْتُهُ».

I was praying, and the Prophet (ﷺ) called me, but I did not answer him. I said: "O Messenger of Allah, I was praying." He said: "Did Allah not say: 'Respond to Allah and to the Messenger when he calls you...'?" Then he said: "Shall I teach you the greatest Sūrah in the Qur'an before you leave the mosque?" Then he took me by the hand, and when we were about to leave, I said: "O Messenger of Allah, you said: 'I shall teach you the greatest Sūrah of the Qur'an.'" He said: "It is 'Alhamdulillāh Rabb al-Ālāmīn.' (i.e. Sūrat al-Fātihah) It is the seven oft-repeated verses and the Glorious Qur'an which was given to me."²

¹ "Sharḥ Sunan Abu Dāwūd" by Ibn Raslān (2/346).

² Sahīh Al-Bukhārī (5006). And the verse is from Sūrat [Al-Anfāl: 24].

The evidence from the Hadīth is that the Companion did not answer the Prophet (ﷺ), because he thought that the address in the statement of Allah Almighty:

﴿أَسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ...﴾

{Respond to Allah and the Messenger when He calls you...} That it is only for one who is not praying.¹

60- Giving the reason as warning the praying person against the devil's actions:

Allah Almighty commanded seeking refuge from Satan because he is the cause of leading the children of Adam astray. Among the times when Satan most seeks to make a Muslim confused is during his prayer. It is obligatory for the Muslim to be cautious of Satan's tricks and states. Among those states and tricks that the Muslim should be cautious of are the following:

a - Warning the worshiper against the plots of Satan before the prayer:

1- Satan tying knots at the back of the head of the one sleeping:

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«يَعْقُدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ يَضْرِبُ كُلَّ عُقْدَةٍ عَلَيْكَ لَيْلٌ طَوِيلٌ، فَارْقُدْ فَإِنْ اسْتَيْقَظَ فَذَكَرَ اللَّهَ، انْحَلَّتْ عُقْدَةٌ، فَإِنْ تَوَضَّأَ انْحَلَّتْ

¹ See: 'Umdat al-Qāri Sharh Sahīh al-Bukhārī by al-'Ayni (18/81).

عُقْدَةً، فَإِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ، فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَلَانَ».

"When any of you sleeps, the devil ties three knots at the back of his head, striking each knot: Ahead of you is a long night, so keep sleeping. When he wakes up and remembers Allah, one knot is undone; when he performs ablution, one knot is undone; and when he prays, one knot is undone, and he gets up in the morning active and in good spirits; otherwise, he gets up in the morning low-spirited and sluggish."¹

The Hadīth warns to be cautious of the devils and their tricks, because they discourage the Muslim from doing good deeds.

2- Describing the one who is sluggish in performing the prayer as being afflicted by Satan's urine:

‘Abdullāh (may Allah be pleased with him) reported:

ذُكِرَ عِنْدَ النَّبِيِّ ﷺ رَجُلٌ، فَقِيلَ: مَا زَالَ نَائِمًا حَتَّى أَصْبَحَ، مَا قَامَ إِلَى الصَّلَاةِ، فَقَالَ: «بَالَ الشَّيْطَانُ فِي أُذُنِهِ».

"A man was mentioned in front of the Prophet (ﷺ), and it was said about him: 'He continued sleeping until morning and did not get up to perform the prayer.' So he said: "The devil urinated in his ear."²

¹ Sahīh Al-Bukhārī (1142).

² Sahīh Al-Bukhārī (1144).

His saying: "The devil urinated in his ears", is a metaphor for the devil's contempt, belittlement, and disdain for him, to the extent that he takes him as a toilet for urination.

3 - Avoiding the places where the devil is present:

Abu Hurayrah (may Allah be pleased with him) reported:

عَرَسْنَا مَعَ نَبِيِّ اللَّهِ ﷺ، فَلَمْ نَسْتَيْقِظْ حَتَّى طَلَعَتِ الشَّمْسُ، فَقَالَ النَّبِيُّ ﷺ: «لِيَأْخُذُ كُلُّ رَجُلٍ بِرَأْسِ رَاجِلَتِهِ، فَإِنَّ هَذَا مَنْزِلُ حَضَرَائِ فِيهِ الشَّيْطَانُ»، قَالَ: فَقَعَلْنَا، ثُمَّ دَعَا بِالْمَاءِ فَنَوَضَّأُ، ثُمَّ سَجَدَ سَجْدَتَيْنِ، وَقَالَ يَعْقُوبُ: ثُمَّ صَلَّى سَجْدَتَيْنِ، ثُمَّ أُقِيمَتِ الصَّلَاةُ فَصَلَّى الْغَدَاةَ.

"We stopped for rest along with the Prophet of Allah (ﷺ) and did not awake until the sun rose. The Prophet (ﷺ) said: "Let every man take the head of his mount, for this is a place where Satan has attended us." He said: 'So we did.' Then he called for water and performed ablution, then he performed two prostrations, and Ya'qūb said: 'Then he offered two prostrations.' Then the Iqāmah for prayer was pronounced, and he offered the morning prayer."¹

His statement (ﷺ) "For this is a place where the devil was present with us," contains evidence for the recommendation to avoid the devil's places where he stays, which is the more apparent of the two meanings regarding the prohibition of praying in the restroom. Every place where the servant

¹ Sahīh Muslim (680).

neglects the prayer until its time passes, he should not pray in it, whether due to sleep or otherwise.¹

4 - Satan's domination over the worshipper when they abandon the congregational prayer:

Abu Ad-Dardā' (may Allah be pleased with him) reported that he heard the Messenger of Allah (ﷺ) say:

«مَنْ ثَلَاثَةٌ فِي قَرْيَةٍ وَلَا بَدُو لَا تُقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدْ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ، فَعَلَيْكَ بِالْجَمَاعَةِ فَإِنَّمَا يَأْكُلُ الذَّنْبُ الْقَاصِيَةَ».

"If there are three (men) in a village or in the desert among whom congregational prayer is not established, Satan has certainly overcome them. So, perform prayer in congregation, for the wolf eats up a solitary sheep that strays far from the flock."²

From what we find in the Hadīth: that abandoning the Shari'ah without an excuse is considered as following the Satan, so His saying: (Satan has taken hold of them); means: he has taken control of them and overpowered them.³

b - Warning the one praying against the plots of Satan during the prayer:

1 - The Hadīth warns against praying at the time when Satan is worshipped:

¹ See: "Fat-h al-Bāri" by Ibn Rajab (5/119).

² Sunan Abu Dāwūd (547). Classified as Sahīh by Al-Hākim and Ibn Khuzaymah, and An-Nawawi said: Narrated by Abu Dāwūd and An-Nasā'i with a Sahīh chain of narration. "Khulāsat Al-Ahkām", 2/655.

³ See: Al-Mafātīh fī Sharḥ al-Maṣābiḥ by Al-Muḥṣirī (2/221).

Ibn 'Umar (may Allah be pleased with him and his father) reported: The Messenger of Allah said (ﷺ):

«إِذَا طَلَعَ حَاجِبُ الشَّمْسِ فَادْعُوا الصَّلَاةَ حَتَّى تَبْزُرَ، وَإِذَا غَابَ حَاجِبُ الشَّمْسِ فَادْعُوا الصَّلَاةَ حَتَّى تَغِيبَ، وَلَا تَحِيَّتُوا بِصَلَاتِكُمْ طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا، فَإِنَّهَا تُطْلَعُ بَيْنَ قَرْنَيْ شَيْطَانٍ، أَوِ الشَّيْطَانِ».

“When the tip of the sun rises, avoid prayer until it (the sun) becomes prominent (rises in full); and if the edge of the sun disappears, avoid prayer until it sets. Do not offer your prayer at the time of sunrise or sunset, for it (the sun) rises between two horns of a devil – or the devil.”¹

It is understood from the Hadith: that we were commanded to not offer prayer at sunrise only because it was when those who worshipped the sun used to prostrate themselves to the sun. Many of the past nations followed the practice of worshipping the sun and prostrating to it. From this is what Allah, the Blessed and Exalted, narrated to us in the story of the Queen of Sheba: that the hoopoe said to Solomon, peace be upon him:

﴿وَجَدْنَاهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَرَبُّنَا لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ...﴾

{I found her and her people prostrating to the sun instead of Allah. Satan has made their deeds appealing to them...}² Among the Arabs, there were people who worshipped the sun, venerated it, and

¹ Sahih Al-Bukhari (3272).

² [Surat an-Naml: 14].

called it (Al-Ilāhah). Therefore, the Messenger of Allah, may Allah's peace and blessings be upon him, disliked for us to offer prayer at the time when the worshippers of the sun prostrate themselves to the sun.¹

2- The Hadīth warns against Satan interrupting the prayer:

Abu Dharr (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«إِذَا قَامَ أَحَدُكُمْ يُصَلِّي، فَإِنَّهُ يَسْتُرُهُ إِذَا كَانَ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ، فَإِذَا لَمْ يَكُنْ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ، فَإِنَّهُ يَقْطَعُ صَلَاتَهُ الْحِمَارُ، وَالْمَرْأَةُ، وَالْكَلْبُ الْأَسْوَدُ»
قُلْتُ: يَا أَبَا ذَرٍّ، مَا بَالُ الْكَلْبِ الْأَسْوَدِ مِنَ الْكَلْبِ الْأَحْمَرِ مِنَ الْكَلْبِ الْأَصْفَرِ؟ قَالَ:
يَا ابْنَ أَخِي، سَأَلْتُ رَسُولَ اللَّهِ ﷺ كَمَا سَأَلْتَنِي فَقَالَ: «الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ».

"When one of you stands up to pray, he should put a screen in front of him as tall as the height of the back of a saddle. If he does not have something the height of the back of a saddle in front of him, his prayer would be invalidated if a donkey, a woman, or a black dog passed in front of him." I asked: "O Abu Dharr, what is the difference between a black dog and a red or a yellow dog?" He said: "O nephew, I asked the Messenger of Allah (ﷺ) the same question and he answered: "A black dog is a devil."²

Among the lessons deduced from the Hadīth is that the passing of a devil invalidates the prayer, because this is the reason for the invalidation by the

¹ See: Ta'wīl Mukhtalif Al-Hadīth by Ibn Qutaybah Ad-Dīnawarī (p. 195).

² Sahīh Muslim (510).

black dog. Allah has given the devil the ability to take form, so he may appear in the form of a dog of this color in order to invalidate the Muslim's prayer.

Abu Sa'īd (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«إِذَا مَرَّ بَيْنَ يَدَيَّ أَحَدِكُمْ شَيْءٌ وَهُوَ يُصَلِّي فَلْيَمْنَعْهُ، فَإِنْ أَبَى فَلْيَمْنَعْهُ، فَإِنْ أَبَى فَلْيَقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ».

"If something passes in front of anyone of you while he is praying, he should prevent it; and if it insists, he should prevent it; and if it insists, he should fight it, for indeed it is a devil."¹

The meaning of the Prophet's statement: "For indeed it is a devil", is that the devil is the one who drives him to do that and moves him.²

Abu Hurayrah (may Allah be pleased with him) reported: The Prophet (ﷺ) said:

«إِنَّ عَفْرِيتًا مِنَ الْجِنِّ تَقْلَتُ عَلَيَّ الْبَارِحَةَ - أَوْ كَلِمَةً تَحْوَهَا - لَيَقْطَعُ عَلَيَّ الصَّلَاةَ فَأُمَكِّنِي اللَّهُ مِنْهُ، وَأَرَدْتُ أَنْ أَرْبِطَهُ إِلَى سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، حَتَّى تُصْبِحُوا وَتَنْظُرُوا إِلَيْهِ كُلُّكُمْ، فَذَكَرْتُ قَوْلَ أَجِي سُلَيْمَانَ: ﴿...رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي...﴾».

"Verily, an Ifrit (a strong demon) from the Jinn came upon me suddenly last night - or a similar word - to interrupt my prayer, but Allah gave me power over him. I wanted to tie him to one of the pillars of the mosque so that you all might wake up

¹ Sahīh Al-Bukhārī (3274).

² A'lām Al-Hadīth (Sharh Sahīh Al-Bukhārī) by Al-Khattābī (1/420).

and see him. Then I remembered the prayer of my brother Solomon: {...My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me...}¹

His saying (ﷺ): "to interrupt my prayer" means either by passing in front of him or by forcing him to perform excessive actions. For the praying person is privately conversing with his Lord, and his Lord is between him and the Qiblah. So, if he passes in front of him, he has truly interrupted that connection. This does not mean that he nullifies and invalidates his prayer, because the mere whispering of the devil does not interrupt the prayer.

3- Warning against Satan stealing from the prayer:

On the authority of ‘Ā’ishah (may Allah be pleased with her) who reported:

سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْإِلْتِفَاتِ فِي الصَّلَاةِ؟ فَقَالَ: «هُوَ اخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلَاةِ الْعَبْدِ».

"I asked the Messenger of Allah (ﷺ) about looking around during the prayer. He replied: "It is a way of stealing by which the devil steals a portion of a slave's prayer."²

From what we find in the Hadīth is that in his statement (ﷺ): "It is a way of stealing by which the

¹ Sahīh Al-Bukhārī (461), Sahīh Muslim (541).

² Sahīh al-Bukhārī (751).

devil steals a portion of a slave's prayer," there is an urge for the praying person to bring presence of mind and intention to intimately converse with his Lord, and not to be preoccupied with his worldly affairs. This is because the slave cannot completely rid his prayer of thinking about his worldly affairs; and the Messenger (ﷺ) has informed that the devil comes to one in their prayer, saying to them, 'Remember such-and-such things,' so whoever strives against his devil and his own self, Paradise becomes obligatory for him.

4- Warning against imitating the sitting posture of the devil:

On the authority of ‘Ā’ishah (may Allah be pleased with her) who reported:

« كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَفْتِحُ الصَّلَاةَ بِالتَّكْبِيرِ، وَالْقِرَاءَةِ، بِ (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)، وَكَانَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ، وَلَمْ يُصَوِّبْهُ وَلَكِنْ بَيِّنَ ذَلِكَ، وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ، حَتَّى يَسْتَوِيَ قَائِمًا، وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ، لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ جَالِسًا، وَكَانَ يَقُولُ فِي كُلِّ رَكَعَتَيْنِ التَّحِيَّةَ، وَكَانَ يَفْرُسُ رِجْلَهُ الْيُسْرَى وَيَنْصِبُ رِجْلَهُ الْيُمْنَى، وَكَانَ يَنْهَى عَنْ غُفْبَةِ الشَّيْطَانِ. وَيَنْهَى أَنْ يَفْتَرَشَ الرَّجُلُ ذِرَاعَيْهِ افْتِرَاشَ السَّبْعِ، وَكَانَ يَخْتِمُ الصَّلَاةَ بِالسَّلَامِ. »

“The Messenger of Allah (ﷺ) used to start the prayer with the Takbīr and then read: {All praise is due to Allah, Lord of the worlds}. When he bowed, he neither raised his head nor lowered it, but kept it in between. When he raised his head from bowing, he would not prostrate until he had stood upright. When he raised his head from prostration, he would not prostrate (again) until he had sat

upright. After each two units of prayer, he would recite the Tahiyah. He used to spread his left foot out and raise his right foot. He would forbid sitting in the manner of the devil and resting the forearms on the ground, as a predator does. He used to conclude the prayer with the Taslīm.”¹

The Hadīth shows that the Prophet (ﷺ) attributed this sitting posture to the devil to show its reprehensibility, because it is the sitting style of the devil.

5 - Warning against the whispers of Satan:

Abu al-‘Alā’ reported that ‘Uthmān ibn Abi al-‘Ās (may Allah be pleased with him) came to the Prophet (ﷺ) and said:

يَا رَسُولَ اللَّهِ إِنَّ الشَّيْطَانَ قَدْ حَالَ بَيْنِي وَبَيْنَ صَلَاتِي وَقِرَائَتِي بَلِّسَهَا عَلَيَّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَلِكَ شَيْطَانٌ يُقَالُ لَهُ خَنْزَبٌ، فَإِذَا أَحْسَسْتَهُ فَنَعُودُ بِاللَّهِ مِنْهُ، وَاتَّقِلْ عَلَى يَسَارِكَ ثَلَاثًا» قَالَ: فَفَعَلْتُ ذَلِكَ فَأَذْهَبَهُ اللَّهُ عَنِّي.

"O Messenger of Allah, Satan intervenes between me and my prayer and my recitation of the Qur'an, making it difficult for me." So, the Messenger of Allah (ﷺ) said: "That is a Satan who is known as Khinzab. If you perceive his effect, seek refuge with Allah from him and spit three times to your left." He

¹ Sahih Muslim (498), and what is meant by the sitting posture of the devil is to place his buttocks on the ground while erecting his legs and resting his hands on the ground like a dog and how other animals do. Al-Minhaj Sharh Sahih Muslim bin al-Hajjaj by Al-Nawawi (4/214).

said: I did that, and Allah caused him to depart from me.¹

Satan attacks the person in prayer with everything he can, opening for him doors of whispers that had never crossed his mind, in order to make him lose the greatest purpose in prayer, which is submissiveness (Khushū'). However, the Messenger (ﷺ) gave us a remedy for this, which is for the person to spit three times to the left and seek refuge with Allah Almighty from the accursed Satan, and he will go away by the permission of Allah.

6 - Warning against Satan entering the mouth of the worshipper:

Abu Sa'īd al-Khudri (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«إِذَا تَنَآبَ أَحَدُكُمْ فِي الصَّلَاةِ، فَلْيَكْظَمْ مَا اسْتَطَاعَ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ».

"If anyone of you yawns inside the prayer, let him suppress it as much as he can, for indeed, the devil enters."²

The Prophet (ﷺ) ordered suppressing and repelling a yawn, and placing the hand over the mouth, so that the devil, the enemy, does not achieve his hope against the Muslim through everything that displeases him and is disliked from

¹ Sahīh Muslim (2203).

² Sahīh Muslim (2995).

him; this includes distracting the praying person in his prayer.

7- Warning against the devils entering between the rows:

Anas ibn Mālik (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«رُصُّوا صُفُوفَكُمْ وَقَارِبُوا بَيْنَهَا وَحَادُوا بِالْأَعْنَاقِ، فَوَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَرَى الشَّيْطَانَ يَدْخُلُ مِنْ خَلَلِ الصَّفِّ كَأَنَّهَا الْحَذَفُ».

“Arrange your rows, keep them close to one another, and stand with your necks aligned, for by the One in Whose Hand my soul is, I see the devils entering through the gaps in the row like Hadhaf (small lambs).”¹

His statement (ﷺ): “for by the One in Whose Hand my soul is, I see the devils entering through the gaps in the row like Hadhaf (small lambs),” draws attention, through this great oath, to emphasize arranging the rows and keeping them close to one another due to their immense benefit. This benefit is preventing the devil from entering among them, which leads to his dominance, misguidance, and whispering, until he corrupts their prayer and their reverence, which is the soul of prayer.

c - Warning the worshipper against the plots of the devil after the prayer:

¹ Sunan Abu Dāwūd (667).

1- Urging not to pay attention to the devil's whispering:

Abu Sa'īd al-Khudri (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ، فَلَمْ يَذَرْ كَمْ صَلَّى ثَلَاثًا أَمْ أَرْبَعًا، فَلْيَطْرَحِ الشَّكَّ وَلْيُتِمِّنْ عَلَى مَا اسْتَيْقَنَ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ، فَإِنْ كَانَ صَلَّى خَمْسًا شَفَعْنَ لَهُ صَلَاتَهُ، وَإِنْ كَانَ صَلَّى إِنْشَاءً لِأَرْبَعٍ كَانَتْ تَرْغِيمًا لِلشَّيْطَانِ».

"When anyone of you is in doubt about his prayer and he does not know how much he has prayed, three or four (Rak'ahs), he should cast aside his doubt and base his prayer on what he is sure of, and then he should perform two prostrations before saying the taslīm. If he has prayed five Rak'ahs, they will make his prayer an even number for him, and if he has prayed exactly four, then they will be a humiliation for the devil."¹

His saying (ﷺ), regarding the two prostrations of forgetfulness: "They bring humiliation to the devil," means enraging him and bringing humiliation to him, and driving him away, despised, from fulfilling his goal. Furthermore, the praying person redresses what the devil threw him into confusion regarding his prayer through his scheming and whispering.

Abu Hurayrah (may Allah be pleased with him) reported: The Prophet (ﷺ) said:

¹ Sahīh Muslim (571).

«إِذَا نُودِيَ لِلصَّلَاةِ أَدْبَرَ الشَّيْطَانُ لَهُ ضُرَاطٌ، حَتَّى لَا يَسْمَعَ النَّاذِينَ، فَإِذَا قُضِيَ النَّاذِينَ أَقْبَلَ حَتَّى إِذَا تَوَبَّ بِالصَّلَاةِ أَدْبَرَ حَتَّى إِذَا قُضِيَ التَّوْبُ، أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ يَقُولُ لَهُ: اذْكُرْ كَذَا وَاذْكُرْ كَذَا لِمَا لَمْ يَكُنْ يَذْكُرُ مِنْ قَبْلُ حَتَّى يَظُلَّ الرَّجُلُ مَا يَذْرِي كَمْ صَلَّى».

"When the Adhān is called, the devil turns back and passes wind in order not to hear the Adhān. When the Adhān is over, he comes back and again turns back when the Iqāmah is called. He again returns after it is over till he whispers into the heart of the person (to divert his attention from his prayer), saying to him, 'Remember such-and-such things,' reminding him of things that he did not remember before the prayer, and that causes the person to be confused about how much he has prayed."¹

From what we find in the Hadith is that whoever forgets something and wishes to remember it should pray and strive during it to free himself from whispers and worldly affairs, for the devil will inevitably try to distract him and make him remember worldly affairs in order to divert him from his sincere intention in the prayer.

‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) said:

«لَا يَجْعَلْ أَحَدُكُمْ لِلشَّيْطَانِ شَيْئًا مِنْ صَلَاتِهِ يَرَى أَنَّ حَقًّا عَلَيْهِ أَنْ لَا يَنْصَرِفَ إِلَّا عَنْ يَمِينِهِ، لَقَدْ رَأَيْتُ النَّبِيَّ ﷺ كَثِيرًا يَنْصَرِفُ عَنْ يَسَارِهِ».

"No one of you should give the devil anything of his prayer, thinking that it is due on him to leave only

¹ Sahīh al-Bukhāri (608).

to his right. Indeed, I often saw the Prophet (ﷺ) turn to his left."¹

Among what we find in his saying: "No one of you should give the devil..." is that he (may Allah's peace and blessings be upon him) would leave to his right side at times when he finished his prayer, and to his left side at times. So, whoever believes that it is due on him to leave to his right rather than his left has believed other than what the Messenger of Allah (may Allah's peace and blessings be upon him) did; and whoever believes something other than what the Messenger of Allah (may Allah's peace and blessings be upon him) did has followed the devil in his prayer.

61- Justification by the virtue of coinciding with the angels:

a - Saying Ameen at the same time as the angels:

Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«إِذَا أَمَّنَ الْإِمَامُ فَأَمِّنُوا، فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» قَالَ ابْنُ شِهَابٍ كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «أَمِينَ».

"When the Imam says Ameen, you too say Ameen, for whoever says Ameen at the same time the angels say Ameen will have his previous sins forgiven." Ibn Shihab said: The Messenger of Allah (ﷺ) used to say: "Ameen."²

¹ Sahīh Al-Bukhārī (852).

² Sahīh Al-Bukhārī (780).

He (may Allah be pleased with him) also reported that the Messenger of Allah (ﷺ) said:

«إِذَا قَالَ الْإِمَامُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، فَإِنَّهُ مَنْ وَافَقَ قَوْلَهُ قَوْلَ الْمَلَائِكَةِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

"When the Imam says: 'Sami'allāhu liman hamidah (Allah hears whoever praises Him)', say: 'Allahumma rabbana wa laka al-hamd (O Allah, our Lord, praise be to You)', for if anyone's statement coincides with that of the angels, his past sins will be forgiven."¹

His saying: "and whoever says Ameen at the same time the angels say Ameen" means to coincide with them at the time of saying Ameen, thus saying Ameen along with their saying Ameen, and this is the correct view². The wisdom in preferring to coincide in both utterance and time when saying Ameen, is so that the follower being led in prayer remains attentive to perform the duty at its proper place; because the angels are never heedless, so whoever coincides with them is indeed attentive.³

b - Coinciding with the Angels in prayer at the end of the night:

Jābir (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

¹ Ibid. (796).

² Al-Minhāj Sharh Sahīh Muslim bin Al-Hajjāj by Al-Nawawī (4/130).

³ Fat-h al-Bāri by Ibn Hajar (2/265).

«مَنْ خَافَ أَنْ لَا يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ أَوَّلَهُ، وَمَنْ طَمِعَ أَنْ يَقُومَ آخِرَهُ فَلْيُوتِرْ آخِرَ اللَّيْلِ، فَإِنَّ صَلَاةَ آخِرِ اللَّيْلِ مَشْهُودَةٌ، وَذَلِكَ أَفْضَلُ».

“If anyone fears that he will not wake up at the end of the night, let him offer the Witr prayer at the beginning of the night; and if anyone expects to wake up at the end of the night, let him offer the Witr prayer at the end of the night. Indeed, prayer at the end of the night is witnessed, and that is better.”¹

From what we find in the Hadith is that prayer at the end of the night is witnessed by the angels of mercy, and it contains clear evidence for the preference of offering the Witr prayer and others at the end of the night². Prayer at the end of the night is witnessed (by the angels), as most people are asleep and heedlessness of this prayer.³

62- Giving the reason that the Angels are offended by those who have an unpleasant odour:

Allah created the angels for His worship, fashioned them in the best form and most beautiful state, and made belief in them one of the six pillars of faith. They are with us and come to the mosques. The Prophet (ﷺ) forbade everything that harms them, and this includes:

Jābir ibn ‘Abdullāh (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

¹ Sahīh Muslim (755).

² Al-Minhāj Sharh Sahīh Muslim bin Al-Hajjāj by Al-Nawawī (6/35)

³ Al-‘Uddah fī Sharh Al-‘Umdah fī Ahādīth Al-Ahkām by Ibn Al-‘Attār (2/898).

«مَنْ أَكَلَ مِنْ هَذِهِ الْبَقْلَةِ، الثُّومِ - وَقَالَ مَرَّةً: مَنْ أَكَلَ الْبَصَلَ وَالثُّومَ وَالْكَرَاثَ فَلَا يَقْرِبَنَّ مَسْجِدَنَا، فَإِنَّ الْمَلَائِكَةَ تَتَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ بَنُو آدَمَ».

"Whoever ate from this herb, garlic—and another time he said: Whoever ate onion, garlic, or leeks—should not approach our mosque, for the angels are offended (harms) by what offends (harms) the children of Adam."¹

From what we find in this Hadīth: forbidding entry into the mosque with these odours, even if it is empty because it is the angels' place², and the Prophet (ﷺ) always refrained from garlic because he expected the coming of the angels and the revelation at any hour.³

Ma'dān ibn Abī Talhah reported that 'Umar ibn al-Khattāb (may Allah be pleased with him) delivered a Friday sermon and said: "O people, you eat from two plants that I find disgusting. I saw the Messenger of Allah (ﷺ) when detecting their odour on a man in the mosque, he would order that he should be seized by the arm and taken out to Al-Baqī'. Anyone who wants to eat them should removed their odour by cooking..."⁴

This indicates the intense dislike of the Prophet (ﷺ) for the scent of garlic and onions, to the extent that, out of his intense dislike for this scent, he

¹ Sahīh Muslim (564).

² Al-Mu'lim bi Fawā'id Muslim, by al-Māziri, 1/417.

³ Al-Minhāj Sharh Sahīh Muslim bin Al-Hajjāj by Al-Nawawi (14/9).

⁴ Sahīh Muslim (567).

would order whoever had this scent to leave the mosque.

63- Justification based on the purpose of building mosques:

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«مَنْ سَمِعَ رَجُلًا يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ، فَلْيَقُلْ: لَا رَدَّهَا اللَّهُ عَلَيْكَ، فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهُذَا».

"Whoever hears a man inquiring in the mosque about something he has lost should say to them: 'May Allah not restore it to you,' for indeed mosques are not built for this."¹

Sulaymān ibn Buraydah reported that his father said:

«أَنَّ النَّبِيَّ ﷺ لَمَّا صَلَّى قَامَ رَجُلٌ فَقَالَ: مَنْ دَعَا إِلَى الْجَمَلِ الْأَحْمَرِ، فَقَالَ النَّبِيُّ ﷺ: «لَا وَجَدْتُ، إِنَّمَا بُنِيَتِ الْمَسَاجِدُ لَمَّا بُنِيَتْ لَهُ».

When the Prophet (ﷺ) had finished praying, a man stood up and said: "Has any one seen the red camel?" Upon this the Prophet (ﷺ) said: "May you not find it! The mosques are only built for the purpose that they are built."²

From what we find in the two Hadīths is that the basic principle is that no deeds should be performed in the mosque other than prayers, Dhikr, and the recitation of the Qur'an; therefore, the Prophet (ﷺ) said:

¹ Sahīh Muslim (568).

² Sahīh Muslim (569).

«إِذَا رَأَيْتُمْ مَنْ يَبِيعُ فِي الْمَسْجِدِ أَوْ يَتَّاعُ، فَقُولُوا: لَا أَرْبَحَ اللَّهُ تِجَارَتَكَ».

"If you see someone selling or buying in the mosque, say to him: 'May Allah not make your trade profitable.'"¹

Anas ibn Mālik (may Allah be pleased with him) reported:

بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ مَعَ رَسُولِ اللَّهِ ﷺ. إِذْ جَاءَ أَعْرَابِيٌّ فَقَامَ يَبُولُ فِي الْمَسْجِدِ، فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ: مَهْ مَهْ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُزْرِمُوهُ دَعْوَهُ» فَتَرَكَهُ حَتَّى بَالَ، ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ دَعَاهُ فَقَالَ لَهُ: «إِنَّ هَذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِنْ هَذَا الْبَوْلِ، وَلَا الْقَذْرِ إِنَّمَا هِيَ لِذِكْرِ اللَّهِ عَزَّ وَجَلَّ، وَالصَّلَاةِ وَقِرَاءَةِ الْقُرْآنِ» أَوْ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ قَالَ: فَأَمَرَ رَجُلًا مِنَ الْقَوْمِ فَجَاءَ بِدَلْوٍ مِنْ مَاءٍ فَشَنَّهُ عَلَيْهِ.

While we were in the mosque with the Messenger of Allah (ﷺ), a Bedouin came and began to urinate in the mosque. The Companions of the Messenger of Allah (ﷺ) said: Stop! Stop! He said: The Messenger of Allah (ﷺ) said: "Do not interrupt him; let him." So they left him until he finished urinating. Then the Messenger of Allah (ﷺ) called him and said to him: "These mosques are not appropriate for anything of this kind of urine or filth. They are only for the remembrance of Allah Almighty, prayer, and recitation of the Qur'an" or as the Messenger of Allah (ﷺ) said. He said: Then he ordered a man from among the people who brought a bucket of water and poured it over the affected area.²

¹ Sunan At-Tirmidhi (1321); classified as Hasan by At-Tirmidhi and Sahih by Al-Albani. "Sahih Wa Da'if Sunan At-Tirmidhi" (3/321).

² Sahih Muslim (285).

This Hadīth contains proof of the obligation to maintain mosques and keep them clean from filth and impurities. Consider the rest of the Hadīth in the narration of Muslim: (Then the Messenger of Allah (ﷺ) called him over) i.e., the Bedouin, (and so he said to him: "These mosques are not meant for such urine and filth. Rather, they are meant for the remembrance of Allah, prayer, and recitation of the Qur'an.")¹

64 - Explaining the reason for commanding the Witr prayer:

‘Ali (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«يَا أَهْلَ الْقُرْآنِ أَوْتِرُوا، فَإِنَّ اللَّهَ وَتَرُ يُحِبُّ الْوُتْرَ».

"O people of the Qur'an, perform the Witr Prayer for, verily, Allah is Witr (single) and loves what is Witr (single, odd)."²

From what we find in the Hadīth is that the Prophet (ﷺ) addressed the people of the Qur'an, which is an honor for them. Then, he commanded them to perform the Witr, justifying this ruling by stating that Allah is one and He loves what is single and odd, which is concluding the prayer with one

¹ 'Umdat al-Qāri Sharh Sahīh al-Bukhārī by Al-'Ayni (3/126).

² "Sunan Abi Dāwūd", no. 1416. At-Tirmidhi said in his "Sunan": "The hadith of Ali is Hasan." Al-Hāfiz reported in "At-Talkhīs", 2/14, that Al-Hākim classified it as Sahīh. Its second half is narrated by Al-Bukhārī, no. 6410, and Muslim, no. 2677, with the wording: "And He is Witr and loves what is Witr," or "Verily, He is Witr and loves the Witr."

Rak'ah. He did not mean Shaf' (even-numbered prayer), as is popular and widespread among some people; rather, the Witr is the conclusion of the night prayer.

65 - Stating the reason for commanding to make the congregational prayer short

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«إِذَا أَمَّ أَحَدُكُمُ النَّاسَ، فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الصَّغِيرَ، وَالْكَبِيرَ، وَالضَّعِيفَ، وَالْمَرِيضَ، فَإِذَا صَلَّى وَحْدَهُ فَلْيُصَلِّ كَيْفَ شَاءَ».

"If any of you leads the people in prayer, let him shorten it, because among them are the young, the old, the weak, and the sick. And if he prays alone, then let him pray however he wishes."¹

From what we find in this Hadīth is his command (ﷺ) to shorten the prayer, and he said: "If any of you leads the people in prayer, let him shorten it, because among them are the sick, the weak, and the busy (who have needs to fulfil)." Thus, the Sunnah is to shorten the prayer, as enjoined by the Prophet (ﷺ) for the reason he clarified.²

‘Abdullah ibn ‘Umar (may Allah be pleased with him and his father) reported:

«كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ بِالتَّخْفِيفِ وَيُؤْمِنُ بِالصَّافَاتِ».

¹ Sahīh Muslim (467).

² See: Al-Minhaj Sharh Sahīh Muslim bin Al-Hajjaj by Al-Nawawi (4/174).

"The Messenger of Allah (ﷺ) used to enjoin alleviating the prayer, and he would lead us reciting As-Sāffāt."¹

The prayer that the Prophet (ﷺ) used to perform with the people is the alleviation of the prayer that he himself commanded others to adopt, and he only disapproved of those who prolonged it excessively beyond that². Thus, his reciting of Surah "As-Saffat", along with his command to alleviate the prayer by shorting it, is considered shortening. So, whoever does as he did (ﷺ), has indeed practiced alleviating the burden of the prayer.³

66 - Citing the greatness of the reward as a reason:

a - The reasoning based on the greatness of the reward for prolonging the Fajr prayer:

Rāfi' ibn Khadij (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«أَصْبَحُوا بِالصُّبْحِ فَإِنَّهُ أَعْظَمُ لِأُجُورِكُمْ أَوْ أَعْظَمُ لِلْأَجْرِ».

"Offer the Fajr prayer at dawn, for this earns you greater rewards – or brings about greater rewards."⁴

From the lessons derived from the Hadith is that rewards differ in their greatness and smallness, due

¹ Sunan An-Nasā'i (826). Sheikh Muqbil Al-Wādi'i classified it as Sahih in "As-Sahih Al-Musnad" (6/109).

² Fat-h al-Bāri by Ibn Rajab (6/219).

³ Sharh Sunan An-Nasā'i by Al-Athyūbi (10/349).

⁴ Sunan Abu Dāwūd (424).

to his saying: "for it is greater." It also provides evidence that delaying the Fajr prayer until the morning light brightens, is better.

b - Justifying by mentioning the virtue of delaying the Isha prayer:

Mu'ādh ibn Jabal (may Allah be pleased with him) reported:

ارْتَقَبْنَا النَّبِيَّ ﷺ فِي صَلَاةِ الْعَتَمَةِ فَأَخَّرَ حَتَّى ظَنَّ الظَّانُّ أَنَّهُ لَا يَخْرُجُ، وَالْقَائِلُ مِنَّا يَقُولُ: صَلَّى، فَقَعَلْنَا كَذَلِكَ حَتَّى خَرَجَ النَّبِيُّ ﷺ، فَقَالُوا لَهُ مَا قَالُوا، فَقَالَ: «أَعْتَمُوا بِهِذِهِ الصَّلَاةِ، فَإِنَّكُمْ قَدْ فَضَّلْتُمْ بِهَا عَلَى سَائِرِ الْأُمَمِ، وَلَمْ تُصَلِّهَا أُمَّةٌ قَبْلَكُمْ».

"We waited for the Prophet (ﷺ) for the 'Atamah prayer. He delayed it until one would have thought that he would not be coming out, until someone from among us said: 'He has (already) prayed.' We remained in that situation until the Prophet (ﷺ) came out. They told him what they had said, and he said: 'Delay this prayer, for you have been favored with it over all other nations, and no nation before you has prayed it.'"¹

His statement, (ﷺ): "For you have been favored with it over all other nations, and no nation before you has performed it," provides the reason for the merit of delaying the Isha Prayer to this time. It also indicates the merit of the special distinction for one

¹ Sunan Abu Dāwūd (421). Classified as Sahīh by Al-Hāfiz Ibn Hajar and As-Suyūti. "At-Talkhīs" (3/29), "As-Sirāj Al-Munir" (1/147).

who exclusively performs an act of worship that no one else shares with him.¹

67- The justification by the worshipper's feeling that he is communing with his Lord in prayer:

This approach makes one strive to improve his prayer, have his heart fully present therein, and free himself from all distractions before Allah Almighty. Among what we find in the Sunnah regarding this is:

a - The prohibition of spitting during prayer:

Anas ibn Mālik (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«اعْتَدِلُوا فِي السُّجُودِ، وَلَا يَبْسُطْ ذِرَاعِيهِ كَالْكَلْبِ، وَإِذَا بَرَقَ فَلَا يَبْرُقَنَّ بَيْنَ يَدَيْهِ، وَلَا عَنْ يَمِينِهِ، فَإِنَّهُ يُنَاجِي رَبَّهُ».

“Be upright in prostration, and let one not spread his forearms like a dog, and if he spits, let him not spit in front of him, nor to his right, for he is conversing with his Lord.”²

From what we find in the Hadith is that he (ﷺ) clarified that the reason he forbade spitting in the direction of the prayer is because the worshiper communicates with his Lord when facing the Qiblah in his prayer. It is of the utmost harshness and inappropriate manners to turn to the Lord of lords and the King of kings, and spit while turning to Him. Allah, the Most High, has informed us that He turns

¹ Sharh Sunan Abu Dāwūd by Ibn Raslān (3/176).

² Sahīh Al-Bukhāri (532).

to whoever turns to Him and observes his movements.¹

b - The prohibition of looking around during prayer:

Al-Hārith al-Ash'arī (may Allah be pleased with him) reported that the Prophet of Allah (ﷺ) said:

«إِنَّ اللَّهَ خَلَقَكُمْ وَرَزَقَكُمْ، فَأَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَمَرَكُمْ بِالصَّلَاةِ، فَإِنَّ اللَّهَ يَنْصِبُ وَجْهَهُ لَوَجْهِ عَبْدِهِ مَا لَمْ يَلْتَفِتْ، فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَفِتُوا».

"Indeed, Allah created you and provided for you, so worship Him and do not associate any partners with Him, and He commanded you to pray; for Allah directs His Face towards the face of His servant as long as he does not turn away, so when you pray, do not turn away."²

Looking around is among that which the devil steals from a worshipper's prayer, thereby decreasing his prayer. Therefore, the devil incites the worshipper to spit and look around during the prayer so as to disrupt his prayer, meaning: he decreases its perfection and its fruits of submissiveness, what the worshipper enjoys and what brings comfort to his eyes from the remembrance of Allah therein, and his intimate discourse through the recitation of His Book.³

¹ Sharh Sahīh Al-Bukhārī by Ibn Battāl (2/68).

² Musnad Ahmad (17800). At-Tirmidhi classified it as Sahīh in his "Sunan", and Al-Hākim in "Al-Mustadrak" (1/362).

³ See: "Fat-h al-Bārī" by Ibn Rajab (4/140).

68- The rationale for removing anything that distracts one from his prayer.

Anas ibn Mālik (may Allah be pleased with him) said:

كَانَ قِرَامٌ لِعَائِشَةَ سَتَرْتُ بِهِ جَانِبَ بَيْتِهَا، فَقَالَ النَّبِيُّ ﷺ: «أَمِيطِي عَنَّا قِرَامَكَ هَذَا، فَإِنَّهُ لَا تَزَالُ تَصَاوِيرُهُ تَعْرُضُ فِي صَلَاتِي».

‘Ā'ishah had a (patterned) curtain with which she screened the side of her home. The Prophet (ﷺ) said to her: "Take this curtain of yours away, for its images come to my mind while I'm praying."¹

The Hadith indicates that one should adhere to devotion and presence of mind, clearing the mind for Allah Almighty. Do you not see that the Messenger of Allah (ﷺ) drew attention to this meaning by saying: "For its images kept appearing before me in my prayer"? This is similar to what happened to him (ﷺ) regarding the Khamisah (a patterned garment) gifted to him by Abu Jahm, when he said: "Take this Khamisah of mine to Abu Jahm and bring me the Anbajaniyyah (a plain garment) of Abu Jahm, for it has just distracted me from my prayer."

69 - The reasoning that a person is considered to be in prayer due to his intention to pray:

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

¹ Sahīh Al-Bukhāri (374).

«إِذَا ثُوبَ لِلصَّلَاةِ فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ، وَأَتُوهَا وَعَلَيْكُمْ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا، فَإِنْ أَحَدَكُمْ إِذَا كَانَ يَعْمِدُ إِلَى الصَّلَاةِ فَهُوَ فِي صَلَاةٍ».

“When the Iqamah for prayer is announced, do not come to it running; come to it with tranquility. Pray what you catch from it and complete what you miss, for when one of you proceeds to the prayer, he is in prayer.”¹

From what we find in the Hadīth is that the Messenger of Allah (ﷺ) enjoined dignity and tranquility when walking to the prayer, and prohibited rushing to it, whether for the Friday prayer or others. The wisdom behind coming to it with tranquility is that one falls under the ruling of a praying person; therefore, he should adopt what a praying person should adopt, and avoid what a praying person should avoid.²

70 - The rationale that straightening the row is part of establishing prayer:

Anas ibn Mālik (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«سَوُّوا صُفُوفَكُمْ، فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ إِقَامَةِ الصَّلَاةِ».

“Straighten your rows, for indeed, straightening the rows is part of the establishment of prayer.”³

From what we find in the Hadith is that the meaning of his statement: “Straighten your rows,”

¹ Sahīh Muslim (602).

² Fat-h al-Bāri by Ibn Hajar (2/118).

³ Sahīh Al-Bukhārī (723).

is to align evenly within them in a single straight line and close their gaps. He then followed it with what serves as the reasoning for it, saying: “for indeed, straightening the rows”—in another narration, “the row” in the singular form, denoting the generic category—“is part of the establishment of prayer,” meaning part of its completion and perfection, or part of its overall establishment, which entails the proper alignment of its pillars and preserving it from falling into violation of its obligatory and recommended acts.¹

Anas (May Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«أَتِمُّوا الصَّفَّ الْأَوَّلَ، ثُمَّ الَّذِي يَلِيهِ، فَإِنْ كَانَ نَقْصٌ فَلْيَكُنْ فِي الصَّفِّ الْمُؤَخَّرِ».

"Complete the first row, then the one following it. If there is any deficiency, let it be in the last row."²

His saying (ﷺ): “and if there is any deficiency, let it be in the last row” indicates that if a person stands in the second row before the first is completed, even if someone else is with him, he has not followed the Sunnah. Rather, according to the Sunnah, no one should be in the second row until the first is completed, nor in the third until the second is completed.³

¹ Fayd al-Qadīr Sharh al-Jāmi‘ al-Saghīr by Al-Munāwī (4/115).

² Sunan An-Nasā‘i (818). Classified as Sahīh by An-Nawawī. Al-Majmū‘ (4/301).

³ Sharh Riyāḍ Al-Ṣāliḥīn by Ibn ‘Uthaymīn (5/118).

In summary, we are commanded to straighten the rows as follows:

1- Straightening the rows in prayer by standing in alignment with one another, and by completing the first row, then the next.

2- It is preferable, if men and women gather, for women to distance themselves from the men.

3- Closing the gaps by not leaving any gaps for the devils to enter through.

4 - As part of completing the rows, if there are three people, one of them steps forward as the Imām, and the other two stand behind him; whether they are two adults, two children, or an adult and a child, they should all stand behind him.

71- Justification by warning against delaying goodness and virtue:

Samurah ibn Jundub (may Allah be pleased with him) reported that the Prophet of Allah (ﷺ) said:

«احْضَرُوا الذِّكْرَ، وَادْنُوا مِنَ الْإِمَامِ، فَإِنَّ الرَّجُلَ لَا يَزَالُ يَتْبَعُهُ حَتَّى يُوْخَرَ فِي الْجَنَّةِ، وَإِنْ دَخَلَهَا».

"Attend the remembrance, and draw near to the Imam, for a man continues to distance himself until he is put further back in Paradise, even if he enters it."¹

¹ Narrated in "Sunan Abi Dāwūd", no. 1108; Al-Hākim classified it as Sahīh and Adh-Dhahabi did not object to it. Classified as Hasan by As-Suyūti in "As-Sirāj Al-Munīr", 1/259."

Therefore, when he lagged behind in the station of obedience, he was kept behind from the station of reward. In that is a disparagement of the affair of those who lag behind and a demonstration of the foolishness of their judgment, as they lowered themselves from the loftiest of matters to the lowest thereof.

72- Providing the rationale with four benefits for urging the observance of Qiyām al-Layl:

Abu 'Umāmah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ دَابُّ الصَّالِحِينَ قَبْلَكُمْ، وَهُوَ قُرْبَةٌ لَكُمْ إِلَى رَبِّكُمْ، وَمُكَفِّرٌ لِلْسَّيِّئَاتِ، وَمَنْهَاجٌ عَنِ الْإِثْمِ».

"Hold fast to Qiyām al-Layl, for indeed it is the practice of the righteous people before you, and it is a means for you to draw close to your Lord, an expiation for evil deeds, and a deterrent from sin."¹

His statement: "the habit of the righteous" refers to their custom, which they are consistent in doing and habitually perform in most of their circumstances. The meaning is that Qiyām al-Layl is a means of drawing closer to your Lord, a trait that expiates your sins and prevents you from forbidden acts, as Allah Almighty says:

{...إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ...}

¹ Narrated in Sunan At-Tirmidhi (3549). Al-Hākim classified it as Sahīh in "Al-Mustadrak" (1/308) and said: "This is a Sahīh Hadith."

{...indeed prayer restrains one from immoral acts and wickedness...}

73- Giving the reason that Allah is As-Salām:

‘Abdullāh (may Allah be pleased with him) reported:

كُنَّا إِذَا كُنَّا مَعَ النَّبِيِّ ﷺ فِي الصَّلَاةِ، قُلْنَا: السَّلَامُ عَلَى اللَّهِ مِنْ عِبَادِهِ، السَّلَامُ عَلَى فُلَانٍ وَفُلَانٍ، فَقَالَ النَّبِيُّ ﷺ: «لَا تَقُولُوا السَّلَامُ عَلَى اللَّهِ، فَإِنَّ اللَّهَ هُوَ السَّلَامُ، وَلَكِنْ قُولُوا: النَّجَاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، فَإِنَّكُمْ إِذَا قُلْتُمْ أَصَابَ كُلَّ عَبْدٍ فِي السَّمَاءِ أَوْ بَيْنَ السَّمَاءِ وَالْأَرْضِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَخْتِيرُ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ، فَيَدْعُو».

Whenever we were with the Prophet (ﷺ) in prayer, we used to say: As-salāmu ‘ala Allah min ‘ibādih, as-salāmu ‘ala fulān wa fulān (peace be upon Allah from His slaves and peace be on so-and-so and so-and-so). The Prophet (ﷺ) said: “Do not say: As-salāmu ‘ala Allah (peace be upon Allah), for He Himself is As-Salām (the Source of Peace) but say instead: At-tahiyyātu lillāhi wa as-salawātu wa at-tayyibāt. As-salāmu ‘alayka ayyuhā an-nabiyyu wa rahmatullāhi wa barakātuh. As-salāmu ‘alaynā wa ‘ala ‘ibādillāhi as-sālihīn (Greetings, prayers, and good things are due to Allah. May the peace, mercy, and blessings of Allah be upon you, O Prophet. Peace be upon us and upon the righteous slaves of Allah) - for when you say that it reaches every slave in heaven or between the heaven and earth - Ash-hadu allā ilāha illallāh wa ash-hadu anna Muhammadan ‘abduhu wa rasūluh (I bear witness

that there is no god but Allah, and I bear witness that Muhammad is His slave and messenger). Then select the invocation you like best and recite it."¹

His saying: "Do not say 'Peace be upon Allah', for indeed Allah is the Giver of Peace"; because Allah, Mighty and Majestic, is the One to whom requests are referred and the One besought through supplication. So how could supplication be made for Him, when He is the One supplicated to in all situations!? And his saying: "for indeed Allah is the Giver of Peace" is a justification for the prohibition, meaning He is the One who gives safety and establishes it. Therefore, exalt Him above a description of which He is in no need of in the first place, while we are the ones in need of Him². Moreover, if you were to say: "Peace be upon Allah," this would give the false impression that the Lord, Mighty and Majestic, could be afflicted by imperfection or harm, causing you to supplicate for His safety, whereas He, Mighty and Majestic, is As-Salām (peace, perfection), far exalted above any imperfection.³

This book was completed after Maghrib on Tuesday, Muharram 20, 1442 A.H.

In the city of Riyadh, may Allah protect it.

¹ Sahīh Al-Bukhārī (835).

² Al-Muyassar Fi Sharh Masābīh as-Sunnah by At-Tūrbishtī (1/253).

³ Fat-h Dhill-Jalāl Wal-Ikrām bi Sharh Bulūgh al-Marām by Ibn 'Uthaymīn (2/149).

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