

A Description of the  
Supererogatory (*Sunnah*)  
Prayers



Shaykh Muḥammad Ibn ‘Umar Bāzmūl

Revised 2nd Edition  
Includes Rulings of the  
*Ḍulā* Prayer

*“A house will be built in Paradise for every Muslim who performs twelve rak'ah of voluntary Prayers in a day and a night.”*

# A Description of the Regular Supererogatory (*Sunnah*) Prayers

Shaykh Muḥammad Ibn 'Umar Bāzmūl

Translation by Abū 'Abdillāh Ḥasan as-Somalī

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## Foreword

In the Name of Allāh, the Most Gracious, the Most Merciful.

All praise and thanks are due to Allāh, we seek His Help and we seek His Forgiveness. We seek refuge with Him from the evil of our souls and from the evil of our actions. Whosoever Allāh guides then none can misguide him, and whosoever Allāh leaves to stray then none can guide him. I bear witness that there is none worthy of worship save Allāh, the One Who has no partner and I bear witness that Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is His servant and Messenger.

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا  
وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ ۗ وَالْأَرْحَامَ إِنَّ  
اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

“O mankind! Be dutiful to your Lord, Who created you from a single person (Ādam), and from him (Ādam) He created his wife [Hawā (Eve)], and from them both He created many men and women. And fear Allāh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh is Ever an AllWatcher over you.” [Sūrah al-Nisā’ 4:1]

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۗ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ  
مُسْلِمُونَ﴾

“O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islām (as Muslims) with complete submission to Allāh.” [Sūrah Āl-‘Imrān 3:102]

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ وَقُولُوْا قَوْلًا سَدِيْدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ  
 اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَمَنْ يُطِيعِ اللّٰهَ وَرَسُوْلَهُ فَقَدْ فَازَ فَوْزًا  
 عَظِيْمًا ﴿٧١﴾

“O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger, he has indeed achieved a great achievement.” [Sūrah al-Aḥzāb 33:70-71]

Verily, the most truthful speech is the Book of Allāh and the best guidance is the guidance of Muḥammad (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ), and the worst of affairs are the newly invented matters (in the Religion) and every newly invented matter is an innovation and every innovation is a going astray and every going astray is in the Fire.

We are delighted to present to the noble reader a book that covers such a significant topic as the rulings and regulations of the regular supererogatory Prayers. Especially since, to our knowledge, there is no book available in the English language that tackles this subject in so much detail.

These Prayers are so valuable that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “A house will be built in Paradise for he who prays twelve *rak'ah* in a day and a night.”<sup>1</sup>

When some of the pious predecessors heard this one *ḥadīth* it had a lasting effect upon their lives. Look at what some of the narrators said.

Umm Habībah said, ‘I never forsook these *rak'ah* since hearing these (words) from the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).’

‘Anbasah said, ‘I never forsook these *rak'ah* since hearing this (*ḥadīth*) from Umm Habībah.’

‘Amr Ibn Aws said, ‘I never forsook these *rak'ah* since hearing this (*ḥadīth*) from ‘Anbasah.’

Al-Nu‘mān Ibn Sālim said, ‘I never forsook these *rak'ah* since hearing this (*ḥadīth*) from ‘Amr Ibn Aws.’<sup>2</sup>

May Allāh pardon us for our shortcomings and allow us to follow in their footsteps.

---

<sup>1</sup> Related by Muslim (no. 728). Book: The Prayer of the travelers. Chapter: The excellence of the regular *Sunnah* Prayers before and after the obligatory Prayers.

<sup>2</sup> Imām al-Nawawī (d.676H) said in *Sharḥ Muslim* (6/252),

“This illustrates that it is fitting for the scholar and whoever follows in his footsteps to mention these kind of things. However, by this he should not seek to praise himself but his sole intent should be to encourage the listener to imitate him in this regard and to push him to consistently and energetically perform this act.”



Another *ḥadīth* which brings to light the excellence of the supererogatory Prayers is the *ḥadīth* narrated by Rabī'ah Ibn Ka'b.

“The Prophet (ﷺ) said, “Ask me, Rabī'ah, and I will grant it to you.”

I said, ‘O Messenger of Allāh, allow me to ponder over this and I will inform you of my decision.’ I thought to myself this world will perish and I find in it enough provisions to meet my requirements.

So I decided to ask the Messenger of Allāh (ﷺ) for something that would (profit me) in my afterlife. For Verily, he has a unique station with Allāh. So I went to him and he said: “What have you decided, Rabī'ah?” I responded: ‘Intercede on my behalf with your Lord...’<sup>1</sup>

In the narration related by Muslim:<sup>2</sup>

“I ask you for your company in Paradise.” He (ﷺ) said: “Is there anything else?” I said: “This is what I desire.”

He said (ﷺ), “**Then help me to achieve this for you by often prostrating.**”

In this *ḥadīth*, “Prostration is referring to Prayer...Prayer is referring to the supererogatory Prayers.”<sup>3</sup>

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<sup>1</sup> Related by Imām Aḥmad in *al-Musnad* and declared *ḥasan* by Shu'ayb al-Arna'ūt.

<sup>2</sup> *Ḥadīth* (no. 489).

<sup>3</sup> Refer to *Tawḍīḥ al-Aḥkām* (2/377) and also to *Subul al-Salām* (2/6).

May Allāh, the Most High, accept this humble effort from us.

# مُقَدِّمَةٌ

## Introduction<sup>1</sup>

O Muslim, be consistent with the regular supererogatory Prayers, imitating the excellent example of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). As Allāh (سُبْحَانَهُ وَتَعَالَى) said,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ  
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿١١﴾

“Indeed, in the Messenger of Allāh you have a good example to follow for him who hopes for (the meeting with) Allāh and the Last Day, and remembers Allāh much.” [Sūrah al-Aḥzāb 33:21]

Being consistent with the supererogatory Prayers is also a way to compensate for any fault or deficiency that transpired in the obligatory Prayers.

Man is prone to fall short and fail to achieve perfection, and therefore he is in need of something to compensate for his negligence.

For this reason – O Muslim – you cannot afford to neglect the regular supererogatory Prayers, as this will earn you extra rewards, which you will find with your Lord.

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<sup>1</sup> **Translator’s Note:** Introduction taken from *al-Mulakhkhaṣ al-Fiqhī* (1/120-123), Shaykh Ṣāliḥ al-Fawzān.

Along with every obligatory act, whether it is the compulsory prayer, compulsory fasting, compulsory *Zakāh* or compulsory *Hajj*, a corresponding supererogatory act has been legislated. All of these obligations are accompanied by similar supererogatory acts that have been legislated to compensate for any flaw and to rectify any discrepancy.<sup>1</sup>

The fact that Allāh has prescribed different acts of worship, so as to elevate His servants in degrees and cleanse them of their sins, is a blessing which He bestows upon them.

Furthermore, my dear brothers, you should know that performance of the regular supererogatory Prayers is heavily emphasised and it is disliked to abandon them. Whoever continuously leaves off these Prayers is considered to be sinful<sup>2</sup>, and according to some Imāms such a person is untrustworthy because constantly leaving off these Prayers suggests a weakness in his Religion and negligence on his part.

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<sup>1</sup> **Translator's Note:** The Prophet (ﷺ) said, "The first of the actions for which a servant will be held accountable on the Day of Judgement will be his Prayers. If they are correct, then he will be successful and prosper. However, if they are flawed, then he will have failed and lost. If there is a deficiency in his obligatory Prayers, Allāh (سُبْحَانَهُ وَتَعَالَى) will say, 'See if my servant has any supererogatory Prayers to compensate for the deficiency in his obligatory Prayers.' Then the rest of his actions will be judged in a similar fashion." Related by Imām al-Tirmidhī and others. Refer to *Ṣaḥīḥ al-Targhīb wa al-Tarhīb* (no. 538) of al-Albānī.

<sup>2</sup> **Translator's Note:** Ibn Taymīyyah (d.728H) was asked, *Majmū' al-Fatāwa* (23/127), "What is said concerning a person who is inconsistent with the supererogatory *Sunnah* Prayers?"

He responded, "Whoever continuously abandons the *Sunnah* Prayers, then this shows a weakness in his Religion. In the *madhhab* of Aḥmad (d.241H), al-Shāfi'ī (d.204H) and others, his witness is rejected."

## Definition

The ‘regular supererogatory Prayers’<sup>1</sup> are those Prayers that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would pray or encourage the people to pray along with the five daily Prayers, either before or after the compulsory Prayer.

This book will cover:

- The excellence of the supererogatory *Sunnah* Prayers.
- The description and rulings pertaining to these Prayers.

A detailed explanation of this will follow.

---

<sup>1</sup> **Translator’s Note:** In Arabic these Prayers are individually referred to as ‘*al-Sunnah al-Rātibah*.’ *Rātibah* literally means something that is continuous and frequently occurring. Refer to *al-Sharḥ al-Mumtī* (4/93) of Ibn al-‘Uthaymīn. This explains why the word ‘regular’ has been adopted to describe these Prayers.

## The Excellence of the Regular Voluntary Prayers

Many *aḥādīth*<sup>1</sup> have been reported showing the lofty status of the *Sunnah* Prayers.

There are some narrations that highlight the overall virtue of these Prayers and there are others that specifically bring to light the excellence of a given few.

From those narrations:

Is what has been reported upon the authority of Umm Habībah, the Prophet's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wife, that she said,

‘I heard the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say, “If any Muslim servant prays twelve *rak‘ah* of supererogatory prayers every day sincerely for the sake of Allāh, Allāh will build for him a house in Paradise [or a house will be built for him in Paradise.]” Related by Muslim.<sup>2</sup>

The narration reported by al-Tirmidhī (d.274H) and al-Nasā’ī (d.303H) clarifies these *rak‘ah*:

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<sup>1</sup> **Translator’s Note:** The plural of *ḥadīth* in Arabic.

A *ḥadīth* is a text attributed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) which transmits his speech, actions, tacit approvals and descriptions.

<sup>2</sup> Related by Muslim (no. 728), al-Dārimī in his *Sunan* (1/335) and Abū Dāwūd (no. 1250).

“Four *rak'ah* before *Zuhr* and two *rak'ah* after *Zuhr*, two *rak'ah* after *Maghrib*, two *rak'ah* after *Ishā'* and two *rak'ah* before *Fajr*.”<sup>1</sup>

I say:

This *ḥadīth* proves that it is highly recommended to consistently pray twelve supererogatory *rak'ah* each day.

Whosoever persistently prays all of the supererogatory *Sunnah* Prayers will surely attain the magnificent reward mentioned in this *ḥadīth*, because they will definitely pray twelve or more *rak'ah* each day.

This *ḥadīth* shows the excellence of being consistent with the supererogatory Prayers, especially those Prayers mentioned in the *ḥadīth*. And Allāh knows best.

It has also been authentically transmitted that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to observe the supererogatory *Sunnah* Prayers. So he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) explicitly spoke about these Prayers through his speech as well as providing an example through his actions.

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<sup>1</sup> This *ḥadīth* is authentic, it is related by al-Nasā'ī (3/ 262), al-Tirmidhī (no. 415) and al-Ḥākim (1/311) who authenticated it.

#### **Translator's Note:**

An authentic, *Ṣaḥīḥ*, *ḥadīth* is one that meets five conditions:

1. The chain of narration has to be continuously linked.
2. The narrators have to be trustworthy.
3. The narrators have to be precise.
4. The *ḥadīth* cannot contain any irregularity.
5. The *ḥadīth* has to be void of any hidden defect.

It is reported upon the authority of Ibn ‘Umar (رَضِيَ اللهُ عَنْهُمَا) that he said, “I recall that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would perform two *rak’ah* before *Zuhr* and two after it, two *rak’ah* after *Maghrib* in his house, two *rak’ah* after ‘*Ishā’* in his house and two *rak’ah* before the *Fajr* Prayer. At that hour (i.e. the time of *Fajr*) nobody would enter the house of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) but al-Bukhārī informed me that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to offer two *rak’ah* after the *mu’adhdhin*<sup>1</sup> made the call for *Fajr*.”<sup>2</sup>

In one narration reported by al-Bukhārī and Muslim which has a similar wording there is an additional (piece of information),

“(And he performed) two (sets of) prostrations (ie. two *rak’ah*) after *Jumu’ah*.”<sup>3</sup>

Muslim (d.261H) reports,

“As for *Maghrib*, ‘*Ishā’* and *Jumu’ah*, then I prayed these with the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in his house.”<sup>4</sup>

It is stated in a narration reported by al-Tirmidhī,

“I recall ten *rak’ah* that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would pray during the day and night.”<sup>5</sup>

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<sup>1</sup> **Translator’s Note:** The man responsible for making the call to Prayer.

<sup>2</sup> Related by al-Bukhārī (no. 1180) and Muslim (no. 729).

<sup>3</sup> Related by al-Bukhārī (no. 1172) and Muslim (no. 729).

<sup>4</sup> Related by Muslim (no. 729).

<sup>5</sup> This *ḥadīth* is authentic and it is reported by al-Tirmidhī (no. 434).



## A Description of the Supererogatory Prayers And the Rulings pertaining to them

This chapter contains an explanation of the regular supererogatory Prayers which are to be performed along with the five compulsory daily Prayers. There will be five separate discussions and a specific section will be dedicated to the supererogatory Prayer of each obligatory Prayer.

# The Supererogatory Prayer of *Fajr*

Issues to be discussed:

- The ruling of this Prayer.
- Its description and virtue.
- The shortness of this Prayer.
- What to recite during this Prayer.
- Lying down after performing this Prayer.
- What a person should do if they miss this Prayer.

## I. The Ruling

The supererogatory *Sunnah* Prayer of *Fajr* is deemed to be one of the most important supererogatory Prayers, as the Prophet (ﷺ) would always perform it and never abandon it, whether he was travelling or not.

However, there is nothing authentically reported upon the Prophet (ﷺ) that can be utilised to establish that this Prayer is obligatory.<sup>1</sup>

The evidence that the Messenger (ﷺ) would pray the two *rak'ah Sunnah* Prayer of *Fajr* whilst upon a journey is the *ḥadīth* that is authentically narrated by Abū Maryam who said,

“On one occasion we were travelling during the night with the Messenger of Allāh (ﷺ). Before the arrival of *Fajr*, the Messenger of Allāh descended and slept and the people slept as well. We did not awake until the sun had risen and was shining upon us. The Prophet (ﷺ) ordered the *mu'adhdhin* to make the call for Prayer, and then he prayed two *rak'ah* before *Fajr*. Then he requested that the *Iqāmah* be announced. He then led the people in Prayer.

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<sup>1</sup> As for the *ḥadīth* narrated by Abū Hurayrah (رضي الله عنه) where it is claimed that the Prophet (ﷺ) said, “Never abandon the supererogatory Prayer of *Fajr*, even if you are thrown from the back of your horse,” then it is weak (*Da'if*). This has been narrated by Abū Dāwūd (1/487) and al-Ṭaḥāwī in *Sharḥ Mushkil al-Āthār* (1/299). In the chain of narration is: 'Abd al-Raḥmān Ibn Ishāq al-Madanī who is weak and Ibn Saylān whose true state is unknown.

### Translator's Note:

A weak (*Da'if*) *ḥadīth* is one which fails to meet one of the requirements of the *ḥasan ḥadīth*. These requirements have been mentioned on (p. 29) of this book.

(After the Prayer), he informed us of what will occur all the way up until the hour is established.”<sup>1</sup>

This *ḥadīth* proves that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to pray the supererogatory Prayer of *Fajr* even whilst he was travelling.

It also demonstrates that it is legislated to pray the supererogatory Prayer of *Fajr* even if the correct time for this Prayer has elapsed. Under these circumstances, a person should firstly pray the supererogatory Prayer and then follow this by praying the *Fajr* Prayer as was practised by the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

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<sup>1</sup> This *ḥadīth* is authentic as it is further supported by other narrations. Related by al-Nasā'ī (no. 605).

## 2. The Description and Virtue of this Prayer

The supererogatory Prayer of *Fajr* comprises two *rak'ah*, and they are to be prayed before the *Fajr* Prayer. Numerous *ahādīth* have been conveyed showing the excellence of this Prayer, from them:

1. 'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) narrated that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“The two *rak'ah* of *Fajr* are better than this world and what it contains [or more beloved to me than the whole world].”<sup>1</sup>

This *hadīth* illustrates that it is highly recommended to pray the two *rak'ah* before *Fajr* and is an encouragement to perform this (Prayer).

2. 'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) said,

“The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was not as particular about observing any supererogatory *rak'ah* as he was about the two *rak'ah* of the *Fajr* Prayer.”<sup>2</sup> Related by al-Bukhārī and Muslim.

This *hadīth* shows the importance of being consistent with the two *rak'ah* of the supererogatory *Sunnah* prayer of *Fajr*.

Through his words the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) explicitly encouraged (the people) to perform this Prayer; and he emphasized this with his actions as he consistently observed this Prayer.

'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) said,

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<sup>1</sup> Related by Muslim (no. 725).

<sup>2</sup> Related by al-Bukhārī (no. 1169) and Muslim (no. 724).

“The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never missed four *rak'ah* before the *Zuhr* Prayer and two *rak'ah* before the *Fajr* Prayer.”<sup>1</sup> Related by al-Bukhārī and al-Nasā'ī.

All of these *ahādīth* show the excellence of the two *rak'ah* of the *Fajr rātibah* (regular supererogatory) Prayers and that this Prayer is amongst the most prestigious of the supererogatory Prayers.

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<sup>1</sup> Related by al-Bukhārī (no. 1182) and al-Nasā'ī (3/252).

### 3. The Shortness of this Prayer

From the guidance of the Prophet (ﷺ) was that he used to keep the two supererogatory *rak'ah* of *Fajr* short and he would not prolong his recitation in these *rak'ah*.

Here are some of the *aḥādīth* that prove this:

1. The mother of Believers, Ḥafṣah (رضي الله عنها) said,

“When the *mu'adhdhin* became silent after making the call for the dawn Prayer and the time for *Fajr* had begun, the Messenger of Allāh (ﷺ) observed two short *rak'ah* before praying the (compulsory) Prayer.”<sup>1</sup> Related by al-Bukhārī and Muslim.

2. 'Ā'ishah (رضي الله عنها) said,

“The Messenger of Allāh (ﷺ) observed two *rak'ah* before the *Fajr* Prayer and he shortened them (to the extent) that I would question: Did he only recite Sūrah al-Fātiḥah in them?”<sup>2</sup> Related by al-Bukhārī and Muslim.

These two *ḥadīth* illustrate that it is legislated to shorten the two *rak'ah* of the supererogatory Prayer of *Fajr*.

Some of the people of knowledge use the *ḥadīth* that has been conveyed by 'Ā'ishah to argue that it is correct to suffice with the recitation of al-Fātiḥah only, when praying the supererogatory Prayers of *Fajr*.

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<sup>1</sup> Related by al-Bukhārī (no. 618) and Muslim, with his wording, (no. 723).

<sup>2</sup> Related by al-Bukhārī, with this wording, (no. 1171) and Muslim (no. 724).

There is no substantiation in this *ḥadīth* to support this claim. The most that can be derived is that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would shorten his recitation during these *rak'ah*. This position is backed by that which will be mentioned in the next discussion.



#### 4. What to Recite in These Two *Rak'ah*

1. Abū Hurairah (رضي الله عنه) said,

“The Messenger of Allāh (صلى الله عليه وسلم) recited in the two (supererogatory) *rak'ah* of the *Fajr* (Prayer),

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾

“Say: O disbelievers.” [Sūrah al-Kāfirūn 109:1]

And,

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

“Say: He is Allāh, the One.” [Sūrah al-Ikhlāṣ 112:1]”<sup>1</sup>

2. Ibn ‘Abbās (رضي الله عنه) said,

“The Messenger of Allāh (صلى الله عليه وسلم) used to recite in the first of the two (supererogatory) *rak'ah* of the *Fajr*,

﴿قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا﴾

“Say: We believe in Allāh and that which was revealed to us.” [Sūrah al-Baqarah 2:136]

The *āyah* from Sūrah al-Baqarah (no. 136). And in the second *rak'ah*,

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<sup>1</sup> Related by Muslim (no. 726).

﴿ ۵۱ ﴾ ءَامِنَّا بِاللّٰهِ وَآشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿

**“We believe in Allāh and bear witness that we are Muslims...”** [Sūrah Āl-‘Imrān 3:52].”

There occurs in one narration,

“In the two (supererogatory) *rak'ah* of the *Fajr* Prayer, the Messenger of Allāh (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) used to recite,

﴿ قُولُوا ءَامِنَّا بِاللّٰهِ وَمَا أُنزِلَ إِلَيْنَا ﴾ ﴿

**“Say: We believe in Allāh and that which was revealed to us.”** [Sūrah-Baqarah 2:136]

And that which is found in Sūrah Āl-‘Imrān,

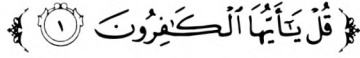
﴿ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكَ ﴾ ﴿

**“Come to a word which is common between us and you.”** [Sūrah Āl-‘Imrān 3:64].”<sup>1</sup>

These two *ḥadīth* prove that it is recommended to recite Sūrah al-Ikhlāṣ in the second *rak'ah* and in the first *rak'ah* of the supererogatory Prayer of *Fajr*. Sūrah,

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<sup>1</sup> Related by Muslim (no. 727). This *ḥadīth* contains numerous benefits: The permissibility of reciting only one *āyah* in a *rak'ah* (other than al-Fātiḥah), the permissibility of reciting from the middle of a *Sūrah* and the permissibility of referring to a *Sūrah* without saying *Sūrah* such and such; rather it can be said the *āyah* in al-Baqarah or the *āyah* in al-Nisā’.



“Say: O disbelievers,” [Sūrah al-Kāfirūn 109:1]

Similarly, it proves that it is recommended to recite the *āyāt* from Sūrah al-Baqarah and Sūrah Āl-‘Imrān. The Muslim should alternate (between these two options), occasionally reciting the *āyāt* mentioned in the one *ḥadīth* and at other times reciting the *āyāt* mentioned in the other, implementing (all the variations found in) the *Sunnah*.

## 5. Lying down after Performing the Two Supererogatory *Rak'ah* before the *Fajr* Prayer

If the Muslim prays the two *rak'ah* of the supererogatory Prayer of *Fajr* in his house, it is desirable for him to lie upon his right side. This is based upon the following *ahādīth*:

1. Abū Hurayrah (رضي الله عنه) said,

“Whenever one of you has performed the two (supererogatory) *rak'ah* of *Fajr*, he should lie down upon his right side.”<sup>1</sup> Related by al-Tirmidhī.

This *ḥadīth* proves that it is legislated to lie down after performing the two *rak'ah* of the supererogatory prayer of *Fajr*. It may be perceived from the command found in this *ḥadīth* that lying down is an obligation.<sup>2</sup> However, the following *ḥadīth* indicates that it is an act that is highly recommended and not mandatory.

2. ‘Ā’ishah (رضي الله عنها) said,

“After offering the *Sunnah* of the *Fajr* Prayer, the Prophet (صلى الله عليه وسلم) used to talk to me if I happened to be awake; otherwise he would lie down till the *Iqāmah* was called (for the *Fajr* Prayer).”<sup>3</sup> Related by al-Bukhārī.

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<sup>1</sup> This *ḥadīth* is authentic, and it has been reported by al-Tirmidhī (no. 420).

<sup>2</sup> This was stated by Ibn Ḥazm in *al-Maḥallā* (3/196) and al-Shawkānī in *Nayl al-Awṭār* (3/29).

<sup>3</sup> Related by al-Bukhārī (no. 1161).

This *ḥadīth* shows that the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would occasionally abstain from lying upon his right side after performing the supererogatory *Sunnah* Prayer of *Fajr*. If it was an obligation, he would never have forsaken this practise.

The assertion that this action was specific to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) (and not applicable to the rest of his nation) is not accepted unless there is some sort of evidence to justify this conclusion.

Generally speaking, the base rule is that texts such as these are to be viewed as being applicable to the whole of (the *Ummah*).

Acting upon everything that is (authentically) relayed from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is better than accepting parts and rejecting others.

Thus, this *ḥadīth* proves that it is legislated to lie upon the right side of the body.

Is this to be practised in the house or in the *masjid*?

The *ḥadīth* of Abū Hurayrah does not identify a place for this act. Therefore, it may be assumed that if the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was in the mosque he would lie (upon his right side) and if he was in the house he would do likewise. However, it has not been narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) or his Companions (رَضِيَ اللهُ عَنْهُمْ) observed this practice in the mosque.<sup>1</sup>

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<sup>1</sup> al-'Allāmah al-Albānī (d.1421H) - رَحِمَهُ اللهُ - said, "However, we are not aware of any of the Companions doing this-lying down after the supererogatory Prayer of *Fajr*- in the *masjid*. In fact some of them criticised this behaviour. So it should only be done in the house, as was his *Sunnah* (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Refer to *Salāh al-Tarāwīḥ* (p. 90) of al-Albānī.

## 6. What a Person should do if they Miss this Prayer

It has been legislated for the one who misses the two supererogatory *rak'ah of Fajr* to perform them immediately after the *Fajr* Prayer or after the sun has risen. However, it is preferable to pray them after the sun has risen.

Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) said that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“Whosoever does not pray the two supererogatory *Sunnah rak'ah of Fajr*, then he should pray them after the sun has risen.”<sup>1</sup> Related by al-Tirmidhī.

I say: It may be initially understood from this *ḥadīth* that is mandatory for the one who has missed the supererogatory Prayer of *Fajr* to observe it after the sun has risen.

It is not held to be an obligation because the following *ḥadīth* indicates that it is a highly recommendable act:

Qays Ibn Qahd informed us,

“He prayed the morning Prayer along with the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), but he had not observed the two supererogatory *rak'ah of Fajr*. So when the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) finished the Prayer by offering the *taslīm* (salutation), he stood up and prayed the two supererogatory *rak'ah of Fajr* while the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was looking at him; and he did not criticise him for this deed.”<sup>2</sup> Related by al-Tirmidhī and Ibn Ḥibbān.

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<sup>1</sup> This *ḥadīth* is authentic and it has been related by al-Tirmidhī (no. 424).

This *ḥadīth* proves that it is permissible for someone who has not prayed the supererogatory Prayer of *Fajr* to offer them directly after the compulsory Prayer.

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<sup>2</sup> This *ḥadīth* is *ḥasan* (sound) due to supporting narrations. It has been related by al-Tirmidhī (no. 422) and Abū Dāwūd (no. 1267). A benefit taken from this *ḥadīth* is that it is acceptable to make up missed Prayers at times when Prayer is normally forbidden.

**Translator's Note:**

A sound (*ḥasan*) *ḥadīth* is one where:

1. The chain of narration is continuously linked.
2. The narrators are trustworthy.
3. The precision of one or more of the narrators falls short of the requirements needed for the *ḥadīth* to be graded *Ṣaḥīḥ*.
4. The *ḥadīth* cannot contain any irregularity.
5. The *ḥadīth* has to be void of any hidden defect.

# The Supererogatory *Sunnah* Prayer of *Zuhr*

Issues to be discussed:

- Its ruling.
- Its description and virtue.
- What a person should do if they miss the four *rak'ah* before *Zuhr*.
- What a person should do if they miss the two *rak'ah* after *Zuhr*.



## I. Its Ruling

The supererogatory prayers of *Zuhr* are amongst the recommended actions that the Messenger (ﷺ) spoke about and observed, as is authentically narrated in the *Sunnah*.

No evidence exists to prove that they are compulsory.

## 2. Its Description and Virtue

The supererogatory prayers of *Zuhr* can be prayed as four *rak'ah* before the *Zuhr* Prayer and four *rak'ah* after it, four *rak'ah* before the *Zuhr* Prayer and two after it or two *rak'ah* before the *Zuhr* Prayer and two after it.

If the Muslim chooses to perform this Prayer in any of the above ways, with the intention of performing the supererogatory Prayer of *Zuhr*, he would receive the (allocated) reward and he would have correctly fulfilled this *Sunnah* Prayer.

The legitimacy of these methods is found in the following *ahādīth*:

1. Umm Ḥabībah (رضي الله عنها) said that she heard the Messenger of Allāh (ﷺ) say,

“Whosoever consistently performs four *rak'ah* before *Zuhr* and four *rak'ah* after it, Allāh will safeguard him from the Fire.”<sup>1</sup> Reported by al-Tirmidhī and Ibn Mājah.

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<sup>1</sup> This *ḥadīth* is authentic. It has been related by al-Tirmidhī (no. 428), Ibn Mājah (no. 1160), Abū Dāwūd (no. 1269) and al-Nasā'ī (3/265).

This *ḥadīth* proves that it is recommended to consistently pray four *rak'ah* before *Zuḥr* and four *rak'ah* after *Zuḥr*.

2. 'Abdullāh Ibn Shaqīq said that he asked 'Ā'ishah about the voluntary Prayers of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and she responded by saying,

“He used to pray four *rak'ah* before *Zuḥr* in my house. Then he would go out and lead the people in Prayer; then return and pray two *rak'ah*. He would then lead the people for *Maghrib*; then return and pray two *rak'ah*. Then he would lead the people in the 'Ishā' Prayer, and then enter my house and pray two *rak'ah*. He would pray nine *rak'ah* during the night, including *Witr*. At night he would sometimes pray for a long time standing and sometimes for a long time sitting, and when he recited the *Qur'ān* while standing, he would bow and prostrate himself from the standing position, and when he recited while sitting, he would bow and prostrate himself from the sitting position. When it was *Fajr* he would pray two *rak'ah*.”<sup>1</sup> Related by Muslim.

I say: This *ḥadīth* shows that it is legislated to pray four *rak'ah* before *Zuḥr* and two after it.

What is apparent is that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would pray four *rak'ah* continually (as one Prayer) with two *tashahhud*, without separating them by offering *taslīm* (after the first *tashahhud*).

So he would offer this Prayer like the other prayers that consist of four *rak'ah* (i.e. *Zuḥr* and 'Aṣr).

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<sup>1</sup> Related by Muslim (no. 730).

Thus, this is an exception from the general ruling derived from the *ḥadīth*,

“The Prayers of the night and day should be prayed in pairs (of *rak'ah*).”<sup>1</sup>

Abū 'Īsā al-Tirmidhī (d.274H) said,

“The majority of the people of knowledge, from amongst the Companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and those that succeeded them, took the position that a person should pray four *rak'ah* (as one Prayer) before *Zuhr*. Sufyān al-Thawrī (d.167H), Ibn al-Mubārak (d.181H), Ishāq (d.238H) and the people of al-Kūfah held this position. On the other hand, some of the people of knowledge stated that the Prayers offered during the day and the night should be performed two *rak'ah* at a time. They believed that each pair of *rak'ah* should be prayed separately (i.e. after praying two *rak'ah* the *tashahhud* is said and then *taslīm* is made). This was the stance of al-Shāfi'ī and Aḥmad.”<sup>2</sup>

3. The *ḥadīth* narrated by Umm Habībah has already been mentioned,

‘I heard the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say, ‘Allāh will build a house [or a house will be built] for every Muslim servant who performs twelve *rak'ah* of supererogatory Prayers every day sincerely for the sake of Allāh.’”

4. The *ḥadīth* narrated by 'Ā'ishah has already been mentioned,

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<sup>1</sup> This *ḥadīth* has been authentically narrated by Ibn 'Umar (رَضِيَ اللهُ عَنْهُمَا). It has been related by al-Nasā'ī (3/227) and Ibn Mājah (1322).

<sup>2</sup> Refer to *Sunan al-Tirmidhī* (2/289-290).

“The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never missed four *rak'ah* before the *Zuhr* Prayer...”

5. The *hadīth* narrated by Ibn 'Umar has already been mentioned,

“I recall that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would perform ten *rak'ah*: two *rak'ah* before *Zuhr* and two after it...”

### 3. What a person should do if they Miss the Four *Rak'ah* before *Zuhr*

It is found in some narrations that if the Messenger (ﷺ) missed the four *rak'ah* before *Zuhr*, he would pray them after he had finished the *Zuhr* Prayer.

‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) said,

“If the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had not performed the four *rak'ah* before *Zuhr*, then he would pray them after it.”<sup>1</sup> Related by al-Tirmidhī and Ibn Mājah.

This *ḥadīth* shows that whoever misses the four *rak'ah* before *Zuhr* can pray them any time after the compulsory *Zuhr* Prayer.

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<sup>1</sup> This *ḥadīth* is *ḥasan* (sound). It has been related by al-Tirmidhī (no. 426) and Ibn Mājah (no. 1158).

#### 4. What a Person should do if they Miss the Two *Rak'ah* after *Zuhr*

Kurayb, the freed slave of Ibn 'Abbās, related that 'Abdullāh Ibn 'Abbās, 'Abd al-Raḥmān Ibn Azhar and al-Miswar Ibn Makhramah sent him to 'Ā'ishah, the wife of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) instructing him to give her their greetings, and ask her about the two *rak'ah* after the 'Aṣr Prayer. They said: Say to her we have heard that you observe them whereas it has been conveyed to us that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) prohibited this act. Ibn 'Abbās said, "I along with 'Umar Ibn al-Khaṭṭāb dissuaded people from doing this (to observe two *rak'ah* of Prayer in this fashion). Kurayb said: I went to her ('Ā'ishah) and conveyed to her the message with which I was sent. She said: Ask Umm Salamah. So I went to them and informed them about what she had said. They sent me back to Umm Salamah with that which I was sent to 'Ā'ishah. Umm Salamah said: I heard the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) prohibiting them, and then afterwards I saw him observing them. And when he observed them he had already observed the 'Aṣr Prayer. He arrived at a time when there were women in my presence from *Banu Haram*, a tribe of the *Anṣār*, and he observed these two *rak'ah*. So I sent a slave-girl to him asking her to stand by his side and say to him that Umm Salamah says: O Messenger of Allāh, I heard you prohibiting these two *rak'ah*, whereas I saw you observing them; and if he signals with his hand, then wait. The slave-girl did as she was instructed. He pointed out with his hand and she moved to the side and waited. After he had finished (the Prayer) he said: O Daughter of Abū Umayyah, you have enquired about the two *rak'ah* after the 'Aṣr Prayer. Some people of Abū al-Qays came to (visit) me after embracing Islām and they busied me from observing the two *rak'ah* which come after the *Zuhr* Prayer. So those were the two *rak'ah*."<sup>1</sup> Related by al-Bukhārī and Muslim.

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<sup>1</sup> Related by al-Bukhārī (no. 1233) and Muslim (no. 834).

I say: This *ḥadīth* proves that it is legislated to make up the supererogatory *Sunnah* Prayer, which is originally meant to be observed after the compulsory *Zuḥr* Prayer, if it is missed.

If it is argued that it is prohibited to pray these two *rak'ah* because Umm Salamah said in the *ḥadīth*, “I heard you prohibiting these two *rak'ah*, whereas I saw you observing them.”

The response is: What is apparent from the *ḥadīth* is that the prohibition of praying these two *rak'ah* after 'Aṣr applies to the one who persistently does this believing it to be a *Sunnah*.

Can you not see that in the *ḥadīth* itself it is mentioned that 'Ā'ishah used to offer the two *rak'ah* after 'Aṣr:

“Give her greetings (*salām*), and ask her about the two *rak'ah* after the 'Aṣr Prayer...She said: Ask Umm Salamah.”

Hence if the prohibition from praying two *rak'ah* after 'Aṣr was referring to all Prayers without any exception, then 'Ā'ishah would have not observed them. And Allāh knows best.

There is another feasible explanation: The prohibition from praying two *rak'ah* after 'Aṣr applies to whoever offers this Prayer and the sun is not white and clear, as the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade praying after 'Aṣr unless the sun is high in the sky and not setting.

That is why the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) responded to the query of Umm Salamah by clarifying to her the reason why he observed this Prayer and by informing her that they were the two *rak'ah* normally prayed after *Zuḥr*.

Therefore, this *ḥadīth* proves that it is permissible to make up the voluntary Prayer of *Zuḥr*, which is normally prayed after the *Zuḥr* Prayer, at a time when Prayer is prohibited.

This is further strengthened by the fact that Ibn ‘Abbās said in the *ḥadīth*,

“I and ‘Umar Ibn al-Khaṭṭāb dissuaded people from doing this (to observe two *rak‘ah* of Prayer at this time).”

This means that he used to forbid people from observing any Prayer after ‘*Aṣr*. It seems that ‘Ā‘ishah heard about this and that is why she said,

“Umar misunderstood this issue. The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) only prohibited praying when the sun is rising and when the sun is setting.”

In another narration she said,

“The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never abandoned observing two *rak‘ah* after the ‘*Aṣr*.”

And in another narration she said that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

“Do not deliberately endeavour to pray at the time when the sun is rising and when the sun is setting.”<sup>1</sup> Related by Muslim.

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<sup>1</sup> Related by Muslim (no. 833).



This proves that the prohibition from praying is referring to the time when the sun is setting; and it is understood that praying after ‘*Aṣr* whilst the sun is clear and white is not forbidden. In all actuality, this assertion has been verbally narrated by ‘Alī Ibn Abū Ṭālib in a *ḥadīth*,

“The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade praying after ‘*Aṣr* unless the sun is high in the sky and not setting.” Related by Abū Dāwūd and al-Nasā’ī.

In a narration reported by Aḥmad,

“Do not pray after ‘*Aṣr* unless the sun is high in the sky and not setting.”<sup>1</sup>

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<sup>1</sup> This *ḥadīth* is authentic. It has been reported by Aḥmad in *al-Musnad* (1/130), Abū Dāwūd, and the *ḥadīth* is the wording recorded by him, (no. 1274) and al-Nasā’ī (2/280).

# The Supererogatory *Sunnah* Prayer of 'Aṣr

Issues to be addressed:

- The ruling of this Prayer.
- Its virtue.
- Its description.

## I. Its Ruling

The supererogatory prayer of ‘*Aṣr* is one of the supererogatory *Sunnah*<sup>1</sup> Prayers that the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has spoken about encouragingly and likewise observed, as is authentically narrated in the *Sunnah*. It is highly recommended to be consistent with this Prayer.

## 2. The Virtues of this Prayer

The following *ḥadīth* has been narrated about the excellence of the supererogatory Prayer of ‘*Aṣr*:

Ibn ‘Umar said that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

“May Allāh bestow mercy upon a man who prays four *rak‘ah* before ‘*Aṣr*.”<sup>2</sup> Related by Aḥmad, al-Tirmidhī and Abū Dāwūd.

This *ḥadīth* illustrates that it is highly recommended to perform these *rak‘ah* and be consistent with them; and hopefully this will include the individual in the supplication of the Messenger of Allāh.

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<sup>1</sup> Refer to *al-Majmū‘ Sharḥ al-Muḥadhdhab* (4/8) of al-Nawawī.

<sup>2</sup> This *ḥadīth* is *ḥasan* (sound). It has been reported by Aḥmad in *al-Musnad* (4/203), al-Tirmidhī (no. 430) and Abū Dāwūd (no. 1271).

### 3. Its Description

The optional Prayer of 'Aṣr is to be prayed as four *rak'ah* with two *tashahhud* just like the other Prayers that consist of four *rak'ah* (e.g. *Zuhr*). *Taslim* should be made after completing four *rak'ah*. This Prayer is to be performed before the 'Aṣr Prayer.

From 'Āṣim Ibn Damrah al-Salūlī, who said: We asked 'Alī about the supererogatory Prayers of Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) during the day-time, so he said, "You will not be able to carry it out." So we said, "Inform us about it so that we can take from it what we are able."

He said, "When Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had prayed the *Fajr* Prayer he would wait a while, until when the sun was the same distance from here- meaning from the east - as it is from here - meaning from the west, when the 'Aṣr Prayer is prayed, then he would stand and pray two *rak'ah*. Then he would wait until the sun was the same distance in the direction of the east as it is at the *Zuhr* Prayer (in the direction of the west),<sup>1</sup> then he would pray four *rak'ah*; and four *rak'ah* before the *Zuhr* Prayer - when the sun inclined away from the zenith, and two *rak'ah* after it; and four before the 'Aṣr. He would separate each two *rak'ah* with a salutation upon the Angels drawn close, the Prophets and whoever follows them from the Muslims and Believers. 'Alī said: These are the sixteen supererogatory *rak'ah* that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to observe in one day; and very few people can be consistent with them." Related by al-Tirmidhī and Ibn Mājah.

In a narration reported by al-Nasā'ī:

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<sup>1</sup> **Translator's Note:** *Tuhfah al-Aḥwadhī*.

“Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to pray two *rak’ah* when the sun inclined,<sup>1</sup> and four *rak’ah* before the middle of the day, making the salutation at its end.”<sup>2</sup>

Abū ‘Īsā al-Tirmidhī (d.274H) said,

“The *ḥadīth* narrated by ‘Alī is *ḥasan* (sound). Ishāq Ibn Ibrāhīm took the position that the four *rak’ah* before ‘*Aṣr* should be performed as one Prayer without splitting them into pairs, and he used this *ḥadīth* as a proof. Ishāq said, ‘He would offer *taslīm* after each pair of *rak’ah*,’ is referring to the *tashahhud*. Whereas, al-Shāfi‘ī and Aḥmad believed that the Prayers of the day and night should be offered in pairs. They held that the four *rak’ah* before ‘*Aṣr* should be prayed as pairs and *taslīm* (salutation) should be said at the end of each pair.”<sup>3</sup>

I say: The strongest argument is the one presented by Ishāq and it is supported by the narration transmitted by al-Nasā‘ī, “He would say the *taslīm* (salutation) at the end of the Prayer.”

If the *taslīm* in the narration, ‘He would offer the *taslīm* after each pair of *rak’ah* by sending greetings upon the angels drawn close, Prophets and Messengers (عَلَيْهِمُ السَّلَام) ...’ is understood to mean that he exited the Prayer, then it would be compulsory upon the individual praying to

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<sup>1</sup> **Translator’s Note:** In the version of *Sunan al-Nasā‘ī* printed with the notes, *al-Ta’līqāt al-Salafiyyah* (1/591) the text of the *ḥadīth* has (حين ترتفع الشمس) ‘when the sun rose up’. Abū al-Ṭayyib al-Fūjīyānī said in his notes, His saying, ‘When the sun rose up,’ and there occurs in some manuscripts, ‘When it inclined.’

<sup>2</sup> This *ḥadīth* is *ḥasan* (sound). It has been reported by al-Tirmidhī (no. 598), al-Nasā‘ī (2/119-120) and Ibn Mājah (no. 1161).

<sup>3</sup> Refer to *Sunan al-Tirmidhī* (2/294-295).

intend to leave the Prayer at this point; and it has never been reported in any of the Islāmic texts that the Prayer is finished in this fashion.

This proves that the sentence ‘He would offer the *taslim* after each pair of *rak'ah* by sending greetings upon the chosen angels, Prophets and Messengers...” is referring to the *tashahhud*, especially when it has been authentically related upon the Prophet (ﷺ) that during the *tashahhud* he would send greetings upon every righteous servant that lives upon the earth and in the heavens.<sup>1</sup>

Based upon this, the supererogatory *Sunnah* Prayer of ‘*Aṣr* is an exception to the general *ḥadīth*, “The Prayers offered during the day and night are to be observed in pairs.”

This shows that the Messenger (ﷺ) would pray these four *rak'ah* before ‘*Aṣr*. So - by the Will of Allāh - it is correct to consider this Prayer as being one of the supererogatory *Sunnah* Prayers, as it is authentically recorded that the Prophet (ﷺ) spoke about and performed this Prayer.

And Allāh is the grantor of success.

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<sup>1</sup> **Translator’s Note:** The Messenger of Allaah (ﷺ) said, “When one of you sits in the Prayer then let him say, ‘All glorification, Prayers and pure words are due to Allaah, peace be upon you O Prophet, and the mercy of Allaah and His blessings. **Peace be upon us, and upon the righteous slaves of Allaah.**’ For when one says that, it includes every righteous slave in the heavens and the earth...” Related by al-Bukhārī (2/3110) and Muslim (1/298).

# The Supererogatory *Sunnah* Prayer of *Maghrib*

Issues to be addressed:

- The ruling of this Prayer.
- Its virtue and description.
- The emphasis placed upon praying this Prayer in the house.

## 1. The Ruling of this Prayer

The voluntary Prayer of *Maghrib* is considered as being one of the supererogatory *Sunnah* Prayers with which it is highly recommended for the Muslim to be consistent. It has authentically been recorded that the Prophet (ﷺ) spoke about and performed this *Sunnah*.

## 2. Its Virtue and Description

The regular supererogatory Prayer of *Maghrib* consists of two *rak'ah*. They are to be performed after the compulsory *Maghrib* Prayer as proven by the *aḥādīth* that were mentioned earlier.

Umm Ḥabībah (رضي الله عنها) said that she heard the Messenger of Allāh (ﷺ) say,

“Allāh will build a house for every Muslim servant who performs twelve *rak'ah* of supererogatory Prayers every day sincerely for the sake of Allāh. Four *rak'ah* before *Zuḥr* and two *rak'ah* after *Zuḥr*, two *rak'ah* after *Maghrib*...”

Ibn 'Umar (رضي الله عنهما) said,

“I recall that the Messenger of Allāh (ﷺ) performed two *rak'ah* before *Dhuḥr* and two after it, two *rak'ah* after *Maghrib* in his house...”

'Abdullāh Ibn Shaqīq said that he asked 'Ā'ishah about the voluntary Prayers of the Messenger of Allāh (ﷺ) and she responded by saying,

“He used to pray four *rak'ah* before *Zuḥr* in my house. Then he would go out and lead the people in Prayer, then return and pray two



*rak'ah*. He would then lead the people for *Maghrib*, then return and pray two *rak'ah* ...”

### 3. The Emphasis Placed upon Praying this Prayer in the House

It was the guidance of the Prophet (ﷺ) to observe the voluntary Prayers in the house unless something disturbed him from this practice. There are *aḥādīth* in which the Prophet (ﷺ) stressed the importance of performing the supererogatory Prayer of *Maḡrib* in the house.

Maḥmūd Ibn Labīd said:

Banū ‘Abd al-Ashḥal visited the Messenger of Allāh (ﷺ). He led them in the *Maḡrib* Prayer and when he finished he said,

“Pray these two *rak‘ah* in your homes.”<sup>1</sup> Reported by Aḥmad and Ibn Khuzaymah, the latter declared *this ḥadīth* to be authentic.

Ka‘b Ibn Ajzah said:

The Messenger of Allāh (ﷺ) prayed the *Maḡrib* Prayer with Banū ‘Abd al-Ashḥal. When he finished the Prayer, the people started to perform the optional Prayers. So the Prophet (ﷺ) said,

“You should perform this Prayer in your homes.”<sup>2</sup> Reported by Abū Dāwūd and al-Nasā‘ī.

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<sup>1</sup> This *ḥadīth* is *ḥasan* (sound). It has been reported by Aḥmad in *al-Musnad* (5/428) and Ibn Khuzaymah (no. 1200).

<sup>2</sup> This *ḥadīth* is *ḥasan* (sound) due to supporting narrations. It has been reported by al-Nasā‘ī (3/198) and Abū Dāwūd (no. 1300).

I say: These two *ḥadīth* prove that it is strongly recommended to perform the supererogatory *Sunnah* Prayer of *Maghrib* in the home.

# The Supererogatory *Sunnah* Prayer of 'Ishā'

Issues to be addressed:

- The ruling of this Prayer.
- Its description and virtue.

## 1. The Ruling of this Prayer

The voluntary Prayer of *'Ishā'* is deemed to be one of the supererogatory *Sunnah* Prayers. It is highly recommended for the Muslim to consistently perform this Prayer, as it has been authentically recorded that the Prophet (ﷺ) spoke encouragingly about and observed this Prayer.

## 2. Its Description and Virtue

The *ḥadīth* of Ibn 'Umar has been mentioned,

“I recall that the Messenger of Allāh (ﷺ) observed ten *rak'ah* ...He would pray two *rak'ah* after *'Ishā'* in his house.”

The *ḥadīth* of 'Abdullāh Ibn Shaqīq has been mentioned,

“He (ﷺ) would lead the people in the *'Ishā'* Prayer and then return home and pray two *rak'ah*.”

The *ḥadīth* of Umm Ḥabībah has also been mentioned,

“If any Muslim servant prays, sincerely for the sake of Allāh, twelve *rak'ah* of supererogatory Prayers every day, Allāh will build for him a house in Paradise... [Two *rak'ah* after *'Ishā'*...]”

I say: These *ahādīth* clearly demonstrate that the supererogatory *Sunnah* Prayer is two *rak'ah* that should be observed after the *'Ishā'* Prayer.

# Rulings and Regulations Pertaining to the Voluntary Prayers

Issues to be addressed:

- The superiority of performing the voluntary Prayers in the home.
- Being consistent with the voluntary Prayers even if you observe only a few of them.
- Praying the voluntary Prayers whilst sitting.
- The voluntary Prayers to be prayed whilst upon a journey.
- The ruling of offering the voluntary Prayer immediately, without speaking or moving, after the compulsory Prayer.
- Praying whilst upon a mount.
- Observing the voluntary Prayer in congregation.
- Making up the regular supererogatory Prayers along with the compulsory Prayer that has been missed.
- The best Prayer is the one with the longest recitation.

## 1. The Superiority of Performing the Voluntary Prayers in the Home

Zayd Ibn Thābit (رضي الله عنه) said,

The Messenger of Allāh (صلى الله عليه وسلم) constructed a small isolated space (in the mosque) in the month of *Ramaḍān*. The sub-narrator said, ‘I think that Zayd Ibn Thābit said that the cubicle was made by using a mat.’ He prayed there for a few nights, and so some of his Companions prayed along with him. When he became aware that they were present, he remained sitting. Afterwards, he went out to them and said, “I have witnessed and fully recognised what you have done. O people, you should pray in your houses<sup>1</sup> as the best Prayer of a person is that which he prays in his house, with the exception of the compulsory Prayers.”<sup>2</sup> Related by al-Bukhārī and Muslim.

This *ḥadīth* proves the superiority of praying the voluntary Prayers in the home and this (ruling) does not apply to the compulsory Prayers.

It is apparent from this *ḥadīth* that it is better to perform all optional Prayers in the house regardless of whether it is legislated or not to observe that prayer in congregation in the mosque.

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<sup>1</sup> **Translator’s Note:** Ibn Ḥajr (d.852H) states in *Fathī al-Bārī* (2/264), “Al-Nawawī (d.676H) said: He (صلى الله عليه وسلم) encouraged the performance of the supererogatory Prayers in the house because it is easier to hide ones deeds and thus less likely to show off. Additionally, the house will be blessed as a result of these prayers and mercy will descend upon it. This will cause the devils to flee.”

<sup>2</sup> Related by al-Bukhārī (no. 731) and Muslim (no. 781).

Ibn 'Umar, Sālim and Nāfi' have all been reported as holding this opinion. This is also the position of Mālik (d.179H), Abū Yūsuf (d.182H) and al-Shāfi'ī (d.204H).<sup>1</sup>

## 2. It is Better to be Consistent with the Voluntary Prayers even if they are Few

'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) said,

“The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had a mat which he used for making a private compartment for Prayer during the night. The people began to pray with him, and he would spread the mat during the day time. The people crowded round him one night. He said, ‘O people, perform deeds that you are capable of doing, for Allāh does not get tired but you will get tired. The acts most pleasing to Allāh are those which are done continuously, even if they are small.’ And it was the habit of the members of Muḥammad’s (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) household that whenever they did an act they did it continuously.”<sup>2</sup> Related by Bukhārī and Muslim.

I say: This *ḥadīth* proves that the Muslim should suffice with acts of worship that he is capable of performing; and it is understood from this *ḥadīth* that it is forbidden to overburden oneself with acts of worship that a person cannot fulfil.

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<sup>1</sup> Refer to *al-Hawādith wa al-Bida'* (p. 136-137) of al-Ṭarṭūshī.

<sup>2</sup> Related by al-Bukhārī (no. 43) and Muslim (no. 782).



### 3. Praying the Voluntary Prayers whilst Sitting

‘Imrān Ibn Ḥusayn (رَضِيَ اللَّهُ عَنْهُ), who was suffering from piles at the time, said,

‘I asked the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) about the praying of a man whilst sitting. He said, ‘If he prays standing it is better. Whoever prays sitting gets half the reward of the one who prays standing, and whoever prays lying down gets half the reward of the one who prays sitting.’<sup>1</sup> Related by al-Bukhārī.

Al-Tirmidhī said after relating this *ḥadīth*,

“Some of the people of knowledge believe that this *ḥadīth* is referring to the voluntary Prayer.”

Then he quoted al-Ḥasan after quoting his chain of narration that he said,

“If a person wishes he may pray the voluntary Prayer standing, sitting or lying.”

“The people of knowledge differ concerning the prayer of a sick person who is unable to pray sitting down. Some of the people of knowledge have declared that in this situation the person should pray whilst lying upon his right side, whereas others have stated that he should pray upon his back with his feet pointing towards the *Qiblah*.

As for the *ḥadīth*, “Whoever prays sitting gets half the reward of the one who prays standing,” then Sufyān al-Thawrī (d.167H) said this

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<sup>1</sup> Related by al-Bukhārī (no. 1115).

applies to a healthy person who does not have a valid excuse preventing him from standing for the voluntary Prayer. However, someone who has a valid excuse like a sickness or other than that and therefore prays sitting, then they will receive the same reward as the one who prays standing.

There are different versions of this *ḥadīth* which contain similar wordings to what has been voiced by Sufyān.”<sup>1</sup>

‘Ā’ishah said when ‘Abdullāh Ibn Shaqīq al-‘Uqaylī asked her about the Prophet’s (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Prayer at night,

“At night he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would sometimes pray for a long time standing and sometimes for a long time sitting. When he recited while standing, he would bow and prostrate himself from the standing position; and when he recited while sitting, he would bow and prostrate himself from the sitting position.”<sup>2</sup> Related by al-Bukhārī and Muslim.

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<sup>1</sup> Refer to *Sunan al-Tirmidhī* (2/209-210).

<sup>2</sup> Related by al-Bukhārī (no. 118) and Muslim (no. 730-732).

## 4. Praying the Voluntary Prayers whilst upon a Journey

It was the practice of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to limit himself to praying the compulsory prayers whilst travelling. It has not been related that he performed any regular supererogatory Prayer along with them, neither before them or after them, except for *Witr* and the supererogatory Prayer of *Fajr*, as he did not abandon these Prayers when he was a resident or a traveller.

It has authentically been reported upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that he observed the *Duhā* Prayer whilst travelling, and it is authentically recorded that he prayed voluntary Prayers (i.e. in pairs of *rak'ah*) which have no fixed time or description.

This is proven by the following *aḥādīth*:

Ibn 'Umar (رَضِيَ اللهُ عَنْهُمَا) said,

“I accompanied the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) upon a journey but I did not see him pray any of the regular supererogatory Prayers. Allāh said,

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

“Indeed, the Messenger of Allāh is the best example for you.” [Sūrah al-Aḥzāb 33:21].”

In another narration,

“I accompanied the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) upon a journey but I did not see him perform the regular supererogatory Prayers. If I were to perform the supererogatory *Sunnah* Prayers then I would

have completed the compulsory Prayer (instead of shortening them). Allāh said,

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

“Indeed, the Messenger of Allāh is the best example for you.” [Sūrah al-Aḥzāb: 33:21].<sup>1</sup>

Related by al-Bukhārī and Muslim.

Ibn al-Qayyim (d.751H) said,

“This is an example of the insight of [Ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُ)], because Allāh had lightened the four *rak‘ah* compulsory Prayer to just two for the traveller. So if Allāh would have legislated two voluntary *rak‘ah* before or after the compulsory Prayer, then completing the number of *rak‘ah* in a compulsory Prayer would be more deserving.”<sup>2</sup>

The *ḥadīth* narrated by Umm Hānī (رَضِيَ اللَّهُ عَنْهَا) has been mentioned earlier, where she reported that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) performed the *Duhā* Prayer during the conquest of Makkah in her presence.

Ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُ) said,

“The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to perform the voluntary Prayers upon (the back of) his mount in whatever direction it took him. He would observe the *Witr* Prayer when riding, but he would

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<sup>1</sup> Related by al-Bukhārī (no. 1101-1102) and Muslim (no. 689).

<sup>2</sup> Refer to *Zād al-Ma‘ād* (1/473) of Ibn al-Qayyim.

not offer the compulsory Prayers like this.”<sup>1</sup> Related by al-Bukhārī and Muslim.

I say: This *ḥadīth* narrated by Ibn ‘Umar explains the previous *ḥadīth* when he said, “I did not see him pray any of the *Sunnah* Prayers.” It clarifies that the intent by *Sunnah* Prayers is the regular supererogatory Prayers.

‘Āmir Ibn Rabī‘ah said,

“The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to observe the voluntary Prayers upon his mount regardless of which direction it headed, but did not observe the obligatory Prayer whilst riding.”<sup>2</sup> Related by al-Bukhārī and Muslim.

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<sup>1</sup> Related by al-Bukhārī (no. 1098) and Muslim (no. 700).

<sup>2</sup> Related by al-Bukhārī (no. 1097) and Muslim (no. 701).

## 5. The Ruling of offering the Voluntary Prayer Immediately, without Speaking or Moving, after the Compulsory Prayer

‘Umar Ibn ‘Atā Ibn Abū Khuwār said,

“Nāfi‘ Ibn Jubayr sent him to al-Sā‘ib, the son of Namir’s sister, to ask him about what he had noticed from Mu‘āwiyah’s Prayer. He said: Yes, I observed the *Jumu‘ah* Prayer along with him in Maqşūrah and when the Imām pronounced (the *taslīm*) salutation I stood up at my place and prayed. As he entered he sent for me and said: Do not repeat what you have done. Whenever you have observed the *Jumu‘ah* Prayer, do not observe the (voluntary) Prayer until you have talked or moved. For verily the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had commanded us not to pray two Prayers, one right after the other, without talking or moving.”<sup>1</sup> Related by Muslim.

I say: This *ḥadīth* proves that it is impermissible to offer one Prayer directly after the other unless we speak or move.<sup>2</sup>

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<sup>1</sup> Related by Muslim (no. 883).

<sup>2</sup> Refer to *Sharḥ Muslim* (6/170-171) of al-Nawawī and *Fatḥ al-Bārī* (2/335) of Ibn Ḥajr.

Ibn Taymīyah said in *al-Fatāwā al-Miṣrīyyah* (p.79), “The *Sunnah* is to separate the compulsory Prayer from the supererogatory Prayer of *Jumu‘ah* or other than it by speaking or moving.”

## 6. Praying Whilst upon a Riding Beast

The Prophet (ﷺ) used to perform voluntary Prayers whilst upon his mount when upon a journey; praying in whichever direction his ride headed.

Occasionally, when he travelled and desired to pray the voluntary Prayers, he would make his camel face the *Qiblah* and pronounce the *tabbīr*. Then he would pray in whatever direction his mount took him. This is established by the following *aḥādīth*:

Ibn ‘Umar (رضي الله عنهما) said,

“The Messenger of Allāh (ﷺ) used to perform the voluntary Prayers upon (the back of) his mount, in whatever direction it took him. He would observe the *Witr* Prayer when riding but he would not offer the compulsory Prayers like this.” Related by al-Bukhārī and Muslim.<sup>1</sup>

‘Āmir Ibn Rabī‘ah said,

“The Messenger of Allāh (ﷺ) used to observe voluntary Prayers upon his mount regardless of the direction it turned its face towards, but did not observe the obligatory Prayers upon it.”<sup>2</sup>

Anas Ibn Mālik (رضي الله عنه) said,

“If the Messenger of Allāh (ﷺ) intended to perform the voluntary Prayers whilst upon his mount, he would face the *Qiblah*

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<sup>1</sup> Related by Bukhārī (no. 1098) and Muslim (no. 700).

<sup>2</sup> Related by Bukhārī (no. 1097) and Muslim (no. 701).

and then pronounce the *takbīr* for Prayer. He would then let the reins of his riding beast loose and pray in whatever direction it took him.”<sup>1</sup> Related by Abū Dāwūd and Aḥmad.

I say: Although it has been cited in these *aḥādīth* that these incidents occurred during a journey, some of the people of knowledge do not consider this a stipulation. Instead, they view this as the mere retelling of a story, thereby having no legislative bearing. The *ḥadīth* of Anas could possibly be used as a proof for this approach as the apparent wording indicates that it is permissible to perform the voluntary Prayers upon a ride whether a person is upon a journey or not. This position has been attributed to Anas Ibn Mālik, Abū Yūsuf (d.182H), the Companion of Abū Ḥanīfah (d.150H), Abū Saʿīd al-Istakharī, who belonged to the *Shāfiʿī* school of thought, and others.<sup>2</sup>

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<sup>1</sup> This *ḥadīth* is *ḥasan* (sound). It has been reported by Aḥmad in *al-Musnad* (3/203) and Abū Dāwūd (no. 1225).

<sup>2</sup> Refer to *Sharḥ Muslim* (5/211) of al-Nawawī and *Fathḥ al-Bārī* (2/575) of Ibn Ḥajr.



## 7. Observing the Voluntary Prayer in Congregation

It is legislated to pray the voluntary Prayers in congregation with the condition that this is not taken as a continuous habit. It is better to perform it in the home.

This is proven by the following *aḥādīth*:

The *aḥādīth* mentioned earlier which show that it is acceptable to pray the night Prayer in congregation.

The *ḥadīth* narrated by Anas Ibn Mālik (رضي الله عنه) where he reported that,

“His grandmother, Mulaykah, invited the Messenger of Allāh (صلى الله عليه وسلم) to a dinner which she had prepared for him. He (صلى الله عليه وسلم) ate a portion of it and then said, ‘Stand up so that I can lead you in Prayer.’ Anas said: I stood up on our mat, which had turned dark after a long period of use, and sprinkled water over it. The Messenger of Allāh (صلى الله عليه وسلم) stood, and myself and an orphan formed a row behind him (صلى الله عليه وسلم) and the elderly woman was behind us. The Messenger of Allāh (صلى الله عليه وسلم) led us in two *rak’ah* of Prayer and then left.”<sup>1</sup> Related by al-Bukhārī and Muslim.

Ibn Ḥajr (d.852H) said,

“This *ḥadīth* contains many benefits... (One of them) is that the voluntary Prayers can be performed in congregation in the house. It is as if the Prophet (صلى الله عليه وسلم) intended to teach them, on account of the woman, the actions of the Prayer by allowing them to actually

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<sup>1</sup> Related by al-Bukhārī (no. 380) and Muslim (no. 658).

witness it, as the more intricate details of the Prayer may be hidden from the woman as she stands at a further distance.”<sup>1</sup>

Maḥmūd Ibn al-Rabī‘ al-Ansārī said that he had heard ‘Itbān Ibn Mālik al-Anṣārī, who was present with the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) at the battle of Badr, saying,

“I used to lead my people at Banū Sālim in the Prayer and when it rained there was a valley (filled with water) formed between me and those people, and it was difficult for me to cross it in order to attend their *masjid*. So I went to the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and said, ‘I have weak eye-sight and the valley between me and my people flows during the rainy season and it becomes difficult for me to cross it. I was hoping you would come to my house and pray so that I could take that place as a Prayer area.’ The Messenger of Allāh said, ‘I will come.’ In the morning after the sun had risen, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Abū Bakr (رَضِيَ اللهُ عَنْهُ) came to my house. The Messenger of Allāh sought my permission to enter and I admitted him. He did not sit before saying, ‘Where do you wish for us to offer the Prayer in your house?’ So I pointed to the place where I wanted him to pray. Then the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up for the Prayer and pronounced the *takbīr* and we lined in rows behind him. He offered two *rak’ah* and finished them with *taslīm* (salutation), and we (copied him) and said the *taslīm*. I requested that he stay and eat a meal called *khazīr*<sup>2</sup> which I had prepared for him.”<sup>3</sup> Related by al-Bukhārī.

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<sup>1</sup> Refer to *Fath al-Bārī* (1/490) of Ibn Ḥajr.

<sup>2</sup> *Khazīr* is a dish made of barley flour and meat stew.

<sup>3</sup> Related by al-Bukhārī (no. 1185).

Al-Bukhārī entitled a chapter in his authentic collection, ‘Performing the voluntary Prayers in congregation.’ This was reported upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) by Anas and ‘Ā’ishah. Then he mentioned with his chain of narration the whole ḥadīth of Maḥmūd Ibn al-Rabī’.

I say: As for the ḥadīth of Anas, then he is referring to the one I mentioned earlier where Anas said,

“I and an orphan formed a row behind him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)...”

As for the ḥadīth of ‘Ā’ishah, then he is referring to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) praying the night Prayer in congregation in the mosque.

Ibn Taymiyyah (d.728H) said,

“Coming together in order to perform a voluntary Prayer in congregation is sometimes recommended as long as it is not taken as a continuous practice and there is a benefit in it, such as if the individual is unable to pray properly alone or he does not have the willpower by himself. In these situations it is better to pray in congregation as long as it does not become a habit. Similarly, it is preferred to do this in the house unless there is a greater advantage in doing otherwise.”<sup>1</sup>

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<sup>1</sup> Refer to *Mukhtaṣir al-Fatāwā al-Miṣrīyyah* (p. 81) of Ibn Taymiyyah.

## 8. Making up the Supererogatory *Sunnah* Prayers along with the Compulsory Prayer that has been missed

Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) said,

“We stopped to rest with the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and did not awake till the sun rose. The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) then told us that every one of us should take hold of his riding beast as this was a place where the devil had visited us. We acted upon this. He then called for water and performed ablution and then performed two (sets) of prostrations. In another narration: Then he prayed two (sets) of prostrations. The *Iqāmah* was made for Prayer and then he offered the morning Prayer.”<sup>1</sup> Related by Muslim.

Ibn al-Qayyim (d.751H) said, discussing the *fiqh* in this narration,

“This narration shows that the regular supererogatory Prayers are made up just like the compulsory Prayers. The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) made up the regular supererogatory Prayer of *Fajr* along with the compulsory Prayer and he made up the supererogatory Prayer of *Zuhr* alone. It was his (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) practise to make up the supererogatory *Sunnah* Prayers along with the compulsory Prayers.”<sup>2</sup>

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<sup>1</sup> Related by Muslim (no. 680).

<sup>2</sup> Refer to *Zād al-Ma'ād* (1/358) of Ibn al-Qayyim.

## 9. The Best Prayer is the One with the Longest Recitation

Jābir (رَضِيَ اللَّهُ عَنْهُ) said that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“The most excellent Prayer is the one in which the standing is the longest.”<sup>1</sup> Related by Muslim.

I say: This *ḥadīth* proves the superiority of standing and reciting for a long duration in the Prayer, and this applies to both the supererogatory and compulsory Prayers.

And Allāh is the grantor of success.

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<sup>1</sup> Related by Muslim (no. 756).

APPENDIX I:  
Praying a Supererogatory Prayer After  
The *Iqāmah* Has Been Called

Upon the authority of ‘Abdullāh Ibn Mālik Buhaynah who said that,

“The Messenger of Allāh (ﷺ) passed by a man who was praying two *rak‘ah* after the *Iqāmah* (had been pronounced). He (ﷺ) said something to him but we were unaware exactly what. When the Messenger of Allāh (ﷺ) departed, the people gathered around him and said, ‘What did Allāh’s Messenger (ﷺ) say to you?’ He informed them that he (ﷺ) said, ‘Does *Fajr* comprise of four *rak‘ah*? Does *Fajr* comprise of four *rak‘ah*?’”<sup>1</sup>

Abū Hurayrah (رضي الله عنه) said that the Prophet (ﷺ) said,

“When the Prayer commences, then there is no Prayer (valid) but the obligatory Prayer.”<sup>2</sup>

Abū Hurayrah (رضي الله عنه) said that the Messenger of Allāh (ﷺ) said,

“When the *mu‘adhdhin* begins to call the *Iqāmah* there is no Prayer except the obligatory Prayer.”<sup>3</sup>

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<sup>1</sup> Related by al-Bukhārī (no. 663) and Muslim (no. 711), with a slightly different wording.

<sup>2</sup> Related by Muslim (no. 710).

<sup>3</sup> Related by Ibn Ḥibbān (no. 2190) and others. It was authenticated by al-Albānī (*al-Ta‘līqāt al-Ḥisān ‘Ala Ibn Ḥibbān* (4/61).

These *aḥādīth* prove that it is impermissible to commence praying a *Sunnah* Prayer once the *Iqāmah* has been pronounced, regardless of whether it is the *Sunnah* of *Fajr* or another *Sunnah* Prayer. This is the stance of the majority of Scholars.<sup>1</sup>

If the *Iqāmah* is called while someone is praying a supererogatory Prayer and they fear that they will miss the opening *takbīr* by continuing, then they should exit the Prayer. Otherwise, he will be giving precedence to the supererogatory Prayer over the compulsory one.<sup>2</sup>

There are many opinions about this subject, as was highlighted by al-Shawkānī in *Nayl al-Awṭār*. However, as Ibn ‘Abd al-Barr stated,

“The proof in areas of contention is the *Sunnah*, and whoever (bases their decision) upon it will be successful...”<sup>3</sup>

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<sup>1</sup> Refer to *al-Thamr al-Mustaḥab* (1/226).

<sup>2</sup> Refer to *Sharḥ Ādāb al-Mashiyy ilā al-Ṣalāh* of ‘Abd al-Muḥsin al-‘Abbād (p. 112).

<sup>3</sup> Refer to *Fatḥ al-Bārī* (2/186) of Ibn Ḥajr.

APPENDIX II:  
Impermissibility of Eating and Drinking  
In The Supererogatory Prayer

If a person intentionally eats or drinks small amounts whilst performing the supererogatory Prayer, then this nullifies the Prayer.

Ibn Qudāmah (رحمة الله) said,<sup>1</sup>

“If someone does this (eats or drinks small amounts) whilst praying the supererogatory Prayer, then this nullifies the Prayer. This is the strongest opinion of the (*Ḥanbalī*) *madhhab*, and it is the stance of the vast majority of jurists (*fuqahā*), because whatever nullifies the obligatory Prayer nullifies the supererogatory Prayer...”

As for the narration, “I saw Ibn al-Zubayr drinking whilst he was praying,” related by Ibn al-Mundhir,<sup>2</sup> then Zakarīyah Ghulām Qādir al-Bākistānī<sup>3</sup> declared it to be weak.

Ibn al-Mundhir said,

“If the one praying intentionally drinks whilst praying the supererogatory Prayer, then it is upon him to repeat the Prayer. Everything that has been conveyed about certain individuals – that is if the narrations are authentic – has to be understood in the context that they drank forgetfully...”

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<sup>1</sup> Refer to *al-Mughnī* (2/462) of Ibn Qudāmah.

<sup>2</sup> Refer to *al-Awsaṭ* (3/249).

<sup>3</sup> Refer to *Tanqīh al-Kalām fī al-Aḥādīth al-Ḍa‘īfah fī Masā’il al-Aḥkām* (p. 366).



## APPENDIX III: Verdicts of the Scholars

I. Should the *Iqāmah* be called prior to praying the supererogatory Prayers?

### Question:

Are the supererogatory Prayers to be prayed without any *Iqāmah*, should *al-tahīyyāt* be read in them and is the *Sunnah* of *Fajr* the same as the other supererogatory Prayers?

### Answer:

It is not legislated to call the *Iqāmah* for the supererogatory Prayers.

The *Iqāmah* is only to be called for the five daily Prayers. As for *al-tahīyyāt*, then it is obligatory to recite this in every Prayer, the obligatory and the supererogatory. The *Sunnah* Prayer of *Fajr* is the same as the other regular supererogatory Prayers except that it is the most stressed from amongst them due to the saying of 'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا),

“The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was not as particular about observing any supererogatory *rak'ah* as he was about the two *rak'ah* of the *Fajr* Prayer.” Related by al-Bukhārī and Muslim.

Success lies with Allāh; and may the peace and blessings of Allāh be bestowed upon our Prophet, his family and his Companions.<sup>1</sup>

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<sup>1</sup> Refer to *fatwā* (no. 11284), (7/232).

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**Member:** ‘Abdullāh al-Ghudayyān

## 2. Praying whilst sitting

### Question:

What is the ruling of the person who prays the supererogatory Prayers, like the *Sunnah* after the compulsory Prayer, whilst sitting without a valid excuse?

### Answer:

It is permissible to pray the supererogatory prayers whilst sitting, but the reward will be half that received for standing, if he is able to stand. As for someone incapable of standing due to a sickness or for another reason, then his reward will be complete based upon the saying of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),

“If the slave becomes sick or travels, Allāh will write for him the deeds which he would normally do as a healthy resident.” This *ḥadīth* is related by al-Bukhārī in his authentic collection.

Success lies with Allāh; and may the peace and blessings of Allāh be bestowed upon our Prophet, his family and his Companions.<sup>1</sup>

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<sup>1</sup> Refer to *fatwā* (no. 6434), (2/236).

**Member:** ‘Abdullāh al-Qu‘ūd

### 3. What to recite in the supererogatory Prayers

**Question:**

Is it obligatory to recite a short *Sūrah* or as much of the noble *Qur‘ān* as one possibly can after al-Fātiḥah when performing the two *rak‘ah* of supererogatory Prayer of *Fajr*, *Zuhr* and *Maghrib*; or is it sufficient to recite al-Fātiḥah in the *Sunnah* Prayers? As for the ruling of this for the compulsory Prayers then it is well known.

**Answer:**

It is legislated to recite a *Sūrah* or some verses of the *Qur‘ān* along with al-Fātiḥah when praying the supererogatory Prayers.

(In this practise) a person would be imitating the Prophet (ﷺ), and acting upon the authentic *aḥādīth* relayed about this.

However, if he only recited al-Fātiḥah then his Prayer would be correct.

Success lies with Allāh; and may the peace and blessings of Allāh be bestowed upon our Prophet, his family and his Companions.<sup>1</sup>

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<sup>1</sup> Refer to *fatwā* (no. 3769), (7/237).

#### 4. Breaking the Prayer if the *Iqāmah* is called, despite still being in the middle of the Prayer

##### Question:

I see some people breaking their Prayer if the *Iqāmah* is called despite still being in the middle of the Prayer. Is this allowed?

##### Answer:

If the *Iqāmah* is called, then it is impermissible to start praying a supererogatory Prayer based upon his saying (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ),

“When the Prayer commences, then there is no Prayer except the compulsory Prayer.” This *ḥadīth* has been reported by Muslim and others.

If the *Iqāmah* is called and he is praying the supererogatory Prayer, then he should break it due to the aforementioned *ḥadīth* and because the compulsory Prayer is more important than the other Prayer.

Success lies with Allāh; and may the peace and blessings of Allāh be bestowed upon our Prophet, his family and his companions.<sup>1</sup>

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<sup>1</sup> Refer to *fatwā* (no. 5107), (7/239-240).

## 5. Praying only two *rak'at* for the *Sunnah* Prayer of *wudū'*, the *Sunnah* of *Zuhr* and the *Sunnah* for *Tahīyyatul-Masjid*

### Question:

Is it permissible for someone to combine the *Sunnah* Prayer of *wudoo'*, the *Sunnah* of *Zuhr* and the *Sunnah* for *tahīyyatul-masjid* (and pray just two *rak'ah* for all these Prayers) if he is in a rush, bearing in mind that if he is not in a rush he normally prays each Prayer by itself?

### Answer:

If the Muslim performs ablution and enters the mosque after the *adhān* for the *Zuhr* (has been called) and prays two *rak'ah* with the intention of praying *tahīyyatul-masjid*, the *Sunnah* of *wudū'* and the *Sunnah* of *Zuhr*, then this will suffice for the three based upon the saying of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ),

“Deeds are judged according to the intentions, and every person will reap what they intended.”

Success lies with Allāh; and may the peace and blessings of Allāh be bestowed upon our Prophet, his family and his companions.<sup>1</sup>

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<sup>1</sup> Refer to *fatwā* (no. 7466), (7/248-249).

Imām al-Nawawī said in *al-Majmū'* (1/325-326),

“All of our companions (i.e the *Shāfi'i* Scholars) have agreed that it is acceptable to offer the obligatory Prayer and *tahīyyatul-masjid* (as one Prayer). They have clearly stated that there is no differing about praying them as one. For years I have thoroughly researched this issue and I have not found any differing.”

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**Member:** ‘Abdullāh al-Ghudayyān

**Member:** ‘Abdullāh al-Qu‘ūd

## 6. Praying six *rak‘ah* after *Maghrib*

### Question:

I read a *ḥadīth* which mentioned that the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

“Whosoever prays six *rak‘ah* after *Maghrib* without uttering any evil speech between them, it is as if they have worshipped for twelve years.”<sup>1</sup>

Is this *ḥadīth* authentic and how should these six *rak‘ah* be performed, recognising that I am aware it is from the *Sunnah* to pray two *rak‘ah* after *Maghrib*?

### Answer:

The *ḥadīth* being referred to is not authentic because in the chain of narration is ‘Umar Ibn Abī Khath‘am. Al-Bukhārī (d.256H) said about this person, ‘*Munkar al-Ḥadīth*,’ declaring him to be extremely weak.

Success lies with Allāh; and may the peace and blessings of Allāh be bestowed upon our Prophet, his family and his Companions.<sup>2</sup>

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<sup>1</sup> **Translator’s Note:** Refer to *al-Da‘īfah* (no. 468) of al-Albānī.

<sup>2</sup> Refer to *fatwā* (no. 12009), (7/254-255).

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**Member:** ‘Abdullāh al-Ghudayyān

## 7. Being negligent with the *Sunnah* Prayers

### Question:

I used to pray during the night and perform the *Sunnah* Prayers. Step by step I began to be negligent with them until I stopped praying any of the *Sunnah* Prayers. Eventually, I began committing minor sins and I was intent upon repeatedly indulging in acts of disobedience. What should I do?

### Answer:

No doubt, the devil attempts to lure the Muslim away from obeying his Lord and he seeks to preoccupy him with disobedience. It is upon you to repent and return back to those good deeds and to seek refuge from the devil because abandonment of *Witr* and abandonment of the regular supererogatory Prayers deems a person untrustworthy and results in their witness being rejected. It is upon you to be consistent with your good deeds and with the night prayer that you were accustomed to. You should not allow yourself to comply with your *nafs* (soul) and the devil.<sup>1</sup>

Shaykh Ṣāliḥ al-Fawzān

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<sup>1</sup> Refer to *al-Muntaqā* (3/74) of Shaykh Ṣāliḥ al-Fawzān.

## Appendix IV

### The *Ḍuḥā* Prayer

#### Names

*Ṣalāh al-Ḍuḥā* (the forenoon Prayer), *Sibḥah al-Ḍuḥā*, *Ṣalāh al-Auwābīn* (the Prayer of the penitent) and *Ṣalāh al-Ishrāq*<sup>1</sup> (the Prayer after sunrise) are different names for the same Prayer.

It has been called ‘the Prayer of the penitent’ because the one praying cuts himself off from everything and turns to and focuses on obeying Allāh and worshipping Him, at a time when some of the people are preoccupied with their businesses and others are resting.<sup>2</sup>

#### Its Time

When the sun is near to a spear’s length above the horizon and it continues until just before the sun reaches its meridian.<sup>3</sup>

Shaykh Ibn al-‘Uthaymīn (d.1421H) - رحمه الله - said,

“The time of the *Ḍuḥā* Prayer is from when the sun has risen to the height of a spear, approximately a quarter or a third of an hour after having risen, until

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<sup>1</sup> Some of the people of knowledge mention that this name particularly refers to this Prayer if offered at the beginning of its time.

<sup>2</sup> Refer to *Tawḍīḥ al-Aḥkām* (2/445) of Ṣāliḥ al-Fawzān, slightly adapted.

<sup>3</sup> Refer to *Tashīl al-Ilmām* (2/391) of Ṣāliḥ al-Fawzān.



just before the *zawāl*; and ‘just before the *zawāl*’ means between ten and five minutes (prior to it)...”<sup>1</sup>

Abū al-Dardā’ (رَضِيَ اللهُ عَنْهُ) narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said that Allāh said:

ابْنَ آدَمَ ارْكَعْ لِي أَرْبَعَ رَكَعَاتٍ مِنْ أَوَّلِ النَّهَارِ أَكْفِكَ آخِرَهُ

“O Son of Ādam, pray four *rak'ah* to me at the early part of the day...”<sup>2</sup>

In another *ḥadīth*,

حَتَّى تَطْلُعَ الشَّمْسُ، ثُمَّ صَلَّى رَكَعَتَيْنِ

“Until the sun rises and then he prays two *rak'ah*.”<sup>3</sup>

This *ḥadīth* is referring to the two *rak'ah* of *Duḥā*.

## The Excellence of Praying the *Duḥā* Prayer at the Start of its Time

Upon the authority of Abū Umāmah that the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said,

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<sup>1</sup> Refer to *Majmū' al-Fatāwā* (14/306/no.875) of Ibn al-'Uthaymīn.

<sup>2</sup> **Ṣaḥīḥ:** Related by al-Tirmidhī (no. 475); and declared authentic by al-Albānī.

<sup>3</sup> **Ḥasan:** Part of a *ḥadīth* related by al-Tirmidhī (no. 586), and declared *ḥasan* by al-Albānī.

مَنْ صَلَّى الْغَدَاةَ فِي جَمَاعَةٍ ثُمَّ قَعَدَ يَذْكُرُ اللَّهَ حَتَّى تَطْلُعَ  
 الشَّمْسُ، ثُمَّ صَلَّى رَكْعَتَيْنِ كَانَتْ لَهُ كَأَجْرِ حَجَّةٍ وَعُمْرَةٍ، قَالَ:  
 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَامَّةٌ تَامَّةٌ تَامَّةٌ

“Whoever prays the *Fajr* Prayer in congregation and then sits remembering Allāh until the sun has risen, then prays two rakah will receive the reward of *Hajj* and ‘*Umrah*.”

The Messenger of Allāh said, “Complete, complete, complete.”<sup>1</sup>

The Best Time to perform the *Duḥā* Prayer is when the Sun is very Hot

Zayd Ibn Arqam saw a people praying the *Duḥā* Prayer. He said: ‘Are they unaware that it is better to pray it at another time. The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said:

صَلَاةُ الْأَوَّابِينَ حِينَ تَرْمَضُ الْفِصَالُ

“The Prayer of the penitent should be prayed (at the time) that a weaned camel would feel the heat of the sun.”<sup>2</sup>

<sup>1</sup> **Ḥasan:** Related by al-Tirmidhī (no. 586). This *ḥadīth* was declared *ḥasan* by al-Albānī in *Ṣaḥīḥ Sunan al-Tirmidhī*.

<sup>2</sup> Related by Muslim (no. 748).

## The Wisdom behind this Prayer

A voluntary prayer has been legislated at this time as there is a long interval between the *Fajr* Prayer and the *Zuhr* Prayer. So this is to prevent there being such a big gap without any Prayer, as not praying during this time may cause a person to be heedless of the remembrance of Allāh.<sup>1</sup> And Allāh knows best.

### A False Notion

Al-Ḥāfiẓ Ibn Ḥajr in *Fathī al-Bārī* (3/71) quotes al-Ḥāfiẓ al-‘Irāqī as saying,

“It has become famous amongst the common folk that whoever prays the *Ḍuḥā* Prayer then abandons it will go blind. Thus, many of the people have abandoned it all together. What they have stated has no basis whatsoever. Instead, it seems that the devil placed this upon the tongues of the general masses to deprive them of this enormous amount of good.”

### Its Virtue

There are numerous *aḥādīth* that highlight the excellence of this prayer. It suffices us here to mention a few.

Abū Dharr (رَضِيَ اللَّهُ عَنْهُ) narrated that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

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<sup>1</sup> Refer to *Tashīl al-‘Ilmām* (2/391) of Ṣāliḥ al-Fawzān.

يُضِيحُ عَلَى كُلِّ سُلَامَى مِنْ أَحَدِكُمْ صَدَقَةٌ، فَكُلُّ تَسْبِيحَةٍ  
 صَدَقَةٌ، وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ، وَكُلُّ تَكْبِيرَةٍ  
 صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ،  
 وَيُجْزَى مِنْ ذَلِكَ رَكْعَتَانِ يَرَكَعُهُمَا مِنَ الصُّحَى

“In the morning charity is due from every joint of your body. Every *tasbīh* (saying glory be to Allāh) is charity. Every *tahmīd* (saying all praise is due to Allāh) is charity. Every *tahlīlah* (saying none has the right to be worshipped except Allāh) is charity. Every *takbīrah* (saying Allah is the Greatest) is charity. Enjoining the good is charity. Forbidding the evil is charity; and performing two *rak'ah* of *Duḥā* suffices all of this.”<sup>1</sup>

Abū Hurairah (رَضِيَ اللَّهُ عَنْهُ) narrated:

أَوْصَانِي خَلِيلِي بِثَلَاثٍ لَا أَدْعُهُنَّ حَتَّى أَمُوتَ: صَوْمَ ثَلَاثَةِ أَيَّامٍ  
 مِنْ كُلِّ شَهْرٍ، وَصَلَاةَ الصُّحَى، وَنَوْمٍ عَلَى وَتْرٍ

“My beloved friend advised me to practise three things and I will not leave them until I die: to fast for three days every month, to pray *al-Duḥā* and to perform *Witr* before sleeping.”<sup>2</sup>

Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) also said that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said,

<sup>1</sup> Related by Muslim (no. 720).

<sup>2</sup> Related by al-Bukhārī (no. 1178).

لَا يُحَافِظُ عَلَى صَلَاةِ الضُّحَى إِلَّا أَوَّابٌ قَالَ: وَهِيَ صَلَاةُ  
الْأَوَّابِينَ

“None is consistent with the *Duḥā* Prayer except the penitent.” He said: “It is the Prayer of the penitent.”<sup>1</sup>

## An Innovated Prayer

Imām Muḥammad Nāṣir al-Dīn al-Albānī (d.1420H) - رَحِمَهُ اللهُ - said, “This *ḥadīth* is a refutation upon those people who refer to the six rak‘ah that they pray after *Maghrib* as *Ṣalāh al-Awwābīn* (the Prayer of the Penitent). Calling it by this name has no basis and this Prayer itself is not established (by any authentic text).”<sup>2</sup>

Our Shaykh, Muqbil Ibn Hādī al-Wādīī also stated that this Prayer is not authentically established in *Ijābah al-Sā’il* (p. 77).

## The *Duḥā* Prayer is found in the *Qur‘ān*

Ibn ‘Abbās was asked about the *Duḥā* Prayer and he responded:

“It is found in the Book of Allāh...Then he recited,

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<sup>1</sup> **Ḥasan:** Related by al-Ḥākim in *al-Mustadrak* (1/314), who declared it authentic. And al-Albānī declared it *ḥasan* (sound) in *al-Ṣaḥīḥah* (no. 1994).

<sup>2</sup> Refer to *Ṣaḥīḥ al-Targhīb wa al-Tarhīb* (1/423) of al-Albānī.

﴿ فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذَكَّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا ﴾

﴿ بِالْعُدُورِ وَالْأَصَالِ ﴾ (٣١)

“In houses which Allāh has ordered be raised, and in them His name is mentioned. Therein glorify Him in the mornings and in the afternoons or evenings.” [Sūrah al-Nūr 24:36].”<sup>1</sup>

## Its Ruling

It is *mustahabb* (highly recommended) to observe the *Ḍuḥā* Prayer. Imām al-Nawawī entitles one of the chapter headings in *Ṣaḥīḥ Muslim*, ‘The Recommendation to Observe the *Ḍuḥā* Prayer.’

The *aḥādīth* relating to the *Ḍuḥā* Prayer reach the level of *Mutawātir*,<sup>2</sup> as mentioned by Ṣiddīq Ḥasan Khān in *al-Rawḍah al-Nadiyyah* (1/316).

Al-Nawawī, *Sharḥ Muslim* (5/237), said,

“The majority of the scholars considered the *Ḍuḥā* Prayer to be *mustahabb* (highly recommended).”

In *Majmū‘ Sharḥ al-Muhaddhab* (4/43),

“It is the position of the majority of the *Salaf*.”

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<sup>1</sup> Related by Ibn Abū Shaybah (no. 7872) with an authentic chain of narration.

<sup>2</sup> Meaning that the narrations are reported by such a large number of narrators it is impossible for them to agree and congregate to fabricate a lie.

However, there are various opinions on this matter, as found in *Zād al-Ma'ād* (2/330- 348), *Fatḥ al-Bārī* (3/68) and *Nayl al-Awṭār* (5/211-212):

1. It is *mustahabb*, which is the opinion of the majority of the scholars.
2. It is only legislated to observe this prayer for a reason, as it is argued that the Prophet did not pray *Ḍuḥā* except for a reason.
3. It is not recommended at all.
4. It is *mustahabb* if offered in the home.
5. It is recommended to perform this Prayer occasionally.
6. It is a *bid'ah*.

The difference of opinion arises because there exists authentic *aḥādīth* that apparently negate the very existence of the *Ḍuḥā* Prayer, other *aḥādīth* show that it was observed for a reason and there are authentic *aḥādīth* that clearly affirm it.

An important principle to understand and remember is affirmation has precedence over negation.<sup>1</sup>

The following points were raised by Ibn Khuzaymah, slightly adapted in places, in his *Ṣaḥīḥ* (2/231),

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<sup>1</sup> Refer to *Tashīl al-Ilmām* (2/391) of Ṣāliḥ al-Fawzān.

“When Ibn ‘Umar stated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) did not perform the *Duḥā* Prayer except when he returned from a journey he meant: “I did not witness him pray and a trustworthy individual has not informed me of this”...The same applies to the narration of ‘Ā’ishah. [‘Ā’ishah was asked, “Did the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) used to observe the *Duḥā* Prayer?” She replied, “No, except when he returned from a journey.”<sup>1</sup>] The proof to support this type of explanation is that the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) prayed the *Duḥā* Prayer on occasions where he had not returned from a trip.”

## Another Angle:

It is not conceivable that ‘Ā’ishah, the Mother of the believers, would continuously offer an act of worship that had not been legislated.

‘Ā’ishah said,

إِنَّ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَدْعُ الْعَمَلَ، وَهُوَ  
يُحِبُّ أَنْ يَعْمَلَ بِهِ خَشْيَةً أَنْ يَعْمَلَ بِهِ النَّاسُ، فَيُفْرَضَ عَلَيْهِمْ،  
وَمَا سَبَّحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُبْحَةَ الضُّحَى قَطُّ  
وَإِنِّي لَأُسَبِّحُهَا

“The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) used to give up a deed although he loved to offer it for fear that people might act upon it and therefore it be made

<sup>1</sup> Related by Muslim (no. 717).



obligatory upon them. I never saw the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) pray the *Duḥā* Prayer, but I perform it.”<sup>1</sup>

Some of the people of knowledge explain this to mean that ‘Ā’ishah herself never saw the Prophet offer this Prayer but she was informed about it by other companions.<sup>2</sup>

## Another Angle:

If there appears to be a contradiction between the saying of the Prophet and an action, then precedence is given to the saying.<sup>3</sup>

*Aḥādīth* where the Prophet encouraged the people to pray the *Duḥā* Prayer have already been mentioned earlier.

## The Number of Rak‘ah

Imām al-Nawawī (d.676H) - رَحِمَهُ اللهُ - entitles one of the chapter headings in *Ṣaḥīḥ Muslim*, “The Recommendation to observe the *Duḥā* Prayer. Its minimum number of *rak‘ah* is two and its maximum is eight, and between that there is four or six *rak‘ah*.”

### I. Two *rak‘ah*:

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<sup>1</sup> Related by al-Bukhārī (no. 1128) and Muslim (no. 718).

<sup>2</sup> Refer to *Fath al-Bārī* (3/69-70) of Ibn Ḥajr and *Tashīl al-Ilmām* (2/396) of Ṣāliḥ al-Fawzān.

<sup>3</sup> Refer to *Tashīl al-Ilmām* (2/393) of Ṣāliḥ al-Fawzān.

Abū Dharr (رَضِيَ اللَّهُ عَنْهُ) narrated that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said:

يُصْبِحُ عَلَى كُلِّ سُلَامَى مِنْ أَحَدِكُمْ صَدَقَةٌ، فَكُلُّ تَسْبِيحَةٍ  
 صَدَقَةٌ، وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ، وَكُلُّ تَكْبِيرَةٍ  
 صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ،  
 وَيُجْزَى مِنْ ذَلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحَى

“In the morning charity is due from every joint of your body. Every *tasbīḥ* (saying glory be to Allāh) is charity. Every *taḥmīd* (saying all praise is due to Allāh) is charity. Every *taḥlīlah* (saying none has the right to be worshipped except Allāh) is charity. Every *takbīrah* (saying Allah is the Greatest) is charity. Enjoining the good is charity. Forbidding the evil is charity; and performing two *rak'ah* of *Duḥā* suffices all of this.”<sup>1</sup>

## 2. Four *rak'ah*:

Abū Dardā (رَضِيَ اللَّهُ عَنْهُ) narrated that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said that Allāh said:

ابْنَ آدَمَ ارْكَعْ لِي أَرْبَعَ رَكَعَاتٍ مِنْ أَوَّلِ النَّهَارِ أَكْفِكَ آخِرَهُ

“O Son of Ādam, pray four *rak'ah* to me at the early part of the day...”<sup>2</sup>

<sup>1</sup> Related by Muslim (no. 720).

<sup>2</sup> **Ṣaḥīḥ:** Related by al-Tirmidhī (no. 475); and declared authentic by Shaykh al-Albānī.

3. Six *rak'ah*:

Anas Ibn Mālik (رَضِيَ اللَّهُ عَنْهُ) said:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي الضُّحَى سِتَّ رَكَعَاتٍ

“The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) used to pray *Duḥā* as six *rak'ah*.”<sup>1</sup>

4. Eight *rak'ah*:

Umm Hānī narrated:

ثُمَّ صَلَّى ثَمَانَ رَكَعَاتٍ سُبْحَةَ الضُّحَى

“Then the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) prayed eight *rak'ah* of *Duḥā*.”<sup>2</sup>

When ‘Ā’ishah was asked about the number of *rak'ah* the Prophet observed for the *Duḥā* Prayer she responded:

كَمْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي صَلَاةَ  
الضُّحَى؟ قَالَتْ: أَرْبَعَ رَكَعَاتٍ وَيَزِيدُ مَا شَاءَ

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<sup>1</sup> **Ṣaḥīḥ:** Related by al-Tirmidhī in *al-Shamā’il* (p. 156); and declared *Ṣaḥīḥ* due to supporting narrations by al-Albānī.

<sup>2</sup> Related by al-Bukhārī (no. 1176) and Muslim (336).

“He would pray four *rak'ah* and sometimes if he desired he would pray more [and this would be as many as Allāh wills].”<sup>1</sup>

“This narration of ‘Ā’ishah should be understood in light of the previous *aḥādīth*.”<sup>2</sup>

Especially when it is reported that ‘Ā’ishah, the narrator of this *ḥadīth*, used to pray the *Ḍuḥā* Prayer as eight *rak'ah*.<sup>3</sup>

“As for these *rak'ah* being prayed in pairs, then this is due to the *ḥadīth*, ‘The Prayers of the night and day (should be observed) in pairs.’ (*Ṣaḥīḥ Sunan Ibn Mājah* (1/221)).”<sup>4</sup>

Allāh is the grantor of success; whatever is correct is from Allāh and whatever is incorrect is from me and the Devil.

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<sup>1</sup> Related by Muslim (no. 719).

<sup>2</sup> Refer to *Buḡyah al-Mutaṭawwi'* (p. 86) of Muḥammad Bāzmūl.

<sup>3</sup> Related by Mālik in *al-Muwatta'* (1/153), and it is authentic. Refer to *Mā Ṣaḥḥa Min Āthār al-Ṣaḥābah fī al-Fiqh* (1/432).

<sup>4</sup> Refer to *Buḡyah al-Mutaṭawwi'* (p. 86) of Muḥammad Bāzmūl.

## Glossary

### A

**Āyah:** (pl. *āyāt*) “sign,” a verse of the *Qur’ān*.

**Āhād:** a narration which is narrated through one chain only.

**Aḥādīth:** see *ḥadīth*.

**‘Alayhi al-salām:** May Allāh (سُبْحَانَهُ وَتَعَالَى) protect and preserve him. It is said after the name of a Prophet of Allāh or after the name of an Angel.

**Anṣār:** Helpers; the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.

**‘Arsh:** Throne of Allāh (سُبْحَانَهُ وَتَعَالَى).

**‘Aṣr:** the afternoon Prayer.

**Awliyā’:** see *Walī*.

### B

**Bid‘ah:** Heresy (any innovatory practice).

**Burāq:** An animal bigger than a donkey and smaller than a horse on which the Prophet (عَلَيْهِ وَعَلَىٰ آلِهِ السَّلَامُ) went for the *Mi‘rāj*.

### D

**Dā‘ī:** One engaged in *da‘wah*, caller.

**Ḍa‘īf:** A weak, unauthentic narration.

**Da‘wah:** Invitation, call to Allāh (سُبْحَانَهُ وَتَعَالَى).

**Dīn:** a completed way of life prescribed by Allāh (سُبْحَانَهُ وَتَعَالَى).

**Dhikr:** (pl. *adhkār*) remembrance of Allāh (جَلَّ جَلَالُهُ) with the heart, sayings of the tongue and actions of our limbs.

## F

**Fāḥish:** One who speaks with evil or obscene speech.

**Fard Kifāyah:** A collective obligation - if fulfilled by a part of the community, then the rest are not obligated.

**Fatwā:** (pl. *fatāwā*) A religious verdict.

**Faqīh:** A Scholar who can give religious verdicts.

**Fiqh:** Islāmic jurisprudence, understanding.

**Fitnah:** (pl. *fitan*) Trials, persecution, conflicts and strifes among the Muslims.

**Fitrah:** the natural disposition that one is born upon.

## G

**Ghuluww:** Going to an extreme.

**Ghusl:** A ceremonial bath necessary for the one who is in a state of *Janābah* (ritual sexual impurity).

## H

**Ḥadīth:** (pl. *ahādīth*) the saying, actions and approvals accurately narrated from the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ).

**Ḥalāl:** Lawful.

**Ḥanīf:** Pure Islāmic Monotheism (worshipping Allāh alone and nothing else).

**Ḥarām:** Unlawful and forbidden.

**Ḥasan:** fine, good; a term used for an authentic *ḥadīth*, which does not reach the level of *Ṣaḥīḥ*.

**Ḥarj:** Killing.

**Al-Ḥarūriyyah:** a special unorthodox religious sect that branched off from the *Khawārij*.

**Hijrah:** Migration from the land of *Shirk* to the land of Islām.

**Ḥukm:** A judgment of legal decision (especially of Allāh).

# I

**'Ibādah:** worship, worship of Allāh.

**Iḥsān:** Worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

**Ijmā':** A consensus, a unified opinion of Scholars regarding a certain issue.

**Ijtihād:** exertion of effort; the process of arriving at a reasoned decision by a Scholar on an issue.

**Imām:** A leader; a leader in Prayer, knowledge in *fiqh*, leader of a state.

**Īmān:** faith, to affirm all that was revealed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ).

**Isnād:** the chain of narrators linking the collector of the saying to the person quoted.

**Istikhārah:** a Prayer consisting of two units (*rak'ah*) asking Allāh for guidance.

**Istiwā:** ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

# J

**Janābah:** A state of a person after having sexual intercourse or sexual discharge.

**Janāzah:** (pl. *janaa'iz*): Funeral.

**Jihād:** striving, struggling, fighting to make the Word of Allāh supreme.

**Jumu'ah:** Friday.

**Jinn:** invisible creation, created by Allāh from smokeless fire.

**Junub:** a person who is in the state of *janābah*.

# K

**Ka'bah:** a square stone building in al-Masjid al-Harām (the great mosque in Makkah which Muslims go to for pilgrimage and to which all Muslims direct their face in Prayer).

**Al-Kabā'ir:** The major sins.

**Khārijī:** (pl. *Khawārij*): Those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

**Khalīfah:** (pl. *khulafā*): the head of the Islāmic government to whom the oath of allegiance is given.

**Khilāfah:** an Islāmic state.

**Khuṭbah:** (person *khaṭīb*), religious talk (sermon).

**Kufr:** (person *kāfir*) act of disbelief in the Religion of Islām.

## M

**Madhhab:** The position, view or opinion of a Muslim Scholar or school of Islāmic Jurisprudence.

**Makrūh:** Something that is not approved of, undesirable from the point of view of Religion, although not punishable.

**Manhaj:** A way; method; methodology.

**Marfū:** A raised; a narration attributed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).

**Maṣjid:** A mosque.

**Mawbiqāt:** great destructive sins.

**Mudallis:** one who practises *tadlīs*.

**Muhājir:** (pl. *muhājiroon*, *muhājirīn*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.

**Muḥaddith:** scholar of the science of *ḥadīth*.

**Muftī:** one who gives *fatāwā*.

**Mujāhid:** (pl. *mujāhidūn*): a Muslim warrior in *Jihād*.

**Mujtahid:** Someone who is qualified to pass judgment using *ijtihād*.

**Munkar:** Rejected; a narration which is inauthentic itself and contradicts and authentic narrations.

**Muqallid:** one who practices *taqlīd*.

**Mushrik:** (pl. *mushrikūn*) polythesists, pagans and disbelievers in the oneness of Allaah (جَلَّ وَعَلَا) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

**Mustahabb:** Recommended; an action if left not punishable and if done it is rewardable.

**Muttaqūn:** People who are pious.

**Mutawātir:** a *ḥadīth* which is narrated by a very large number of reporters, such that it cannot be supported that they all agreed upon a lie.



**Muwahh̥hid:** (pl. *muwahh̥hidūn*) one who unifies all of his worship and directs it to Allāh alone.

**Mawḏū':** Fabricated; spurious; invented (narration).

**Mawqūf:** stopped; a narration from a Companion, which does not go back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

**Mawṣūl:** Connected; a continuous *isnād* that can be narrated back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

## N

**Nāfilah:** (pl. *nawāfil*) Optional act of worship.

**Niyyah:** An intention from the heart.

**Nusuk:** A sacrifice.

## Q

**Qadar:** Divine pre-ordainment; that which Allāh has ordained for His creation.

**Qiblah:** The direction the Muslims face during Prayer.

**Qiyās:** Analogical deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.

**Qunūt:** Devotion; a special supplication while standing in the Prayer.

**Quraysh:** One of the greatest tribes in Arabia in the pre-Islāmic period of Ignorance. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) belonged to this tribe.

## R

**Rāfiḏī:** This is the correct title for the extreme *Shī'ah*; those who bear malice and grudges against the noble Companions to the extent that they declare them to be apostates. They also hold that the *Qur'ān* which the Muslims have is neither complete nor preserved from corruption.

**Ramaḏān:** The ninth month of Islāmic calander, in which Muslims observe fasting.

## S

**Ṣaḥābah:** Muslims who met the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) believing in him and died believing in him.

**Ṣaḥīḥ:** Authentic, the highest rank of classification of authentic *aḥādīth*.

**Salaf, Salaf al-Ṣāliḥ:** The pious predecessors; the Muslims of the first three generations: the Companions, the successors and their successors.

**Salafī:** one who ascribes oneself to the *Salaf* and follows their way.

**Sīrah:** The life story of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

**Sharī'ah:** The divine code of law in Islām.

**Shawwāl:** The month after *Ramaḍān*.

**Shayṭān:** Satan.

**Shī'ah:** (see *Rāfiḍī*) A collective name for the various sects claiming love for *Ahl al-Bayt*.

**Shirk:** Associating partners with Allāh directly or indirectly in worship; compromising any aspects of *Tawḥīd*.

**Sūrah:** A chapter of the *Qur'ān*.

**Sunnah:** Example, practice; the way of life of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *aḥādīth*.

## T

**Tābi'ī:** (pl. *tābi'īn*) the generation after the Companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

**Tafsīr:** explanation of the *Qur'ān*.

**Ṭaghūt:** Anything that is worshiped other than the real God (Allāh) (i.e. false deities).

**Tahajjud:** Voluntary, recommended Prayer between the compulsory Prayers of *'Ishā'* and *Fajr*.

**Takhrīj:** It is to reference a *ḥadīth* to its sources and analyze its chains of narration.

**Taqlīd:** Blind following; to follow someone's opinion (*madhhab*) without evidence.

**Taqwā:** Acting in obedience to Allāh, hoping for His mercy upon light from Him and *taqwā* is leaving acts of disobedience, out of fear of Him, upon light from Him.

**Tarjamah:** Notes about a reporter of *ḥadīth*.

**Ṭawāf:** The circumambulation of the *ka'bah*.

**Tawḥīd:** Islāmic Monotheism; the Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

## U

**Uhud:** A well known mountain in al-Madīnah. One of the greatest battles in Islāmic history came at its foot. This is called *Ghazwah Uhud*.

**'Ulamā':** (singular: *'ālim*) scholars.

**Umm:** Mother of, used as an identification.

**Ummah:** Nation, the Muslims as a whole.

**'Umrah:** A visit to Makkah during which one performs the *ṭawāf* around the *Ka'bah* and the *Sa'ī* between *al-Şafā* and *al-Marwah*. It is called the lesser *Ḥajj*.

**Uşūl:** The fundamentals.

## W

**Waḥyī:** The revelation or inspiration of Allāh to His Prophets.

**Waḥdah al-Wujūd:** The belief that everything in existence is intact Allāh. This deviant belief is held by many *Şūfīyyah*.

**Wakīl:** Disposer of affairs.

**Witr:** Odd; the last Prayer at the night, which consists of odd number of *raka'āt* (units).

**Walimah:** The wedding feast.

**Waşīlah:** the means of approach or achieving His closeness to Allāh by getting His favours.

**Wuḍū':** An ablution (ritual washing) that is performed before Prayer and other kinds of worship.

## Y

**Yaqīn:** Perfect and absolute faith.

**Yathrib:** One of the names of al-Madīnah.

## Z

**Zakāt:** Charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

**Zakāt al-Fiṭr:** An obligatory charity by the Muslims to be given to the poor before the Prayer of *Īd al-Fiṭr*.

**Zamzam:** The sacred water inside the *ḥaram* (the grand mosque) at Makkah.

**Zanādiqah:** An atheist, a heretic.

## OUR CALL TO THE UMMAH<sup>1</sup>

[1]: We believe in Allāh and His Names and Attributes, as they were mentioned in the Book of Allāh and in the *Sunnah* of the Messenger of Allāh (عَزَّوَجَلَّ), without *tahrīf* (distortion), nor *ta'wīl* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbīh* (resemblance), nor *ta'īl* (denial).

[2]: We love the Companions (رَضِيَ اللَّهُ عَنْهُمْ) of the Messenger of Allaah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with love that is permitted by the *Sharī'ah*. 'Imrān Ibn Ḥusayn (رَضِيَ اللَّهُ عَنْهُ) said, "O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided."<sup>2</sup>

[3]: We love the People of *Ḥadīth* and all of the *Salaf* of the *Ummah* from *Ahl al-Sunnah*. Imām al-Shāṭibī (d.790H) - رَحِمَهُ اللَّهُ - said, "The *Salaf al-Ṣāliḥ*, the Companions, the *tābi'īn* and their successors knew the *Qur'ān*, its sciences and its meanings the best."<sup>3</sup>

[4]: We despise *'ilm al-kalām* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafsīr* (explanation of the *Qur'ān*), nor from the ancient stories, nor from the *Sīrah* (biography) of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), except that which has been confirmed from Allāh or from

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<sup>1</sup> This explanation of our call has been summarized from *Tarjumah Abī 'Abd al-Raḥmān Muqbil Ibn Hādī al-Wādī* (p. 135-142) of Muqbil Ibn Hādī with minor additions from other sources.

<sup>2</sup> Refer to *al-Kifāyah* (p. 15) of al-Khaṭīb al-Baghdadī.

<sup>3</sup> Refer to *al-Muwāfiqāt* (2/79) of al-Shāṭibī.

His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'ān*, or the authentic and authoritative *ḥadīth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *aḥādīth*. 'Abdullāh Ibn al-Mubārak (d.181H) - رَحِمَهُ اللهُ - said, "The authentic *aḥādīth* are sufficient and the weak *aḥādīth* are not needed."<sup>1</sup>

[7]: We do not perform *takfīr* upon any Muslim due to any sin, except *Shirk* with Allāh, or the abandonment of Prayer, or apostasy. We seek refuge in Allāh from that.

[8]: We believe that the *Qur'ān* is the Speech of Allāh, it is not created.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allāh (سُبْحَانَهُ وَتَعَالَى), and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.<sup>2</sup> 'So co-operating upon righteousness and piety (*taqwā*) and mutual advising necessitates warning against evil and not co-operating with the wicked.<sup>3</sup>

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<sup>1</sup> Refer to *al-Jāmi' li-Akhlāq al-Rāwī* (2/159) of al-Suyūfī.

<sup>2</sup> From a *fatwā* by the Committee of Major Scholars dated: 11/16/1417H, (no. 18870). It was signed by al-'Allāmah 'Abd al-'Azīz Ibn Bāz, Shaykh 'Abd al-'Azīz Ibn 'Abdullāh Āl al-Shaykh, Shaykh 'Abdullāh Ibn 'Abd al-Raḥmān al-Ghudayyān, Shaykh Bakr Ibn 'Abdullāh Abū Zayd, and Shaykh Ṣāliḥ Ibn Fawzān al-Fawzān.

<sup>3</sup> From the words of Shaykh Ibn Bāz in *al-Furqān* magazine (issue no. 14, p. 15).

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'<sup>1</sup>

[12]: We restrict our understanding of the Book of Allāh and of the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *ḥadīth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafiyyah*, yet *Salafiyyah* is free from them, since they bring to the society what Allāh has prohibited. We believe in 'cultivating the young generation upon this Islām, purified from all that we have mentioned, giving to them a correct Islāmic education from the start - without any influence from the disbelieving western education.'<sup>2</sup>

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allaah and to the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *da'wah*.

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<sup>1</sup> From *Fiqh al-Wāqī'* (p. 49) of al-Albānī.

<sup>2</sup> From *Fiqh al-Wāqī'* (p. 51) of al-Albānī.

[16]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[17]: Our *da'wah* and our *'aqīdah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our *da'wah*, nor should he think that it is possible for him to purchase it from us for *dīnār* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imām Mālik said (d.179H) - رَحِمَهُ اللهُ - , “The knowledge of *ḥadīth* is your flesh and blood and you will be asked concerning it on the Day of Judgement, so look who you are taking it from.”<sup>1</sup>

[19]: We do not accept a *fatwā* except from the Book of Allāh and the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

These are glimpses into our *'aqīdah* and our *da'wah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh knows best.

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<sup>1</sup> Refer to *al-Muḥaddith al-Fāṣil* (p. 416) and *al-Kifāyah* (p. 21) of al-Khaṭīb.