The Night Prayers
Qiyām & Tarāwīḥ

3rd Edition

Muḥammad ibn Muṣṭafā al-Jibālī

Includes works by
Muḥammad Naṣīr ud-Dīn al-Albānī
Fiqh Handbooks — 2
قيام الليل
The Night Prayers: Qiyām & Tarāwīḥ
«They (the believers) forsake their sleep (to worship Allāh). They invoke their Lord with fear and hope; and they spend out (charity) from what We bestow on them.»

[As-Sajdah 32:16]
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PREAMBLE

Opening Sermon

«إِنَّ الْحَمْدَ لِلَّهِ، تَعَمَّدُهُ وَتَسْجِينُهُ وَتَسْتَغْفِرُهُ، وَتَعْوَدُ بِاللَّهِ مِنْ شُرْرُ أنفُسِنا
وَمِنْ سِيَّاتِ أَعْمَالِنَا. مَنْ يَهْدِيهِ اللَّهُ فَإِنَّهُمْ أَصْحَابُ الْجَنَّةِ، وَمَنْ يُضَلِّلَهُ فَإِنَّهُمْ أَصْحَابُ النَّارِ»

Al-ḥamdu lillāh. Indeed, all praise is due to Allāh. We praise Him and seek His help and forgiveness. We seek refuge with Allāh from the evil within ourselves and from our wrongdoings. He whom Allāh guides, no one can misguide; and he whom He misguides, no one can guide.

«وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحَدِيدُهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنِّي مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ»

I bear witness that there is no (true) god except Allāh — alone without a partner, and I bear witness that Muḥammad (ṣallallāhu 'ālīhi wa sallam) is His 'abd (servant) and messenger.

«نَبِيُّنَا اللَّيْلَةُ أَنْجَوْا أَنْجَوْا اللَّهُ حَقَّ تِلْيَاتِهِ، فَلَا تَضَوَّنُ إِلَّآ وَأَتِمُّ مُسَلِّمَ مَعْلُومَ»

«O you who believe, fear Allāh His due fear, and do not die except as Muslims.»¹

«بَيْنَ يَدَاهَا الَّذِينَ آتَيْنَاهُ رَبُّكَ الَّذِينَ خَلَقْنَهُمْ قَبْلَهُ وَبَيِّنَّا لَهُمَا رَكْبَتَاهُ وَبَيْنَ مَثَلُهُمْ إِنِّي رَبُّكُ اللَّهُ وَإِنَّمَا أَنْجُوُ السَّالِمُونَ إِلَيْهِ وَالْأَرْضُ إِنَّ اللَّهَ عَلِيمٌ»

¹ Al-ʾĪmān 3:102.
«O mankind, fear your Lord who created you from a single person, and created from it its mate, and dispersed from them many men and women. And fear Allāh, through whom you adjure one another, and (the ties of) the wombs. Indeed, Allāh is ever-Watchful over you.»¹

«O you who believe, fear Allāh and speak upright speech. He will then rectify your deeds and forgive your sins, and he who obeys Allāh and His Messenger has certainly achieved a great victory.»²³

Indeed, the best speech is Allāh’s (ﷻ) Book and the best guidance is Muḥammad’s (ﷺ) guidance. The worst affairs (of religion) are those innovated (by people), for every such innovation is an act of misguidance leading to the Fire.⁴

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3. The above paragraphs constitute “Khutbat-ul-Ḥājah (the Sermon of Need)”. The Prophet (ﷺ) often started his speeches with this, as was recorded by Muslim (868), Abū Dāwūd, and others, from Ibn Mas‘ūd, Ibn ‘Abbās, and other companions (ﷺ).
4. The Prophet (ﷺ) also said this paragraph when starting a speech, as was recorded by Muslim (867), an-Nasā’ī, and others, from Jābir Bin ‘Abdillāh (ﷺ).
Our Mission: Purification and Cultivation

Islāmic beliefs and practices must stem from Allāh’s (ﷻ) Book and His Messenger’s (ﷺ) Sunnah, and should be guided by the knowledge and understanding of the Ṣahābah (评定). Allāh (ﷻ) says:

«O you who believe, obey Allāh and obey the Messenger and those in authority among you.»

This is the path of guidance that Allāh (ﷻ) prescribed for those who seek true success and happiness.

Since many Muslims have departed, to varying degrees, from this magnificent path, any work intending to revive Islām among the Muslims must involve two fundamental elements: purification and cultivation.

These two elements, detailed below, were central to the Prophet’s (ﷺ) mission, as Allāh (ﷻ) indicates:

«It is He who has sent among the unlettered a Messenger from themselves: reciting to them His āyāt, purifying them, and teaching them the Book and Wisdom — while verily they were previously in manifest error.»

1. Purification

Purification (or tasfiyah) is the process of clearing the path of Islām from obstacles and obscurities, and then guiding people

to it. We must purify our sources of knowledge, beliefs, and practices.

A. PURIFYING OUR SOURCES OF KNOWLEDGE

The Islamic *Sharī'ah*, when first revealed, was pure from alterations, misinterpretations, and falsehoods. However, this soon changed — misguided sects began to misinterpret the Qurʾān, fabricate *hadiths*, and spread their misguided opinions. Yet, the Prophet (ﷺ) gave us glad tidings that in each generation there would be virtuous scholars who purify the religion and cleanse it from all impurity:

َّيَحْيَلُ هَذَا الْعِلْمُ مِن كُلّ خَلْفٍ عِدْوَلُهُ، يَنْفُونَ عَنْهُ تَحْرِيفَ العَالِمِينَ،
َوَانْتِحَالَ الْمُتَطَلِّبِينَ، وَتَأْوِيلَ الْجَاهِلِينَ.

(This knowledge will be carried by the trustworthy individuals from every generation; they expel from it alterations of extremists, falsehoods of pretenders, and misinterpretations of the ignorant.)¹

Therefore, it is key that we seek knowledge which is clear from all impurities, and that we then understand it as the *salaf* understood it, and that we look to what the aforementioned esteemed scholars have said in regards to the conflicting views that later appeared.

B. PURIFYING OUR BELIEFS

Philosophical arguments, cultural dictates, and alien notions have tainted the beliefs of many Muslims. Therefore, it is imperative to purify the İslāmic faith, basing it solely on the Qurʾān and authentic Sunnah, cleansing it from all forms of *shirk* and

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innovations, and aligning it with the belief of the Șahābah whom Allāh (ﷻ) praised, saying:

«إِنَّا أَمَّنْهُا بِمَأْمُونٍ مَا أَمَّنْنَهُمْ يِبَّهٓ فَقَدْ أَهْتَمَدَوْاً»

«So if they believe as you (O Muḥammad and your companions) believe, they are truly guided.»¹

C. Purifying Our Practices

Innovated acts of worship (bid‘ahs), not authorized by Allāh (ﷻ) or His Messenger (ﷺ), have marred the religious practices of many Muslims. Therefore, it is imperative to purify the Islāmic practices, basing them on authentic texts from the Qur‘ān and Sunnah, matching them with the understanding and practice of the Șahābah, and cleansing them from bid‘ahs. This is the “path of the believers” that Allāh (ﷻ) describes as:

«وَقَامَ يَسَافِقَ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَتْ لَهُ الْعَهْدَ الْأَصْبَحَ وَيَنْتَجَعُ غَيْرَ سَيِّئَلٍ
الْمُؤْمِنِينَ نَوْلِهِ مَا تَوَلَّىَ وَتَصَلَّىَ جَهَّازُ وَسَاطَتْ مُسْتَرَقًا»²

«He who opposes the Messenger — after guidance became clear to him — and follows other than the believers’ path: We will give him the consequence he chose and admit him into hell — the most awful destination.»²

2. Cultivation

Cultivation (or tarbiyah) is the steady and persistent process of developing one’s self upon the correct path of Islām and abiding by its teachings. It is to establish our beliefs and practices upon the purified knowledge, and then continue to grow with this knowledge. Cultivation goes hand-in-hand with purification.

1. Al-Baqarah 2:137.
A. FOLLOWING THE SALAF

Purification of our beliefs and practices must extend into cultivating ourselves and our communities upon the purified teachings, striving to be true followers of our great salaf, the Sahabah (ﷺ). Praising both the Sahabah and their true followers, Allah (ﷻ) says:

«The first to embrace Islam among the Muhajirun and the Ansar, and also those who follow them in the best way: Allah is pleased with them and they are with Him. He has prepared for them gardens beneath which rivers flow, and in which they will abide eternally. This is the supreme success.»¹

The Sahabah were the righteous group that Allah (ﷻ) chose to accompany His Prophet (ﷺ) and receive His Message. They left the false religion of their forefathers, eagerly accompanied the Prophet (ﷺ), learnt directly from him, helped him establish the first and best Islamic community, and accurately spread his teachings and passed them on.

B. CALLING TO THE PURE RELIGION

A vital part of cultivation is to invite all people, Muslims and non-Muslims, to the pure and unadulterated religion of Islam. This should be done by:

a. Adorning ourselves with good manners and righteous actions to become exemplary representatives of our noble message. Allah (ﷻ) says:

¹. At-Tawbah 9:100.
«Be pious scholars of the Lord because of what you have taught of the Book and because of what you have studied.»

b. Presenting our message with wisdom, benevolence, and kindness. Allah (الله) says:

«أَنْ نُوصِّيَنَّكُمْ بِالْحَكْمَةِ وَالصَّرَاطِ السَّالِمِ وَنَجِدُ لَهُمْ يَلِينًا جَهِيمًا»

«Invite to your Lord’s path with wisdom and good exhortation, and argue with them in the best way.»

Undertaking the obligation of inviting to Allah’s path is the duty of all Muslims, individually and collectively, each according to his best ability. Allah (الله) commands:

«وَاعْمَلُواْ بِالصَّرَاطِ الْمُتْبَعِ ﷺ وَلَا تَعْمَلُواْ عَلَى الْإِثْمِ وَالْبَذْرَاءِ»

«Help one another in righteousness and piety; and do not help one another in sinning and transgression.»

This is the only way to attain Allah’s acceptance and achieve happiness and success. Allah (الله) says:

«وَالَّذِينَ أَذَّنُ لِلْمُسَلِّمِينَ إِنَّ الْإِنْسَانَ لَيَضْرِبُهُ ﷺ إِلاَّ الَّذِينَ ءَامَنُواْ وَعَمِلَواْ الصَّالِحَاتِ وَمَاتَواْ بِالْحَكْمِ وَمَاتَواْ بِالْصَّرَائِفِ ﷺ»

«By time, a human is surely in loss, except for those who believe, do righteous deeds, mutually enjoin the

3. Al-Ma’idah 5:2.
truth, and mutually enjoin perseverance.»¹

This, further, is the way to establish among the believers a true and honest compassion that emanates from a strong unifying cause. Allāh (ﷻ سبحانه) says:

«Hold fast, collectively, to Allāh’s rope, and do not disunite.»²

We seek Allāh’s guidance and help, and we implore Him ( формирова ) to enable us to purify and cultivate ourselves and our communities in the way that is most pleasing to Him — āmin.

¹ Al-ʿĀṣr 103:1-3.
² Āl ʿImrān 3:103.
Fiqh Handbooks

Our "Fiqh Handbooks" series consists of detailed treatises covering various fiqh subjects. We have published two titles in this series:

1. Festivals & Celebrations in Islam
2. The Night Prayers: Qiyām & Tarāwīḥ

This Book

In this book, we found our discussions on clear proofs from the Qur'ān, the Sunnah, and authentic narrations from the sahābah (الصحابه). With this, we hope to convey the truth, in sincere fulfillment of the Prophet's (ﷺ) command:

"بَلْغُوا غَنِيٍّ وَلَوْ آيةٌ..."

(Convey (the knowledge) from me — even is it be as little as one āyah, ...)

We also hope that this will bring us, in sha'ā 'Llāh, multiple rewards. Jarir Bin ʿAbdillāh (الجارية) reported that the Prophet (ﷺ) said:

«من سنّ في الإسلام سنّة حسنة، فلله أجرها، وأجر من عمل بها بعده»

(He who initiates in Islam a good way gets his reward for it, as well as rewards similar to all those who follow

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1. Recorded by al-Bukhārī (3461), Aḥmad, and others, from ʿAbdullāh Bin ʿAmr (العبد اللَّه بن أمير).
him into it, without reducing any of their rewards.)¹

We seek by this Allāh’s ( الله) help, facilitation, and acceptance — He is All Hearing and Answering.

SECOND EDITION

The first two editions of this book largely consisted of a translation and merging of two works by the prominent ‘ālim Muḥammad Nāṣir ud-Dīn al-Albānī (الباني), namely, Ṣalāt ut-Tarāwīh and Qiyāmu Ramaḍān.

These two books, however, excluded discussion of many important issues related to qiyām (the night prayer). This had to do with the historical circumstances that led to their writing, and the scope of the message they intended to convey to the readers.

In our earlier two editions, we were forced to supplement the translation with additional material to improve coverage of the qiyām subject. Our work, however, remained artificial to some degree, and lacking in regard to various issues.

This new edition, therefore, strives to remedy the earlier shortcomings. The entire book has been rewritten and expanded with two goals in mind:

a. Provide a comprehensive and independent coverage of the subject of qiyām, together with other issues that are considered immediately related to it.

b. Keep the above-mentioned works by al-Albānī (الباني) as a backbone for the discussion of specific issues, most importantly: the number of rak‘āt of qiyām. To this end, we applied the following strategy:

i. Ḥadīth analysis of the authenticity of narrations was entirely moved from the main text to footnotes.

ii. Statements by al-Albānī that are deemed vital for emphasizing some points are singled out from the

¹. Recorded by Muslim (1017), Āḥmad, and others.
surrounding text and put in an indented quotational format.

In this edition, we have also included the Arabic text for all ḥadīths, together with most of the Arabic vowel signs (tashkīl).

Furthermore, in our ḥadīth references, we now provide the ḥadīth reference numbers for al-Bukhārī and Muslim narrations (according to ʿAbd ul-Bāqīʾs standards). As for other narrations, we provide the locations where they are verified to be authentic (usually from al-Albānīʾs (الباني) books).

We hope that this book can now serve as a stand-alone and comprehensive reference on the subject of qiyām and related issues. From Allāh (الله) we seek tawfīq (facilitation).

THIRD EDITION

In this third edition, the Author’s children made the follow changes:

- The typesetting and typography (including layout, spacing, and fonts) was improved.
- The layout of the chapters was improved.
- Some discussions were abridged.
- Chapter 5, which was a discussion on the limit of the number of rakʿāt, was removed from the book. It was a technical and lengthy discussion, thus only useful to a subset of readers. In exchange, a brief section (named: “Limiting Qiyām to Eleven Rakʿāt”) was added to Chapter 4. For those who wish to read the original chapter, it can be found at: kspublications.com/files/qiyam-rakat.pdf.

Acknowledgment

All praise and thanks are due to our Lord (الله) who facilitated the completion of this work.

I ask Allāh (الله) to reward all the Muslims who helped and
supported this effort in various ways.

In particular, I ask Him (الله) to reward my shaykh and teacher, Muḥammad Nāṣir-ud-Dīn al-Albānī (الله)، whose works have been of tremendous benefit to me.

I ask Him (الله) to reward my wife whose ceaseless support and advice have always provided a gentle push toward the completion of my projects.

I ask Him (الله) to reward my children and all individuals who proofread the manuscript and provided beneficial feedback. I ask Him (الله) to reward my friend Abū Khalīl al-Amrīkī who helped in the translation and editing of the first edition.

I ask Him (الله) to reward my brother Sādiq al-Jibālī who has always been instrumental in supervising the editing and printing of my books, as well as stocking and shipping them.

I ask Him (الله) to make this humble effort helpful and profitable to the Muslims, forgive my shortcomings, purify my work from hypocrisy and conceit, and accept it from me.

«My Lord, keep me constant in prayer, and the same for my progeny. Our Lord, answer my du‘ā’. Our Lord, forgive me, my parents, and the believers on Judgment Day.»¹

My Lord, bestow Your peace and praise upon our Prophet Muḥammad (الله).

 أبو ʿعُبَّاد اللَّهُ مُحَمَّدٍ بِنُ مُصْطَفَى الْجِبَالِ

Muḥammad ibn Muṣṭafā al-Jibālī

And we, the Author’s children, ask Allāh (الله) to accept this

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¹ *Ibrāhīm* 14:40-41.
work from our father, and all of his works, and ask Allah (ﷻ) to cure him completely, and to return him to his full health.

Jumāda al-Ākhirah 1443 H
January 2022
Qiyām, Tahajjud, Tarāwīḥ, and Witr

DEFINITIONS

The night prayer (ṣalāt ul-layl) is defined as:

“The voluntary night prayer whose time extends from after ‘isha’ prayer until dawn.”

Different names are used to describe this prayer, as follows:

<table>
<thead>
<tr>
<th>Name</th>
<th>Meaning</th>
<th>Reason for this Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ṣalāt ul-layl</td>
<td>The night prayer</td>
<td>It is prayed at night.</td>
</tr>
<tr>
<td>Qiyām</td>
<td>Standing</td>
<td>It involves a long standing for reciting lengthy portions of the Qur'ān.</td>
</tr>
<tr>
<td>Qiyām ul-layl</td>
<td>Standing at night</td>
<td></td>
</tr>
<tr>
<td>Tahajjud¹</td>
<td>Remaining awake</td>
<td>It requires being awake during the night.</td>
</tr>
<tr>
<td>Witr</td>
<td>Odd-numbered</td>
<td>It consists of an odd number of rak‘āt. Witr often refers to the last one or three rak‘āt of this prayer.</td>
</tr>
<tr>
<td>Tarāwīḥ</td>
<td>Prayer with resting periods</td>
<td>It may require resting between consecutive pairs of rak‘āt.</td>
</tr>
</tbody>
</table>

1. See Lisān ul-‘Arab under “Hajada”.
Qiyām, tahajjud, and tarāwīh are all the same prayer. There is only one voluntary night prayer, with different names used to describe it. Praying it at the later part of the night does not make it different from qiyām.

In this book, we will most often use “qiyām” to refer to this prayer. Sometimes we will use the term tarāwīh, because people are more familiar with it than qiyām when referring to the qiyām of Ramaḍān.

In some countries and masjids, mostly during the last part of Ramaḍān, people pray tarāwīh early in the night, and then pray another prayer that they call tahajjud at the end of the night.\(^1\)

**Tarāwīh**

From the earliest times, Muslims have used the name tarāwīh to describe the night prayers of Ramaḍān. Ibn ul-Manẓūr (۱۰۱۹\\textsuperscript{-۱۰۹۵}) said:

\textit{“Tarwīḥah of the month of Ramaḍān was thus named because people would rest after every four rakʾāt. In one report (it is named), ‘salāt-ut-Tarwīḥ’ because they used to rest after every two taslims.”}\(^2\)

While most ‘ulamā’ allow using this name, some of them have reservations because it carries the implication that one must rest after every four rakʾāt of tarāwīh. According to Shaykh Muḥammad Shaqrah:

\textit{“The reason for this name is that, due to long recitation, the people used to rest after every four rakʾāt. This rest became a necessary element of tarāwīh, even with very short recitations. This led people to think that this is a correct name revealed to Allāh’s Messenger (ﷺ). ... Thus, it should be brought to the attention of people that}

\(^1\) The salaf called this taʿqīb, and it was deemed acceptable by Anas (۱۱۸) and others after him.

\(^2\) See Lisān ul-ʾArab under “Rawāḥa”.
this is a novel name. It is better to use the name that the Prophet (ﷺ) used for this prayer: qiyām.”¹

¹ Irshād us-Sāri 3:75-77.
Excellence of the Night Worship

THE BLESSED TIME INTERVAL

Each night, there is a blessed time interval during which Allāh (ﷲ) accepts the supplication. Jābir (ت) reported that the Prophet (ص) said:

«إن في الليل لساعة لا يوافقها رجل مسلم يسأل الله فيها خيرا من أمر الدنيا والآخرة، إلا أعطاه إيابة، وذلك كله ليلة.»

(Indeed, there is a period of the night during which no Muslim would be asking Allāh for a favor from this life or the hereafter, but that Allāh grants it to him. And this (hour) is every night.)¹

Commenting on this hadīth, an-Nawawī (ٰ) said:

“This affirms that there is an interval of acceptance every night, encouraging the believers to supplicate throughout the night — with the hope of encountering that interval.”²

EXCELLENCE OF THE LAST ONE-THIRD OF THE NIGHT

The blessed interval in Jābir’s above hadīth coincides with the last

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1. Recorded by Muslim (757) and Aḥmad.
one-third of the night.

Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

" Eğerنُ زيتًا كنتُ ليلةً إلى السماوات الدنيا حين ينفي ثلاث الليلات الأخر.
يقول: "أنا الملك، أنا الملك! من يدعوني، فاستجيب له، من يسألني فأعطاه؟ من يسألك؟"

Our Lord (ﷻ) descends every night to the lowest heaven when only one third of the night has remained. He says, "I am the King, I am the King! Who will invoke Me, so that I may answer him? Who will ask Me, so that I may give him? Who will seek My forgiveness, so that I may forgive him?" \(^1\)

Abū Umāmah (ﷺ) reported that the Prophet (ﷺ) said:

"أشمّع الدعاء جَوّف اللَّيْلَ اللَّيْلَ الآخر، وثُبّ الصُّلُوات السَّكِّنَتُواتِ."

(Supplications are most acceptable in the last depth of the night, and at the end of the prescribed prayers.) \(^2\)

‘Amr Ibn ‘Abasah (ﷺ) reported that Allah’s Messenger (ﷺ) said:

"أقرب ما يكون الرب من العبد في جوّف الليل الآخر، فإن استطعت أن تكون مسن يذكر الله في تلك الساعة فكن.

(The closest the Lord is to the (believing) servant is in the last part of the night. If you can be among those who extol Allah during that hour, do so.) \(^3\)

Because of this, the Prophet (ﷺ) was consistent in rising to

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1. Recorded by al-Bukhārī (1145, 6321, 7494), Muslim (758), and others.
2. Recorded by at-Tirmīthī. Verified to be hasan by al-Albānī (Ḥidāyat ur-Ruwāh no. 1188).
worship Allāh (ﷻ) during the last part of the night. ‘Ā’ishah (无线电) reported:

\[
\text{كان يَنامُ أَوْلَ الْيَلِينُ، وَيُحْيُي أَخْرَهُ.}
\]

"Allāh’s Messenger (ﷺ) used to sleep in the early part of the night, and wake up (for worship) during its last part."

And ‘Ā’ishah (无线电) reported:

\[
\text{كان رَسُولُ اللهِ يُقْوِمُ إِذَا سُمِّعَ الصَّارِخُ.}
\]

"Allāh’s Messenger (ﷺ) used to rise (for the night prayer) when he heard the rooster crowing."

Likewise, a Muslim who plans to wake up during the night for worshiping Allāh should give priority to the blessed interval: the night’s last one-third.

We note that the night extends from sunset to dawn, and can be divided into three parts. As an example, if sunset is at 6:00 p.m., and dawn at 4:30 a.m., the night is 10½ hours long, and each one third is 3½ hours. The blessed interval would then extend from 1:00 a.m. to 4:30 a.m.

**Excellence of Praying Qiyām**

When a Muslim wakes up during the night, even accidentally, he should be keen to pray two or more rak‘āt of qiyām. Qiyām entails for a Muslim countless virtues and benefits.

**A PRACTICE OF THE RIGHTEOUS BELIEVERS**

A great quality of true believers is that they allocate a good portion of their night for worshiping Allāh and supplicating to

1. Recorded by al-Bukhārī (1146), Muslim (739), and others.
2. Recorded by al-Bukhārī (1132, 6461, 6462), Muslim (741), and others.
Him. Allah (ﷻ) says:

«Their (the believers') sides forsake their beds, invoking their Lord in fear and aspiration, and spending out of what We bestowed on them. And no soul knows what has been concealed for them of (pleasures) that comforts the eye as reward for what they used to do.»

Abū Hurayrah and Sahl Ibn Sa‘d as-Sā‘īdī (生命的) reported from the Prophet (ﷺ) that Allah (ﷻ) says:

«أُعَدِّتُ لِيَعْبُدِي الصَّالِحِينَ ما لا عِيْنٍ رَأَتُ، ولا أَنْفُسُ سَيِّعَتُ، ولا خَطَّرَ على قَلْبٍ بَشَرٍّ، بِصَدَاقَ ذَلِكَ فِي كِتَابِ اللَّهِ.»

I have prepared for My righteous servants that which no eye has seen, no ear has heard of, and never occurred to a human heart. This is testified to by the Book of Allah.

The Prophet (ﷺ) then recited the two above āyāt (32:16-17).

Mu‘āth Ibn Jabal (ﷺ) reported that the Prophet (ﷺ) told him:

«لا أَذْلِكَ علَى أَبْوَابِ الخَيْرِ الصَّوْمِ جَنَّةٌ، والصَّدَاقَةُ تُطْبِعُ الحَثِيلَةَ كَمَا يُطْبِعُ النَّارُ العَلَاءُ، وصِلَائُ الرَّجُلِ مِن جُوُفِ اللَّنِّي.»

Should I not guide you to the doors to goodness? Fasting is a protection (from sins), charity extinguishes sin as water extinguishes fire, and a man’s prayer

1. As-Sajdah 32:16-17.
2. Recorded by al-Bukhārī (3244, 4779, 4780, 7498), Muslim (2824, 2825), and others.
during the night’s depth (is also one of those doors).»

The Prophet (ﷺ) then recited the above two āyāt from Sūrat-us-Sajdah (32:16-17).

From the above āyāt and two hadiths, we learn that qiyām is one of the doors of goodness for a believer, and that it brings in its folds great and concealed rewards that Allāh (ﷻ) keeps as a surprise for the believers, for when they enter Jannah.

Allāh (ﷻ) also says:

«Indeed, the pious will be (in Jannah) among gardens and springs, enjoying what their Lord has granted them. Indeed, they previously were doers of good. They used to sleep but little of the night, and in the hours before dawn they would beseech forgiveness.»

And Allāh (ﷻ) says:

«And they (Allāh’s truthful servants) are those who spend the night prostrating and standing (in prayer) for their Lord.»

Abū Umāmah (rah) reported that the Prophet (ﷺ) said:

«Allāh will say: ‘I witnessed the ‘Iltihāb prayer,’ and its reward is a garden to enjoy.’»

1. Recorded by at-Tirmithī, Ibn Mājah, and others. Verified to be authentic by al-Albānī (Sahih ut-Targhib wat-Tarhib no. 2866).
3. Al-Furqān 25:64.
I urge you to perform qiyām at night, because it was the consistent way of the righteous people who preceded you, it is a means of coming closer to your Lord, it is a means of expiating your wrongdoings, and is a restraint against sinning.\(^1\)

Anas (رضي الله عنه) reported that when the Prophet (صلى الله عليه وسلم) wanted to make a strong supplication for some people, he would say:

«جَعَلَ اللَّهُ عَلَيْكُمْ صَلَاةً فَوْمًا أَبَارًا، يَفْعَلُونَ اللَّيْلَ وَيَصُومُونَ النَّهَارَ، لَيْسَوا بَأَمَّةٌ وَلَا فَجَّارٍ.»

Ja‘al-Allāhu ‘alaykum ṣalāta qawmin abrār, yaqūmūn-al-layla wa-yaṣūmūn-an-nahār, laysū bi-athamatin wašū fujjār — May Allāh make righteous people pray for you, who stand at night (in worship) and fast during the day, and who are neither avid sinners nor corrupt.\(^2\)

**A MEANS FOR ATTAINING ALLĀH’S NEARNESS, MERCY, LOVE, AND APPROVAL**

Qiyām is a means of coming closer to Allāh (الله). In Abū Umāmah’s (رضي الله عنه) earlier hadith, the Prophet (صلى الله عليه وسلم) said:

«عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَأَيِّنَّا قُرْنَةً إِلَى رَيْيَكُمْ.»

(I urge you to perform qiyām at night, because it is a means of coming closer to your Lord.\(^3\))

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1. Recorded by at-Tirmithī, at-Ṭabarānī, and others. Verified to be ḥasan by al-Albānī (Hidāyat ur-Ruwāh no. 1184 and Irwā’ ul-Ghait no. 452).
2. Recorded by Ibn Hamid and ad-Ḍiyā’. Verified to be authentic by al-Albānī (as-Saḥīḥah no. 1810).
3. Recorded by at-Tirmithī, at-Ṭabarānī, and others. Verified to be ḥasan by al-Albānī (Hidāyat ur-Ruwāh no. 1184 and Irwā’ ul-Ghait no. 452).
Furthermore, Allah’s mercy engulfs a Muslim who rises and also wakes his spouse for qiyaam. Abu Hurayrah (RA) reported that the Prophet (SAW) said:

«رحمة الله رجعت قام من الليل فضل، وأيقظ امرأته فصلت، فإن أبت تحص في وجهها الماء.»

May Allah have mercy on a man who wakes up at night, prays, and wakes his wife to pray; and if she refuses, he sprinkles water on her face. And may Allah have mercy on a woman who wakes up at night, prays, and wakes her husband to pray; and if he refuses, she sprinkles water on his face. 1

Also, Allah loves and appreciates a person who is consistent in praying qiyaam. Abu Hurayrah (RA) reported that the Prophet (SAW) said:

«ثلاثة يحبهم الله: مكحلاً ويصحيح، ويستبشر بهم: الذي إذا اكتفيت فينفسه، وإذا أن يقتله، وإنما أن يحصره الله، ويكلمها، يقولون: انظروا إلى عبدى كيف صبر لي نفسه، والذي لأنه امرأته حسناء، وفراش ليَّن حسن، كيفوم من الليل قيذر شهمة، فيذكرون ويتاجرون، ولو شاء لرقص، والذى يكون في سلم، وكان معه ركب فسمعوا ونصموا ثم هجعوا قام في السحر في سرية أوضراء.»

There are three individuals that Allah loves, smiles at, and is pleased with: (1) A soldier who, finding a group of the army running away, fights in their place, putting his life at stake. Thus, he is either killed, or Allah helps

1. Recorded by Abu Dawud, an-Nasa’i, and others. Verified to be authentic by al-Albani (Saheeh ul-Jami’ no. 3494 and Sahihu Abi Dawud no. 1181).
and protects him. Allāh would say (to the angels), “Look at my servant, putting his life at stake for My sake.” (2) A person who has a beautiful wife and a soft and good bed. Yet, he rises up (for worship) a portion of the night. Allāh would say, “He leaves off his desire to extol and address Me, even though he could have slept.” (3) And a person traveling with some company. They stay up late working and then go to sleep, but he rises up (for worship) before dawn, both during ease and hardship.¹

A MEANS FOR REACHING A HIGH STATUS IN JANNAH

Praying at night is one of the simple and effective means for entering Jannah. We saw this earlier in the āyāt of ath-Thāriyāt (15-18).

‘Abdullāh Ibn Salām (may Allāh be pleased with him) reported that the first thing that he heard from the Prophet (ﷺ) when he (ﷺ) entered al-Madīnah was:

«أَيُّهَا النَّاسُ، أَقْضُوا السَّلَامَ، وَأَطُمُّوا الطَّعَامَ، وَصُلُّوا الْأَرْحَامَ، وَصُلُّوا بِاللَّيْلِ»

والناس نيّام، تدخلوا الجَنَّةَ بيِّسَلاَمٍ.»

(O people, spread (the greeting of) salām, provide food (for the needy), be kind to your kin, and pray at night while (other) people are asleep — you would then enter Jannah in peace.)²

Qiyām is a means not for merely entering Jannah, but also for rising to high levels in it. Mu‘āth Ibn Jabal (may Allāh be pleased with him) reported that the Prophet (ﷺ) said:

المَرْجَاتُ: إِطْعَامُ الطَّعَامَ، وإِفْشَاءُ السَّلَامَ، وَلِينُ الكَلَّامَ، وَالصَّلاةُ بِاللَّيْلِ»

1. Recorded by al-Ḥakīm, al-Bayhaqī, and others. Verified to be ḥasan by al-Āl-bānī (as-Saḥīḥah no. 3478 and Saḥīḥ ut-Targhib wat-Tarhib no. 629).
2. Recorded by at-Tirmīthī. Verified to be authentic by al-Āl-bānī (Saḥīḥ ut-Targhib wat-Tarhib no. 616).
The (acts that elevate in) levels (of Jannah) are: feeding food (to the needy), spreading (the greeting of) salām, speaking kindly (to others), and praying at night while people are asleep.¹

And ‘Ali (إب) reported that the Prophet (ﷺ) said:

«إنّ في الجنة غرفًا ترى ظُهرُها من بُطُونِها وْبَطُونُها من ظُهرُها، أُعْطِها الله لِيُسْأَلُنَّ الْكَلَامَ، وأُطْعِمُ الطَّعْمَ، وَتَابِعُ الْصَّبَائَمَ، وَصِلِّي بِالْيَلِيْلِ وَالْيَامِ» 

Indeed, there are in Jannah (transparent and luxurious) rooms whose outside is visible from inside, and whose inside is visible from outside. Allah prepared them for those who speak kindly, feed food (to the needy), fast consecutively, and pray at night while people are asleep.²

A PRACTICE OF THE KNOWLEDGEABLE

Those who are endowed with true knowledge spend portions of their night worshiping their Lord (ﷻ)) with utter devotion. 

Allah (ﷻ) says;

«وَأَمَّنْ هُوَ كَيْفَ يُقَدِّرُ الْأَحْدَثَةَ وَيَجْعَالُ رِيحَةً رِيحًا 
فَكَيْلَ يُسْتَوِي الْأَلْبَى بَعْلَوُنَّ وَالْالْبَى لَا يَعْمَلُونَ إِنَّمَا يَتَذَكَّرُ أَوْلَوْا الْاَلْبَى»

«Or can an ungrateful human being be ever compared

¹ Recorded by at-Tirmithi, Ahmad, and others. Verified to be authentic by al-Albānī (ṣaḥīḥ no. 3169, as-Sunnah nos. 388, 465-471, and Irwa’ al-Ghalil no. 684).
² Recorded by at-Tirmithi, Ahmad, and others. Verified to be authentic by al-Albānī (Hidāyat ur-Ruwāh no. 1189).
that who devoutly worships (Allāh) during portions of the night, prostrating and standing (in prayer), fearing the hereafter and hoping for his Lord’s mercy? Say, “Can those who know (the Truth) ever equal those who do not know?” Indeed, only those who are endowed with (conscious) hearts will remember this.”¹

**A MEANS FOR EXPIATION AND SUPPRESSION OF SINS**

Qiyām is a means of expiating our sins, and it also helps us refrain from committing many sins. In Abū Umāmah’s (رضي الله عنه) earlier ḥadīth, the Prophet (صلى الله عليه وسلم) said:

«عليكم بقيام الليل فإنه مكثّرة للسُّئِيَاتِ ومنها عَنِ الإِنْقُيَامِ»

I urge you to perform qiyām at night, because it is a means of expiating your wrongdoings, and is a restraint against sinning.²

**THE BEST OF VOLUNTARY PRAYERS**

Qiyām is the best of voluntary prayers, because it is performed at a time when there is little interruption and distractions, and because it is less likely to contain elements of show-off. Abū Hurayrah (رضي الله عنه) reported that the Prophet (صلى الله عليه وسلم) said:

«أُفْضَلُ الصَّلاةُ بَعْدُ صَلاةِ المَكْتُوبَةِ الصَّلاةُ في جَوْفِ اللَّيْلِ»

(The best of prayers, after those prescribed, are those prayed in the depth of the night.)³

**A SHOW OF GRATITUDE TO ALLĀH**

Rising for qiyām is an important expression of gratitude for Allāh’s infinite favors upon us. Allāh’s Messenger (صلى الله عليه وسلم) practiced

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2. Recorded by at-Tirmithi, at-Tabarānī, and others. Verified to be hasan by al-Albānī (Ḥidayat ur-Ruwāh no. 1184 and Irwā‘ ul-Ghaliḍ no. 452).
3. Recorded by Muslim (1163) and Ahmad.
this in the finest manner.

Al-Mughirah, Abū Hurayrah, and ‘Ā’ishah (رضي الله عنها) reported that the Prophet’s (صلى الله عليه وسلم) qiyām prayer was so long that his legs swelled and his feet cracked. They asked him, “Why should you do this, O Allāh’s Messenger, when all of your sins, past and future, have been forgiven?” He replied:

"أَفَلَا أَكُونَ عَنْدَكَ شَاكِرًا؟"

(Should I not be a servant who is perpetually grateful (to Allāh)?)¹

AN INDICATION OF EXCELLENCE

Consistency in qiyām is an important trait of goodness and righteousness for a believer. ‘Abdullāh Ibn ‘Umar (رضي الله عنه) reported that Allāh’s Messenger (صلى الله عليه وسلم) said about him:

"يَغُمْ الرُّجُلُ عِنْدَ الْلَّهِ، لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ.

(A good man ‘Abdullāh is — if only he prays at night.)

‘Abdullāh’s son, Sālim (رضي الله عنه), reported that after the Prophet (صلى الله عليه وسلم) said this, his father would not sleep at night but very little.²

A SOURCE OF HONOR

A believer who consistently prays qiyām is awarded honor among Allāh’s creation. Sahl Ibn Sa’d, Jābir Ibn ‘Abdillāh, and ‘Alī Ibn Abī Ṭālib (رضي الله عنهم), all reported that the Prophet (صلى الله عليه وسلم) said:

«أَتَأْتِيْنِي جِبَلٌ فَقَالَ: "بَا مُحَمَّدُ، عَنْكَ مَيْتَ، وَأَحْيَتْ مِنْ شَيْتَ فَإِنَّكَ مَنْ فَارِقُوُّهُ، وَأَمْلِي لَهُ بِيْنَاهُ. وَأَعْلَمُ أَنَّ شَرَفَ المؤْمِنِ قِيَامُ اللَّيْلِ، وَعَرْضُ رَضْعَتُهُ عَنِ النَّاسِ."

¹. Recorded by al-Bukhārī (1130, 4836, 6471), Muslim (2819), and others.
². Recorded by al-Bukhārī (1121, 3740, 3741, 7030) and Muslim (2479).
Jibril came to me and said, "O Muḥammad, live as long as you wish — you will then surely die; love whoever you wish — you will surely depart from him; and do as you wish — you will surely be judged according to it. And know that a believer's honor lies in his qiyām at night, and his dignity is in being (financially) independent from other people."

ATTAINING AWARENESS AND EXPPELLING INDIFFERENCE

Praying at least two rakʿāt at night gives a Muslim the status of those who frequently remember Allāh. This makes him aware of his position and duties in life — contrary to most people who live a marginal life, neglecting their major duties for the sake of worthless worldly pleasures.

Abū Saʿīd al-Khudrī (ﷺ) and Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

إذا أَيْقَظَ الرَّجُلْ أَهْلَهُ مِنَ اللَّهِ فَصَلَّى، أو صَلَّى رَثَعَتْنَ جَمِيعًا، كَذَّبَ في الْذَّاَكِرِينَ اللَّهَ وَالْذَّاَكِرَاتِ.

(When a man wakes his wife at night, and they pray two rakʿāt together, they are recorded among the men and women who frequently remember Allāh.)

Reciting as little as ten āyāt during qiyām protects against neglect and carelessness. Furthermore, reciting more Qur’ān increases a Muslim’s awareness and enhances his status and records. ‘Abdullāh Ibn ‘Amr (ضعف الله يغفر له) reported that the Prophet (ﷺ) said:

«مَنْ قَامَ بِعَشْرِ آيَاتٍ لَّمْ يَكْتُبَ مِنَ الْغَافِلِينَ، وَمَنْ قَامَ بِعَشْرِ آيَاتٍ كَتَبَ مِنَ»

1. Recorded by at-Ṭabarānī (in al-Awsat), al-Bayhaqī, and others. Verified to be hasan by al-Albānī (as-Sāhiḥa no. 831).

2. Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (Sahih ut-Targhib wat-Tarhib no. 626 and Hidāyat ur-Ruwāh no. 1194).
Whoever prays *qiyyām* reciting ten *āyāt*, he will not be recorded among the neglectful. Whoever prays *qiyyām* reciting one hundred *āyāt*, he will be recorded among the devout. And whoever prays *qiyyām* reciting one thousand *āyāt*, he will be recorded among those with a multitude of good deeds.¹

**ACCEPTANCE OF SUPPLICATIONS**

When a Muslim rises up at night for prayer and supplication, his supplications become more likely to be accepted.

We saw earlier (p. 5) that Allāh particularly accepts the supplications during the later part of the night. In one of the narrations of Abū Hurayrah’s *ḥadīth* that we cited there, the Prophet (ﷺ) added:

> «ثُمَّ يَسْتَغْفِرُ يَدَاهُ وَيَقُولُ: ‘مَن يَفْرَضُ غَيْرَ عَدْوَٰمٍ، وَلَا طَلْوُمٍ؟’ حَتَّى يَنْفَجِرَ الفَجْرُ.»

> **Allāh then extends His hand and says, “Who wants to invest (good deeds) with the One who is not wasteful or unjust?”** He continues to say this until the dawn arrives.²

**REMEMBERING THE QUR'ĀN**

Praying *qiyyām* provides an important means of memorizing and remembering Qur’ān. ‘Abdullāh Ibn ‘Umar (ﷺ) reported that the Prophet (ﷺ) said:

> «إِذَا قَامَ صَاحِبُ الْقُرآنِ فَقَرَأَهُ ِلَالَّذِينَ وَالْتَّهَارُ ذِكْرَهُ، وَإِذَا لَمْ يَقُولُهُ يَقُولُ: ‘يَا نَسِيمَةً.’»

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¹ Recorded by Abū Dāwūd, Ibn Hībān, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥ* no. 642 and *Ṣaḥīḥ ut-Targhib wat-Tarhib* no. 639).

² Recorded by Muslim (758).
When the holder of Qur'ān stands (in prayer) and recites it during the night and day, he remembers it; and when he does not stand (for reciting it), he forgets it.1

PROTECTION FROM TRIBULATIONS

Qiyām provides an abode and protection from tribulations. Umm Salamah (رضي الله عنها) reported that the Prophet (صلى الله عليه وسلم) once woke up terrified and said:

«شيَّبِحَانَ اللَّهُ، مَاذَا أَنزَلَ اللَّهُ مِنَ الْخَيْرَاتِ، وَمَا أَنزَلَ مِنَ الْقَيْسِيَّ؟ رَبُّ كَايِسِيَّةٍ فِي الْجَنَّةِ عَالِيَةٍ فِي الْآخَرَةِ.»

«Exalted be Allāh! What treasures has Allāh sent down, and what tribulations! Who would wake up the Women of the Rooms (i.e., my wives) to pray? How many dressed (wealthy) woman in this life who will be naked (in hell) in the hereafter.»2

INTERCESSION IN THE HEREAFTER

Praying qiyām involves reciting portions of the Qur'ān. This recited Qur'ān will intercede on Judgment Day for the person who used to recite it. ʿAbdullāh Ibn ʿAmr (سَلاَتُ اللَّهُ عَلَيْهِ) reported that the Prophet (صلى الله عليه وسلم) said:

«الصِّيَامُ وَالْقُرْآنُ يَقُولُ الْقِيَامَةُ يَشْفِعُانِ لِلْعَبْدِ، يَقُولُ الْصِّيَامُ: “رَبُّ مَنْعَةُ النَّوَّامِ الطَّعَامُ وَالْقَبْثُ بِالْيَوْمِ الْيَوْمِ، وَيَقُولُ الْقُرْآنُ: “رَبُّ مَنْعَةُ النَّوَّامِ بِالْيَوْمِ الْيَوْمِ، وَيَشْفِعُانِ.»

Both fasting and the Qur'ān intercede for a (believing)

1. Recorded by Muslim (789).
2. Recorded by al-Bukhārī (115, 5844, 6218, 7069).
The Night Prayers

servant on Resurrection Day. Fasting will say (to Allāh), “O my Lord, I prevented him from eating and fulfilling his desire during the day, so allow me to intercede for him.” And the Qur’ān will say, “(My Lord,) I prevented him from sleeping during the night, so allow me to intercede for him.” Thus they are allowed to intercede for him.¹

The Excellence of Qiyām in Ramaḍān

There are many ḥadīths describing an additional merit for qiyām during the nights of Ramaḍān.

FORGIVENESS OF SINS

Praying qiyām during Ramaḍān, if it is done with sincerity and according to the Sunnah, is a great means of atonement of sins. Abū Hurayrah (ﷺ) reported:

“Allāh’s Messenger (ﷺ) encouraged the people, without making it an absolute obligation, to perform qiyām during Ramaḍān. He used to say:«من قام رمضان إيماناً وأحباساً، غفر له ما تقدم من ذنبه.»

(Whoever stands (in qiyām) in Ramaḍān out of faith and expectation (of Allāh’s reward), all his previous sins will be forgiven.)

This continued until Allāh’s Messenger (ﷺ) passed, and during the khilāfah of Abū Bakr (ﷺ) and a portion of that of ‘Umar (ﷺ).”²

¹ Recorded by Aḥmad, at-Ṭabarānī, and others. Verified to be authentic by al-Albānī (Ṣaḥīh ut-Targhib wat-Tarhib no. 984, 1429).
² Recorded by Muslim (759). The Prophet’s words in this ḥadīth are in al-Bukhārī (37) as well.
A MOST VIRTUOUS ACT

Praying qiya\text{m} during Rama\text{d}\text{\={a}}\text{n} is one of the acts that would bring a person to the status of the most righteous and the martyrs. ʿAmr Ibn Murrah al-Juhanī reported that a man from the tribe of Quḍāʿah said to the Messenger (ﷺ), “O Allāh’s Messenger, what would be my status if I should testify that there is no (true) god except Allāh and that you are Allāh’s Messenger, pray the five prayers, fast and pray qiya\text{m} in Rama\text{d}\text{\={a}}\text{n}, and give zakāh?” The Prophet (ﷺ) said:

«\text{مَن مات على هذا, كان من الصَّدِيقين والشُهَداَء.}»

(Anyone dying upon this will be (in Jannah) among the most truthful and the martyrs.)\textsuperscript{1}

SUMMARY: THE BENEFITS AND EXCELLENCE OF QIYĀM

1. A practice of the righteous believers
2. Attaining Allāh’s nearness, mercy, love, and approval
3. A means for reaching a high status in Jannah
4. A way of the knowledgeable
5. Expiation and suppression of sins
6. The best of voluntary prayers
7. A show of gratitude to Allāh
8. An indication of excellence
9. A source of honor
10. Attaining awareness and expelling indifference
11. Acceptance of supplications
12. Remembering the Qur\text{\={a}}\text{n}
13. Protection from tribulations
14. Intercession in the hereafter

\textsuperscript{1} Recorded by Ibn Khuzaymah, Ibn Hibbān, and others. Verified to be authentic by al-Albānī (\textit{Sahih ut-Targhib wat-Tarhib} no. 355,745, 989).
CONSISTENCY

It is important to be regular in praying *qiya'am* and in maintaining a constant number of *rakāt* and length of recitation. A regular and moderate *qiya'am* is better than a sporadic and long one.

‘Ā’ishah (رضي الله عنها) reported that the Prophet (ﷺ) said:

«أحب الأعمال إلى الله أضموها وإن قال.»

(The most beloved deeds to Allah are the most consistent, even if they are little.¹)

And ‘Ā’ishah (رضي الله عنها) reported:

(كان أحب الأعمال إلى رسول الله: الدائم،)

“The most beloved deeds to Allah’s Messenger (ﷺ) were the consistent ones.”²

Consistency and moderation help maintain the deeds for a long term, whereas deeds that come in big bursts tend to fade away quickly. This is particularly true for *qiya'am* where a person may slacken in performing it because of sleeping late, or because of cold weather that makes him reluctant to rise from the warmth of his bed. This would then make him blameworthy for dropping a good practice that he used to uphold. ‘Abdullāh Ibn ‘Amr (الله يغفر له).

¹ Recorded by al-Bukhārī (6462) and Muslim (783).
² Recorded by al-Bukhārī (1132, 6461, 6462), Muslim (741), and others.
reported that the Prophet (ﷺ) said to him:

«يَا عَبْدِ اللَّهِ، لَا تَكْنَ مُقْلَ فَلَانٍ كَانَ يَقُومُ مِنْ اللَّيْلِ، فَقَرَأَ قِيَامًا اللَّيْلِ.»

O 'Abdullah, do not be like so-and-so. He used to pray at night, then he stopped doing it.\(^1\)

‘A’ishah (rov) said to Masrūq (rov):

لا تَدْعُ قِيَامًا اللَّيْلِ فَإِنَّ رَسُولَ اللَّهِ كَانَ لَا يَدْعُهُ، وَكَانَ إِذَا مُرَّضٌ، أَوْ كَسِيلٌ، صَلَّى قَاعِداً.

“Do not ever stop praying qiyām. The Prophet (ﷺ) never ceased praying it. When he was sick or weak, he prayed sitting.”\(^2\)

When a believer is consistent in praying qiyām, but is forced to miss it sometimes for travel or sickness, Allāh (ﷻ) would record his qiyām during the nights that he missed as if he prayed normally during them. Abū Mūsā al-Ash’ārī (rov) reported that the Prophet (ﷺ) said:

إِذَا مُرَّضٌ العَبْدُ، أَوْ سَافَرَ، كَبِيرُ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقْيَمًا صَحِيحًا.

When a servant (of Allāh) becomes sick or travels, it is recorded for him similar (good deeds) to what he used to do when he was settled or healthy.\(^3\)

In addition, if a believer takes all measures to rise up for qiyām, but is overwhelmed with sleep on a particular night, Allāh, the Most Merciful (ﷻ), would also record for him that night as though he prayed normally during it. Abū ad-Darda’ (rov) reported that the Prophet (ﷺ) said:

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1. Recorded by al-Bukhārī (1152) and Muslim (1159).
2. Recorded by Abū Dāwūd and Ibn Khuzaymah. Verified to be authentic by al-Albānī (Ṣaḥīh ut-Targhib wat-Tarhib no. 632).
3. Recorded by al-Bukhārī (2996), Abū Dāwūd, and others.
When a person goes to bed intending to rise up for prayer during the night, but is overcome by sleep until the morning, what he intended is recorded for him. In addition, his sleep is a ṣadaqah for him from his Lord.\(^1\)

**MODOERATION**

Qiyām does not have to be extensive and straining. ʿĀ’ishah (radhī Allāhu anhā) reported that the Prophet (ṣallī Allāhu ‘aláhi wa sallam) said:

«خذوا من العمل ما تطبيقون، فوالله، لا يسامح الله حتي تسامموا.»

(Take upon yourselves only deeds that you can (consistently) maintain, for by Allāh, Allāh is never bored (i.e., never stops accepting your deeds) until you are (by interrupting your worship).\(^2\))

We have seen above that qiyām may be fulfilled by merely praying two rak‘āt and reciting ten āyāt.

So a Muslim should assess his ability and tailor his qiyām accordingly.

**ATTENTIVENESS**

Qiyām should be prayed with a present mind, paying attention to the meanings of the recitation and athkār. This is why it is important to sleep early in the night. A person who had too little sleep may completely lose attention, and may twist the texts and meanings that he utters. ʿĀ’ishah (radhī Allāhu anhā) and Anas (radhī Allāhu anhā) reported that the Prophet (ṣallī Allāhu ‘aláhi wa sallam) said:

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1. Recorded by an-Nasā’ī, Ibn Mājah, and others. Verified to be authentic by al-Albānī (Irwā’ ul-Ghālib no. 454).
2. Recorded by al-Bukhārī (43) and Muslim (785).
When one of you becomes sleepy while praying (qiya\text{m}), let him lie down (for a short sleep) until sleep departs from him. Indeed, when one of you prays while he is sleepy, instead of seeking forgiveness, he might curse himself.\(^1\)

**LONG STANDING AND RECITATION**

We indicated above that it is best to be moderate in performing qiya\text{m} (and other acts of worship). Moderation varies with people’s circumstances and abilities. A person who is capable of standing in qiya\text{m} for a long time should do so, because this is the best form of qiya\text{m} and the most beloved to Allāh (\text{ سبحانه و تعالى}).

We cite again ‘Abdullāh Ibn ‘Amr’s (\text{ صلية الله عليه وسلم}) hadith in which the Prophet (\text{ صلى الله عليه وسلم}) said:

\[
\text{من قام في مناَية آيٍة كتب من الفائتين، ومن قام بالله آيٍة كتب من المختتمين.}
\]

(Whoever prays qiya\text{m} reciting one hundred āyāt, he will be recorded among the devout. And whoever prays qiya\text{m} reciting one thousand āyāt, he will be recorded among those with a multitude of good deeds.)\(^2\)

**Miscellaneous Etiquettes**

**MENTIONING ALLĀH UPON RISING FROM BED**

The first thing to do when getting up from sleep is mentioning Allāh. There are many hadiths reporting what the Prophet (\text{ صلى الله عليه وسلم}) said

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1. Recorded by al-Bukhārī (212, 213) and Muslim (786).
2. Recorded by Abū Dāwūd, Ibn Ḥībān, and others. Verified to be authentic by al-Albānī (\text{ سلیله الله عليه وسلم}) 642 and \text{ سلیله الله عليه وسلم} 639).
when he got up at night. In the following we list a few of them.  
‘Ubādah Ibn aṣ-Ṣāmit (ﷺ) reported that the Prophet (ﷺ) said:

«من تعاَرَ من اللَّهِ فَقَالَ جَنَّةٌ يُشْتَقِّقُ: „لا إِلَّا اللَّهُ وَحَدَّهُ لا شَرِيكَ لِهُ،
لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْبِبُ وَيُشْتَهِب، يبتَغُي الخَيْرَ، وَهُوَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ. وَشَجَّعَنَا اللَّهُ، وَالْحَمْدُ لِلَّهِ، وَلا إِلَّا اللهِ، وَاللَّهُ أكْبَرُ، وَلا حَيَاةٌ وَلا
قُوُءٌ إِلَّا بِاللَّهِ، رَبِّ اغْفِرْ لِي. „ ثُمَّ دَاوَنَ أَسْتَجِيبَ لَهُ، فَإِنَّ عَرْمَهُ فَامْتَمَّ،
وَهُمْ صَلَّنِي نُقْلِبُ صَلَاتِي.»

Whoever wakes up at night and says:

“Lā ilāha illallāhu waḥdahū lā sharīka lahū, lah ul-mulku
wa-lah ul-ḥamdu, yuḥyi wa-yumīt, bi-yadīlh il-khayr, wa-
huwa ‘alā kulli shay’īn qadīr. Wa-subhān allāhi, wa-
ḥamdu lillāhi, wa-lā ilāha illallāhu, wallāhu akbaru, wa-lā
ḥawla wa-lā quwwata illā billāh, rabb ighfīr li.”

“There is no (true) god except Allāh, alone without any
partners. To Him belongs the sovereignty; and to Him
belongs all praise. He gives life and death, in His Hand
is all good, and He is capable of everything. Exalted is
Allāh; all praise be to Allāh; there is no (true) god except
Allāh; Allāh is the Greatest; there is no power or might
except from Allāh. My Lord! Forgive me.”

Anyone who says this then supplicates, his supplication
will be answered; and if he performs wudu’ then prays,
his prayer will be accepted.»¹

Rabī‘ah Ibn Ka‘b al-Aslamī (ﷺ) reported that he used to sleep by
the house of the Prophet (ﷺ). When he (ﷺ) got up at night, he
would hear him repeat for a long time:

«سَجَحَانَ اللَّهُ رَبِّ الْعَالَمِينَ.»

¹ Recorded by al-Bukhārī (1154). Aḥmad, and others.
″Subḥāna rabb il-ʿālamin — Exalted is the Lord of the creation.″

Then he (ﷺ) would repeat for a long time:

«Syūḥaṭ an-Nabiyyū wa bahuqumullāhi...»

″Subḥānallāhi wa bi-ḥamdih — Exalted is Allāh, all praise belongs to Him.″

Ibn ʿAbbās (ﷺ) reported that one night he slept in his Aunt Maymūna’s (ﷺ) house when the Prophet (ﷺ) was there (for her turn). The Prophet (ﷺ) chatted with his wife for a while and then slept. When it was the last one-third of the night or shortly thereafter, the Prophet (ﷺ) sat up, looked at the sky, and recited the last eleven āyāt of Sūrat Āl ʿImrān:

إِنَّ فِي خَلْقِ الْجَهَالَةِ وَالْأَرْضِ وَالْخُلُوْفِ أَنْبَأُ وَالْيَوْمِ الْيَتِينِ لَأَلَّيْلِ لَأَلَّيْلِ

«Indeed, in the creation of the heavens and earth, and in the alternation of the night and day, are signs for those of understanding ...»

He (ﷺ) then reached for the waterskin, untied its cap, poured water in a vessel, and performed a good and complete wuḍū’ without being excessive (in using the water). The Prophet (ﷺ) then stood for prayer, and he (Ibn ʿAbbās) got up, performed wuḍū’, and stood on his left side. He (ﷺ) held him with his ear and moved him to his right side. He completed thirteen rakʿāt of prayer, then lied down and slept until his breathing became audible — as he used to do when he slept — until Bilāl came to

2. This was also the house of Ibn ʿAbbās’s maternal aunt, Maymūnah (ﷺ).
announce that it is time for the (morning) prayer, upon which he 
(ﷺ) prayed without performing wudū’. Among what he (ﷺ) said in supposition (during the night prayers):

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي سَمَاعِي نُورًا، وَفِي لِسَانِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ يَسِيرِي نُورًا، وَقَوْفِي نُورًا، وَتَحْتِي نُورًا، وَأَمَامِي نُورًا، وَخَلْفِي نُورًا، وَاجْعَلْ لي نُورًا.

Allâhum-aj’al fi qalbi nūran wa-fi baṣari nūrā, wa-fi sam’i nūran wa-fi lisānī nūrā, wa-an yamīnī nūran wa-‘an yasārī nūrā, wa-fawqī nūran wa-iaḥṭī nūrā, wa-’amāmī nūran wa-khalﬁ nūrā, wa-‘al li nūran —

O Allah! Place light in my heart, light in my eyesight, light in my hearing, light in my tongue, light on my right, light on my left, light above me, light underneath me, light in front of me, and light behind me, and grant me light.¹

PRAYING DURING THE LAST PART OF THE NIGHT

The best time for praying qiyām is the last one-third of the night. This has been mentioned in several of the earlier hadiths. Furthermore, ‘Abdullâh Ibn ‘Amr (ﷺ) reported that Allâh’s Messenger (ﷺ) said:

إِنْ أَحَبُّ الصَّيْامِ إِلَى الَّهِ صَيْامَ دَاوُدٍ، وَأَحْبَبَ الصَّلَاةَ إِلَى الَّهِ صَلَاةَ دَاوُدٍ،

كانَ يَتَّمَّ نَصْفُ اللَّيْلِ، وَيَقُومُ ثَلَاثُهُ، وَيَنَامُ سَدَسُهُ، كَانَ يُضْمَمُ يَوْمَهُ وَيُفَطِّرُ يُوْمَةَ.

(The most beloved prayer to Allâh is Dâwûd’s. He slept one half of the night, got up (and prayed) for one third, and then slept (the remaining) one sixth.)²

¹. Recorded by al-Bukhârî (1120) and Muslim (763).
². Recorded by al-Bukhârî (3420) and Muslim (1159).
Ablution and Cleaning the Teeth

As soon as he got up, the Prophet (ﷺ) would brush his teeth with siwak¹ and perform wudu’. A number of such reports, narrated by ‘Ā’ishah (无线电) and Ibn ‘Abbās (无线电), will be cited later.

Praying with a Moderate Voice-Level

One may pray qiyām silently or aloud, but it is best to raise one’s voice moderately. Abū Qatādah (无线电) reported that one night, the Prophet (ﷺ) saw Abū Bakr (无线电) praying with a low voice. He then saw ‘Umar (无线电) praying with a loud voice. Afterwards, he (无线电) said to Abū Bakr, «O Abū Bakr! I passed by you praying and lowering your voice.» He replied, “I have been heard by Him whom I was privately addressing, O Allāh’s Messenger!” Then the Prophet (无线电) said to ‘Umar, «O ‘Umar! I passed by you praying and raising your voice.» He replied, “O Allāh’s Messenger! Thereby, I wake the sleepy and drive away Satan!” So the Prophet (无线电) said:

«O Abū Bakr, raise your voice a little. And you ‘Umar, lower your voice a little.»²

Ibn ‘Abbās (无线电) reported:

“The Prophet’s (无线电) recitation (in qiyām) was such that one would hear him from the outer room while he is inside (in the bedroom).”³

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1. A stick cut from the roots of a desert tree called arāk, and used to clean the teeth; it is also called miswāk. The act of cleaning the teeth with siwāk is called tasawwuk.
2. Recorded by Abū Dāwūd and at-Tirmīthī. Verified to be authentic by al-Albānī (al-Mishkāt no. 1204).
HOLDING THE MUSHAF

As much as possible, the imām should avoid holding a mushaf (Qur'ān-book) during the prayer. He should read from his memory, because this was the predominant practice of the salaf. The desire to complete the Qur'ān during Ramaḍān should not lead to violations of the Sunnah. The imām should not recur to reading from the mushaf during the prayer unless his memorization is very limited.

As for the people praying behind the imām, they should not hold the mushaf, because that was not the practice of the salaf either. Only if the imām's memorization is weak, requiring frequent prompting, may one of the men behind him help by holding a mushaf.

Ibn Bāz (may Allah have mercy on him) was asked in regard to holding the mushaf during tarāwīḥ by the imām or the people behind him. He replied:

"There is a difference in this regard among the scholars. Most probably, it is permissible for the imām to read from the mushaf if he does not memorize much ... This is confirmed by the report from 'Ā'ishah (may Allah have mercy on her). But if an imām with good memorization is available, that is better, because it helps the concentration and reduces impermissible actions — since holding a mushaf necessitates putting it down, taking it up, and searching through the pages. Thus, this should not be done unless necessary, and it is better to do without it.

As for holding the mushaf by the people behind the imām, I know of no basis for this. The proper thing for a person is to have serenity and devotion. He should not hold a mushaf, but should place his right hand over the left one and place both over his chest. Holding a mushaf will divert him from applying these sunnahs and would probably involve his heart and eyes in reviewing
the pages and *āyāt* instead of listening to the *imām*. My opinion is that one should avoid this and listen carefully. If he has knowledge, he may prompt the *imām*; otherwise, other people may do that. And even if the *imām* made a mistake and no one corrected him, that does not affect the prayer — except for *al-Fātiḥah* ... If one person only holds a *muṣḥaf* and prompts the *imām* if needed, that may be permissible."

### Supplication for Starting *Qiyām*

There are various supplications and *thikrs* for starting the prayer reported from the Prophet (ﷺ). In particular, there are some that he used to say at the beginning of *qiyām*. It is recommended to learn at least one of them. Learning more would allow practicing the *Sunnah* in a better way by saying them at various times. In what follows we present three such reports.

#### 1. *Ibn ‘Abbās’s Report*

*Ibn ‘Abbās* (ﷺ) reported that when the Prophet (ﷺ) got up for the prayer in the depth of night, he would say:

«*اللَّهُمَّ لَكَ الحَمْدُ أَنتِ قَيْمُ السِّمَوَاتِ وَالأَرْضِ وَمِنْ فِيهِنَّ، وَلَكَ الحَمْدُ أَنتِ نُورُ السِّمَوَاتِ وَالأَرْضِ وَمِنْ فِيهِنَّ، وَلَكَ الحَمْدُ أَنتِ مَلِكُ السِّمَوَاتِ وَالأَرْضِ وَمِنْ فِيهِنَّ، وَلَكَ الحَمْدُ أَنتِ الْحَقَّ وَعَدَّكَ الْحَقَّ، وَقَالَتْكَ حَقَّ، وَقَوْلاًكَ حَقَّ، وَالجَنَّةُ حَقَّ، وَالخَلَّاءُ حَقَّ، وَالْيَتِيمُونَ حَقَّ، وَمُحْمَّدُ حَقَّ، وَالسَّاعَةُ حَقَّ.

*اللَّهُمَّ لَكَ أَسْلَمُتْ، وَلَكَ آمَنْتْ، وَعَلَيْكَ تَوَلَّتْ، إِلَيْكَ أَنْبَتْ، وَلَكَ خَاصِمُتْ، إِلَيْكَ حَاكِمُتْ، فَاغْفِرْ لِي مَا قَلَّمْتُ، وَمَا أَنْبِثْتُ، وَمَا أَصْرَرْتُ."

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Allahumma lak al-ḥamdu, anta qayyim us-samāwātī wal-Arḍī waman fihinn, walak al-ḥamdu, anta nur us-samāwātī wal-Arḍī waman fihinn, walak al-ḥamdu, anta malik us-samāwātī wal-Arḍī waman fihinn, walak al-ḥamdu, ant al-ḥaqqu, wa-wa'duk al-ḥaqqu, wa-liqā'uqa ḥaqqun, wa-qawluka ḥaqqun, wal-jannatu ḥaqqun, wannāru ḥaqqun, wan-nabiyyūna ḥaqqun, wa muḥammadun ḥaqqun, was-sā'atu ḥaqq.

Allahumma lak aslamtu, wa-bika āmantu, wa-ʿalayka tawakkaltu, wa-ilayka anabtu, wa-bika khāsamtu, wa-ilayka ḥākamt. Faghfir li mā qaddamtu, wa-mā akhkhartu, wa-mā asrartu, wa-mā al'antu, wa-mā anta 'alamu bihi minnī. Ant al-muqaddimu, wa-ant al-muʾakkhiru, lā ilāha illā anta, wāla ilāha ghayruk —

O Allah! All praise belongs to You; You are the Custodian of the heavens and the earth and all that is therein. And all praise belongs to You; You are the One who gives light to the heavens and earth and all that is therein. And all praise belongs to You; You are the Sovereign of the heavens and the earth and all that is therein. And all praise belongs to You; You are the Truth; Your promise is the truth; meeting You (in the hereafter) is true; Your speech is true; Jannah is true; the Fire is true; the prophets are true; Muḥammad is true; and the Hour (of doom) is true.

O Allah! I submit myself to You, believe in You, rely on You, turn to You, fight for You, and arbitrate to You. So forgive what I have done in the past or will do in the future, what I hide or declare, and what You know
better than me (of what I did). You are the One who brings (some people) forward, and move (others) back. There is no (true) god except You, and there is no (true) god other than You.\(^1\)

2. ‘Ā’ISHAH’S REPORT

‘Ā’ishah (رضي الله عنها) reported that when the Prophet (صلى الله عليه وسلم) got up at night (to pray), he would open his prayer by saying:

اللَّهُمَّ رَبَّ جِبَرِيلَ وَمِيكَاتِيلَ وَإِشْرَافِيلَ، فَاطِرُ السَّمَاوَاتِ وَالأَرْضِ، عَلِيمٌ

الْغَيْبِ وَالشِّهَادَةِ، أَنتَ تَحْكُمُ بِسِنِّ عِبَادُكَ فيما كَانُوا فِيهِ يَتَّخِذُونَ، اهْدِنِي

لِمَا اخْتَلَفْتُ فِيهَ مِنَ الْحَقِّ يَأَذِينَكَ، إِنَّكَ تَهْدِدُ مِنْ نَشَاةٍ إِلَى صَراطٍ

مُسْتَقِيمٍ.


O Allāh, Lord of Jibrīl, Mīkā‘īl, and Isrāfīl, Creator of the heavens and the earth, Knower of the hidden and witnessed things, You will judge among Your servants about that wherein they used to differ. Guide me to the truth in matters of difference, with Your permission, You guide whomever You will to a straight path.\(^2\)

3. ABŪ SA‘ĪD’S REPORT

Abū Sa‘īd al-Khudrī (رضي الله عنه) reported that when the Prophet (صلى الله عليه وسلم) got up for qiyyām, he would start the prayer by saying Allāhu akbar, then before reciting Qur’ān, he would say:

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1. Recorded by al-Bukhārī (1120) and Muslim (769).
2. Recorded by Muslim (770).
Subḥān akhramumma wa-biḥamdihi, wa-tabārak asmuka, wa-ta'ālā jadduka, wa-lā ilāha ghayyurīk.

Lā ilāha illsāhā. (Three times)

Allāhu akbaru kabīrā. (Three times)

A‘ūthu billāh is-sami‘ il-alīmi min ash-shayṭān ir-rajīm, min hamzihi wa-nafkhihi wa-nasfhihi —

Exalted are You, my God; all praise belongs to You, hallowed is Your name; great is Your honor; and there is no (true) deity but You.

There is no (true) god except Allāh. (Three times)

Allāh is the Greatest — He is great indeed. (Three times)

I seek refuge with Allāh, the All-Hearing, All-Knowing, from the outcast Satan — from his spurring, blowing, and breathing.1

Recitation During Qiyām

THE PROPHET’S PRACTICE

The Prophet (ﷺ) did not fix the length of recitation for qiyyām. His recitation varied in length; it was sometimes short, more often long, and extremely long on some occasions. Ibn Mas‘ūd (ﷺ) said:

1. Recorded by Abū Dāwūd, at-Tirmīthī, and an-Nasā‘ī. Verified to be authentic by al-Albānī (al-Mishkāt no. 1217).
“I prayed with the Prophet (ﷺ) one night. He stood (in recitation) for so long that I was inclined to do something wrong.”

He was asked, “What were you inclined to do?” And he replied, “I was inclined to sit down and let him pray alone.”

Hūthayfah Ibn al-Yamān ( Forgery) reported:

“I prayed with the Prophet (ﷺ) one night; he started reciting surat ul-Baqarah (2). I said to myself, ‘He will make rukū‘ after one hundred āyāt’. But he carried on; so I thought, ‘He will finish it (the surah) in two rak‘āt.’ But he carried on; so I thought, ‘He will make rukū‘ when he has finished it.’ But he started surat an-Nisa‘ (4) and recited it all; then he started surat Al‘Imrān (3) and recited it all. He was reciting slowly; when he read an āyah in which there was glorification of Allāh, he glorified Him; when an āyah called for asking (of Allāh), he asked; when an āyah called for seeking refuge (with Allāh), he sought refuge. Then he made rukū‘…”

One night when the Prophet (ﷺ) was ill, he ( Forgery) recited the seven long sūrahs: al-Baqarah (2), Āl ‘Imrān (3), an-Nisa‘ (5), al-Mā‘idah (4),

1. Recorded by al-Bukhārī (1135) and Muslim (772).
2. Recorded by Muslim (772) and an-Nasā‘ī.
al-An‘ām (6), al-A‘rāf (7), and at-Tawbah (8).\(^1\)

Also, the Prophet (ﷺ) would sometimes recite one of these sūrahs in each rak‘ah.\(^2\) He (ﷺ) would sometimes recite in one rak‘ah the amount of sūrat ul-Muzzammil (73), which is twenty āyāt; other times he would recite about fifty or more āyāt. And he (ﷺ) said:

«من صلى في ليلة يبائنها آية لم يكتُب من الغافلين.»

(Whoever prays reciting one-hundred āyāt in one night, he will not be recorded among the heedless.)\(^5\)

In another narration:

«من صلى في ليلة يبائنها آية فإنه يكتُب من القائنين المخلصين.»

(Whoever prays reciting two hundred āyāt, he will be recorded among the devoted and sincere.)\(^6\)

**‘Umar’s Practice**

As established earlier, when ‘Umar (ﷺ) commanded Ubayy Ibn Ka‘b (ﷺ) to lead the people in prayer during Ramaḍān with eleven rak‘āt. Ubayy used to recite hundreds of āyāt, until those behind him would lean on their staffs because of the length of standing. They would only finish with the approach of fajr.\(^7\)

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1. Recorded by Abū Ya‘lā and al-Ḥākim. Verified authentic by the latter, ath-Thahābī, and al-Albānī (in Ṣifat uṣ-Ṣalāh).
4. Recorded by al-Bukhārī (576) and Abū Dāwūd.
5. Recorded by ad-Dārīmī and al-Ḥākim. Verified authentic by the latter, ath-Thahābī, and al-Albānī (in Ṣifat uṣ-Ṣalāh).
6. Recorded by ad-Dārīmī and al-Ḥākim. Verified authentic by the latter, ath-Thahābī, and al-Albānī (in Ṣifat uṣ-Ṣalāh).
7. Recorded by Mālik, and discussed earlier in the book.
It is also confirmed that 'Umar (ﷺ) summoned the reciters of Ramaḍān and ordered the quicker of them to recite thirty āyāt (in one rak‘ah), the moderate to recite twenty-five āyāt, and the slower to recite twenty āyāt.¹

**CORRECT LENGTH OF RECITATION**

The longer the qiyām prayer, the better. Thus, when one prays alone, he is encouraged to make his recitation as long as possible. The same holds true when one prays with those who do not mind a lengthy recitation. The only restriction in such cases is that one should not pray the whole night except on rare occasions. This is in accordance with the Prophet (ﷺ) who said:

«وجَهَرَ الْهَدِىٌّ، هَذَا مَحْمَدٌ»

(The best guidance is that of Muḥammad.)²

On the other hand, when one prays as imām (leader), he should only lengthen the recitation to an extent that would not be a burden on those praying with him. Allāh’s Messenger (ﷺ) said:

«إِذَا مَا قَامَ أَحْدَكُمْ لِلنَّاسِ فَلْيَخْفِفُ الصَّلاةَ، فَإِنَّ فِيهِمُ الكَبِيرُ وَفِيهِمُ الصَّغِيرُ، وَإِذَا قَامَ وَحَدَّهُ فَلْيَخْلِفْ صَلاَةَ مَا شَآءَ.»

(When one of you leads the people, he should shorten the prayer; among them are the young, the old, the weak, the sick, and those who have needs to fulfill. And when he stands alone, let him lengthen his prayer as he wishes.)³

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¹ This hadith, recorded by ‘Abd ur-Razzāq and al-Bayhaqī, was discussed earlier as well.
² Recorded by Muslim (867) and an-Nasā’ī.
³ Recorded by al-Bukhārī (7159) and Muslim (467).
RECIPIATION IN THE THREE RAK‘AT OF WITR

The Prophet’s Sunnah (way) for the three rak‘at of witr was to recite surat ul-A‘lā (87) in the first rak‘ah, surat ul-Kāfirūn (109) in the second, and surat ul-Ikhlās (112) in the third. Sometimes he would add to the latter: surat ul-Falāq (113) and surat an-Nās (114). Once he (ﷺ) recited one hundred āyāt from surat un-Nisā’ (3) in the last rak‘ah of witr.¹

The Time of Qiyām

The time of qiyām is from after ‘īshā’ prayer up to fajr prayer. Abū Baṣrah (ﷺ) reported that the Prophet (ﷺ) said:

«إِنَّ اللَّهَ رَزَاكُمْ صَلاَةً، وَهِيَ الْوَتَّارُ، فَصَلُّوا تَبَيْنَ صَلاَةَ الْعَشَاءِ إِلَى صَلاَةِ الفَجْرِ.»

(Indeed Allah added a prayer for you: it is witr; so pray it between ‘īshā’ and fajr.)²

However, one should try to pray it in the later part of the night, because that is better then the earlier part, as the Prophet (ﷺ) said:

«مَنْ خَافَ أنْ لَا يَقْوِمِ آخِرَ اللَّيْلِ، فَلْيُقْبِرْ أَوْلَاهُ، وَمَنْ طَمِعَ أنْ يَقْوِمَ آخِرَهُ، فَلْيُقْبِرْ آخِرَ اللَّيْلِ، فَإِنَّ صَلاَةَ آخِرَ اللَّيْلِ مُشْهُودَةٌ، وَذَلِكَ أَفْضِلُ.»

(Whoever fears that he will not wake up in the later part of the night, let him perform witr in the first part of it. And whoever expects to wake up in the later part of the night, let him pray it then. Indeed the prayer at the later part of the night is witnessed (by the angels),

1. Recorded by an-Nasā’ī and Ahmad with an authentic chain.
2. Recorded by Ahmad and others. Verified to be authentic by al-Albānī in as-Saḥīḥah (no. 108) and Irwā’ ul-Ghaliḥ (2:158).
and that is better.\textsuperscript{1}

If one has a choice of praying in the first part of the night with a jama‘ah (congregation) or the later part alone, then praying with the jama‘ah is better, because it counts as if he prayed the whole night — as was established earlier (p. 121). This was the practice of the companions during the time of ʿUmar (ra), as was cited earlier from the report of ʿAbd ur-Rahmān Ibn ʿAbd al-Qārī (p. 123). Also, Zayd Ibn Wahb said:

“Abdullāh Ibn Masʿūd used to lead us in the month of Ramaḍān; and he would finish while it was still night.”\textsuperscript{2}

As was mentioned earlier, Imām Aḥmad was asked, “Should we delay qiyām till the end of the night?” In response, he expressed his understanding of this and the previous report by saying, “No, the sunnah of the Muslims is dearer to me.”\textsuperscript{3}

Concluding Qiyām

QUNŪT

The qiyām is concluded with a final rak‘ah, in which one may say the qunūt, before or after rukū‘. This is explained in chapter 5.

WHAT TO SAY AT THE END OF WITR

It is recommended in the sunnah to say at the end of witr, either before or after taslim:

\begin{quote}
اللهِمَّ إنِّي أَعْوَذُ بِرَبِّكَ مِن سَخَطِكَ وَبِمَعافِيْكَ مِن غَفَوْيَتِكَ وَأَعْوَذُ بِكَ

مَنْكَ لَا أَخْصِيَ ثَنَأَكَ عَلَيْكَ أنَّكَ كَمَا أَنْتَ عَلَى نَفْسِكَ
\end{quote}

Allāhma innī a‘ūthū biriḍāka min sakhaṭīk, wa bi-

\begin{enumerate}
\item Recorded by Muslim (755) and others.
\item Recorded by ʿAbd ur-Razzāq with an authentic isnād.
\item Reported by Abū Dāwūd in his Masāʿīl.
\end{enumerate}
muʿāfātika min ‘uqābatic, wa aʿuthu bika mink; lā uḥṣi thanāʾan ‘alayk, anta kamā athnayta ‘alā nafsik —

O Allāh! Indeed I seek refuge in Your pleasure from Your wrath, in Your protection from Your punishment, and I seek refuge in You from You. None can count Your praise, You are as only You praise Yourself.¹

When the Prophet (ﷺ) made ṭaslīm at the end of witr, he would say:

«شعبان الملك القدوس.»

(Subhāna ‘l-malik il-quddūs — Exalted is the Holy Sovereign.)

He would repeat this three times, extending his voice and raising it on the third time.²

THE TWO RAKʿAT FOLLOWING WITR

One may pray two rakʿat after witr. We cited earlier ‘Āʾishah’s (رضي الله عنها) report (p. 187?) that the Prophet (ﷺ) prayed them consistently. Furthermore, he recommended praying them to the travellers. Thawbān (ﷺ) reported that they (the saḥābah) were travelling with Allāh’s Messenger (ﷺ), and he told them:

«إن هذا السفر جهد وثقل، فإذا أدركت أحدكم فليترك رجعتين، فإن استيقظ.»

«والله كننا للاه.»

(Indeed, this travel constitutes struggle and hardship. So, after one of you prays witr, let him pray two rakʿat. If he later wakes up, (he may pray qiyyām,) otherwise,

1. Recorded by Abū Dāwūd, an-Nasāʾī, and others. Verified to be authentic by al-Albānī (Irwāʿ al-Ghātil no. 430).
they will be recorded for him (as qiyām).\(^1\)

These two rak‘āt following witr seem to conflict with the Prophet’s (ﷺ) statement:

«اجعلوا آخر صلاتكم بالليل ونهاها.»

〈Let your last prayer at night be witr.〉\(^2\)

The scholars have tried to reconcile in various ways between this ḥadith and the above two reports. We find the best understanding in this regard is that of Ibn Naṣr who said that the command in the latter ḥadith is, “A command of choice, not obligation.”

The sunnah is to recite in these two rak‘āt: sūrat uz-Zalzalah (99), and Sūrat ul-Kāfirūn (109).\(^3\)

Miscellaneous Witr Issues

ONE WITR PER NIGHT

One may pray witr only once per night. This follows from many of the previous reports. In addition, Ṭalq Ibn ‘Alī reported from his father that he heard Allāh’s Messenger (ﷺ) say:

«لا وَتَرَانِ فِي لَيْلَةٍ.»

〈One may not pray two witr in one night.〉\(^4\)

Commenting on this ḥadith, at-Tirmithī said:

“The scholars among the Prophet’s (ﷺ) companions and those who came after them have differed in regard to

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1. Recorded by Ibn Khuzaymah, ad-Dāraquṭnī and others. Verified to be authentic by al-Albānī (ṣaḥīḥ no. 1993).
2. Recorded by al-Bukhārī (998), Muslim (751), and others.
3. Recorded by Ibn Khuzaymah with reports from ʿĀ’ishah and Anas whose chains strengthen each other. See Ṣifat us-Ṣalāḥ.
4. Recorded by Abū Dāwūd, at-Tirmithī, and others; verified to be authentic by al-Albānī (ṣaḥīḥ ul-Jāmiʿ no. 7567).
one who prays *witr* early in the night, then wakes up later.

Some of them took the position that he should revoke his earlier *witr* by adding one *rak‘ah* to it, pray as much as he wishes, then end it with *witr*, because one may not pray two *witr*s in one night. This is the opinion of Abū Ishāq.

Others took the position that he may pray as much as he wishes, without revoking his *witr*. This is the opinion of Sufyān ath-Thawrī, Mālik Ibn Anas, Aḥmad, and Ibn ul-Mubārak.

The latter is the correct opinion, because it has been reported with various chains that the Prophet (ﷺ) prayed after *witr*.\(^1\)

**MISSING WITR**

There are various *ḥadīths* allowing one who misses *witr* to make it up in the morning. For example, Abū Sa‘īd (ﷺ) reported that the Prophet (ﷺ) said:

«من نام عن الوتر أو نسيه فليصَل إذا ذَكَر وإذا استيقظ.»

*If one misses *witr* because of sleep or forgetfulness, let him pray it when he remembers or wakes up.*\(^2\)

And Zayd Ibn Aslam reported from his father that the Prophet (ﷺ) said:

«من نام عن وتر فليصَل إذا أسبح.»

*If one misses *witr* because of sleep, let him pray it in*

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1. Sunan ut-Tirmithī.
the morning.}

On the other hand, there are various hadiths declaring that witr may not be prayed in the morning. For example, Ibn ‘Umar (ﷺ) reported that the Prophet (ﷺ) said:

«إذا طلَّع الفَجْر فَقَدَ ذَهَبَ كُلُّ صَلاةِ اللَّيْل وَالوَتَر فَأَوْنَيْتُمْ قَبْلُ طَلَوع الفَجْر.»

(When the dawn arrives, all night prayer and witr are gone. So pray witr before dawn.)

The best reconciliation between these hadiths is to say that one who voluntarily misses witr may not make it up, contrary to him who intended to wake up but slept through the night.

**PRAYING WITR WHILE RIDING**

Sa‘îd Ibn Yasâr (ﷺ) reported that he was travelling with Ibn ‘Umar. During the trip, he stayed behind for a short while, and then he re-joined him. Ibn ‘Umar asked him, “Where have you been?” He replied, “I stopped to pray witr.” He then said:

الَّذِينَ لَكَ فِي رَسُولِ اللَّهِ إِسْرَؤِيْلَ حَسْنَتَهُ؟ فَقُلْتُ: بَلَى وَاللَّهُ قَالَ: فَإِنِّي رَسُول اللَّهِ كَانَ يُؤْرِزَ عَلَى الْبَيْجِر.

“Shouldn’t you take a good example from Allâh’s Messenger? I saw Allâh’s Messenger (ﷺ) pray witr on his camel.”

This indicates that a traveller may pray witr while sitting on a moving animal or, in our time, in an automobile, airplane, or

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1. Recorded by at-Tirmîthî who said, “This is more authentic than the previous one,” meaning Abu Sa‘îd’s hadith (Sahîh ul-Jâmi‘) no. 6563).
2. Recorded by Abû Dâwûd, at-Tirmîthî, and others. Verified to be authentic by al-Albânî (Irwâ‘ul-Ghali‘ no. 422).
3. Recorded by al-Bukhârî (999), Muslim (700), and others.
similar. In such cases, one should do his best to face the direction of the Qiblah, especially at the beginning of the prayer.
The Number that the Prophet Prayed

Abū Salamah Bin ‘Abd ur-Rahmān reported that he asked ʿĀʾishah (Ｆ) about the Messenger’s prayer during Ramadān. She said,

ما كان رسول الله ﷺ يزيد في رمضان ولا في غيره على إحدى عشرة ركعة.
يُصلي أربعا، فلا تسل عن خمسين وطولين، ثم يُصلي أربعا، فلا تسل عن خمسين وطولين، ثم يُصلي ثلاثاً.

“Whether it was Ramadān or any other month, Allāh’s Messenger (ﷺ) did not pray more than eleven rakʿāt. He would pray four¹ - and do not ask about their excellence or length. Then he would pray four - and do not ask about their excellence or length. Then he would pray three.”²

An-Nawawī commented in his explanation of Ṣaḥīh Muslim, “This indicates the permission to do so (pray four with one taslim). However, it is better to perform taslim every two rakʿāt, which was the common practice of the Prophet (ﷺ), and conforms with his command to pray the night prayer in pairs.”

In another report, ʿĀʾishah (Ｆ) said,

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1. Meaning with one taslim.
2. Recorded by al-Bukhārī (1147), Muslim (738), Abū ʿUwānah, Abū Dāwūd, at-Tirmithī, an-Nasāʾī, Mālik, al-Bayhaqī, and Aḥmad.
And in still another report, ‘Ā’ishah (ṣaḥih) said,

“Allāh’s Messenger (ﷺ) prayed thirteen rak‘āt at night. Then, after hearing the call for fajr prayer, he would pray two short rak‘āt.”

Regarding the apparent conflict between the last two reports, al-Ḥāfīz Ibn Ḥajar said,

“It is possible that, in this report, ‘Ā’ishah included in the night prayer the two post-‘isha’ rak‘āt that he (ﷺ) prayed at home, or the two short rak‘āt with which he (ﷺ) started the qiyām. It is established in Sahih Muslim that he (ﷺ) used to start his night prayer with two short rak‘āt. I find the latter possibility more correct, because the report of Abū Salamah, which confines the number to eleven rak‘āt, describes that, ‘He prayed four then four then three.’ It does not make any reference to the two short rak‘āt mentioned in Mālik’s report. This is permissible, because the addition to a report by a trustworthy ḥāfīz is acceptable. This is further confirmed by a report recorded by Aḥmad and Abū
Dāwūd from ʿAbdullāh Bin Abī Qays from ʿĀʾishah saying,

‘The Prophet (ﷺ) would make witr with four and three, ..., or ten and three. He would not make witr with more than thirteen or less than seven’

This is the most authentic report that I found in this regard, and with it, one may resolve the apparent conflict between the reports from ʿĀʾishah.”

This explanation by al-Ḥāfīz is also confirmed by Mālik’s report from Zayd Bin Khālid al-Juhānī who narrated:

"One night, I decided to closely observe the way the Messenger (ﷺ) performed his night prayer.

So he prayed two short rakʿāt.
Then he prayed two extremely long rakʿāt.
Then he prayed two rakʿāt shorter than the preceding two.
Then he prayed two rakʿāt shorter than the preceding two.
Then he prayed two rakʿāt shorter than the preceding two.
Then he prayed two rakʿāt shorter than the preceding two.

1. This hadith is cited later in this chapter."
Then he prayed (one) witr.

This totaled to thirteen rak‘āt.”¹

What seems to be most likely is that these two short rak‘āt are the sunnah of ‘isha’, because there are no reports mentioning them in addition to the thirteen rak‘āt.

Jābir Bin ‘Abdillāh (安宁) reported,

“Allāh’s Messenger (安宁) led us (one night) during Ramaḍān, praying eight rak‘āt and witr. On the following night, we gathered in the Masjid hoping that he will come out again (to lead the prayer). We stayed there until the morning. Then we entered (to the center of the Masjid) and said, ‘O Messenger of Allāh! Last night we gathered in the Masjid hoping that you would lead us in the prayer.’ To which he replied,

«قد رَأيتُ الَّذِي صَنَعْتُمْ، فَلَمْ يَمْثَلْنِي مِنَ الْخُرْجِ، إِلاَّ أَنَا حَسِبْتُ أَنَّكُمْ تُفْرَضَ عَلَيْكُمْ.»

(Indeed I feared that it would become an obligation on you.)”²

LIMITING QIYĀM TO ELEVEN RAK‘ĀT

The correct number of rak‘āt for qiyām is eleven (11). This follows the Messenger’s (安宁) Sunnah. One may not add to this number, for he (安宁) did not add to it his entire life.

However, one may reduce the number of these rak‘āt; one may even pray only one rak‘ah of witr. This is supported by the Prophet’s (安宁) actions and words.

Regardless of what arguments are presented for or against adding to the reported number of rak‘āt, no Muslim should

¹ Recorded by Mālik, Muslim (765), Abū ‘Uwānah, Abū Dāwūd, and Iba Naṣr.
² Recorded by Ibn Naṣr, and at-Ṭabarānī in al-Mu’jam us-Saghir. Its isnād is ḥasan because of the previous hadith. In Fath al-Bārî and at-Talkhis, al-Hafiz indicated its soundness, and referenced it to Ibn Khuzaymah and Ibn Ḥibbān in their Sahīhs.
hesitate in acknowledging that the best number to pray is that confirmed from the Prophet (ﷺ), as he (ﷺ) said,

«وَخَيْرُ الْهَدِيَّةِ، هَذِيُّ مُحْمَدٌ.»

(The best guidance is Muḥammad’s (ﷺ).)\(^1\)

Nothing should prevent the Muslims today from adhering to this sunnah, thereby fulfilling the Prophet’s (ﷺ) instruction,

«دَعُّ ما تَرْيِبْكَ إِلَى مَا لاَ تَرْيِبْكَ.»

(Leave what gives you doubt, for that which does not give you doubt.)\(^2\)

This should be further emphasized when we realize that most Muslims who perform tarāwīh as twenty rakʿāt abuse this prayer by performing it so fast as to lose all form of khushūʿ (devotion) and serenity. By that, they make all of their prayer liable to being annulled and rejected. Had they only prayed the correct number confirmed in the Sunnah, spending the same amount of time to perform it, their prayer would be more correct and acceptable by any scholar’s judgement. Jābir (الب) reported that the Prophet (ﷺ) said,

«أَفْضَلُ الصَّلَاةِ طُولُ الْقُنُوتِ.»

(The best prayer is that with long qunūt (standing).)\(^3\)

Praying less than Eleven Rakʿāt

The Prophet’s (ﷺ) practice and words indicate that it is permissible to pray less than eleven. As for the practice, ‘Abdullāh Bin Abī Qays reported that he asked ‘Ā’ishah (ارذ) “How many

1. Recorded by Muslim (867).
2. Recorded by Ahmad, at-Tirmīzī, and others, with an authentic isnād.
3. Recorded by Muslim (756) and others.
(rak‘āt) did Allāh’s Messenger (ﷺ) pray witr?” She replied,

“He prayed witr four¹ and three (rak‘āt), or six and three, or ten and three; he would not pray witr less than seven, nor more than thirteen.”²

This ḥadīth of ‘Ā’ishah indicates that what was reported from her in another narration — that the Prophet (ﷺ) prayed three rak‘āt for witr — means three, preceded by four. At-Ṭahāwī recorded from her with an authentic isnād that she said, “Witr used to be seven (rak‘āt ), or five, or three incomplete.” At-Ṭahāwī commented,

“She disliked praying witr three rak‘āt only, not preceded by others.”

And as for the Prophet’s (ﷺ) words, Abū Ayyūb al-Ansārī (repid) reported that the Prophet (ﷺ) said,

«الوَتَرُ حَقّ، فَمَن شَاءَ فَلْيُؤْمِنُ يَحْمَسِ، وَمَن شَاءَ فَلْيُؤْمِنُ بِقَلَاثْ، وَمَن شَاءَ فَلْيُؤْمِنَ بِبَاجِدَةٍ.»

(Witr is true (as a recommended act of worship). Anyone who wishes may pray five (rak‘āt); and anyone who wishes may pray three; and anyone who wishes may pray one.)³

This is a clear text which permits reducing witr to just one rak‘ah. The salaf practiced this sometimes, as indicated by al-Ḥāfiẓ Ibn Ḥajār:

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¹ The first two of them were the sunnah prayers after ‘Isha’, or two light rak‘āt that the Prophet (ﷺ) performed before qiyaam. This is also the view of al-Ḥāfiẓ Ibn Ḥajār.
² Recorded by Abū Dāwūd, Ahmad and others with a good chain of narrators. It is authenticated by al-Ḥāfiẓ al-Ṭaḥāqī in Takhrij al-Ihya’t.
³ Recorded by at-Ṭahāwī, al-Ḥakim, and others. The chain of this hadīth is authentic, as is verified by al-Ḥakim, at-Ṭahābī, Ibn Ḥibbān, and others.
"It is authentically reported that a number of the sahābah prayed one rak‘ah for witr, without praying any nafl prior to it. It is recorded in Muḥammad Bin Naṣr’s book and others, with an authentic isnād from as-Sā‘īb Bin Yazīd, that ‘Uthmān recited Qur‘ān one night in just one rak‘ah; and he did not pray anything else. We will also cite in the chapter of al-Maghāzī the report of ‘ Abdullāh Bin Ṭath‘labah that Sa‘d prayed one rak‘ah for witr, and in al-Manāqib the report that Mu‘āwiyah prayed one rak‘ah for witr, which was approved by Ibn ‘Abbās.”1

Various Ways of Performing Qiyām

The Prophet (ﷺ) prayed qiyām and witr in various manners. This is not recorded in most fiqh books — whether abbreviated or detailed. It is important to clarify this sunnah to the people, so that its lovers will have the chance to follow it, and those that think there is only a single correct form will take heed. May Allāh (ﷻ) enable us to follow His Prophet (ﷺ) in the best way, and avoid the innovations from which he warned us.

Therefore, we present in the following the various manners in which the Prophet (ﷺ) prayed qiyām, as confirmed by authentic narrations.

After Ibn Khuzaymah mentioned a number of hadīths describing the manner of praying qiyām, he concluded,

“One is permitted to pray any of the various numbers of rak‘āt that the Prophet (ﷺ) prayed, and in the manners that he did. No blame may be directed to the person who chooses to pray in any of these manners.”2

Summary of the Various Methods

In the following table, we present the various methods, reported

1. Fath ul-Bāri.
2. Šāhīḥ Ibn Khuzaymah 2:194.
from the Prophet (ﷺ), for praying *qiya[m. The succeeding notes explain some obscure points. The references are numbered after the *hadiths* in the next subsection.

<table>
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<th>Total Pre</th>
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<th>Post</th>
<th>Ref</th>
<th>Note</th>
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<td>11</td>
<td>0</td>
<td>9</td>
<td>2</td>
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- "Pre" refers to the two *rak‘at* that precede *qiya[m. They are relatively short.
- "Core" refers to the main body of the *qiya[m prayer. It is divided to different numbers of *rak‘at* as reported in the Sunnah.
- "Post" refers to the two *rak‘at* that follow *witr*, which the Prophet (ﷺ) prayed while sitting. They will be further discussed near the end of this chapter.
- The best method (which should be applied most frequently), is the first, or one of its variations (such as the third).
- Other methods can be deduced from the above by decreasing the number of *rak‘at* in any of the preceding methods, in multiples of two *rak‘at*, down to a minimum of only one *rak‘ah*. This derives from the Prophet’s (ﷺ) previous saying (p. 50),
(One may pray it as five, three, or one rak‘ah.)

This *hadith* provides a clear proof that it is permissible to pray *witr* with these three numbers, even though none of them has been reported from the Prophet’s (*Nabī*) action — rather, ‘Ā’ishah (*A‘shā*) confirms in a previously cited report (p. 49) that he (*Nabī*) never prayed *witr* less than seven *rak‘āt*.

One may pray these five or three *rak‘āt* as follows:

a. With one sitting and *taslim*, as in the second method above,

b. Sitting without *taslim* after every pair of *rak‘āt*, as in the fourth method above (this may not be done in the case of the three *rak‘āt*, as will be explained below),

c. Make *taslim* after every pair of *rak‘āt*, as in the third and other methods above. This is the best way.

**Evidence from Hadiths**

1. Zayd Ibn Khālid al-Juhanī reported,

   "One night, I decided to closely observe the way the Messenger (*Nabī*) performed his night prayer.

   So he prayed two short *rak‘āt*, then two extremely long *rak‘āt*, then two *rak‘āt* shorter than the preceding two, then two *rak‘āt* shorter than the preceding two, then two *rak‘āt* shorter than the preceding two, then two *rak‘āt* shorter than the preceding two, then (one) *witr*.

   This totalled to thirteen *rak‘āt*."

2. Ibn ‘Abbās (*Abū‘l-‘Alā*) reported,

   "I spent one night in Allāh’s Messenger’s (*Nabī*) house

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1. Recorded by Muslim (765), Mālik, Abū ‘Uwānah, Abū Dāwūd, and Ibn Naṣr.
when he was with (my aunt) Maymūnah. After one third or one half of the night had passed, he got up. He went to a suspended waterskin and made ṭū'; and I made ṭū with him. Then he stood to pray; and I stood on his left side. He moved me to his right side; then he put his hand on my head, as if to touch my ear to alert me. He prayed two short rakʿāt, reading in each one Ṣumm ul-Qurʾān; then he made taslim. Next, he prayed, completing eleven rakʿāt, including witr. Then he slept until Bilāl came saying, 'The prayer, O Allāh's Messenger!' So he rose up, prayed two rakʿāt, and (went out and) led the people (in fajr).”

3. ‘Āʾishah (ﷺ) reported,

“When Allāh's Messenger (ﷺ) got up at night, he would start his prayer with two short rakʿāt. He would then pray eight rakʿāt, then witr.”

In another report, she said,

“Allāh’s Messenger (ﷺ) used to pray ‘ishā’, followed by two short rakʿāt. He would prepare his siwāk and water for ṭū'. Whenever Allāh willed to wake him up, He did; so he would rise, clean his teeth with siwāk, make ṭū, pray two rakʿāt, then stand praying eight rakʿāt and reading equally in all of them; then he would pray witr on the ninth rakʿah. When Allāh’s Messenger (ﷺ) grew older, and increased in weight, he turned those eight to six rakʿāt, prayed witr on the seventh, and then prayed two rakʿāt while sitting, in which he read al-

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1. This is one of the names of al-Fātiḥah.

2. Recorded by Abū Dāwūd, and from him Abū 'Uwānah in his Ṣaḥīḥ. The origin of this ḥadīth is in the two Ṣaḥīḥs (al-Bukhārī (183) and Muslim (763)). Note that Ibn ul-Qayyim missed this report in Zād ul-Maʾād, where he said, “Ibn 'Abbās did not mention that the Prophet (ﷺ) started with two short rakʿāt, as ‘Āʾishah did, ...”
Kāfīrūn (109) and az-Zalzalah (99)."

Note that this last report from at-Taḥāwī clearly indicates that the total number of rakʿāt (after ‘ishā’) is thirteen. If we interpret ‘Ā’ishah’s statement in the first narration, “Then witr,” to mean three rakʿāt, it agrees then with the second narration, as well as the previous hadīth of Ibn ‘Abbās.

Note also that in the second report, ‘Ā’ishah mentions the two short rakʿāt after ‘isha’ without mentioning a sunnah of ‘isha’ prior to them. This confirms what was mentioned earlier (p. 46) that these two rakʿāt could be the sunnah of ‘isha’. They could also be two special rakʿāt that prelude qiyām — and Allāh (ﷻ) knows best.

4. ‘Ā’ishah (记者了解) reported,

“The Prophet (ﷺ) would go to sleep; then, when he woke up, he would clean his teeth with siwāk and perform wudū’. He would then pray eight rakʿāt, sitting and making taslim at the end of each pair; then he would pray witr as five rakʿāt, without sitting or making taslim until the fifth. Then when the athān was called (for fajr), he would rise and pray two short rakʿāt.”

This hadīth is clear in that the total number of rakʿāt is thirteen, in addition to the two rakʿāt of fajr. This may appear to conflict with a previously cited hadīth from ‘Ā’ishah (p. 45) stating, “Allāh’s

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1. Both reports are recorded by at-Taḥāwī with an authentic isnād. The first half of the first report is also recorded by Muslim and Abū ‘Uwānah. All of those have recorded it from al-Ḥasan al-Ḥaṣrī with ‘an’anah (not declaring that he had heard it directly from the previous narrator). However, both an-Nasā’ī and Aḥmad recorded the second report from al-Ḥasan, where he declared the hearing.

2. Recorded by Aḥmad with an authentic isnād conforming with the condition of al-Bukhārī and Muslim. It is also recorded in an abbreviated form (without mentioning taslim after every pair) by Muslim (737), Abū ‘Uwānah, Abū Dāwūd, at-Tirmīthī, ad-Dārimī, Ibn Naṣr, al-Bayḥaqī, and Ibn Ḥazm (in al-Muḥallā).

Furthermore, ash-Shāfi‘ī, at-Taḥāwī, and al-Ḥākim, have all recorded only the part of this hadīth regarding praying witr as five rakʿāt.
Messenger (ﷺ) did not pray more than eleven ...” However, we have resolved this above by noting that in this statement, she does not include the two short rak‘at with which he (ﷺ) started the qiyām.

5. ‘Ā’ishah reported,

"From the time he finished praying ‘ishā’ until fajr, Allah’s Messenger (ﷺ) prayed eleven rak‘at, making taslim at the end of each pair, and praying witr as one rak‘ah. He would remain in sujūd, before raising his head, for as long as one of you would read fifty āyāt. Then, after the caller finished the athān for fajr, and dawn became apparent for him (ﷺ), the caller would come (to alert him). So he would pray two short rak‘at, then lie down on his right side until the caller came (to summon him) for iqāmah (call to start the prayer).”\(^1\)

Note that this hadith provides a clear evidence for lying down on the right side between the sunnah and farād of fajr. However, there are no reports of any of the sahābah doing that in the masjid — rather, some of them disliked doing it there, restricting it to the homes, as was the Prophet’s (ﷺ) practice.

6. This method of praying qiyām is further confirmed by the hadith reported by Ibn ‘Umar that a man asked Allah’s

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1. Recorded by Muslim (736), Abū ‘Uwānah, Abū Dāwūd, at-Ṭahāwī, and Aḥmad. Muslim (749) and Abū ‘Uwānah also recorded it from Ibn ‘Umar; and Abū ‘Uwānah recorded it from Ibn ‘Abbās.
The Night Prayers

Messenger (ﷺ) about the night prayer. He (ﷺ) replied,

«صلاة الليل مئذنة مفتى، فإذا أحسنت أحدكم الصبح، صلى ركعتاً واجدة،
وئثر له ما قد صلى.»

(The night prayer is one pair by one pair. And if one of you fears the arrival of morning, (let him pray) one rak‘ah to make his prayer odd (witr).)

Ibn ‘Umar (رضى الله عنه) was then asked, “What does ‘pair by pair’ mean?” He replied, “Make taslim at the end of every pair.”

Ibn ‘Umar (رضى الله عنه) acted upon this understanding, as is reported that,

«كان يسلم بين الركعتين والركعتين في اليوتر حتى يأمّر بغير حاجته.»

“He would make taslim before the last rak‘ah of witr, which enabled him to ask for anything that he might need.”

7. The evidence for the fourth method is a previously cited hadith, recorded by al-Bukhārī and Muslim from ‘Ā’ishah (رضي الله عنها) (p. 45).

The apparent understanding of that hadith is that the Prophet (ﷺ) would sit for tashahhud, without making taslim, after the first pair of those four and three rak‘āt. This is the interpretation of an-Nawawī, as was mentioned earlier (p. 45).

8. Sa‘ad Ibn Hishām Ibn ‘Āmir reported that he came to Ibn Abbās and asked him about the way the Prophet (ﷺ)

1. Recorded by Mālik, al-Bukhārī (990), Muslim (749), and Abū ’Uwānah.
2. Recorded by Muslim (749) and Abū ’Uwānah. Note that this explanation by Ibn ‘Umar was recorded by Aḥmad as being said by the Prophet (ﷺ), and included in the text of the hadith. But one of its narrators is ‘Abd ul’-Aziz Ibn Abi Ruwād, who is generally truthful but sometimes makes mistakes, as is mentioned in at-Taqrib. It is very possible that he mistakenly attributed this part to the Prophet (ﷺ) — and Allāh (ﷻ) knows best.
3. Recorded by Mālik and al-Bukhārī (991).
performed his *witr.* Ibn ‘Abbās replied, “Shouldn’t I guide you to the most knowledgeable person on earth about Allāh’s Messenger’s *witr*?” He said, “Who is it?” He said, “Ā’ishah; so go to her and ask her.” So he went to her and said, “O Mother of the Believers! Tell me about the way Allāh’s Messenger performed *witr*.” She replied,

> كَمَا نُعِدْتُ لَهُ سَيْواَكَ وَطَهُورَةٌ، قِيَامَةُ اللَّهِ مَا شَاءَ أَنْ قِيَامَةَ مِنَ اللَّيْلِ، قَيْيَاسُكَ،
> وَبَيَاءَتًا، وَبُصُّلَيْتُ بِشَعْرَ رَكَعَاتٍ لَا يُجِلَّسُ فِيهَا إِلَّا فِي الْكَانُةِ، فَيَذْكُرُ اللَّهُ
> وَيُحَمِّدَهُ وَيُبْدِعُهُ، ثُمَّ يَتَحَضَّرُ وَلَا يُسْلَمْ، ثُمَّ يَقُومُ فِيَّصُلُّ التَّابِعَةِ، ثُمَّ يَقْعُدُ
> فَيَذْكُرُ اللَّهُ وَيُحَمِّدَهُ وَيُبْدِعُهُ، ثُمَّ يُسْلَمْ ثَعْلَيْمًا يُشِمَّعُنَا، ثُمَّ يُصُلُّ رَكَعَتَينَ
> بَعْدُ مَا يُسْلَمُ وَهُوَ قَاعِدٌ، فِي لَكَ إِحْدَى عَشْرَ رَكَعَةَ ۗ يا نَبِيٌّ، قَلَّةً أَسْنَنِي نَبِيٌّ
> اللَّهُ ﷺ، وَأَخْذَةُ اللَّهِ أُوْلَى بِضَعُّ، وَقِيَامَ فِي الرَّكَعَتَيْنِ مِثْلَ صَيْبِعِهِمَا الْأَوْلِي

> فَيَذْكُرُ نَبِيٌّ يا نَبِيٌّ.

“We used to prepare his *siwāk* and water; Allāh (ﷻ) would then wake him up whenever He wills during the night. He would brush his teeth with the *siwāk* and perform *wuḍū’,* then pray nine *rakʿāt* without sitting until the eighth, where he would mention Allāh and praise Him, say *salāh* upon His Prophet (ﷺ), and supplicate to Him. He would then stand without making *taslim,* pray the ninth *rakʿāh,* sit, mention Allāh and praise Him, say *salāh* upon His Prophet (ﷺ), supplicate to Him, and make *taslim* so loud as to make us hear it. Following that, he would pray two *rakʿāt* while sitting. This, my son, made a total of eleven *rakʿāh.*

When Allāh’s Prophet (ﷺ) grew older and carried more weight, he prayed *witr* as seven *rakʿāt,* and then prayed those two *rakʿāt* as he did before, making a total of nine,
my son.”¹

An important observation from this ḥadīth is that the Prophet (ﷺ) used to invoke the ṣalāh upon himself, and that he said that in the first as well as the last tashahhud. The Muslims should therefore follow this sunnah instead of some mathḥabs claiming that it is extremely disliked to say it in the first tashahhud. It is well established among the scholars that no distinction may be made in the way of performing sunnah and fard prayers — unless there is a specific evidence; and there is none in this case.

The Last Three Rakʿāt

Differing from Maghrib

Nothing in the Prophet’s (ﷺ) practice confirms praying five or three rakʿāt with an intermediate sitting after every pair (as in (b) above). Yet, this can be derived from the above general texts. But this is not possible in the case of three rakʿāt, because the Prophet (ﷺ) forbade making them resemble the maghrib prayer. Abū Hurayrah (fce) reported that the Prophet (ﷺ) said,

«لا تَوَّرِّ بَلَاتٍ نَشَّهُوا يَصِلاةَ الْمَغْرِبِ.»

Do not pray Ṽitr as three rakʿāt resembling the maghrib prayer.²

There are two ways to pray the three rakʿāt in a manner different from maghrib.

1. With taslim between the shaf’ (even ones) and Ṽitr. This manner is preferable because it is better founded in the Sunnah.

2. Without any sitting between the shaf’ and the Ṽitr.

¹ Recorded by Muslim (513), Abū ‘Uwānah, Abū Dāwūd, an-Nasā’i, Ibn Naṣr, al-Bayhaqī, and Aḥmad.
² Recorded by at-Ṭahāwī, ad-Dāraquṭnī, and others, with an authentic isnād.
IBN NASR’S UNDERSTANDING

The ḥāfiz Muḥammad Ibn Naṣr al-Marwāzī said,

“What we prefer for one who prays qiyām during Ramaḍān and other times is to make taslim after every pair of rak‘āt. When he prays (the last) three rak‘āt, let him read al-‘A‘lā (87) in the first and al-Kafirūn (109) in the second. Let him then make tashahhud and taslim, then stand up and pray one rak‘ah in which he reads al-Fātiḥah, al-‘Ikhlāṣ (112), and the two mu‘awwithāt (113,114) ...

It is permissible to imitate the Prophet (ﷺ) in any of these manners (in which he prayed qiyām). However, the best choice is the one we just mentioned, because when he was asked about the manner of praying qiyām, the Prophet (ﷺ) replied, ‘The night prayer is two rak‘āt by two rak‘āt.’ So we choose what he chose for his Ummah, and at the same time permit imitating him in what he did, because no prohibition has been reported from him in this regard.’

And he said,

“Our opinion is that it is permissible to act according to these various reports. The reports varied because qiyām, both witr and other rak‘āt, is an optional prayer. The Prophet’s (ﷺ) qiyām and witr varied as we described; sometimes he prayed one way, others another. These various ways are all permissible and good.

However, we could not find a confirmed report that the Prophet (ﷺ) performed witr as three joint rak‘āt, without taslim except in the last one — as we found in the case of the five, seven, and nine rak‘āt. The reports

1. Qiyām al-Layl (p. 119).
of his performing *witr* as three *rakʿāt* make no mention of *taslim*. For example, ... that Ibn ʿAbbās (ﷺ) reported that, ‘Allāh’s Messenger (ﷺ) used to perform *witr* as three *rakʿāt*, reciting in them *al-Aʿlā, al-Kāfirūn*, and *Qul huwaallāhu āḥad.*

Under the same subject, there are reports from ʿImrān Ibn Ḥuṣayn, ʿĀʾishah, ʿAbd ur-Rahmān Ibn Abzá, and Anas Ibn Mālik. All of these reports are vague, making it possible that the Prophet (ﷺ) made *taslim* on the second of the three *rakʿāt* of *witr* ...”

And he said,

“And our opinion is that one may pray *witr* as one, three, five, seven, or nine. All of this is good and permissible in accordance with the reports that we have included from the Prophet (ﷺ) and his companions after him. But our choice is as we mentioned earlier.

Thus if one wanted to pray *witr* as one *rakʿah* without praying anything prior to it, we would recommend for him to precede it with two or more *rakʿāt*, and then pray a single *rakʿah* for *witr*. If he did not do that, and performed *witr* as only one *rakʿah*, this is permissible. We have reported that a number among the best of Muḥammad’s (ﷺ) companions did that. Even though Mālik and other scholars disliked this, the Prophet’s (ﷺ) companions are more worthy of being followed.”

**RECONCILING BETWEEN TWO REPORTS**

Ibn Naṣr also said,

“Some reports that disapprove of praying *witr* as three

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1. *Qiyām ul-Layl* (p. 121).
Rak'at have been attributed to the Prophet (ﷺ), his companions, and the tābi'in …"1

These reports are weak, except for the portion of Abū Hurayrah's hadith that was cited earlier in this section. This might seem to conflict with Abū Ayyūb's report (p. 59). But they can be reconciled by saying that the prohibition (in Abū Hurayrah's hadith) applies to praying witr with two tashakkuds, which would make it resemble the maghrib prayer. But if one does not sit, then they would not be similar. Al-Ḥāfiz Ibn Ḥajar mentioned this understanding in Fath ul-Barî, which was approved by aṣ-Ṣan'ānî in Subul us-Salām.

The resemblance would be even less if one separates the two rak'at from the last rak'ah of witr. Imām Aḥmad was asked, "What is your position regarding witr, would you make taslim after the two rak'at?" He replied, "Yes." He was asked, "Why?" He replied, "Because the hadiths supporting that are stronger and more authentic." On another occasion, Aḥmad (ﷺ) said,

"One should make taslim after the last two rak'at. And if one does not make taslim, I hope that it would still be acceptable. But taslim is more confirmed from the Prophet (ﷺ)."2

1. Qiyām ul-Layl (p. 125).
2. Masā'il ul-Imām Aḥmad reported by his student Ibn Hānî.
Devotion in the Prayer

REPORTS FROM THE PROPHET AND THE SALAF

A Muslim should always strive to be a good example of a righteous believer: obedient to his Lord, and adhering to His Prophet's Sunnah. This is a general rule, which should be applied to the qiyaam prayer as well. In this regard, the Prophet (ﷺ) said:

«من قام رمضان إيمانا واحتسابا، غفر له ما تقدم من ذنبه.»

(Whoever stands in prayer during Ramaḍān out of faith and expectation (of Allāh's reward), all of his previous sins will be forgiven.)¹

Earlier in this book, we have discussed many details concerning the Prophet's (ﷺ) qiyaam during Ramaḍān, as well as other times. We described how his prayer was extremely long and devoted, as in 'Ā’ishah's report:

“... He would pray four rak‘āt, and do not ask how good and long they were ...”

And her report:

“He would stay in sujūd as long as one of you would read fifty āyāt.”

¹ Recorded by al-Bukhārī (37), Muslim (759) and others.
And Ḩuthayfah’s report:

“... Then he read al-Baqarah (in the first rak‘ah); then he made rukū‘; and his rukū‘ was comparable (in duration) to his standing ...”

Ḥuthayfah then described the Prophet’s long standing after rukū‘ and his long sujūd after that.

Furthermore, the salaf during the time of ʿUmar (記事) recited long portions of Qur’ān in tarāwīḥ. When ʿUmar summoned the reciters and commanded them to lead the people in tarāwīḥ, “He (記事) instructed the fast reciters to recite thirty āyāt, the intermediate to recite twenty five, and the slow to recite twenty.”¹

Thus they would recite about three hundred āyāt — until some people behind them had to lean on canes because of the long duration of the prayer. And they did not finish their prayer until close to fajr time.

In addition, they would make the various parts of prayer comparable in length to the recitation. They would make long rukū‘ and sujūd, uttering during them numerous forms of thikr and supplications, in accordance with the Sunnah².

This should motivate us to imitate them in our prayer as much as possible, making it long, and saying plenty of ṭasbīḥ and thikr during rukū‘, sujūd, and in between. With that, we hope to attain, at least, some level of khushū‘ (devotion), which is the spirit and core of the prayer.

**Hadiths on Perfecting the Prayer**

In what follows, we cite a number of authentic hadiths calling on Muslims to perform the prayers in a good way, and warning them from neglecting that. By this, we hope to remind the readers of the importance of perfecting all of their prayers — farḍ and nafl,

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¹ Recorded by Ibn Abī Shaybah (2:89:2) and al-Fārīyābī (2:76) with an authentic isnād.
² For details concerning this, review Ṣifatu Ṣalāt-in-Nabī by al-Albānī.
qiyyām or otherwise.

1. Abū Hurayrah (ṣa) reported that a man entered the Masjid and prayed while Allāh’s Messenger (ṣa) was sitting in a corner of the Masjid. After finishing, the man went to the Messenger (ṣa) and said the Salām. He (ṣa) replied, "Wa ‘alayk as-Salām (and upon you be peace); go back and pray, because you have not prayed.) So he went back, prayed, and then came back and said the Salām again to the Prophet (ṣa). He (ṣa) replied, "Wa ‘alayk as-Salām; go back and pray, because you have not prayed." (This repeated three times). After the third time, the man said, “I do not know how to pray better, so teach me, O Messenger of Allāh.” He (ṣa) said:

(When you intend to pray, perform wudū’ in a complete manner; then face the Qiblah, say ‘Allāhu Akbar (Allāh is the Greatest),’ and recite as much of Qur’ān as is convenient for you; then bow down until you achieve tranquility in bowing; then raise you head until you stand level; then prostrate yourself until you achieve tranquility in prostration; then sit up until you are level in sitting; then prostrate yourself until you achieve tranquility in prostration; then stand up until you are level in your standing; then do the same in the rest of your prayer."

2. Abū Mas‘ūd al-Badrī (ṣa) reported that Allāh’s Messenger (ṣa)

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1. Recorded by al-Bukhārī (6251), Muslim (397), and others.
said:

لا تَجْزَى صِلَائُ الرَّجُلِ حَتَّى يُضِمَّ ظُهُورٍ في الرُّكْوَةِ والسُّجُودِ.

(One’s prayer is not acceptable unless he makes his back straight during bowing and prostration.)

3. Abū Hurayrah (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

إِنَّ أَشْرَا النَّاسِ سَرْقَةً، الَّذِي يَتَشَقَّى صَلَائِهِ.

(The worst thief among people is he who steals from his prayer.)

He was asked, “How would one steal from his prayer, O Messenger of Allāh?” He replied, «لا تَجْزَى رُكْوَةً وسُجُودًا.» (By not completing the rukū‘ and sujūd.)

4. The Muslim army commanders, ‘Amr Ibn al-‘Āṣ, Khālid Ibn al-Walīd, Shahrabīl Ibn Ḥasanah, and Yazīd Ibn Abī Sufyān (ṣa), all reported that Allāh’s Messenger (ﷺ) saw a man not completing his rukū‘, and pecking in his sujūd during the prayer. He (ﷺ) said:

لَوْ مَاتَ هَذَا عَلَى حَالِيهِ مَاتًا عَلَى غَيْرِ مَلَةِ مُحْمَّدٍ، بَيْنَ صَلَائِهِ كَمَا يَنْفُرُ الْعُيَابُ الدِّمَّ، مَثَلُ الَّذِي لَا يَتَشَبَّهُ رَكْوَةً وسُجُودًا مَثَلُ الجَائِعِ الَّذِي يَأْكُلُ النَّمَرَةَ وَالْتَمْرَيْنِ لَا يُغْيِنَّ عَنْهُ شَيْئًا.

If this man dies upon his current state, he would die upon a religion other than that of Muḥammad — pecking in his prayer like a crow pecking blood! The

1. Recorded by Abū Dāwūd, an-Nasā‘ī, at-Tirmīthī, Ibn Mājah, ad-Dārīmī, at-Ṭahāwī (al-Mushkal 1:80), at-Ṭayālīsī, Aḥmad, and ad-Dāraquṭnī who said, ‘It’s isnād is confirmed and authentic.’

2. Recorded by al-Ḥākim who considered it authentic; and at-Ṭahābī agreed with him. It has a witness recorded by al-Ḥākim from Abū Qatāḍah (ṣa), and another witness recorded by Mālik from an-Nu‘mān Ibn Murrah, whose isnād is authentic, though nusul; it also has a third witness recorded by at-Ṭayālīsī from Abū Sa‘īd al-Khudrī (ṣa), which was verified to be authentic by as-Suyūṭī in Tanwir al-Hawālīk.
example of one who does not complete ruku’ and pecks in his sujūd is like that of a hungry person who eats one or two dates that do not satisfy his hunger in the least bit.’\textsuperscript{1}

5. Ṭalq Ibn ‘Alī (الب) reported that Allāh’s Messenger (ﷺ):

«لا يُنْظَرُ اللَّهُ إِلَى صَلَاةِ عَبْدٍ لَا يُقِيمُ صُلَبَةٌ بَيْنَ رُكْوَتَهَا وَسُجُودَهَا.»

(Verily, Allāh (ﷻ) does not look at the prayer of the person who does not straighten his spine between ruku’ and sujūd.)\textsuperscript{2}

6. ‘Ammār Ibn Yasir (الب) said that he heard Allāh’s Messenger (ﷺ) say:

«إِنَّ الْعَبْدَ لَيُصَلَّى الصَّلَاةَ ما يَكْتَبُ لَهُ مِنْهَا إِلَّا عَشُرَهَا، تُصَعُّهَا، نُصْعُهَا،
سُجُودُهَا، سُجُودُهَا، رُكْوَتُهَا، رُكْوَتُهَا يَصُفُّهَا.»

(A person would pray a prayer, and nothing recorded for him (of its reward) except one-tenth of it, one-ninth, one-eighth, one-seventh, one-sixth, one-fifth, one-quarter one-third, or one-half.)\textsuperscript{3}

This ḥadīth means that, “Peoples’ rewards vary in accordance with their khushū’, devotion, and other manners that conform with

\textsuperscript{1} Recorded by al-ʿAjirī (الآب) and al-Bayhaqī. Its isnād is ḥasan. Also, al-Munthirī said, “Recorded by at-Ṭabarānī (الآب) and Abū Ya’lā with a ḥasan isnād, as well as Ibn Khuzaymah in his Ṣaḥīḥ.”

\textsuperscript{2} Recorded by Aḥmad, at-Ṭabarānī (الآب), and aḏ-Dīyā’ ul-Maqdisī (الآب); its isnād is authentic. It also has a witness in al-Muṣnad with acceptable narrators, which was judged authentic by al-Ḥāfīz al-ʿIrāqī in Takhrij ul-Ḥiyāṭ, and al-Munthirī said that its isnād is good.

\textsuperscript{3} Recorded by Abū Dāwūd, al-Bayhaqī, and Ahmad with two different chains, of which one was judged to be authentic by al-Ḥāfīz al-ʿIrāqī. It is also recorded by Ibn Ḥibbān in his Ṣaḥīḥ, as was stated in at-Targhib.
perfecting the prayer.”¹

7. ʿAbdullāh Ibn ash-Shikhkhīr (ﷺ) said:

“I came to the Prophet (ﷺ) while he was praying, and his chest was making a whirring sound like that of a boiling pot (from crying).”²

Conclusion

These noble hadiths apply generally to all prayers, whether fard or nafl, and whether they are day or night prayers. The scholars have noted this in regard to the tarāwīh prayer in particular. An-Nawawī said:

“The very manner of performing tarāwīh is similar to what was explained earlier for other prayers; all the preceding thikrs apply to it, such as the opening supplication and others, completion of tashahhud and the supplication that follows it, and other things that were previously mentioned. Even though this appears to be obvious and well known, I note it here because many people neglect it and omit most of the thikrs during tarāwīh. And the truth is what is mentioned here.”³

¹ Fayḍ ul-Qadīr by al-Manāwī.
² Recorded by Abū Dāwūd, al-Nasā’ī, al-Bayhaqī, and Ahmad, with an authentic isnad that conforms with the condition of Muslim. It is also recorded by Ibn Khuzaymah and Ibn Hibbān in their Sahih, as is mentioned in at-Targhib.
³ Al-Athkār, chapter on “The athkār of the tarāwīh Prayer”.
Meaning of Qunūt

Qunūt derives from the Arabic verb qanata. According to Ibn Manzūr:

“Qunūt means ceasing from speech, supplication during prayer, devotion, submission, performing pure acts of obedience, and standing. Tha‘lab claims that the latter is the original meaning. According to others, it means long standing …

Abū ‘Ubayd said, ‘Qunūt refers to many things, among which is standing. This is the meaning intended in hadiths regarding qunūt during the prayer, because the one who performs it supplicates while standing. More clear than that is Jābir’s hadith where he asked the Prophet (ﷺ) about the best form of prayer, and he replied, «طَوْلُ الْجِبَاهَةَ» (The one with long qunūt,) meaning long standing.’

The praying person is described as qānit (one who performs qunūt); and in the hadith:

«مَّقَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ كَمَقَلُ الصَّائِمِ القَائِمِ الدَّائِمِ.»

(The example of a mujāhid is like that of a person performing qunūt and fasting.)

1. Recorded by al-Bukhāri (2787), Muslim (1878), and others from Abū Hurayrah
'Performing *qunūt* here means 'praying' …

*Qunūt* has been mentioned repeatedly in *hadīths*. It has various meanings, such as obedience, submission, prayer, supplication, worship, standing, long standing, and ceasing from speech. It is then related to any particular one of these meanings in accordance with the context of the *hadīth* in which it appears.

Ibn ul-Anbārī said, 'Qunūt is four types: prayer, long standing, consistency in obedience, and silence.' And Ibn Sīdah said, 'Qunūt means obedience. This is the original meaning, and in accordance with it Allāh says, «Those who are obedient to Allāh — males and females.»¹ From this, standing in the prayer was called qunūt, as well as the qunūt in the witr prayer.'

'Qanata for Allāh' means '(he has) obeyed Him' … Qānit means obedient; and it means one who continuously remembers Allāh; and some say that it means 'worshipper' … It is famous in the language that *qunūt* means supplication.'

The correct meaning for *qānit* is one who stands (i.e., abides) by Allāh's commands. When one supplicates while standing, he is specifically described as being *qānit* because he mentions Allāh (ﷺ) while standing on his feet.

Therefore, the correct meaning of *qunūt* is worship and supplication to Allāh (ﷺ) in the standing posture. It could also apply to other acts of obedience because, even if they did not involve actual standing on the feet, they still involve (spiritual) standing by intention."²

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¹. *Al-Ahzāb* 33:35.
². *Lisān ul-`Arab*. 
The meaning of *qunūt* that especially interests us in this chapter is: “making supplication during the prayer while in the standing posture”.

**Correct Reasons for *Qunūt***

True adherence to the Sunnah dictates following Allâh’s Messenger (ﷺ) in what he did, as well as staying away from what he avoided. This is a general rule that applies to *qunūt* as well. Thus, it is not left open for the people to decide when and in which prayers they can perform *qunūt*. This is already regulated by the Sunnah, and recorded in the books of Hadîth — from the actions of the Prophet (ﷺ) and his companions. In this section, we present the correct situations in which one may perform this *du‘â‘*.

**Occurrence of Disasters**

It is ordained in the Sunnah to perform *qunūt* when a great hardship or disaster befalls the Muslims, such as wars, earthquakes, floods, famines, etc. The evidence for this is the *hadîth* of Anas (رضى الله عنه):

> The Prophet (ﷺ) sent seventy men, who used to be known as *al-Qurrâ’* (the reciters), on a mission. Two branches from the tribe of Sulaym, called Ri’il and Thakwân, stopped them by the Well of Ma‘ûnah. They told them, ’By Allâh, we are not out to fight with you; we are only on a mission of the Prophet (ﷺ). Yet, they killed
them. And the Prophet (ﷺ) made du‘ā’ for a full month during the morning prayer. This is how qunūt started, because we did not do it prior to that.”\(^1\)

The mission of those reciters was explained in another narration by Anas ( ):

> جاءَ ناسٌ إلى النبي ﷺ فقالوا: أَنَّ الْبَعْثَ مَعَنَا رِجَالًا يُعْلَمُونَا الْقُرْآنَ والسَّنَةَ، فَبَعَثَ إِلَيْهِمْ سَبْعَةَ رَجَالًا مِّنَ الأَنْصَارِ، يُقَالُ لَهُمُ: الْقُرْآنٌ، فِي هِمْ خَالِيُّ حَرَامٍ، يُقْرَؤُونَ الْقُرْآنَ، وَيَتَذَاوَرُونَ بِاللَّيْلِ يَتَعَلَّمُونَ، وَكَانُوا بِالنَّهَارِ يَجِيِّهُونَ بِالمَاءِ قَضَّغُونَهُ في المسجد، وَيَحْتَطُونُ قَيْبُوْنَهُ، وَيَسْتَرْوُنَّ يَبْطَأَمُ لَأَهْلِ الْصُّفَّةِ وَبِالْفَقْرَاءِ، فَبَعْثَ الْبَعْثَ إِلَيْهِمْ، فَعَفَرَضُوا لَهُمْ، فَقَتَلُوهُمْ قَبْلَ أَنُّ يَتَلَّوْنَوْا المَكَانَ.\(^2\)

> “Some people came to the Prophet (ﷺ) and requested him to send men to them who could teach them Qur’ān and Sunnah. He sent to them seventy men from the Anṣār known as ‘the reciters’. Among them was my maternal uncle Ḥarām. Those men used to recite Qur’ān, study, and learn during the night. During the day, they would bring water to the Masjid, gather firewood, sell it, and buy with that food for themselves and the poor people of the Masjid. So the Prophet (ﷺ) sent these men to them, but they attacked them and killed them before they reached their destination …”\(^2\)

Killing those righteous ʿsaḥābah made the Prophet (ﷺ) very sad, as Anas reported:

> “The Prophet (ﷺ) performed qunūt for one month, when the reciters were killed; and I never saw Allāh’s

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1. Recorded by al-Bukhārī (4088) and Muslim (677).
2. Recorded by Muslim (1511).
Messenger (ﷺ) more sad.”¹

An-Nawawī said:

“The correct and well-known practice is that when a disaster occurs, such as enemies, famine, plague, drought, obvious affliction for the Muslims, and so on, they perform qunūt in all of the (fard) prayers.”²

IMPORTANT EVENTS THAT AFFECT THE MUSLIMS

Qunūt is also ordained in extremely urgent situations where the Muslims are in dire need for Allāh (ﷻ)'s help and protection in a specific matter. Abū Hurayrah (ﷺ) and Anas (ﷺ) reported that the Prophet (ﷺ) made qunūt for one month, after ruku‘, saying:

«اللَّهُمَّ أَنْجُعْ نَأْبَيْ رَبِيعَةَ، اللَّهُمَّ أَنْجِ سَلَمَةَ بْنِ هِشَامٍ، اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنِ الْوَلِيدٍ، اللَّهُمَّ أَنْجِ الْمُسْتَضْعَفِينِ مِنَ الزَّارِجِينِ، اللَّهُمَّ أَنْجِ الْمُضْطَرِّينَ وَطَالِئِينَ عَلَى مُصَرِّ، اللَّهُمَّ أَجْعَلْهُا سُبُبَينَ كَبِينَ بِيُوسَفٍ.»

O Allāh! Save al-Walid Ibn al-Walid.
O Allāh! Save ‘Ayyāsh Ibn Abī Rabī‘ah.
O Allāh! Save the oppressed Believers.
O Allāh! Tighten your grip on (the tribe of) Muḍar.
O Allāh! Give them years of famine, like those of Yūsuf.”³

This hadith was also recorded by Ibn Ḥibbān, who commented:

“This report clearly indicates that qunūt during the prayers is only ordained for the occurrence of an important event, such as a victory by Allāh’s enemies

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¹ Recorded by al-Bukhārī (3170) and Muslim (677).
² Sharḥu Sahihi Muslim.
³ Recorded by al-Bukhārī (1006) and Muslim (765).
against the Muslims, the oppression of an oppressor, transgression against a person, people who need supplication, Muslims who are captives in the hands of mushriks, or other similar situations.”¹

Abū Hurayrah also reported:

أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَرَادَ أنْ يُذَهَّبَ عَلَى أَحَدٍ أَوْ يُذَهَّبَ لَأَحَدٍ، فَقَنَى بَعْدَ الرُّكُعَةِ

“When the Prophet (ﷺ) wanted to make du‘ā’ for someone, or curse someone, he would perform qunūt after rukū’.”²

And Abū Salamah reported that Abū Hurayrah (ﷺ) said:

َالْحَمْدُ لِلَّهِ الْقَبْلَ، وَلَاتَأْفَوْنِ صَلاةَ النَّبِيِّ ﷺ

“By Allāh, I will pray in front of you a prayer similar to the Prophet’s (ﷺ).”

In his demonstration, Abū Hurayrah performed qunūt during zuhr, ‘ishā’, and fajr prayers, supplication for the believers, and cursing the disbelievers.³

QIYĀM AND WITR

This will be discussed in detail below.

Which Obligatory Prayers?

ALL PRAYERS

The first two types of qunūt in the previous section should be performed in the obligatory prayers. This is confirmed by some

2. Recorded by al-Bukhārī (4560), Aḥmad, and others.
3. Recorded by al-Bukhārī (797) and Muslim (676).
of the above reports, as well as the following report by Ibn 'Abbās (ﷺ):

“Allāh’s Messenger (ﷺ) performed qunūt consecutively for one full month, during zuhr, ‘āṣr, maghrib, ‘ishā’, and fajr. He did it at the end of the prayer, on the last rak‘ah, after saying samī‘allāhu liman ḥamidah. He cursed branches from the tribe of Sulaym: Ri‘l, Thakwān, and ‘Uṣayyah; and those praying behind him said āmīn.”¹

A DESERTED SUNNAH

From other authentic reports, some of which were cited above, the Prophet (ﷺ) did not always perform qunūt in all of the daily prayers. Sometimes he performed it in zuhr, ‘ishā’, and fajr; sometimes in maghrib and fajr²; and sometimes in fajr alone. This seems to depend on the magnitude and urgency of the situation calling for this qunūt.

This sunnah has mostly disappeared from among the Muslims. Many of them never perform qunūt during the obligatory prayers, whether in disasters or otherwise. Others perform it consistently during the fajr prayer. Both of these approaches are wrong, as has been explained above, and will be discussed below for the fajr prayer.

At the present time, the Muslims are in continuous problems of wars, disasters, etc. But this does not warrant establishing qunūt on a regular basis, in all prayers.

Qunūt for exceptional events would only apply to situations where the disasters are sudden and unusual, causing sadness or anger in an exceptional manner. Under such circumstances, it is recommended to perform qunūt in all or some of the daily prayers — depending on the severity of the situation.

¹. Recorded by Abū Dāwūd, Aḥmad, and others. Verified to be ḥasan by al-Albānī (al-Mishkāt no. 1290).
². Recorded by Muslim (678) and others from al-Barāʾ (ﷺ).
When the circumstances change, or the matter becomes a usual matter, the Muslims should gradually or totally cease to perform qunūt in the obligatory prayers.

**DURING THE FAJR PRAYER?**

The Prophet (ﷺ) did not make qunūt regularly during fajr or other obligatory prayers. The above reports clearly indicate that he did it for one or more one-month periods. Other reports indicate that he cursed the disbelievers in qunūt after the battle of Uḥud, or on other occasions, until Allāh commanded him to stop (Al-‘Imrān 3:128).¹

Thus, it is not recommended to perform qunūt specifically in fajr, nor regularly and consistently in any of the other obligatory prayers. Ibn ul-Qayyim said:

“It is quite obvious that, had Allāh’s Messenger (ﷺ) been consistent in performing qunūt every morning, with the sahābah saying āmin behind him, this would have been transmitted by the whole Ummah — as they transmitted the information about reciting Qur‘ān loud during it, the number of its rak‘āt, and its time. If they were to neglect reporting the qunūt, they could have neglected some of the other information as well ... His (ﷺ) practice was to perform qunūt specifically at the occurrence of unusual events, and to drop it otherwise.”²

In fact, there are clear authentic reports from the sahābah (including Ibn ‘Umar, Ibn Mas‘ūd, Ibn ‘Abbās, Anas, and Abū Hurayrah) expressing that they did not perform qunūt during fajr, and others in which they declare it to be a bid‘ah. For example, Abū Mālik al-Ashja‘ī (ﷺ) reported that he asked his father:

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¹ Recorded by al-Bukhārī (4560) and Muslim (675) from Abū Hurayrah and Ibn ‘Umar (ﷺ).

² Zād ul-Ma‘ād 1:272.
“O father! You have prayed behind Allāh’s Messenger (ﷺ), Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī. Did they perform qunūt?”

And his father replied, “My son, it is an innovation!”

As for the report, “Allāh’s Messenger (ﷺ) continued to perform qunūt during the fajr prayer until he departed from the world,” it is weak, and may not be used to refute the above authentic reports.

**Before or After Rukū’?**

If one wishes to perform qunūt, he should do it in the last rak‘ah of the prayer, before or after rukū‘. Both options are permissible according to most scholars.

**After Rukū‘**

For the qunūt of the obligatory prayers, most reports support performing it after rukū‘. Some of these reports have preceded. In addition, Ibn Sīrīn reported that Anas Ibn Mālik was asked, “Did the Prophet (ﷺ) perform qunūt in fajr?” He replied, “Yes.” He was asked, “Was it before or after rukū‘?” He replied, “After rukū‘, for a short while.”

**Before Rukū‘**

‘Aṣim Ibn al- Ağwal reported that he asked Anas (ﷺ) whether qunūt should be performed before or after rukū‘. Anas replied, “Before it.” He said, “But such and such person told me that you said, ‘After it.’” He replied, “He is wrong. The Prophet (ﷺ)

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1. Recorded by Aḥmad, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (al-Mishkāt no. 1292).
2. Recorded from Anas by Aḥmad, ad-Dāraquṭnī, and others. This report is weak because of one of the narrators in its chain, Abū Ja‘far ar- Rāzī, who is considered weak by the scholars of Hadith.
3. Recorded by al-Bukhārī (1001) and Muslim (677).
performed qunūt after rukūʿ for one month only …”\(^1\)

In another report, Anas (ﷺ) said:

“Qunūt may be performed before or after rukūʿ.”\(^2\)

Al-Albānī reconciles between the various reports by saying that those reports that mention qunūt after rukūʿ refer to the qunūt of events and disasters (which is done in the obligatory prayers), whereas the reports that mention qunūt before rukūʿ refer to the other case, namely, the qunūt in witr.\(^3\)

However, there are authentic reports recorded by Ibn Abī Shaybah\(^4\) and at-Ṭāḥāwī\(^5\) from ‘Umar, Ibn ‘Abbās, and others, that they performed qunūt in fajr before rukūʿ.\(^6\)

**QUNŪT IN WITR**

Ubayy Ibn Kaʿb (ﷺ) reported that:

“Allāh’s Messenger (ﷺ) used to perform qunūt in witr before rukūʿ.”\(^7\)

Ibn ul-Qayyim said:

“Nothing is recorded from the Prophet (ﷺ) that he performed qunūt in witr except this hadīth (of Ubayy).”

In addition, there are reports from the saḥabah concerning this. ‘Alqamah reported, “Ibn Masʿūd and other companions used to

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1. Recorded by al-Bukhārī (1002) and Muslim (677). The rest of this hadīth has been cited earlier in this chapter.
2. Recorded by Ibn Mājah. Al-Ḥāfīz said in Fath ul-Bārī that its isnād is strong. Verified to be authentic by al-Albānī (al-Mishkāt no. 1294).
3. Irwā’ ul-Ghālīl 2:168.
4. Al-Muṣannaf, starting from no. 7012.
5. Al-Mushkal 1:147.
7. Recorded by an-Nasā’ī, Ibn Mājah, and others. It is verified to be authentic by al-Albānī in Irwā’ ul-Ghālīl no. 426.
perform qunūt in witr before rukū‘.”¹

CONCLUSION

From the above, we conclude that qunūt may be performed before or after rukū‘. However, it is preferable to perform it after rukū‘ for the obligatory prayers and before it for witr.

Miscellaneous Issues

MAKING QUNŪT ALOUD

It is clear from the previous reports that the Sunnah is to say the qunūt supplication aloud. This enables the congregation to hear the imām’s supplication and take part with their hearts, and with their tongues, by saying āmīn. Al-Ḥāfīz Ibn Ḥajar said:

“It appears to me that the wisdom behind making qunūt (of disasters) in the standing posture instead of sujūd, even though supplications are more likely to be answered in sujūd, is that it requires participation from those praying behind the imām, at least by saying āmīn. Because of this, the scholars agree that it should be said aloud.”²

SAYING ĀMĪN

It is recommended for those praying behind the imām to say āmīn during the qunūt supplication. In this regard, we have cited earlier Ibn ʿAbbās’s hadith (p. 74).

RAISING THE HANDS

In one of the reports of Anas’s narration, he said:

“... I never saw Allāh’s Messenger (ﷺ) as sorrowful.

¹ Recorded by Ibn Abī Shaybah (no. 6911) with an authentic isnād. See Ahkām ul-Qunūt.
² Fath ul-Bāri 2:570.
So during the morning prayer, he raised his hands and
cursed them..."

Al-Bayhaqī mentioned various reports, some of which are
authentic, about the companions’ raising their hands. An-Nawawī
confirmed the authenticity of other reports from the companions
mentioned by al-Bukhārī.

This applies to the qunūt of witr as well. It is confirmed that
ʿUmar (AL) raised his hands in this qunūt. 2

Also, it is recommended for those praying behind the imām
to raise their hands when he does so during qunūt, because of the
Prophet’s (P) general instruction:

«إنّما جَعَلَ الْإِمَامُ لَيْيَتَمَّ بِهِ.»

(An imām has been appointed to be followed.) 3

What to Say During the Qunūt of Witr

After finishing Qur’ānic recitation in the last rakʿah of witr, and
before rukū’, one should sometimes supplicate with what the
Prophet (P) taught to his grandson al-Ḥasan Ibn ‘Alī (AS):

اللَّهُمَّ اهْدِنِي فِيمَنْ حَدَّثَتْ، وَعَفِينِي فِيمَنْ عَافِقَتْ، وَتَوَلَّتْي فِيمَنْ تُوَلَّتْ،
وَارْكَ لِي فِيمَا أُعْطِيتْ، وَفَنِي سَرُّ مَا قَضَيْتْ، فَإِنَّكَ تَنْفَسِي وَلَا تَنْضَى
عَلَيْكَ، إِنَّهُ لَا يَذِلُّ مِنْ وَلَيْتَ، وَلَا يَعْرُجُ مِنْ عَادِتَتْ، تَبَارَكَ رَبّنا وَتَعَالَى،
لا مَنْجا مِنكَ إِلَّا إِلَيْكَ.»

(Allāhummā 'hdini fīman hadayt; wa-'afīni fīman 'āfayt;
wa-tawallāni fīman tawallayt; wabārikli fīmā aṭayt; wa-
qinī sharra mā qaḍayt; fa-innaka taqīdī walā yuqḍā 'alayk.

1. Recorded by Aḥmad, al-Bayhaqī, and others, with an authentic isnād. See Aḥkām ul-
Qunūt.
3. Recorded by al-Bukhārī (378).
Innahū lā yaḍillu man wālāyit; wālā ya‘izzu man ‘ādayt; tabārakta rabbanā wa-ta‘ālayt; là manjā minka illsa ilayk —

O Allāh! Guide me with those whom You have guided; protect me with those whom You have protected; befriend me with those whom You have befriended; bless for me what You have bestowed (on me); shelter me from the evil of what You have decreed. Indeed, You decree, and none can dominate You; he whom You befriend will never be humiliated, nor will Your enemy ever be honored. Blessed are You, Our Lord, and exalted; there is no refuge from You except toward You. ¹

One may occasionally add to this the ṣalāh (prayer) upon the Prophet (ﷺ). Also, during the second half of Ramadañ, one may further curse the disbelievers, say the ṣalāh upon the Prophet (ﷺ), and supplicate for the Muslims. This was practiced by the imāms during the time of ‘Umar ( أبو عمر ) , as ‘Abd ur-Rahmān Ibn ‘Abd al-Qārī reported:

“And they cursed the kuffār in the (second) half (of Ramadañ):

اللّهِمَّ قَافِلِيُّ الْكَفَّارَ الْذِّينَ يَصُدُّونَ عَنْ سَبِيلِكَ وَيَكْذِبُونَ رَسُولَكَ، وَلَا يُؤْمِنُونَ بِهِ وَخَالِفِينَ بَينَ كَلِمَتِهِمْ، وَأَلْقُ فِي قَلُوبِهِمْ الرُّقَبَ، وَأَلْقُ عَلَيْهِمْ رِجْلَدَةً وَعَذَابَكَ، إِنَّهُ الْحَقُّ.

‘Allāhumma qātīli ‘lkaفارata ‘llathīna yaṣuddūna ‘an sabilik, wayukath-thibūna rusulak, wālā yu’minūna biwa’dik, wakhālif bayna kalimatahum, wa’-alqi ‘alayhim rijzaka wa-’athābak, ilāha ‘lhaqq —

¹ Recorded by Ahmad, Abū Dāwūd, an-Nasā‘ī, and others. It is verified to be authentic by al-Albānī in Ṣifat uṣ-Salāh.
O Allāh, fight the disbelievers who obstruct the people from Your way, reject Your messengers, and do not believe in Your promises. Cause them to be divided, cast terror into their hearts, and launch Your punishment and chastisement upon them. You are the God of Truth.’

Then they said the salāh upon the Prophet (ﷺ), prayed for the Muslims with what they wished of good, and sought forgiveness for the believers. Following this, they said:

اللَّهِمَّ إِيَّاكَ نَعْبَدُ، وَلَا كُلّ مَثْلِكَ نَعْبَدُ، وَلَا مَثَالَكَ تَسْعَى وَتَحْفَدُ، وَتَرَجُو

రّحْمَتَكَ رَبّنَا، وَنَخَافُ عَذَابَكَ الْجَدِّ، إِنَّ عَذَابَكَ لَمَن عَادَتْ مُلْجِحَةً.

’Allāhumma iyyaka na‘bud, walaka nusallī wanajud, wailayka nas’ā wanahfīd, wanarjū rahmataka ra‘bana, wanakhāfu athābka ljadd, inna athābaka liman ‘adayta mul‘aq —

O Allāh, it is You that we worship, to You we pray and prostrate ourselves, and unto You we run and rush. We hope in Your Mercy our Lord, and we fear Your severe chastisement — surely, Your severe chastisement is to reach those whom You oppose.’

Then they said takbir and went to sujūd.”¹

**Mistakes of Qunūt**

The imāms and congregation must adhere to the manners of du‘ā’, as instructed by the Qur’ān and Sunnah. Allāh (ﷻ) says:

«Call upon your Lord in humility and privately.

¹ Recorded by Ibn Khuzaymah. Verified to be authentic by al-Albānī (Qiyāmu Ramaḍān p. 32).
Indeed, He does not like transgressors.»

Sa‘d Bin Abī Waqqāṣ heard his son making du‘ā’, saying: “Oh Allāh, I ask You for Paradise, its blessings, its pleasure and such-and-such. And I seek refuge in You from Hell, from its chains, from its collars, and from such-and-such.” Sa‘d told him: “I heard the Messenger of Allāh (ﷺ) say: «(There will be people who transgress in supplication), so do not be of them. If you are granted Paradise, you will be granted it and all what is good is in it; if you are protected from Hell, you will be protected from it and what evil is in it.”

COMMON MISTAKES

- Making lengthy qunūt, especially in the second half of Ramaḍān. This does not have a basis in the practice of the Prophet (ﷺ) or his companions, whose qunūt was concise and to the point, as presented in the previous section.

- Consistently repeating specific du‘ā’. In matters of worship one should only be consistent with actions the Prophet (ﷺ) was consistent with. This also will cause many of the congregation to believe that the Prophet (ﷺ) used to make that du‘ā’ during qunūt.

- Including unusual phrases in the du‘ā’, sometimes done to stand out and bring something new. These phrases often carry meanings that conflict with the Qur’ān and Sunnah, either directly or implicitly.

- Exerting oneself to make du‘ā’ that rhymes. Ibn ‘Abbās (ﷺ) said: “Avoid the use of rhymed prose in invocation, for I saw Allāh’s Messenger (ﷺ) and his companions always avoided it.”

1. Al-A‘rāf 7:55.
2. Recorded by Abū Dāwūd and others. Verified to be ḥasan by al-Albānī (Saḥīḥ Abī Dāwūd no. 1480).
3. Recorded by al-Bukhārī (6337).
• Making Qunūt in a loud, dramatic voice, sometimes even reaching the point of wailing.

• Crying loudly, or making du‘ā’ in a crying, sobbing voice. Being moved by the Qur‘ān is a sign of a believer, but if that overcomes them they should strive that it does not affect their voice, and that their cry is not audible. This was the way of the Prophet (ﷺ), his companions, and the salaf. Ibn Mas‘ūd, when reciting Qur‘ān to the Prophet (ﷺ), did not notice that he began to cry until he looked up and saw the tears falling. As for the salaf, they would remember Allāh (ﷻ) while lying in bed and weep on their pillows, and their wife would not notice.

Some of the above may occur unintentionally or coincidentally, and there is no sin for that in shā’-Allāh, however the imām should not intend it.

Ibn Bāz (ﷺ) was asked in regard to the practice of weeping loudly during tarāwīh. He replied:

“...I have advised many of those who contacted me to beware of this. They should avoid it because it harms the praying people and disturbs them as well as the imām. A believer should strive not to make his voice audible when he cries. He should beware of Satan who may drag him into showoff ... But if crying overwhelms him without intending that, then there is no blame upon him.”

**Wiping the Face**

There are no authentic reports confirming that the Prophet (ﷺ) ever wiped his face with his hands after supplicating in general, or after qunūt in particular. Because of this, an-Nawawī (مشاري富) said:

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1. Recorded by al-Bukhārī (4582).
“This is not recommended, in accordance with what al-‘Izz Ibn ‘Abd us-Salām said ... No one does this but an ignorant person.”¹

And al-Bayhaqī (البهاقي) said:

“As for wiping the face with the hands after concluding the supplication, I do not know that any of the salaf did it.”²

**PRECEDING QUNŪT WITH TAKBĪR**

There are no authentic reports supporting raising the hands with *takbīr* before starting *qunūt*. Thus, doing it is an innovation that must be avoided.

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¹ *Al-Majmū‘*.
² *As-Sunan* 1:212.
Definition

In the Arabic language, the abstract noun i'tikāf means confinement. It derives from the verb 'akafa, which means to dwell in a particular place. From this also derives the word ma'kuf meaning imprisoned.¹

In the Islāmic sharī', i'tikāf means to dwell or retreat in a masjid for a specific period of time, seeking by that Allāh's pleasure². The person who performs i'tikāf is called mu'takif or 'ākif.

Ruling

I'tikāf is a recommended act of worship during Ramadān, as well as other times of the year. This is confirmed by the Qur'ān, the Sunnah, the practice of the salaf, and ijmā'. In the Qur'ān, Allāh (ﷻ) says:

«وَلَا تَحْيَبُوهُمْ وَأَنْصَرْ عَلَيْهِمْ فِي أَلْسَنَّةِ»

«And have no contact (intercourse) with them (your wives) while you are performing i'tikāf in the masjids.»³

In the Sunnah, a number of authentic hadiths describe the i'tikāf

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¹ From Ḥulyat al-Fuqahā' by Ibn Fāris (110), Jāmi‘ ul-Uṣūl (1:337), and al-Miṣbāh ul-Munir (2:424).
² From Tarḥ ut-Tathrib by Ibn ul-'Irāqī (4:166) and al-Mufradāt by ar-Rāghib (343).
³ Al-Baqarah 2:187.
of the Prophet (ﷺ), some of which will be cited below. There are also numerous reports describing the ḵĭḵāf of the salaf⁴. For example, ‘Umar (ﷺ) said to the Prophet (ﷺ), “I made a vow during Jāḥiliyyah to perform ḵĭḵāf for one day in al-Masjid ul-Ḥarâm (the Sacred Mosque of Makkah).” The Prophet (ﷺ) said:

«فَأَفْعِلِ فَنَذَرْكَ»

(Fulfill your vow then.)

Thus ‘Umar performed ḵĭḵāf for one day.⁵

As for ijmpa’, it was declare by Ibn ul-Munṭhir³, and approved by Ibn Qudāmah⁴.

Weak Reports

Some unauthentic reports are usually cited to further encourage people to perform ḵĭḵāf. We mention them here in order to warn against using them.

1. From al-Ḥusayn Ibn ‘Alī (ﷺ) that the Prophet (ﷺ) said, “Whoever performs ḵĭḵāf for ten days of Ramadān, it counts for him as having performed ḥajj and ‘umrah⁵ twice.” This ḥadīth is fabricated.⁶

2. From ‘A’ishah (ﷺ) that the Prophet (ﷺ) said, “Whoever performs ḵĭḵāf with belief, and looking forward to Allāh’s reward, all his previous sins will be forgiven.” This ḥadīth is

1. Many of these reports are recorded by Ibn Abī Shaybah and ‘Abd ur-Razzāq in their Musannafs.
2. Recorded by al-Bukhārī (2032), Muslim (1656), and Ibn Khuzaymah. Some of the reports have mentioned “night” instead of “day”. Together, the various reports mean a full day and night, which is the minimum duration of ḵĭḵāf as is established below.
3. In al-Ijmā’ (47).
5. Partial pilgrimage performed during ḥajj and at other times of the year.
6. Recorded by al-Bayhaqi in Shu‘ab ul-Īmān. Review ad-Ḍa‘ifah (no. 518) and Da‘if ul-Jāmi‘ (5451) by al-Albānī.
3. “Whoever performs ʿīṭikāf for one day, seeking Allāh’s Face, Allāh will make three trenches between him and the fire, each trench wider than the distance from east to west.” This hadīth is weak.\(^2\)

**Wisdom and Manners of ʿĪṭikāf**

**Wisdom**

ʿĪṭikāf is an opportunity for a Muslim to turn to Allāh (ﷻ), in one of His houses of worship, with submission and devotion, without being preoccupied or distracted by the worldly concerns. Ibn ul-Qayyim (ןך) said:

“The righteousness and steadiness of the heart in its journey toward Allāh (笫) depends on its devotion to Him; its confusion is expelled by turning fully toward Him ...

Because of this, Allāh (笫) has ordained ʿīṭikāf. Its purpose and spirit is for the heart to turn fully and solely toward Allāh (笫), living in privacy with Him, ceasing to be involved with the created things, and getting involved with Him alone instead. With this, His remembrance, love, and devotion replace the worries and thoughts of the heart, overtaking their place in it, and becoming its only concern. Then the thoughts become busy with remembering Him and contemplating on that which pleases Him and brings one closer to Him. One’s pleasure is then attained by His company rather than that of the creatures, thereby preparing himself for the day of solitude in the graves,

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2. Recorded by at-Ṭabarānī and others. It has an obscure problem, which is detailed in ad-Ḍaʿifah (no. 5347) by al-Albānī.
when he will have no company or delight except Him. This is the greatest purpose of Ḱṭikāf.”

And Ibn Rajab (ra) said:

“The meaning and reality of Ḱṭikāf is that one severs all ties with the created things in order to be dedicated to serving the Creator. As one’s knowledge about Allāh, love for Him, and pleasure in His company increase, he gains full and complete devotion to Allāh (azwj) in all situations.”

MANNERS DURING ḰṬIKĀF

A muʿtakif should not forget the great wisdom and purpose of Ḱṭikāf outlined above. He should pass the days of Ḱṭikāf in tranquility and devotion, dedicating his time to Allāh (azwj), and spending it in performing acts of pure worship, such as prayer, reading Qur’ān, making thikr, seeking Islāmic knowledge in areas of tafsīr, Ḥadīth, etc. He should speak in a low voice, avoid quarrelling, and abstain from futile talks and arguments.

Thus, the person performing Ḱṭikāf should strive to benefit from his dwelling in the masjid to excel in worship and devotion, without involving himself in any of the worldly distractions.

Time of Year

Ḡṭikāf may be performed at any time of the year. ṬĀʾishah (ra) reported that the Prophet (ṣallallāhu ʿalayhi wa sallam) performed Ḱṭikāf for ten days in Shawwāl.

However, it is most recommended to perform Ḱṭikāf during Ṭaʾbah. This follows from the Ḥadīth of Abū Hurayrah:

“Allāh’s Messenger (ṣallallāhu ʿalayhi wa sallam) used to perform Ḱṭikāf for ten
days during each *Ramadān*. On the year in which he passed, he performed *i’tikāf* for twenty days.”¹

The best days to perform *i’tikāf* are the last ten days of *Ramadān*, because these are the days on which *Laylat-ul-Qadr* falls. ‘Ā’ishah (¢) reported:

وَأَنَّ النَّبِيَّ ﷺ كَانَ يُعْتَكِفُ العَشْرِ الأَوَّلِيَّةَ مِنْ رَمَضَانِ حَتَّى تَوفَّى الَّذِي أَرْضَاهُ اللَّهُ

“The Prophet (ﷺ) used to perform *i’tikāf* during the last ten days of *Ramadān* until Allāh (ﷻ) took his life.”²

**Place for *I’tikāf***

**A MOSQUE OF *JUMU’AH***

*i’tikāf* may only be performed in a masjid, as is indicated in the above āyah from *al-Baqarah* (2:187). Also, ‘Ā’ishah (¢) said:

“It is recommended for a person who is performing *i’tikāf* not to leave (the masjid) except for an essential need, not to visit a sick person, and not to touch or sleep with his wife. *I’tikāf* may only be performed in a masjid where the *jama’ah* (or *Jumu’ah*) prayers are established. And it is recommended for the one performing *i’tikāf* to fast.”³

Thus, *i’tikāf* must be performed in a masjid where the *Jumu’ah* is held. This ensures that one would not need to exit from it to attend the *Jumu’ah* prayer, which is an obligation on him.

**THE THREE SACRED MOSQUES***

A clear authentic *ḥadīth* further restricts the masjids in the above

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1. Recorded by al-Bukhārī (2044) and Ibn Khuzaymah.
2. Recorded by al-Bukhārī (2026), Muslim (1172), and Ibn Khuzaymah.
3. Recorded by al-Bayhaqī with an authentic chain of narrators, and Abū Dāwūd with a good chain. The part between brackets is from the latter.
āyāh (2:187) to only three: al-Masjid ul-Ḥarām (the Sacred Mosque of Makkah), al-Masjid un-Nabawī (the Prophet’s Mosque at al-Madīnah), and al-Masjid ul-Aqṣā (the Furthest Mosque at Jerusalem).

A group of people performed iʿtikāf in a masjid between the houses of ‘Abdullāh Ibn Masʿūd and Abū Mūsā al-Ashʿarī in al-Kūfah. So, Ḥuthayfah (ﷺ) asked Ibn Masʿūd (ﷺ):

“Do you hold the opinion that it is permissible to perform iʿtikāf (at the masjid) between your house and Abū Mūsā’s? You know that the Prophet (ﷺ) said:

«لا إعتيَكاف إلاَّ في المساجد الثلاثة.»

Iʿtikāf should not to be performed except in the Three Masjids.”

Ibn Masʿūd replied:

“You may have forgotten (the meaning), and they (who are performing iʿtikāf at the other masjid) remembered. Or you may be mistaken, and they be right!”

Ibn Masʿūd’s response indicates that he does not deny the authenticity of this hadīth, but is only uncertain as to its correct interpretation. The best in this case is to adhere to the apparent meaning of this hadīth.

A number of scholars among the salaf have adhered to the text of this hadīth; among them are Ḥuthayfah Ibn al-Yamān (ﷺ), Saʿīd Ibn al-Musayyib, and ‘Aṭā’ (although ‘Aṭā’ did not mention al-Aqṣā). Others among the salaf hold the opinion that iʿtikāf may be performed at any masjid of Jumuʿah.

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AT HOME?

Some scholars say that one may even perform *i'tikāf* at the part of one’s home which is designated as a prayer-place.

It is obvious that one should follow the opinion that agrees best with the authentic *hadīth*. And Allāh (ﷻ) knows best.

Requirements of *I’tikāf*

STAYING WITHIN THE *MASJID*

As indicated above in the definition of *i’tikāf* as well as the *hadīth* of ‘Ā’ishah (رضي الله عنها), a *mu’takif* may not leave the boundaries of the *masjid*, except for a human need, such as eating or going to the toilet.

FASTING

It is commendable for the one performing *i’tikāf* to fast, as was stated earlier from ‘Ā’ishah (رضي الله عنها). Many scholars consider fasting a condition for *i’tikāf*, without which it is invalid. Ibn ul-Qayyim (ral) said:

“There is no report that the Prophet (ﷺ) performed *i’tikāf* without fasting; rather, ‘Ā’ishah (رضي الله عنها) said:

‘*I’tikāf* may not be performed without fasting.’

Also, Allāh (ﷻ) only mentioned *i’tikāf* with fasting; and Allāh’s Messenger (ﷺ) did not perform *i’tikāf* except while fasting. So the soundest opinion, which is held by the majority of the *salaf*, is that fasting is a condition for *i’tikāf*. This is the opinion that Shaykh ul-Islām Abū al-‘Abbās Ibn Taymiyyah favored.”

STARTING AND ENDING TIMES

It is recommended to start *i’tikāf* in the morning, immediately

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1. *Zād ul-Ma‘ād*. 
after fajr prayer. 'A'ishah (nie) reported:

"When Allâh's Messenger (nie) intended i'tikâf, he would pray fajr then enter into his i'tikâf place."\(^1\)

It is recommended to end i'tikâf in the morning as well. Al-Bukhârî headed one of the chapters in his Sâhîh by the title, "Chapter concerning departing from i'tikâf in the morning." He then narrated the hadîth of Abû Sa'îd al-Khudrî (nie):

"We performed i'tikâf with Allâh's Messenger (nie) over the middle ten days (of Ramađân). Then we left the morning of the twentieth."\(^2\)

MINIMUM STAY

From the above, it is clear that one should stay in i'tikâf for a minimum of one day and night. Thus, as declared by Ibn Taymiyyah\(^3\), it is not permissible for one entering a masjid just for a prayer to intend performing i'tikâf during the time of his stay in it.

PERMITTED ACTS DURING I'TIKAF

LEAVING THE MASJID FOR A NEED

It is permissible for the one performing i'tikâf to leave the masjid to fulfill a need, like going to the toilet or taking a required bath. One may also bring his head or a part of his body out of the

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1. Recorded by al-Bukhârî (2033) and Muslim (1172).
2. Recorded by al-Bukhârî (2036) and Muslim (1167).
3. In al-Ikhtiyârât.
masjid's boundaries without invalidating his i'tikāf. ʿĀʾishah (رضي الله عنها) said:

"While Allāh’s Messenger (رضي الله عنه) was in the Masjid performing i‘tikāf, he would bring his head (out of the Masjid) into my apartment (next to the Masjid), so that I would comb [and wash] his hair. Between us was only the threshold of the door, and I was menstruating. During his i‘tikāf, he would not enter the house (completely) except for a human need.”¹

PERFORMING WUDU’ WITHIN THE MASJID

It is permissible for one in i‘tikāf to perform wudū’ in the masjid². A man who served the Prophet (رضي الله عنه) said:

“The Prophet (رضي الله عنه) performed a light ablution in the Masjid.”³

ERECTING A TENT INSIDE THE MASJID

It is permissible for one in i‘tikāf to pitch a small tent in the rear of the masjid to retire to and perform his worship in seclusion⁴. Allāh’s Messenger (رضي الله عنه) requested ʿĀʾishah (رضي الله عنها) to erect a skin tent for him while he was in i‘tikāf⁵. He (رضي الله عنه) also performed i‘tikāf under a small canopy with a straw mat covering its door.⁶

¹. Recorded by al-Bukhārī (2030), Muslim (297), Ibn Abū Shaybah. and Ahmad.
². Note that this is not possible in most contemporary masjids, because the floors are tiled or carpeted, contrary to the Prophet’s (رضي الله عنه) Masjid whose floor was stone and earth.
³. Recorded by al-Bayhaqī with a good isnād, and by Ahmad with an authentic isnād.
⁴. As in the above note, this is also not possible in most of today’s masjids, because of the way they are structured. However, one may reserve for himself a specific corner of the mosque where he spends most of his time during i‘tikāf.
⁵. Recorded by al-Bukhārī (2033) and Muslim (1172).
⁶. Recorded by Muslim (1167) and Ibn Khuzaymah.
USING A MATTRESS

A mu'takif may lay down a mattress or mat in a corner of the masjid for his sleep. Ibn 'Umar (R) reported that when Allāh's Messenger (S) performed i'tikāf, a mattress or bed would be laid down for him behind the pillar of at-Tawbah.¹

Disapproved Acts During I'tikāf

LEAVING WITHOUT NEED

As indicated above, leaving the masjid without need contradicts the basic definition of i'tikāf, and the way the Prophet (S) performed it. It therefore invalidates it. Ibn Ḥazm said:

“The scholars agree that any mu'takif who departs from the masjid without a need, necessity, or obligatory act of righteousness, then his i'tikāf is invalidated.”²

INTERCOURSE

I'tikāf is nullified by intercourse, as Allāh (S) said:

«And have no contact with them while performing i'tikāf in the masjids.»³

Ibn 'Abbās (R) said:

“If a mu'takif performs intercourse, he invalidates his i'tikāf, and would have to start over.”⁴

Yet there is no authentic text requiring a specific kaffārah

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¹ Recorded by Ibn Mājah and al-Bayhaqī. Its isnād is hasan (Ṣifatu Sawm in-Nabi).
² Marātib ul-Ijmā' (p.48).
³ Al-Baqarah 2:187.
⁴ Recorded by Ibn Abī Shaybah and 'Abd ur-Razzāq with an authentic chain of narrators.
(expiation) for the person who invalidates his ḥajj like that.

**WORLDLY INVOLVEMENT**

Getting involved in worldly matters contradicts the spirit and meaning of ḥajj, where one is supposed to retreat in seclusion for the mere purpose of worshipping Allah (الله) without distractions.

A mu'takif who wastes his time in futile talks and arguments, revilement and cursing, or other similar acts, reduces and spoils the reward and value of his ḥajj. Ibn ul-Qayyim says:

"The goal of this (good conduct) is to fulfill the purpose and spirit of ḥajj. This is contrary to the practice of those ignorant ones, who make their place of ḥajj a meeting place for visiting, chatting, and gossip. This is indeed contrary to the Prophetic ḥajj!"

**Women's Ḥajj**

It is permissible for a woman to visit her husband while he is performing ḥajj, and for him to walk with her to the masjid’s door. Şafiyyah (شافية) said:

"The Prophet (صلى الله عليه وسلم) was performing ḥajj in the Masjid during the last ten days of Ramaḍān. I went to visit him one night. Some of his wives were with him, and left soon after. I talked with him for a while, then stood up to return home; he said, "Wait, let me escort you." And he walked with me (toward my dwelling in the house of Usāmah Ibn Zayd). When we reached the door of the Masjid closest to the door of Umm Salamah’s house, two men from the Anṣār passed by; when they saw the Prophet (صلى الله عليه وسلم) they hurried; and he (صلى الله عليه وسلم) called out to them, "عليكم السلام، إنها صفيحة بنت حضرة.""

1. Zad ul-Ma‘ād.
Slow down! This is my wife Ṣafiyyah Bint Ḥuyayy. They said, ‘Subḥānallāh (exalted is Allāh)! O Messenger of Allāh!’ So he (ﷺ) said:

"إن الشَّيطان يُجْرِي بِنَّ الإنسان مَجْرِيَ الدَّم، وإنَّي خَصِيبَ أن يُقِذِّفَ فِي
قلوبكم مَّشَرَىً.

(Satan flows in the human being the way blood flows in veins. I feared that he may have suggested some evil to your hearts.)"²

It is even permissible for a woman to perform 'itikāf with her husband, or by herself. Ā'ishah ( Сообщает ) said:

أَعتَكَفَتْ مَعِ يَسِيرِلَ اللَّهِ إِمَّارَةً مِنْ أَزْواَجِهِ مَسْتَحِاضَةً، فَكَانَتْ تُرى الحُمرة،
وَالصَّفرة، قُسَّمَا وَضَعَنَا الطَّلْسَةَ تَحْنَتْهَا وَهَيْنَ بُصْرِي.

“One of the wives of Allāh’s Messenger [in one narration: Umm Salamah] performed 'itikāf with him while she had post menstrual bleeding in which she saw red or yellowish traces; and sometimes we put a tray beneath her while she prayed.”³

She also said:

أَنَّ النَّبيَّ، كَانَ يَعْتَكَفُ العَشَرُ الأُوْلَى مِنْ رَمَضَانِ حَتَّى نَفْتَةُ اللَّهِ، ثُمَّ
أَعْتَكَفَ أَزْواَجُهُ مِنْ بَعْدِهِ.

“The Prophet (ﷺ) performed 'itikāf for the last ten days of Ramadān until Allāh took his life; then his wives performed the 'itikāf after him.”⁴

1. They expressed surprise that the Prophet (ﷺ) would expect them to entertain any suspicious thoughts about him.
2. Recorded by al-Bukhārī (2038), Muslim (2175), Abū Dāwūd.
3. Recorded by al-Bukhārī (2037) and Sa‘īd Ibn Manṣūr.
4. Recorded by al-Bukhārī (2026), Muslim (1172) and others.
This establishes that women are allowed to perform *i'tikāf*. However, this has two conditions:

1. Prior permission from the woman’s *wali* (guardian).
2. Confidence that the presence of the woman performing *i'tikāf* in the *masjid* would not cause *fitnah* or *khulwah* (seclusion) with men.

If either of these two requirements cannot be fulfilled, *i'tikāf* is not permitted for a woman, as the *fiqh* principle indicates:

"Avoiding harm is more important than establishing good."
Meaning

The words qadr and qadar mean decree; qadr also means majesty or high esteem.¹ Thus, Laylat-ul-Qadr, or the Night of Qadr, means the Night of Decree, or the Night of Majesty.

Merits

Laylat-ul-Qadr is a very blessed night. It is the best night of Ramaḍān, rather, the whole year. Rewards for acts of worship during it are multiplied so as to equal the worship of one thousand months. It is the night that Allāh (تا) chose to send the Qurʾān down to the lowest heaven, from where it was revealed in small portions to Muḥammad (تا).

It is the night on which Allāh (تا) decrees His wise ordainments, appointing matters of life, death, sustenance, disasters, etc; and the angels descend with these decrees. Allāh (تا) says:

«Verily! We have sent this (the Qurʾān) down in the Night of al-Qadr. And what will make you know what

¹ Lisān ul-ʿArab.
the Night of al-Qadr is? The Night of al-Qadr is better than one thousand months. In it the angels and the Spirit (Jibrīl) descend, by Allāh’s permission, with all decrees. Peace it is, until the appearance of dawn.»¹

And He (ﷺ) says:

«Indeed, We sent it (the Qur’ān) down on a blessed night, and We are ever-Warners. A night when every matter of wisdom is decreed — by Our command. Indeed, We always send (messengers for guidance) as mercy from your Lord; He is indeed the Hearing, the Knowing.»²

It should be noted here that sending down the Qur’ān on Laylat-ul-Qadr does not mean that it was revealed all at once to Muḥammad (ﷺ). According to the scholars, it was sent down on that night from al-Lawḥ-ul-Mahfūz (the Preserved Tablet) to the lowest heaven. It was then revealed in small segments, as necessary, over a period of twenty-three years of the Messenger’s (ﷺ) life.³

The same applies to Allāh’s decrees. They are not formulated on this specific night every year. Rather, Allāh (ﷻ), with His encompassing knowledge, knows all what will happen, and has recorded it all in al-Lawḥ-ul-Mahfūz. On Laylat-ul-Qadr, Allāh (ﷻ) issues to the angels His decrees pertaining to the following year

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1. Al-Qadr 97:1-5.
2. Ad-Dukhān 44:3-6.
3. This is recorded in the books of Tafsīr from Ibn ʿAbbās, Qatādah, Ibn Zayd, and others. Review, for example, Ibn Kathīr’s and al-Qurṭubī’s.
(life, death, sustenance, etc) — which had already been recorded in *al-Lawḥ-ul-Mahfūz.*

Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

«ليَّةُ القدر، ليَّةُ سابِعَةٌ — أو تاسِعَةِ — وعشَرُينَ، إنَّ النَّعَائِقَةَ تَلَكَ الْليَّةَ في الأرض أكثر من عدد الخصى.»

*Laylat-ul-Qadr* is the night of the twenty-seventh or twenty-ninth (of *Ramādān*). Indeed, during that night, the angels on earth are more than the number of pebbles.

Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

«أَنَا كُنْتُ شَهِرُ رَمَضَانَ، شَهِرُ مَباركُ، قَرَنَ اللَّه عَلَيْكُمْ صِيامَةً، فَتَنْتَهَى فِيهِ أُبُوتُ الْجَانِبَةِ، وَتَغَلِّبُ فِيهِ أُبُوتُ الْحَجِّيْمِ، وَتَنْتَهَى فِيهِ مَرَّةُ الشَّيَاطِينِ، فِيهِ لَيْلَةُ خَيْرٍ مِنْ أَثْلِبِ شَهِيرٍ، مَنْ خَيْرَهَا فَقَدْ خَيْرَهُ.»

*Ramādān* has come to you, a blessed month that Allāh has ordained upon you to fast it. During it, the gates of *Jannah* are opened, the gates of Hell are closed, and the rebellious devils are chained down. There is in it one night that is better than one thousand months. He who is denied its goodness is truly deprived (of goodness).

Abū Sa‘īd al-Khudrī (ﷺ) reported that the Prophet (ﷺ) said:

«إِنّ هَكَذَا الْشَّهْرُ قَدْ خَضَّرَكُمْ، فَهَلِيَ لِيَّةُ خَيْرٍ مِنْ أَثْلِبِ شَهِيرٍ، مَنْ خَيْرَهَا فَقَدْ خَيْرَهُ.»

حَرَّمَ الْخَيْرُ كَلِّهَا، وَلَا يُحِرَّمَ خَيْرَهَا إِلَّا مَحْرُومٍ.

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1. This meaning is recorded in the books of *Tafsīr* (such as Ibn Kathīr's and al-Qurtubi's) from Ibn 'Abbas, Qatādah, Mujahīd, al-Ḥasan, and others.
This month (Ramādān) has come to you. There is in it one night that is better than one thousand months. He who is deprived of it is truly deprived of all good. And no one is deprived of its goodness but a deprived person.)

Which Night?

VARYING REPORTS AND OPINIONS

There are various authentic hadīths in which the Prophet (ﷺ) indicates that Laylat-ul-Qadr falls on the night of the twenty-first, twenty-third, twenty-fifth, twenty-seventh, twenty-ninth, or last night of Ramadān. Because of this, the scholars have differed widely as to which night it actually falls on. Imām ash-Shāfi‘ī (محمد بن إسحاق بن عدي بن شafi‘) said:

“It seems to me that the Prophet (ﷺ) would answer in accordance with the question. So if one asked him, ‘Should we seek it on such and such night?’ He would reply, ‘Yes, seek it on such and such night.”

THE LAST TEN NIGHTS OF RAMADĀN

The various reports indicate that Laylat-ul-Qadr definitely falls on the last ten nights of Ramadān, and most frequently on the last seven nights, as in Ibn ‘Umar’s report that the Prophet (ﷺ) said:

«الْبَيْنَيْنِ السَّبْعِ التَّوْاقيِّيْنِ»

الْبَيْنَيْنِ السَّبْعِ التَّوْاقيِّيْنِ

2. “The night of the twenty-first” means the night preceding the twenty-first day of Ramadān.
3. Al-Hāfiẓ al-‘Irāqi wrote a booklet on this subject, titled “Sharḥ us-Sadr bi-Thikri Laylat il-Qadr”, in which he covered all of the scholars’ opinions in this regard.
Seek it on the last ten nights. If one of you becomes weak or unable, let him not miss (at least) the last seven nights.¹

The knowledge of the exact night on which it falls is hidden from the Muslims. 'Ubādah Ibn as-Ṣāmit (العثابة) reported that the Prophet (ﷺ) entered his *Masjid* and found two men arguing. He said:

«خُرِجْتُ لأَخْبَرَكُم بِلِيلة القدر، فَلَا تَحْيَى فَلَنَّ وَفَلَانْ وَفَلَانْ وَفَلَانْ وَقَصَّيْتُ، وَعَمِرْ أَنْ يَكُونَ خَيْرًا لَكُمْ، فَاتَّقُوهُمْ فِي الْبَايِعَةِ، وَالسَّابِعَةِ، وَالخَامِسَةِ.»

I was coming to tell you about (the time of) Laylat ul-Qadr; when so and so disputed, the knowledge of this was raised (taken); and this may be better for you. So seek it on the ninth, seventh, and fifth nights (of the last ten nights).²

THE NIGHT OF THE TWENTY-FIRST

In another report, Abū Sa'īd al-Khudrī (أبو سعيد الخدر) narrates that a number of the *sahābah* performed ḍīṭākāf with Allah’s Messenger (ﷺ) during the middle ten days of Ramaḍān. On the morning of the twentieth of Ramaḍān, they were preparing to leave when the Prophet (ﷺ) addressed them saying:

«مَن كَانَ أَعْتَكَفَ مَعِيَ فَأَلْيَعْتَكَفَ الْعَشْرُ الأَوَّلُ، فَقَدْ أَرْيَتُ هَذِهِ اللَّيْلَةُ نَيْسُبَتُهَا، وَقَدْ أَسْجَدْتُ فِي مَآءٍ وَطَيِّبٍ مِنْ صَبِيحَتِهَا، فَاتَّقُوهُمْ فِي الْعَشْرِ الأُخْرَىٰ، وَالتَّقُوُوهُمْ فِي كُلِّ وَتَرِ.»

(Whoever was performing ḍīṭākāf with me should perform ḍīṭākāf the last ten nights. I was informed (by Allah) about when that night (i.e., Laylat ul-Qadr) is but

¹. Recorded by al-Bukhārī (49) and Muslim (1165).
². Recorded by al-Bukhārī (2023).
I was then made to forget it. I was also informed that I will make sujūd (for the morning prayer that follows it) in water and mud. So seek it on the last ten, on an odd night.)

Abū Sa'īd then continues:

"The people went back to the Masjid (to resume i'tikāf). We could not see even a thin cloud in the sky. But then, a large cloud came; and it rained that night. The roof of the Masjid, which was made of palm reeds, leaked in the Messenger’s prayer place on the night of the twenty-first. The (morning) prayer was performed; and Allāh’s Messenger (ﷺ) made sujūd in mud and water, until I saw the mud on his nose and forehead."

THE NIGHT OF THE TWENTY-SEVENTH

Other hadiths indicate that Laylat-ul-Qadr falls on the twenty-seventh night of Ramaḍān. For example, ZIRR Ibn Ḥubaysh reported that Ubayy Ibn Ka'b was informed that Ibn Mas'ūd said, "Whoever stands the whole year (in prayer), he will certainly encounter Laylat ul-Qadr." Upon hearing this, Ubayy (ﷺ) said:

"May Allāh have mercy on him, he did not want the people to become lazy (if they knew more precisely when it is). By the One whom there is no deity but Him, it is surely in Ramaḍān. I swear by Allāh I know which night it is: It is the night in which Allāh’s Messenger (ﷺ) commanded us to stand (in prayer); it is the night preceding the morning of the twenty-seventh (of Ramaḍān). Its sign is that the sun rises the following morning white and without rays."²

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1. Recorded by al-Bukhārī (2027).
2. Recorded by Muslim (762) and others.
The Night Prayers

8. Laylat-ul-Qadr

SUMMARY

Therefore, Laylat-ul-Qadr falls on an odd night of the last ten nights of Ramadān; it is more likely to be on the last seven, and most likely on the middle one of those, which is the night of the twenty-seventh.

The scholars differ as to whether it always comes on a fixed night, namely, the twenty-seventh, as in Zirr’s hadith, or moves from year to year between these nights. The safest approach is to follow the hadiths instructing one to seek it at least on the odd nights of the last ten. At the same time, special care should be given to the night of the twenty-seventh, because it is the night on which the Prophet (ﷺ) gathered all of his family, and passed it in prayer and worship, as in the forthcoming hadith of Abū Tharr (p. 121).

LAYLAT-UL-QADR

ʿAbdullāh Ibn Anīs (ﷺ) reported that the Prophet (ﷺ) said:

أَرَأَيْتُ لَيْلَةَ الْقَدْرَ، ثُمَّ أَنْبَسْتُهَا، وَأَرَادَتْ صُبْحَهَا أَسْجَدَ فِي مَاءَ وَطِينٍ.

I was shown (in a dream) which night Laylat-ul-Qadr is, but was then made to forget it. And I also saw myself (in that dream) making sujūd on the following morning in muddy water.3

Abū Hurayrah (ﷺ) reported that the Prophet (ﷺ) said:

أَرَأَيْتُ لَيْلَةَ الْقَدْرَ، ثُمَّ أَنْبَسْتُهَا بِعَضُّ أَهْلِي، فَنَسِيَتْهَا فَاتَتَسَسَوْهَا فِي الْعَشْرِ

I was shown (in a dream) which night Laylat-ul-Qadr is, but then some of my family members woke me up,

1. This is the opinion expressed by al-Albānī in Qiyāmu Ramadān.
2. This is ash-Shawkānī’s opinion in Nayi ul-Awṭār.
3. Recorded by Muslim (1168).
which made me forget it. Seek it, however, during the last ten nights (of Ramadan). ¹

Abū Sa‘īd al-Khudrī (ra) reported that the Prophet (ﷺ) said to his companions:

«إِنِّي أَعْتَكَفْتُ العَشْرِ الأَوَّلِ، أَتَبِّعْ لَيْلَةَ الْقَدْرِ، ثُمَّ اعْتَكَفْتُ العَشْرِ الْآوْضَاطِ، ثُمَّ أَتَبِّعْ، فَقَيلَ لِي: "إِنَّهَا فِي العَشْرِ الأَوَّلِ." فَمَنْ أَخَذَ مِنكُمْ أَنْ يَعْتَكَفَ فَلْيَعْتَكَفَ. وَإِنَّهَا كَانَتْ أَيْتَبِّعَ لِي وَإِنِّي حَرَجْتُ لَأَخْرَجْتُمُ إِنَّهَا فِي العَشْرِ الأَوَّلِ.»

I performed ḥajj (remained in the Masjid for worship) during the first ten nights (of Ramadan) seeking Laylat al-Qadr, then I performed ḥajj during the middle ten nights. Then I was approached (by an angel) and was told, “Indeed, it is on one of the last ten nights.”

And indeed, it was indicated to me (in a dream, on which exact night it fell); and indeed, I came out (into the Masjid) to tell you this, but I found two men arguing, and Satan was with them, so I was made to forget it. Seek it, then, during the last ten nights. I also saw (in a dream) that I was performing ṣujud the following morning in muddy water. ²

We learn from these hadiths the following:

1. Laylat-ul-Qadr is a night that is worthy of being eagerly sought by the Muslims.

2. Laylat-ul-Qadr falls on the last ten nights of Ramadan.

¹ Recorded by Muslim (1166) and Ahmad.
² Recorded by al-Bukhārī (813, 2016, 2018, 2027, 2036, 2040), Muslim (1167), and others.
3. Laylat-ul-Qadr is followed by a humid or rainy morning.

4. Argument and fighting among the Muslims always cause a loss for the Ummah. In this case, it made the Prophet (ﷺ) forget the exact night for Laylat-ul-Qadr.

THE NIGHT OF DECREE

‘Abdullāh Ibn ‘Umar (ﷺ) reported that the Prophet (ﷺ) said to his companions:

أرى رؤياكم قد تواطأت في السبعة الأوائل، فممن كان متحلثة فلا يتحررها في السبعة الأوائل.

(I see that your dreams agree that it (Laylat ul-Qadr) is on the last seven nights (of Ramadān). So, whoever wishes to seek it (Laylat ul-Qadr) should do so over the last seven nights.)

This is another example of a truthful dream that was simultaneously seen by a number of saḥābah (ﷺ). This supplements our earlier discussion about the determination of Laylat ul-Qadr, narrowing it down from the last ten to the last seven nights of Ramadān.

**Signs of Laylat-ul-Qadr**

**AUTHENTIC SIGNS**

There are signs, mentioned in the authentic reports, by which one might be able to tell whether a specific night was Laylat-ul-Qadr or not. It is interesting to note that these signs occur after the night ends. Some scholars have indicated that the wisdom behind this is that one would not rely on definite knowledge in order to limit his worship to just one night of the whole year. This understanding is supported by the Prophet’s (ﷺ) statement in the

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1. Recorded by al-Bukhārī (1156, 2015) and Muslim (1165).
preceding hadith of ‘Ubādah, «And this may be better for you.».

In the preceding hadith of Ubayy, he (ﷺ) said, “Its sign is that the sun rises on the following morning white, and without rays.” In another report, Ubayy (ﷺ) explicitly attributed that meaning to the Prophet (ﷺ):

صَبَحَةٌ،ْ َلِيْلَةُ َقَدْرٍ،ْ َتَطَلُّعُ َالْشَّمْسُ لَا شِعْاعُ لَهَا،ْ كَانَتَها طِسْتَ حَتَّى

ترفع.»

(On the morning following Laylat ul-Qadr, the sun rises without rays, resembling a dish, until it becomes high.)

Abū Sa‘īd’s preceding hadith indicates that it is a humid or rainy night.

A hadith reported by Ibn ‘Abbās (ﷺ) indicates that it is a mild night, neither hot nor cold. He said that the Prophet (ﷺ) said:

لِيْلَةُ َقَدْرٍ،ْ َلِيْلَةُ َسَمْحَةٌ طَلْقَةٌ،ْ لَا حَارَاةٌ لَا بَارِدَةٌ،ْ تُصْبِحُ َالْشَّمْسُ

صَبَحَتِها ضَمِيقَةٌ حُمْرَاءٌ.»

(Laylat-ul-Qadr is an easy and moderate night. It is neither hot nor cold. On the morning following it, the sun rises weak (in light) and reddish.)

According to some scholars, the last descriptions apply to the particular years when the Prophet (ﷺ) made his statements.

How to Seek Laylat-ul-Qadr

Laylat-ul-Qadr is the most blessed night. Allāh has placed in every second endless bounties and good. Every believer should strive

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1. Recorded by Ahmad, Abū Dāwūd, and others. Verified to be authentic by al-Albānī (Ṣaḥīh-ul-Jāmi‘ 3754).

2. Recorded by Ibn Khuzaymah, al-Bayhaqī, and others. Verified to be authentic by al-Albānī (Ṣaḥīh ul-Jāmi‘ no. 5475).
their utmost to encounter this night and spend it in worship to their Lord (القدّر).

**PRAYING QIYĀM**

It is recommended to make a long Qiyām prayer during the nights on which Laylat-ul-Qadr could fall. This is indicated in many hadiths, such as the forthcoming one by Abū Tharr (p. 121). Furthermore, Abū Hurayrah (الرضوان) narrated that the Messenger (رسول اللہ) said:

«من صام رضوان إيمانا وإحياسا غفر لله ما تقدم من ذنبه، ومن قام ليثة التقدر إيمانا وإحياسا غفر لله ما تقدم من ذنبه.»

(Whoever fasts Ramadān with īmān and iḥtisāb, his previous sins will be forgiven. And whoever stands (in qiyām) in Laylat-ul-Qadr with īmān and iḥtisāb, his previous sins will be forgiven.)

In one of the reports of this hadith, Abū Hurayrah and ʿUbādah Ibn ʿAṣ-Ṣāmit said that Allāh’s Messenger (رسول اللہ) said:

«من قام ليثة التقدر تمث ولقائت لله، إيمانا وإحياسا غفر لله ما تقدم من ذنبه.»

(Whoever stands (in qiyām) in Laylat-ul-Qadr, and it is facilitated for him, with īmān and iḥtisāb, all of his previous sins will be forgiven.)

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1. This means: with true belief and expectation of Allāh’s reward.
2. Recorded by al-Bukhārī (2014), Muslim (760), and others.
3. This addition is recorded by Aḥmād from the report of ʿUbādah Ibn ʿAṣ-Ṣāmit; it means that he is permitted to be among the sincere worshippers during that blessed night.
4. Recorded by Muslim (760) and Aḥmād.
MAKING SUPPLICATIONS

It is also recommended to make extensive supplication on this night. 'A'ishah (may Allah be pleased with her) reported that she asked Allah's Messenger (peace be upon him), "O Messenger of Allah! If I knew which night is Laylat ul-Qadr, what should I say during it?" And he instructed her to say:

«اللَّهُمَّ إنَّكَ عَفَّوٌ تُحَبُّ العَفْوَ فَاعْفَ عَنِّي.»

Allahumma innaka 'afuwun tuhibb ul-'afwa fa'fu' anni
— O Allah! You are forgiving and You love forgiveness: forgive me.¹

ABANDONING WORLDLY PLEASURES FOR THE SAKE OF WORSHIP

It is further recommended to spend more time in worship during the nights on which Laylat-ul-Qadr is likely to be. This calls for abandoning many worldly pleasures in order to secure the time and thoughts solely for worshipping Allah. 'A'ishah (may Allah be pleased with her) reported:

(كان النبي إذا دخل العشر شهد مترأه وأحيا الله وأقعط أهله.)

"When the (last) ten started, the Prophet (peace be upon him) would tighten his izar², spend the whole night awake (in prayer), and wake up his family."³

And she said:

(كان يجتهد في العشر الأوائل ما لا يجتهد في غيره.)

"Allah's Messenger (peace be upon him) used to strive more (in worship) on the last ten than on other nights."⁴

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¹ Recorded by Ahmad, Ibn Majah, and at-Tirmidhi. Verified to be authentic by al-Albani (al-Mishkât no. 2091).
² Izar is the lower garment that the men used to wrap around themselves, and they still do in some areas, as well as during Hajj. This means that he stayed away from his wives in order to have more time for worship.
³ Recorded by al-Bukhari (2024) and Muslim (1174).
⁴ Recorded by Muslim (1175).
We ask Allāh to help us make full use of Laylat-ul-Qadr, and spend it in worship that is pleasing to Him, and to make us of those whose sins are forgiven, and who are decreed to be of the dwellers of Jannah. Āmin.
The Prophet's Sunnah

It is recommended to pray the qiyām of Ramaḍān in jamāʿah. That is better than praying it individually. The Prophet (ﷺ) himself established this sunnah; he (ﷺ) approved it for the sahābah (ﷺ), did it himself, and emphasized its merits.

THE PROPHET'S APPROVAL

This approval is indicated in the ḥadīth of Tha'labah Ibn Abū Mālik al-Quraẓī, who said:

“Allāh’s Messenger (ﷺ) went out (to the Masjid) one night during Ramaḍān; he saw some people in the corner of the Masjid praying. He asked, «مَا يُضْمِنُ عِنْدَ هَؤُلَاءِ؟» (What are they doing?) Someone replied, ‘O Allāh’s Messenger, these people do not know much Qur’ān; Ubayy Ibn Ka'b is reciting; and they are behind him following his prayer.’ To which he (ﷺ) replied, «قَدْ أُحْصِنُوا، أَوَّلَ، أَقْدَرْ أَصَابُوا!» (They did well (or right),”

1. Recorded by al-Bayhaqī (2:495). It is mursal (no sahābi’s name is present in the isnād), Tha’labah being a tabi’i. But it is recorded with another isnād, from Abū Hurayrah (ﷺ), by Ibn Naṣr al-Marwazi (in Qiyām al-Layl), Abū Dāwūd, and al-Bayhaqī. The latter is acceptable as a supportive report.
THE PROPHET’S ACTION

There are various hadiths indicating that the Prophet (ﷺ) prayed tarāwīḥ in jamāʿah.

1. An-Nuʿmān Ibn Bashīr (ﷺ) reported:

“We stood (in prayer) with Allāh’s Messenger (ﷺ) on the twenty-third night of Ramadān up to the first third of the night; then we stood with him on the twenty-fifth night up to the middle of the night; then he led us on the twenty-seventh night (for so long) that we feared missing the falāḥ (success) ... We used to call saḥūr1: falāḥ.”

Commenting on this hadīth, al-Ḥākim said:

“This carries a clear proof that praying tarāwīḥ in the masjids of Muslims is an established sunnah; ‘Alī Ibn Abī Ṭālib (ﷺ) continued to urge ‘Umar (ﷺ) to revive it, until he finally did.”

2. Anas (ﷺ) reported that Allāh’s Messenger (ﷺ) was once praying in Ramadān (in the Masjid). He went and stood next to him (in prayer); another man joined them, then another — until there was a small gathering. When Allāh’s Messenger (ﷺ) sensed that they were all praying behind him, he made his prayer short, concluded, then entered his house where he resumed praying a much longer prayer than that he prayed with them. In the morning, they asked him, “O Allāh’s Messenger, did you notice our presence last night?” He (ﷺ) replied:

«نَعمَ، وَذَلِكَ الَّذِي خَلَفْتُي عَلَى مَا صَنَعْتُ.»

1. A light meal eaten by the fasting person just before dawn.
2. Recorded by Ibn Abī Shaybah (in al-Muṣannaf), Ibn Naṣr, an-Nasâʾī, Aḥmad, al-Faryābī (in Kitāb ʿṣ-Siyām), and al-Ḥākim; its isnād is Ṣaḥīh.
3. Al-Mustadrak 1:440.
3. ‘Ā’ishah ( nuis) reported that the people used to pray during Ramadān’s nights in the Messenger’s Masjid in separate groups. Thus, a man who knew some Qur’ān would have five or six people praying behind him.

On one such night, the Messenger of Allāh ( nis) instructed her to lay down a mat for him (in the Masjid) by the door of her apartment; so she did. After praying ‘ishā’, Allāh’s Messenger (ooks) went to that mat (to pray). All those who were in the Masjid gathered behind him; and he (ooks) led them in prayer for a long portion of the night; then he (ooks) departed and entered (her apartment), leaving the mat where it was.

In the morning, the people described that Allāh’s Messenger (ooks) led some men in prayer on the previous night. So that night, more people gathered, until the Masjid was full. Allāh’s Messenger (ooks) went out the second night and prayed; and they followed him in the prayer.

The next morning, the people talked about it. So, on the third night, the number of people increased in the Masjid until it became overcrowded. Again, Allāh’s Messenger (ooks) went out and prayed, and they followed him in the prayer.

On the fourth night the Masjid was overrun with people. Allāh’s Messenger (ooks) prayed ‘ishā’ with them, then went inside his house. The people waited; so Allāh’s Messenger (ooks) asked her, (What do they want, ‘Ā’ishah?) She said, ‘O Allāh’s Messenger! The people have heard of your prayer yesterday, and have gathered to pray with you.’ He (ooks) said, (Fold away your mat,) which she did.

That night, Allāh’s Messenger (ooks) was aware of the people in their places, waiting for him. Some men among them were calling out, ‘The Prayer!’

1. Recorded by Ahmad, Ibn Naṣr with two authentic chains, and at-Ṭabarānī in al-Āwsaf.
In the morning, Allāh’s Messenger (ﷺ) went out to the fajr prayer. After he finished praying, he turned to the people, pronounced the Shahādah¹, and then said:

أَبِيَّةَ النَّاسِ، أَمَّا وَلَدِيُّ الْحَمَّادَ، لَيْلَتَيِّ هَذِهِ غَافِلَا، وَمَا خَفَّفَ عَلَيْ

مُكَانَكُمُ، وَلَكِنْ تَحْفَظُونَ أَنْ يُفَتَرَضَ عَلَيْكُمُ صَلاةُ اللَّيْلَ فَتَفَعَّلُوا عَنْهَا،

فَأَكَلَفُوْا مِنَ الْأَعْمَالِ مَا تُطِيقُونَ، فَإِنَّ اللَّهَ لَا يُمِلُّ حَتَّى تَمِلُّوا.

O people, by Allāh, and all praise is due to Him, I was not unaware of your presence last night, but I only feared that the night prayer (qiyyām) would become an obligation for you, which you would be incapable of fulfilling. So commit only to the deed that you would be capable of performing, because Allāh would not tire (from a deed of yours) until you tire.

In one of the narrations of this hadīth, az-Zuhrī² said:

“Allāh’s Messenger (ﷺ) died while the people continued praying according to this (in separate groups). This also continued during the khilāfah of Abū Bakr and a portion of the khilāfah of ‘Umar.”³

According to al-Ḥāfiẓ Ibn Ḥajar:

“The statement ‘the people continued according to this’ refers to not praying tarāwīh in jama’ah.”

However, it is better to interpret the statement as, “They continued to pray tarāwīh in separate groups,” as the beginning of

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1. The Prophet’s (ﷺ) sunnah was to start his speeches with tashahhud (saying the Shahādah).
2. A student of the foremost tābi‘ī Sa‘īd Ibn al-Musayyib. He was a great scholar and trustworthy narrator of Hadīth. He died in 123 H.
3. Recorded by al-Bukhārī (294), Muslim (761), Abū Dāwūd, an-Nasā‘ī, al-Faryābī, Ibn Naṣr, and Aḥmad. The above text agrees most with the reports of the latter two.
this hadith indicates. Thus, they continued to pray behind various imāms, as will be confirmed further in the reports from ‘Umar (‡).

These hadiths provide clear evidence for praying tarāwīh in jama‘ah, since the Prophet (ﷺ) prayed it on those nights. This conclusion does not conflict with his stopping on the fourth night, because he stated the reason for his action, I feared that it would become obligatory for you.

And there is no doubt that this apprehension dissipated with his (ﷺ) passing after Allāh (ﷻ) had completed the religion. Thus, the reason for not praying tarāwīh in congregation was gone, restoring the earlier ruling that it is recommended to pray it in jama‘ah. This is why ‘Umar Ibn al-Khaṭṭāb (‡) revived it, as is the opinion of the majority of the scholars.

4. Ḥuthayfah Ibn al-Yamān (‡) reported that one night during Ramadān, Allāh’s Messenger (ﷺ) stood in a cabin made of palm reeds. He poured a pail of water on himself, then said:

«الله أكبر (ثلاثًا) ذو الملكوت والجنود، والكبير، والعظمة.»

Allāhu Akbar (three times). Thal malakūti, wal jabarūti, wal kibrīyā’i, wal ‘azamah —

Allāh is the Greatest (three times). You are the Possessor of dominion, might, pride, and greatness.»

Then he recited al-Baqarah, then he bowed a bowing similar (in duration) to his standing. During his bowing he said:

«سبحان ربي العظيم، سبحان ربي العظيم.»

(Subḥāna rabbiyal ‘azīm, subḥāna rabbiyal ‘azīm —

Exalted is my Lord the Great; exalted is my Lord the Great.)

Then he raised his head from bowing, and stood (a duration)
similar to his bowing, saying:

«لِرَبِّي الْحَمْدُ»

(Li-rabbiyal-ḥamd — To my Lord belongs all praise.)

Then he prostrated, and his prostration was similar (in duration) to his (last) standing. He said in his prostration:

«سُبْحَانَ رَبِّي الأَعْلَى»

(Subḥāna rabbiyal-a’lā — Exalted is my Lord the Highest.)

Then he raised his head from prostration and sat; and he said between the two prostrations:

«رَبِّي اغْفِرْ لِي، رَبِّي اغْفِرْ لِي.»

(Rabbi ghfir lī, rabbi ghfir lī — My Lord, forgive me; my Lord, forgive me.)

And he sat a duration similar to that of his prostration. Then he prostrated (a second time) similar (in duration) to his sitting and said:

«سُبْحَانَ رَبِّي الأَعْلَى»

(Subḥāna rabbiyal-a’lā — Exalted is my Lord the Highest.)

Thus he prayed four rak‘āt, reciting in them al-Baqarah, Āl-‘Imrān, an-Nisā’, al-Mā’idah, and al-An‘ām — until Bilāl came announcing the time for the (fajr) prayer.¹

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THE PROPHET'S ENCOURAGEMENT

The Prophet (ﷺ) indicated the merits of praying tarāwīh in jama'ah. For example, Abū Thārr (ﺮأ) reported the following:

“We fasted with Allāh’s Messenger (ﷺ) in Ramadān. He did not lead us (in qiyām) at all until there were seven (nights of Ramadān) left. Then he stood with us (that night — in prayer) until one third of the night had passed. He did not pray with us on the sixth. On the fifth night, he prayed with us until half of the night had passed. So we said, ‘Allāh’s Messenger! Wouldn’t you pray with us the whole night?’ He replied:

«إِنَّهُذَا مَنْ قَامَ مَعَ الإِمَامِ حَتَّى نَصَرَفَ كَبِيبُ لَهُ قَيَامَانِ لَيْلَةٌ»

(Whoever stands in prayer with the imām until he (the imām) concludes the prayer, it is recorded for him that he prayed the whole night.)

He (ﷺ) did not lead us in prayer on the fourth (of the remaining nights). On the third night¹, he gathered his family, his wives and the people. He led us in prayer (for a long time) — until we feared missing the falāh. He (ﷺ) did not pray with us for the rest of the month.” Abū Thārr was asked, “What is falāh?” He replied, “Saḥūr.”²

The evidence from this hadith is his (ﷺ) statement, (Whoever stands with the imām …) which is an obvious indication that it is better to pray the qiyām of Ramadān with the imām. This is confirmed by what Abū Dāwūd mentioned:

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¹ Meaning the twenty-seventh night, which is Laylat-ul-Qadr according to most sayings. This is why the Prophet (ﷺ) gathered all of his family and women, which makes it recommended that women attend on this night.
² Recorded by Ibn Abi Shaybah, Abū Dāwūd, at-Tirmithi (who authenticated it), an-Nisā’i, Ibn Mājah, at-Ṭaḥāwī (in Sharḥu Ma‘ān il-Āthār, Ibn Naṣr, al-Faryābī, and al-Bayhaqī. Their isnād is authentic (Irwā’ ul-Ghalīl no. 447).
“I heard Āḥmad being asked, ‘Do you like for a man to pray with the people or by himself during Ramaḍān?’ He replied, ‘Pray with the people.’ I also heard him say, ‘I would prefer for one to pray (qiyyām) with the imām and to pray witr with him as well, for the Prophet (ﷺ) said:

إِنَّهُ مَن قَامَ مَعَ الْإِمَامِ حَتَّى يَنْصَرِفَ كَيْبٌ لَّهُ فَقِيَامُ لَهُ لَيْلَةٌ

(Whoever stands in prayer with the imām until he (the imām) concludes the prayer, it is recorded for him that he prayed the whole night.)”

Ibn Naṣr reported similarly from Āḥmad. Abū Dāwūd also said:

“Aḥmad was asked, while I was listening, ‘Should one delay qiyām, meaning tarāwīḥ, to the last part of the night?’ He said, ‘No, the Muslims’ Sunnah is more beloved to me.’”

By this he meant that praying tarāwīḥ in jamā’ah, early in the night, is better than praying it alone later in the night. Even though delaying it has a special merit, yet praying it in jamā’ah is better because the Prophet (ﷺ) established it on those nights when he prayed with the people, as in the preceding hadīths of ‘Ā’ishah and others. That is why the Muslims continued to do it from ‘Umar’s time until now.

**REASON FOR DISCONTINUING QIYĀM IN JAMĀ’AH**

As indicated in the preceding hadīth of ‘Ā’ishah (ştir) in the two Sahīhs and others, the Prophet (ﷺ) did not pray with the saḥābah for the remainder of the month, fearing that the qiyām prayer in Ramaḍān would become obligatory for them, an obligation that they would not be able to fulfill.

This apprehension dissolved with his (ﷺ) passing after Allāh

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1. Al-Masā’il.
2. Al-Masā’il.
had completed the religion. Thus, the reason for not praying the qiyām of Ramadān in congregation was gone, though the earlier ruling of its merit remained intact.

The practice of praying it in jama'ah was then revived by 'Umar (ﷺ), as is described below.

‘Umar Revives the Sunnah

‘UMAR’S ACTION

As mentioned above, after the Prophet’s (ﷺ) death, people prayed tarāwīḥ in the Masjid in separate groups, behind various imāms. That was during the Khilāfah of Abū Bakr (ﷺ) and a portion of 'Umar’s (ﷺ). Later on, 'Umar (ﷺ) gathered the people behind one imām. Abd ur-Rahmān Ibn Abd al-Qārī reported:

“I went out with ‘Umar Ibn al-Khaṭṭāb (ﷺ) one night in Ramadān to the Masjid; we found the people praying in separate groups: a man praying by himself, or a man leading a group of people in the prayer. So he (ﷺ) said, ‘By Allāh (ﷻ), I believe that it would be better if I gather all of these people behind one reciter only.’ Later on, he resolved to do it, and gathered them behind Ubayy Ibn Ka'b.

I went out with him on another night while the people were praying behind one reciter. ‘Umar (ﷺ) said, ‘This is indeed a good new practice, even though the part of night that they sleep through is better (for prayer) than the part in which they are praying.’ By that, he meant the later part of the night, because the people used to pray early in the night.’

This has another report in which 'Umar (ﷺ) says:

1. This is recorded by Malik (in al-Muwatta') and, from him, al-Bukhārī (2010) and al-Faryābī. It is also recorded by Ibn Abī Shaybah without his saying, “This is a good new matter.”
"If this thing is innovated, then it is indeed a good innovation."¹

ʿUMAR’S UNDERSTANDING

Thus, as indicated earlier, the Prophet (ﷺ) led the ṣaḥābah in tarāwīh for three nights; then he stopped for fear that this prayer would become an obligation on the Muslims. The people then continued to pray in small groups, as they did before, until ʿUmar gathered them, may Allāh (කු) be pleased with him and reward him for his great efforts for Islām. Ibn ut-Tīn and other scholars concluded:

"ʿUmar (ﷺ) deduced that he should do this from the Prophet’s (ﷺ) approval during those nights. When he (ﷺ) later disliked it, it was only because he feared that it would become obligatory for the people. It is probably for this reason that al-Bukhārī, after mentioning ʿUmar’s action, cited ʿĀʾishah’s hadīth (which preceded). After the Prophet (ﷺ) passed away, such fear was gone, and ʿUmar realized the importance of gathering the people, because praying separately gives the appearance of disunity, and because praying behind one imām helps the people endure the length of the prayer. This action of ʿUmar was adopted by the majority of the scholars (as being the truth)."²

In regard to ʿUmar’s (ﷺ) statement, "The part of night that they sleep through is better," al-Ḥāfīz Ibn Ḥajar said:

"This is a declaration from him that praying during the later part of the night is better than praying early.

¹ Recorded by Ibn Saʿd and al-Faryābī. The narrators of this report are all trustworthy, except Nawfal Ibn Iyās, about whom al-Ḥāfīz said (in at- Ṭaqrīb), "Acceptable," meaning when he is backed by other narrators; otherwise he is weak, as al-Ḥāfīz himself stated in the introduction.

² Fath ul-Bārī 4:203-204.
However, it does not imply that praying the night prayer (tarāwīḥ) individually is better than in jamaʿah.”

In fact, praying in jamaʿah at the earlier time is surely better than praying individually at the later time, as has been clarified earlier.

**Wrong Conclusions from ‘Umar’s Action**

A common practice among people of the later generations is to misinterpret ‘Umar’s (radiyallāhu ‘anhu) statement, “Niʿmat il-bidʿatu hāthīh — This is indeed a good new matter.” Many use it as basis for two misconceptions:

**First Misconception:**

“Praying tarāwīḥ in jamaʿah is a bidʿah that was not known during the time of the Prophet (sallallāhu ‘alayhi wa sallam).”

The error of this misconception is obvious, as is demonstrated in the hadiths that we cited earlier. The Prophet (sallallāhu ‘alayhi wa sallam) prayed with the people in jamaʿah for three nights in Ramaḍān, and he only stopped for fear that it would become an obligation.

**Second Misconception:**

“Some bidʿahs (innovations) are praiseworthy; and general statements by the Prophet (sallallāhu ‘alayhi wa sallam), such as, ‘کُلُّ بَدْعَةٍ صَلَّالِهَّ’ (Every bidʿah is an act of misguidance,) should be restricted by this statement of ‘Umar.”

This is also invalid. The general meaning of this and similar hadiths holds without restriction.

In his statement, ‘Umar did not intend the sharʿī meaning of bidʿah, which is to innovate in the Din something without a precedent. It is clear that he did not innovate anything, but has rather revived several of the Prophet’s (sallallāhu ‘alayhi wa sallam) sunnahs.

He only meant bidʿah according to one of its linguistic meanings, which is a new or novel thing that was not commonly
known prior to its initiation. There is no doubt that praying tarāwīḥ in jama'ah behind one imām was not a commonly known practice during the Khilāfah of Abū Bakr (رضي الله عنه) and a portion of ‘Umar’s (رضي الله عنه), as preceded. With this understanding, it is a new matter. But since it is in accordance with the Prophet’s (صلى الله عليه وسلم) action, it is a sunnah and not bid‘ah. Describing it as being good is only because of this; and this is the understanding of the great scholars in explanation of this statement by ‘Umar. For example, Abd ul-Wahhāb as-Subkī said:

“Ibn ‘Abd ul-Barr said, “Umar did not legislate except what Allāh’s Messenger legislated, and what he loved and accepted. Nothing prevented him (رضي الله عنه) from continuing (with tarāwīḥ in jama'ah) except fearing that it would become an obligation for his Ummah, because he was kind and merciful toward the believers. ‘Umar (رضي الله عنه) learned that from Allāh’s Messenger (صلى الله عليه وسلم), and understood that one may not add to the obligations or take away from them after his (صلى الله عليه وسلم) death. He therefore re-established it for the people, revived it, and commanded it; he did this on the year fourteen of Hijrah. That was a (good) thing that Allāh reserved for him particularly to do; He (صلى الله عليه وسلم) did not inspire Abū Bakr (رضي الله عنه) to do it, even though he was better than him, and generally faster in performing all that is good. Each of these two possessed virtues that his companion did not.’

Had tarāwīḥ not been an ordained sunnah, it would be a rejected innovation, as is the case for ar-Raghā‘ib prayer on the middle night of Sha‘bān and on the first Friday of Rajab. If this was the case, it would be incumbent to forbid it; but that was never done, as is obviously known in the Din.”

1. Ishrāq ul-Mašabīḥ fi Ṣalāt it-Tarāwīḥ (1:168).
The great scholar Ibn Ḥajar al-Haythamī said:

“Driving the Jews and Christians out of the Arabian peninsula, and fighting the Turks are not bid’ahs — since these were done by the command of the Prophet (ﷺ), even though they were not done during his lifetime. And in ‘Umar’s saying regarding the tarāwīḥ prayers, ‘This is indeed a good bid’ah,’ he meant the linguistic meaning of bid’ah, which is to do something that was not being done, similar to what Allāh (ﷻ) says:

فَلَمۡا سَأَتَتِ يِدَّنَا ۛ وَقَامَ أَرْسَلۡنِي

«I did not bring something unprecedented among the messengers.»

This does not indicate a bid’ah in the shar‘i sense, because such a bid’ah would be an act of misguidance, as was indicated by the Messenger (ﷺ).

Scholars who classify the bid’ahs into good and bad only intend the linguistic meaning of bid’ahs; and those who say that every bid’ah is a misguidance mean the bid’ah in the shar‘i sense.

Just look at how the saḥābah (ﷺ), as well as those who followed them in a good way, have objected to giving athān for prayers other than the five daily prayers, such as the ‘Īd prayers, even though there is no explicit prohibition in that regard. Also, they disliked people holding onto the two Shāmī corners of the Ka‘bah, as well as praying after sa‘ī in analogy to praying after tawāf (circulation around al-Ka‘bah).

2. These are the two corners on the north side of the Ka‘bah, which is the direction of the land of ash-Shām (Syria, Lebanon, Jordan, and Palestine).
3. Running between as-Ṣafā and al-Mawwah during hajj.
Furthermore, there are things that the Prophet (ﷺ) avoided despite the need and ability to do them during his lifetime. Avoiding such things is then a sunnah, and doing them is a blameworthy innovation. By our saying, ‘Despite the need and ability to do them,’ we exclude driving out the Jews, compiling the Muṣḥaf, and other things that he (ﷺ) did not do because of reasons that prevented doing them.

Thus, there was a need to pray tarāwīh in jamāʿah, but there was also a reason that prevented the Prophet (ﷺ) from continuing to pray it in jamāʿah.”

Women Joining the Jamāʿah

Women are permitted to attend the qiyām prayer, as is indicated in the preceding hadith of Abū Tharr. It is also permitted to appoint an imām specifically for them. It is confirmed that ‘Umar (r) gathered the people for qiyām, appointing Ubayy Ibn Ka’b to lead the men, and Sulaymān Ibn Abī Ḥathmah to lead the women. Also, ‘Arfajah ath-Thaqafi said:

“ʿAlī Ibn Abī Ṭālib (r) commanded the people to pray qiyām during the month of Ramaḍān; he appointed one imām for the men and one for the women. I was the women’s imām.”

This is recommended when the masjid is large enough that the two imāms would not distract each other (by their recitation).

1. Al-Ibdaʿ fi Maḏārri il-Ibtidaʿ.
2. These two reports were recorded by al-Bayhaqi, ‘Abd ur-Razāq (in al-Muṣannaf), and Ibn Naṣr (in Qiyām ul-Layl).
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As indicated in the introduction, the following two works inspired the first two editions of this book and provide its main source-material:


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APPENDIX A:
A WARNING AGAINST BID‘AHs

THE FITNAH OF IGNORANCE

Tribulations are clearly rampant in our time and, indeed, among the worst of them is the fitnah of ignorance in regard to matters of the religion. ‘Abdullāh Ibn Mas‘ūd (r.a) said:

ركَّبتم أَنْتُمْ إِذَا لَيْسَتَكُمْ فِيَتّةَ يُهْرُمُ فِيهَا الْكَبْيْرُ، وَيْرُوُّ فيَهَا الصَّغْيَرُ، وَيَحْجُّهَا النَّاسُ صَحِيةٌ، إِذَا تُرُكْ مِنْهَا شَيْءٌ فَيُقَالُ: "تُرُكْتُ الصَّحِيْهِ". إِذَا دَهْبَتْ عَلَمَائُكُمْ، وَكَرَّتْ فَرَاوُكُمْ، وَفَقَلَتْ فَقِهَائُكُمْ، وَكَرَّتْ أَمْرَائُكُمْ، وَفَقَلَتْ أَمْنَائُكُمْ، وَالشِّيَابُ الدُّنْيَا يُعْمَلُ الآخِرَةُ، وَفَقَطْةَ يُغِيْرُ الدِّينِ، وَالشِّيَابُ الدُّنْيَا يُعْمَلُ الآخِرَةُ.

“What would be your situation when a fitnah (of ignorance and deviation) will prevail over you? (It will last for so long that) children will grow to adulthood, and adults will live to reach old age. People will come to adopt it as part of the Sunnah; and should a person drop any element of it, he will be told, ‘You violated the Sunnah.’

This will happen when your learned men are gone. You will have numerous Qur’ān reciters but few individuals with understanding (of Islām), and numerous commanders but few trustworthy individuals. Understanding (Islām) will be sought for other than the sake of (advancing) the Religion, and worldly gains will

1. The following brief discussion of bid’ah is detailed in other books by the Author, such as, “Festivals and Celebrations in Islām”.

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be sought through (religious) deeds of the hereafter.”¹

Commenting on this ḥadīth, al-Albānī (ﷺ) said:

“We can see in this signs of the Prophet’s (ﷺ) prophethood and truthfulness of his message. All parts of this ḥadīth have come to pass: bid‘ahs are prevalent, and people are so enchanted by them that they adopt them as approved and necessary parts of the religion. When the true followers of the Sunnah reject those bid‘ahs, they are labeled as ‘neglectors of the Sunnah!’”

GUIDANCE AND SUCCESS ARE ONLY BY ADHERING TO SUNNAH

Allāh (ﷻ) revealed His Book and Sunnah to guide us to the best of our affairs. There is no other guidance to match or approach Allāh’s great guidance. Jābir Ibn ‘Abdillāh (ﷺ) reported that the Prophet (ﷺ) used to say in the beginning of his speeches:

«إِنَّ أَحْيَىَ الْحَدِيثِ كِتَابٌ اللَّهِ وَحُيْبُ الْهَدَايَةِ مُحْمَّدُ وَشَرِّ الْأَمِيرِ مُحْلِيْثٌ إِنَّهَا وَكَلِمَتِ الْمُسْلِمَةُ وَكَلِمَتِ الْمُسْلِمِينَ فِي الْيَوْمِ»

(Indeed, the best speech is Allāh’s (ﷻ) Book and the best guidance is Muḥammad’s (ﷺ) guidance. The worst affairs (of religion) are those innovated (by people), for every such innovation is an act of misguidance leading to the Fire.)²

Part of the Prophet’s (ﷺ) Sunnah is the way he acted and behaved. Allāh (ﷻ) set him as an example for us to follow. Allāh (ﷻ) says:

¹. Recorded by ad-Dārimī, al-Ḥākim, and others. Verified to be authentic by al-Albānī (Qiyām Ramadān p. 4 and Ṣaḥīḥ ut-Targhib wat-Tarhib no. 111). This report takes the status of being a ḥadīth of the Prophet (ﷺ), because it mentions matters of ghayb that Ibn Mas‘ūd (ﷺ) must have learnt from the Prophet (ﷺ).

². Recorded by Muslim (867), and others. The last statement in recorded only by an-Nasā‘ī, and is verified to be authentic by al-Albānī (Ḥidāyat ur-Ruwāh no. 137).
«Indeed, in the Messenger of Allah is a beautiful pattern of conduct to be followed by anyone who believes in Allah and the Last Day and remembers Allah abundantly.»¹

The Sunnah is the only way for solving our problems. Al-'Irbaḍ Ibn Sariyah (r.a) reported that one of the Prophet’s (ﷺ) last admonishments to his companions (r.a) was:

«أوصيكم بفقيرة الله والسلمة والطاعة، وإن غنيًا حسبيًا، فإنه من عيش
منكم يغدي فسيرى الخيلاً كثيرًا، فقل لكم يسني وسية الخلافاء المهديين
الراشدين، تمسكوا بها وغضوا عليها بالواجية، وإياكم ومحدثات الأمور،
فإن كل محدثة بذعة، وكل بذعة ضالة.»

I command you to maintain taqwā (fear and reverence) of Allah, and to listen (to your ruler) and obey (him) — even if he was an Abyssinian slave. Indeed, those of you who will outlive me will witness great dissension. So, adhere to my Sunnah, and the sunnah of the rightly guided successors after me: hold fast to it and bite upon it with your molar teeth. And beware of newly innovated matters (in the religion), because every innovated matter is a bid‘ah (prohibited innovation), and every bid‘ah is an act of misguidance.²

This shows that the saḥābah’s guidance is part of the Sunnah. Allah (ﷻ) chose them for the company of His final Messenger (ﷺ), and

¹ Al-Ahzab 33:21.
2 Recorded by Abū Dāwūd, at-Tirmīzhī, and others. Verified to be authentic by al-Albānī (Ṣaḥīh ul-Ｊāmi‘ no. 2549 and Irwā’ ul-Ghāṭi no. 2455).
they learnt Islām first-hand from this great teacher. Because of this, their understanding and implementation of Islām is superior to that of later generations.

**MEANING OF BID’AH**

Linguistically, bid’ah is an original thing that is done according to no previous pattern. In this meaning, Allāh (ﷻ) says:

«Say (O Muḥammad), “I am not bid‘an (bringing something unprecedented) among the messengers (in my claims or teachings).”»

‘Umar (RAL) applied this linguistic meaning of bid’ah when he gathered the people to pray the tarāwīh prayer in jamā‘ah, saying:

“What a favorable bid’ah this is!”

He could not have meant that this was an innovation in Allāh’s religion, nor that he accepted or approved innovations in the religion. Both of these meanings would clearly be in defiance of Allāh’s very message, and ‘Umar (RAL) would be the farthest person from intending them. Rather, ‘Umar meant that gathering the people was a novel thing during his rule — even though it was previously practiced and recommended by the Prophet (ﷻ).

In the religious sense, on the other hand, a bid’ah is an item of belief or a religious practice that has no support from the Sunnah. This is the most common meaning for bid’ah, and we will be intending it whenever we use this term — unless we explicitly note the contrary.

This type of bid’ah is not permissible because it stands in clear

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2. Recorded by al-Bukhārī (2010), Mālik, and others (*Ṣalāt ut-Tarāwīh* p. 49).
opposition to the Sunnah. The Sunnah consists of what Allâh \( \text{(}	ext{Allah}	ext{)} \) wants from us, while a *bid'ah* comes with what is supposed to replace or amend Allâh's teachings! This is not acceptable because Allâh \( \text{(}	ext{Allah}	ext{)} \) completed His *Dîn*, and He gave permission to no one after the Prophet \( \text{(}	ext{Mohammed}	ext{)} \) to add anything to this perfect *Dîn*. Allâh \( \text{(}	ext{Allah}	ext{)} \) says:

\[
\text{أَلَوْ إِلَّا أَنْتُمْ لَمْ تُوْلَوْ نَفْسَكُمْ عَلَيْكُمْ بَيُّٰضِمُّينَ وَتَضِيَّتُ لِلْإِسْلَامَ}
\]

«This day I have perfected your religion for you, have completed My favor upon you, and have chosen for you Islâm as your religion.»

**DEFINITION OF BID'AH IN DIN**

As we stated above, a *bid'ah* is a religious act that has no evidence from the Sunnah. To be more specific, we include the following elements in our definition of *bid'ah*:

1. It pertains to the *Dîn*. This includes innovated acts of worship, such as celibacy, consecutive voluntary fasting, etc. It also includes practices that support acts of worship, such as adorned prayer rugs, *thîkr* beads and counters, etc. It does not include worldly innovated acts, such as means of transportation, computers, etc.

2. It is innovated. This means that there is no evidence, whether specific or general, under which it can be classified. For example, worshiping Allâh by standing in the sun is a *bid'ah*. On the other hand, the *ṣâhâbah*’s compilation of the Qur’ân is not a *bid'ah*, because, though it has no specific evidence, it comes under general texts requiring the preservation of the *Dîn*.

3. It resembles correct acts of worship. This is an important reason why it is accepted by the common people. For example,

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2. Largely based on *al-Ītişām*, pp. 41-55, by ash-Shâţibî.
making a vow to abstain from certain permissible foods or clothing resembles permissible vows of fasting, or of living a simple life. To the contrary, vowing to eat soil is quickly rejected by everyone because of its lack of resemblance.

4 It is meant to enhance worshiping Allāh. This is usually the declared or implicit reason behind initiating a *bid'ah*, and this is what encourages the common people to practice it. This reason was evident in the case (cited next subsection) of the individuals who tried to outdo the Prophet (ﷺ) in some acts of worship.

To the contrary, if a person vows to abstain from meat, not for the sake of worship, but for medical reasons, his vow would not count as a *bid'ah*.

**Evils of *Bid’ahs***

There are countless evils that emanate from *bid’ahs* or are associated with them. In what follows, we summarize only a few of them.

1 Loss of guidance and purification. We mentioned earlier that Allāh (ﷻ) sent down His revelation to guide and purify us. Since a *bid’ah* replaces some of Allāh’s superior instructions with inferior ones, it clearly results in a loss of guidance and purification for those who practice it.

2 Rejection of the perfect Religion. A person who knowingly practices a *bid’ah* would be, in effect, rejecting that our Din is complete and perfect. Why else would he want to supplement that which is already complete?

The completeness of Islam means that it cannot be completed any further. Believing otherwise would amount to accusing Allāh (ﷻ) or His Messenger (ﷺ) of being untruthful or negligent in delivering to us some matters needed to complete the Din. Such beliefs would, obviously, reflect clear disbelief in Allāh (ﷻ) and His Messenger (ﷺ) — may Allāh (ﷻ) protect us from that.

3 Opposing the Messenger. Allāh (ﷻ) sent His Messenger (ﷺ) to guide us to what is best for us in both of our lives. A
person who knowingly practices a *bid‘ah* would be opposing the Messenger’s status of leadership and guidance. Allah (عَزَّ وَجَلَّ) says:

\[
\text{أَلِمُ أَيُّهَا الْمُؤْمِنُونَ مَن مَّعَكُمْ مِنَ الْكَافِرِينَ أَنَّهُمْ يُصِيبُونَكُمْ عَذَابٌ فَعَدَّلُوهُمْ}
\]

«Let those who oppose his (i.e., the Messenger’s) command beware lest a *fitnah* or a painful punishment strike them.»

4. Declaring other legislators besides Allah. Allah (عَزَّ وَجَلَّ) is the sole Legislator in Islam — either directly in His book, or via the Sunnah of His Messenger (صَلَّى الله عَلَيْهِ وَسَلَّم). A person who knowingly initiates or practices a *bid‘ah* would be, in effect, declaring himself or his teachers legislators alongside Allah. Allah (عَزَّ وَجَلَّ) says:

\[
\text{أَمَّرُ لَهُمُ الْهَيْرُ يُرَدُّنَا لَهُمَا لَهُمَا مِنَ الْكَافِرِينَ مَا أَوْزَعُونَ لَهُمَا} \]

«Or, do they have partners who legislate for them in religion that which Allah does not permit?»

5. Loss of the deeds’ rewards. Regardless of how hard a person exerts in his *bid‘ah*, Allah (عَزَّ وَجَلَّ) would not accept it from him. ‘A’ishah (شَبَّاحَةٍ) reported that the Prophet (صَلَّى الله عَلَيْهِ وَسَلَّم) said:

\[
\text{مَن أَخَذَّطَ فِي أَمَرِي هذَا مَا لَيْسَ فِيهِ فَهُوَ رَدُّ} \]

(Whoever innovates in this affair (i.e., *Din*) of ours that which does not belong to it, it is rejected from him.)

6. Deprival of the Prophet’s approval. A person who introduces *bid‘ahs* knowingly would exhibit a dislike for some parts of the Sunnah, which means that he is not a true follower of the Prophet

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3. Recorded by al-Bukhārī (2697), Muslim (1718) and others.
Anas (RA) reported that a few young men once asked the Prophet’s wives (RA) about the Prophet’s (SAW) manner of worship. The answer they received made them think that he (SAW) did too little, and that he did not need to exert much because all of his previous and later sins were already forgiven. So one of them pledged, “I will stay up in prayer every night without sleeping.” Another one said, “I will fast every single day.” A third one said, “I will abstain from women and never marry.” Another one said, “I will never sleep on a mattress.” And another one said, “I will never eat meat.” When the Prophet (SAW) heard of this, he gathered the Muslims and gave a speech in which he said:

«أما والله إني لأخشاكم لله وأتقاكم الله، لكي أصوم وأفطر، وأصلي وأزود، وأتزوج النساء، فمَن رغب عن سنبي فليس سنبي.»

(Indeed, by Allah, I fear Allah and revere Him better than any of you; yet, I fast (some days) and break my fast (on others), I pray (part of the night) and sleep (the other part), and I marry women. So, anyone who dislikes my Sunnah is not (a follower) of me.)

Belittling the Prophet and his companions. An important part of belief in Islam is that the Prophet (SAW) is the best person of this Ummah — indeed, of humanity, and that his companions (RAS) are the best of this Ummah after him.

This superiority of the Prophet (SAW) and his companions means that, compared to all those who succeeded them, they were more aware and knowledgeable about the Din, and they had a greater inclination to do good deeds. Therefore, any act of worship not adopted by them is impermissible.

Those who knowingly commit a bid'ah would be challenging the above and would be, in essence, belittling the Prophet’s (SAW)

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1. Recorded by al-Bukhari (5063), Muslim (1401), and others.
and his companions’ superiority over the rest of the Ummah.

8 Threat of the Fire. Because of the above and many other woes of bid’ah, we have seen that the Prophet (ﷺ) frequently warned that it leads to the Fire.

**ALL BID’AHS ARE BAD**

Some people misinterpret ‘Umar’s (رضي الله عنه) earlier statement (p. 136) or other texts so as to claim that some bid’ahs are permissible or praiseworthy.

In addition to the fact that no text they use can clearly support their claim, nothing can withstand the Prophet’s (ﷺ) clear and unequivocal statement that he was keen to repeat in his speeches:

«وَسَبِّبْ الْأَمَامَانِ مَعْدُوَّانَاهَا، وَكُلُّ بَدْعَةٍ صَلَالَةٌ، وَكُلُّ صَلَالَةٍ فِي النَّارِ.»

(Indeed, the worst affairs (of religion) are those innovated (by people), for every such innovation is an act of misguidance leading to the Fire.)

In this regard, ‘Abdullāh Ibn ‘Umar (رضي الله عنه) said:

«كُلُّ بَدْعَةٍ صَلَالَةٌ، وَإِنَّ رَأَاهَا النَّاسُ خَسَنَةً.»

"Every bid’ah is an act of misguidance, even if the people see it good."

Many people permit and propagate bid’ahs by arguing that they are acts of worship and, therefore, must be good! Such a reasoning would lead to many erroneous conclusions, such as saying that it is good to pray the whole night without sleep, to add an unlimited number of rak’āt to any prayer, and so on, because all of these are good acts of worship.

If an innovated practice was to be considered good for the

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1. Recorded by Muslim (867), an-Nasā’ī, and others.
mere reason that it is an act of worship, there would not then exist any bad bid'ahs in worship, and there would be no reason for the Prophet (ﷺ) or the ‘ulama’ to warn against innovated acts of worship.

Indeed, good acts are only those whose goodness has been confirmed by the sharī‘, and not by people’s desires and inclinations.

**EXCUSES GIVEN BY SOME PEOPLE**

People who like to practice bid'ahs try all possible arguments to justify this. Most of their arguments are obviously wrong and can be easily refuted. But a few are more common and, therefore, require a special warning:

1. Absence of a prohibiting text. A common excuse is that there is no authentic text proving that a certain practice is bid'ah, therefore it is permissible.

The answer to this doubt is that acts of worship may not be established without specific evidence from the Qur'an or Sunnah. Neglecting this important rule would lead to altering well-founded acts of worship, producing a religion totally different from Islam.

2. Reliance on general texts. Some people rely on a general text that encourages performing an act of worship, without constraining this by the practice of the Prophet (ﷺ) and his companions (ṣ).

Based on this reasoning, one may, for example, pray zuhr as five rak'at, and give athōn for the ‘id and tarāwīh prayers, because there are general texts describing the merits of praying and giving athōn.

It is wrong to follow general texts, without referring to the Messenger’s (ﷺ) clarification through his actions or abstinence. By doing this, we would be letting loose innovations in the Din without limit.

3. Reliance on Numbers. Some people justify a bid'ah with
the excuse that numerous people do it. This is not an acceptable excuse, because what really matters regarding a certain act of worship is whether the Prophet (ﷺ) and his true followers did it or not. Allāh (ﷻ) tells us that numbers are not important — rather, they may be an indication of deviation. He (ﷺ) says:

وَإِذَا نُفِّضَ أَصْحَابُ مَنْ فِي الْأَرْضِ بَعْضُهُمْ عَنْ سَبِيلِ اللَّهِ إِنْ بَلَغُونَ إِلَّاٰ أَنْ نَفْسُهُمْ إِلَّا يَخْفَرُونَ

«If you obey most of those upon the earth, they will mislead you from Allāh’s path, (because) they only follow doubts and falsify (the truth).»

Differences among the ‘ulamā’. Another common excuse is that the ‘ulamā’ differ about a particular practice. While some of them condemn it as a bid‘ah, others recommend it. Thus, they argue, we should respect all ‘ulamā’ and accept their conclusions without objection.

The answer to this doubt is as follows:

1. When there is a clear text from the Qur’ān or Sunnah, our obligation is to raise it above the opinion of any ‘ālim — regardless of how much we love and respect him.

2. There are many causes that could have led to differences among the ‘ulamā’, such as that an authentic text may not have reached some of them, or it reached them through an unacceptable isnād, or they differed in interpreting it, etc. Our obligation is to eliminate (rather than confirm) these differences by referring to the authentic texts, as Allāh (ﷺ) commanded:

فَإِنَّا نُرَى عَنْهُمْ فِي شَيْئِهِ قُرُونَةَ إِلَّا الْأَنْبِيَاءِ وَأَلْسَنُ وَأَلَّهُوَر

الَّذِينَ ذَكَّارُ خَيْرَ وَأَجْسَمُ تَأْوِيلاً

«If you disagree over anything, refer it to Allāh and the Messenger — if you (truly) believe in Allāh and the Last Day. That is the best (way) and best in result.»¹

3. When we adhere to the Sunnah in regard to a certain practice, this does not mean that we belittle the ‘ulamā’ who held a different view in regard to it. Rather, we believe that they based their conclusions on true scholarship and patient striving to reach the truth. They are rewardable in all situations, as ‘Amr Ibn al-‘Āṣ reported that the Prophet (ﷺ) said:

إذا حكم الحاكم فاجتهد ثم أصاب فلله أجران، وإذا حكم فاجتهد ثم أخطأ فلله أجرٌ.

“When a ḥākim² strives to make a correct judgment and then arrives at the truth, he receives two rewards. And if he strives to make it but misses the truth, he receives a single reward.”³

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2. Ḥākim is one who has the ability and authority to make ḥukm (ruling or judgment) in one or more matters. This normally applies to a ruler, a judge, or a scholar.
3. Recorded by al-Bukhārī (7352), Muslim (1716), and others.
APPENDIX B:
ARABIC TERMINOLOGY

Introduction

TRANSLATING AND REFERENCING QUR’ĀN AND ḤADĪTH

The Qur’ān is Allāh’s exact words, so any translation will fall short and fail to capture the complete meaning. Yet, we attempt to come as close as possible, and base what we say on what our scholars of tafsīr have said, as well as credible translations.

The Qur’ānic āyahs include the Arabic text, the English meaning in «boldface», and a footnote specifying the location of the cited āyah(s).

Likewise, our ḥadīth quotes (as well as some quotes from the sayings of the Salaf) include the Arabic text, the English meaning in «boldface», and a footnote briefly specifying its location in ḥadīth compilations and its level of authenticity. If the quote contains a supplication or exaltation, we include a phonetic transcription of that portion.

RELEVANT TABLES

Near the end of this appendix, we present two important tables. The first defines the phonetic transcription characters used in this book, while the second covers the veneration phrases uttered at the mention of Allāh, His Messenger Muḥammad, or another righteous Muslim.

ARABIC TERMS

The following glossary contains definitions of Arabic terms that are commonly used in Islāmic discussions. These terms constitute a basic vocabulary for readers of Islāmic material. The glossary is
followed with the tables of the Arabic weekdays, the Islamic Hijri calendar, and key Islamic locations.

Glossary of Common Terms

‘Abd
Slave, servant, or worshiper. Pl.: ‘ibad or ‘abid.

Adab
Good characters or manners; etiquette. Pl.: adab.

Ākhirah
The last life (or hereafter).

Al-Fātiḥah
The first chapter of the Qur’ān.

‘Ālim
Scholar; learned man.

‘Allāmah
Augmented form of “ālim”.

Āmīn
"O Allah, grant my request," said in concluding a du‘ā.

Anṣār
Residents of Madinah who supported the Prophet (ﷺ).

‘Aṣr
Afternoon; the third daily obligatory prayer.

Athān
Announcement; call to the prayer.

‘Awrah
Weakness that requires protection; body-parts that should be concealed from others.

Āyah
Miracle; sign; a portion of the Qur’anic text that is usually one sentence in length. Pl.: āyat.

Bida’ah
Innovation; unjustified change in the Islamic teachings.

Da’wah
Call; mission.

Dīn
Religion — often used in reference to Islam.

Dīnār
Old currency ≈ 4.25 g of 22k gold in today’s standards.

Dirham
Old currency ≈ 3.0 g of pure silver in today’s standards.
Du‘ā’
Invocation; supplication; prayer.

Dunyā
The lower (i.e., worldly) life.

Fajr
Dawn; the first daily obligatory prayer.

Fard
Obligation.

Fard Kifāyah
A communal obligation that must be performed by at least a few Muslims.

Fard ‘Ayn
An obligation upon every Muslim.

Fatwā
Religious verdict. Pl.: fatāwā or fatāwī.

Fiqh
Understanding; Islamic jurisprudence — a subject dealing with practical regulations in Islam.

Fitnah
Trial; test; temptation; affliction.

Fiṭrah
The pure nature upon which Allāh (ﷻ) created people.

Ghayb
All knowledge beyond the reach of human perception.

Ghusl
Bath; ritual bath required after intercourse, ejaculation, and after a woman completes her menses.

Ḥadith
Talk; speech; reports of the Prophet’s (ﷺ) sayings, actions, and tacit approvals.

Ḥajj
Major pilgrimage to Makkah.

Ḥalāl
Permissible.

Ḥalqah
Circle or ring; study circle.

Ḥarām
Prohibited.

Ḥasan
Good; acceptable.

Hilāl
Crescent.
Appendix B: Arabic Terminology

*Hijâb*  
Cover; curtain; the Muslim woman's proper attire.

*Hijrah*  
Migration; the early Muslims' migration to al-Madīnah.

*Ihâd*  
Festival. Pl.: 'ayâd.

*Iḥrâm*  
Prohibition; a state assumed by pilgrims, prohibiting for them specific acts, such as hunting, perfume, marriage.

*Ijma'*  
Consensus of Muslim scholars.

*Ijtihād*  
Ability to reach correct conclusions from the available evidence.

*Imām*  
Leader (of a nation, prayer, etc.); distinguished Islāmic scholar.

*Īmān*  
Faith; belief.

*Iqāmah*  
Establishment; call for starting the prayer.

*Iṣha'*  
Night time; the fifth daily obligatory prayer.

*Iṣnâd*  
Chain of narrators of a ḥadīth.

*Jahannam*  
Hell.

*Jāhiliyyah*  
The era of ignorance (*jahl*) and disbelief prior to Islām.

*Jama'a*  
Muslim community; congregation of prayer.

*Janâbah*  
A form of impurity arising from ejaculation or intercourse. *Janâbah* is lifted upon performing ghusl.

*Janâzah*  
Funeral.

*Jannah*  
Garden; the gardens of paradise.

*Jihâd*  
Striving (or fighting) for Allāh's cause.

*Jinn*  
Creation that Allāh (*かれい*) made from fire, sometimes translated as "demon". Satan is one of the *jinns*.

*Jumu'ah*  
Friday; the Friday mid-day prayer.
The Night Prayers

Junub
Person in a state of janâbah.

Kâfir
Person who practices kufr. Pl.: kuffâr.

Khalîfâh

Khamr
Alcoholic beverage.

Khilafah
Succession; caliphate — a khalîfah’s rule.

Kufr
Ingratitude; disbelief; rejection of the faith of Islâm.

Khuṭbah
Speech; sermon.

Maghrib
Sunset; the fourth daily obligatory prayer.

Mahrâm
A man closely related to a woman and permanently prohibited from marrying her; examples: father, son, brother, uncle, nephew, father-in-law, son-in-law, son through nursing. Non-mahrâms include: cousin, stepbrother, brother-in-law.

Makrûh
Disliked; act that is disapproved but not prohibited in Islâm.

Masjid
Place designated for sujûd; mosque.

Mathhâb
Way or approach. It often refers to one of the four schools of fiqh: the Ḥanâﬁ, Mâlikî, Shâﬁ’î, or Ḥanbali.

Minbar
Raised platform in a masjid for delivering a khuṭbah.

Mufti
A ‘âlim who gives fatwâ.

Muhâjîr
Migrant; immigrant; person who undertakes hijrah. Pl.: muhâjîrû(ī)n.

Mujâhid
Person who performs jihâd. Pl.: mujâhidû(ī)n.

Munkar
Disapproved or rejected act. Pl.: munkarât.

Muṣallâ
Place designated for ṣalâh (or prayer).

Muṣḥaf
Collection of “ṣuhûf” or sheets; book of the Qur’ânic text.
Appendix B: Arabic Terminology

Mushrik
Person who practices shirk. Pl.: mushrikū(t)in.

Nafl
Extra; voluntary; supererogatory deeds.

Qaḍā'
Allāh's decree and measure.

Qadar
Allāh's predestination; often used as synonym of qaḍā'.

Qiblah
Direction of al-Ka'bah in Makkah.

Qiyām
Standing; the night prayer.

Qudsi
Holy. A qudsi hadith is a statement that the Prophet (ﷺ) attributes to Allāh (ﷻ), though it is not from the Qur'ān.

Rak'ah
Full prayer unit, containing one rukū'. Pl.: rak'at.

Ribā
Usury; interest.

Rukū'
Bowing; bowing in the prayer.

Ṣadaqah
Charity.

Ṣahābah
Companions of the Prophet (ﷺ). Singular: ṣahābî.

Ṣahīḥ
True; authentic.

Salaf
The early righteous pioneers and scholars of Islām.

Ṣalāh
Prayer; supplicating for the Prophet (ﷺ).

Salām
Peace; greeting with peace: as-salāmū 'alaykum.

Sanad
Same as isnād.

Shahādah
Testimony; the Testimony of Islām: "There is no true god but Allāh, and Muḥammad is Allāh's Messenger"; martyrdom for Allāh's (ﷻ) cause.

Shahīd
Witness; person martyred for Allāh's cause. Fem.: shahīdah, Pl.: shuhādā'.

Shām
The Levant; an area consisting of Palestine, Jordan, Syria, and Lebanon.
The Night Prayers

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Appendix B: Arabic Terminology

Shar' (or Shar'ah)
The Islamic Law. Shar'i: legislated or permissible matter. Ash-Shari': the Legislator (Allah SWT).

Shaykh
Elderly man; title of respect for a man with an above-average level of Islamic knowledge.

Shaytan
Satan; devil.

Shirk
Polytheism; paganism; joining partners with Allah (سُلَيْمَانُ).

Sirah
Biography; the Prophet's (صلى الله عليه وسلم) biography.

Siwak
Stick from a desert tree, used for brushing the teeth.

Siyyam
Fasting.

Sujud
Prostration; prostration in the prayer.

Sunnah
Way; guidance; teachings; the Prophet's (صلى الله عليه وسلم) way and guidance.

Sura
Qur'anic chapter.

Tabei'i
Follower; student of the Sahaba. Pl.: tābi‘u(t)n.

Tafsir
Explanation; Qur'anic interpretations and commentaries.

Takbir
Saying, "Allahu Akbar — Allah is the greatest."

Tahlil
Saying, "La ilaha illallah — There is no (true) god except Allah."

Taḥmid
(Also, ḥamd): praise; saying, "Al-ḥamdu lillah — Praise be to Allah."

Taqlid
Imitation, especially without knowledge.

Taqwa
Fearing and revering Allah.

Tarbiyah
Cultivation or education.

Tasbih
Saying, "Subhan-Allah — Exalted be Allah."

Tasfiyah
Filtration or cleansing.
**Tashahhud**

Pronouncing the *Shahādah*; the last part of prayer that includes pronouncing the *Shahādah*.

**Taslim**

Saying *salām*; concluding the prayer with *salām*.

**Tawāf**

Circling the Ka'bah. *Tawāf* is piller of *hāj* and *‘umrah*.

**Tawḥīd**

Belief that Allāh is the only Lord and God to be worshiped, and that He possesses the most sublime attributes.

**Tayammum**

Symbolic ablution, in the absence of water, performed by wiping clean dust over the face and hands (to the wrists).

**Thikr**

Remembrance and extolment of Allāh (ﷺ). Pl.: *athkār*.

**‘Ulama’**

Plural of “*ālim*”.

**Ummah**

Community; nation; followers.

**‘Umrah**

Minor form of pilgrimage to Makkah that may be performed at any time of the year.

**Wahy**

Revelation; inspiration.

**Wājib**

Obligatory or required; obligation.

**Wali**

Friend; ally; guardian.

**Witr**

Odd number; last part of the night prayer (consisting of an odd number of *rakāt*).

**Wuḍū’**

Ritual ablution for the prayer; it includes washing the face and forearms, wiping over the head, and washing the feet.

**Zakāh**

Obligatory charity. *Zakāt-ul--fiṭr*: charity in the form of food given to the needy at the end of *Ramaḍān*.

**Zinā**

Adultery or fornication.

**Zuhr**

Noon; the second daily obligatory prayer.
### Arabic Weekdays

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<th>Day</th>
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<td>Al-Ĥad</td>
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<td>2</td>
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<td>Al-Ithinayn</td>
<td>the Second</td>
</tr>
<tr>
<td>3</td>
<td>Tuesday</td>
<td>Ath-Thulāthā'</td>
<td>the Third</td>
</tr>
<tr>
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<td>Wednesday</td>
<td>Al-Arbī‘ā'</td>
<td>the Fourth</td>
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<td>Al-Khamis</td>
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<td>Al-Jumu‘ah</td>
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<tr>
<td>7</td>
<td>Saturday</td>
<td>As-Sabt</td>
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### Islamic Hijrī Months

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<tr>
<td>3</td>
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<td>ربيع الأوّل</td>
<td>the First of the Two</td>
</tr>
<tr>
<td>4</td>
<td>Rabī‘ uth-Thānī (or ul-Ăkhir)</td>
<td>ربيع الثاني</td>
<td>the Second</td>
</tr>
<tr>
<td>5</td>
<td>Jumāda al-Ŭlā</td>
<td>جمادى الأولى</td>
<td>the First of the Two</td>
</tr>
<tr>
<td>6</td>
<td>Jumāda al-Ăkhirah (or ath-Thāniyah)</td>
<td>جمادى الآخرة</td>
<td>the Second of the Two</td>
</tr>
<tr>
<td>7</td>
<td>Rajab</td>
<td>رجب</td>
<td>the First</td>
</tr>
<tr>
<td>8</td>
<td>Sha‘bān</td>
<td>شعبان</td>
<td>the Second</td>
</tr>
<tr>
<td>9</td>
<td>Ramaḑān</td>
<td>رمضان</td>
<td>the Third</td>
</tr>
<tr>
<td>10</td>
<td>Shawwal</td>
<td>شوال</td>
<td>the Fourth</td>
</tr>
<tr>
<td>11</td>
<td>Thul-Qa‘dah</td>
<td>ذو القعدة</td>
<td>the Second of the Two</td>
</tr>
<tr>
<td>12</td>
<td>Thul-Ĥijjah</td>
<td>ذو الجماد</td>
<td>the Third of the Two</td>
</tr>
</tbody>
</table>
Key Islāmic Locations

Makkah
The Prophet's (ﷺ) birthplace and the holiest town in Islām. It is located in western central Arabia.

Al-Madinah
The town in Arabia which the Prophet (ﷺ) migrated to, built his masjid in, and lived the last ten years of his life. Its old name was Yathrib, but he changed it to Ṭaybah.

Al-Quds
The holy town of Jerusalem. It contains the third most sacred masjid in Islām.

Al-Ka’bah
The house of worship in Makkah that all Muslims face in their prayers.

Al-Masjid-ul-Harām
The Sanctified Mosque; the grand masjid in Makkah that contains al-Ka’bah at its center.

Phonetic Transcription

When using an Arabic term or mentioning an Arabic name, we transcript the word using the English alphabet and in accordance with standard English pronunciation rules.

However, for some Arabic letters, we were required to use a special character to avoid ambiguity or to indicate sounds unique to Arabic. The table below lists those Arabic letters, along with the characters used and the sounds they make.

<table>
<thead>
<tr>
<th>Arabic Letter</th>
<th>Character Used</th>
<th>Description; English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>و</td>
<td>Wāw</td>
<td>ū, Ü</td>
</tr>
<tr>
<td>ي</td>
<td>Ya’</td>
<td>ī, Ī</td>
</tr>
<tr>
<td>ء</td>
<td>Hamzah</td>
<td></td>
</tr>
<tr>
<td>Arabic Letter</td>
<td>Character Used</td>
<td>Description; English Equivalent</td>
</tr>
<tr>
<td>---------------</td>
<td>----------------</td>
<td>---------------------------------</td>
</tr>
<tr>
<td>ث</td>
<td>Thā’</td>
<td>th, Th</td>
</tr>
<tr>
<td>ح</td>
<td>Hā’</td>
<td>h, ḥ</td>
</tr>
<tr>
<td>خ</td>
<td>Khā’</td>
<td>kh, Kh</td>
</tr>
<tr>
<td>ذ</td>
<td>Thāl</td>
<td>th, Th</td>
</tr>
<tr>
<td>ص</td>
<td>Sād</td>
<td>š, Š</td>
</tr>
<tr>
<td>ض</td>
<td>Dād</td>
<td>d, D</td>
</tr>
<tr>
<td>ط</td>
<td>Tah</td>
<td>ṭ, ṭ</td>
</tr>
<tr>
<td>ز</td>
<td>Zāh</td>
<td>z, Z</td>
</tr>
<tr>
<td>ع</td>
<td>‘Ayn</td>
<td>’</td>
</tr>
<tr>
<td>غ</td>
<td>Ghayn</td>
<td>gh, Gh</td>
</tr>
<tr>
<td>ق</td>
<td>Qāf</td>
<td>q, Q</td>
</tr>
</tbody>
</table>
Honorific phrases

Out of respect, love, and appreciation, a Muslim is urged to utter specific phrases at the mention of Allāh, His messengers, or other righteous individuals.

We placed these phrases as ligatures between parentheses after the mention of one of the names.

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Meaning</th>
<th>Uttered with</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subhānahū wa tā‘ālā;</td>
<td>The Exalted and High.</td>
<td>Allāh</td>
</tr>
<tr>
<td>Jalla jalāleh;</td>
<td>Exalted is His glory.</td>
<td></td>
</tr>
<tr>
<td>‘Azza wajal</td>
<td>He is great and glorified.</td>
<td></td>
</tr>
<tr>
<td>Ṣallallāhu ‘alayhi wasallam</td>
<td>May Allāh’s peace and praise be</td>
<td>Muḥammad or other prophets</td>
</tr>
<tr>
<td></td>
<td>on him.</td>
<td></td>
</tr>
<tr>
<td>‘Alayhi-ssalām;</td>
<td>Peace be on him, her, both of</td>
<td>Remarkably</td>
</tr>
<tr>
<td>‘Alayha-ssalām;</td>
<td>them, or all of them.</td>
<td>righteous</td>
</tr>
<tr>
<td>‘Alayhima-ssalām;</td>
<td></td>
<td>individuals</td>
</tr>
<tr>
<td>‘Alayhimu-ssalām</td>
<td></td>
<td>(prophets, angels, etc.)</td>
</tr>
<tr>
<td>Ṣaḥiḥ-ḥallāhu ‘anhu;</td>
<td>May Allāh be pleased with him,</td>
<td>Ṣaḥābah</td>
</tr>
<tr>
<td>Ṣaḥiḥ-ḥallāhu ‘anhā;</td>
<td>her, both of them, or all of</td>
<td></td>
</tr>
<tr>
<td>Ṣaḥiḥ-ḥallāhu ‘anhumā;</td>
<td>them.</td>
<td></td>
</tr>
<tr>
<td>Ṣaḥiḥ-ḥallāhu ‘anhum</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ṣaḥiḥ-ḥallāhu ṣallā ‘alayhi</td>
<td>May Allāh have mercy on him,</td>
<td>Past ‘ulamā’ or righteous</td>
</tr>
<tr>
<td>Ṣaḥiḥ-ḥallāhu ḥallāh</td>
<td>her, both of them, or all of</td>
<td>Muslims</td>
</tr>
<tr>
<td>Ṣaḥiḥ-ḥallāhu ṣallā ‘alayhi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ṣaḥiḥ-ḥallāhu ‘anhum</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Published Titles by the Author
(see kspublications.com for an up-to-date list)

Fiqh Handbooks
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2. The Night Prayers, Qiyām & Tarāwīḥ, 3rd Ed., 170 p, 2022

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