

The Prophet's Prayer Described

ﷺ

By

The Virtuous Imam,
the Reviver,

Muqbil Ibn Haadi al-
Waadi'ee (رحمه الله)

Translated by

Faisal Ibn Abdul Qadir Ibn
Hassan
Abu Sulaymaan

صفة صلاة النبي صلى الله عليه وسلم

*The Prophet's Prayer Described*¹ ﷺ

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¹ This booklet is based on a lecture the Shaikh gave. The transcription of the lecture can be found here: <http://aloom.net/vb/showthread.php?t=11943>. All the footnotes have been added by the Translator.

Text of Lecture:

Shaikh: Assalamu Alaykum wa Rahmatullahi wa Barakatuhu

الحمد لله رب العالمين وصلى الله وسلم على نبينا محمد وعلى آله وأصحابه أجمعين, وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمداً عبده ورسوله وبعد

All praise is due to Allah, the Lord of the worlds, and may Peace and Blessings be upon our Prophet Muhammad (ﷺ), his followers, and his Companions. I bear witness that there is no God worthy of worship except Allah, alone without any partners, and that Muhammad is His servant and Messenger

As for what follows:

I promised my brothers to clarify the description of the Prophet's prayer through action. If my brothers want I can do so on the minbar or I can do so from here [the chair/table].

The Prophet (ﷺ) used to teach his Companions the prayer through actions. It comes in *Sabeeh al-Bukhari* that the Prophet (ﷺ) used to mount the minbar and pray. If he wanted to prostrate he descended and prostrated on the earth².

The Prophet (ﷺ) said to the bedouin:

إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ

When you stand for Prayer, say Takbir³

That is: “Allahu Akbar (Allah is the greatest).” From the People of Knowledge are those who permit opening the prayer with any statement which has the veneration of Allah. However this [saying Allahul Akbar] is the Sunnah of the Messenger of Allah (ﷺ). What does this indicate? That the opening supplication comes after the Takbir. As for your standing for prayer, then it is considered an intention. You do not need to say: “I intend to pray salatul-Dhuhr, praying four rak'at, as one behind an Imam” or “[as] the Imam”, etc. Your standing for prayer is considered your intention. After you make Takbir, you raise your hands with the Takbir. It was reported to the level of his

² Bukhari (no. 917)

³ Bukhari (no. 757)

shoulders and it was [also] reported to the top of his ears. It is possible that [it means] the tips of his fingers will reach until his ears and his two palms will be opposite his shoulders. This raising of the hands was established from Abdullah ibn ‘Umar (may Allah be pleased with him) in *Bukhari* and *Muslim*, in the Hadith of Wa’il ibn Hujr (may Allah be pleased with him), and in the Hadith of Abu Humaid as-Sa’adi. After raising the hands, you place the right hand over the left hand on the chest. It has two ways. One way is placing one palm on the other palm, and the second way is placing the palm on the forearm. These two ways have been established from the Prophet (ﷺ). Letting the hands down [at the side of the body] was not established from the Prophet (ﷺ). San’aani quoted this in *Subulus-Salam* from Ibn Abdul-Barr⁴. It was also quoted by the author of *ar-Rawaadh an-Nadeer* from Muhammad ibn Ibraahim al-Wazeer, the Scholar of Yemen (may Allah have mercy upon him), about whom Imam Shawkani said: “If I said Yemen did not produce the likes of him, I would not be far from the truth.”⁵ Therefore, you place your right hand over your left hand on the chest. As for what some people do of placing the right hand on the left hand on the navel, then this is reported from the path of Ishaq ibn Abdurrahman al-Kufi and he is weak. It is not established from the Prophet (ﷺ) that he placed his right hand on his left hand on his navel. This is not established. It also comes in *al-Majmoo’* that it is ascribed to Zayd ibn Ali⁶; however, it is reported from the chain of Amr ibn Khalid al-Waasiti and he is a liar.

So we learn from this that what is correct is placing the right hand on the left hand on the chest, even though the Ahaadith which report placing it on the chest have discussion [regarding its chain of transmission]. In the first Hadith there is Mu’amil ibn Ismaa’il and he is closer to being weak, and it is the Hadith of Wa’il ibn Hujr.

The second: it is the Hadith of Qubaysah ibn Hulb from his father Hulb . In it is Qubaysah and he did not report except from Samaak ibn Harb and he is Majhool (unknown).

In the third Hadith: it is *mursal*⁷. The Hadith of Tawus: they used to place their right hands on their [left hands] on the chest. It has *Irsaal* [i.e. it is *mursal*]. However, these three Ahaadith together raise to the level of proof and there is not something that contradicts it which the soul inclines to [i.e. comfortable with].

After this, you say what has come in the *Sabeehayn* from Abu Hurairah (may Allah be pleased with him), and it is the most authentic from the opening supplications:

⁴ See *Subulus-Salam* (1/486)

⁵ See *al-Badr at-Taali’* (2/92)

⁶ This is a Zaidi text

⁷ a narration in which a Tabi’ee (a successor of the Companions) narrates directly from the Prophet (ﷺ)

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّئِي مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالتَّلْجِ وَالبَرَدِ

O Allah! Set me apart from my sins (faults) as the East and West are set apart from each other and clean me from sins as a white garment is cleaned of dirt (after thorough washing). O Allah! Wash off my sins with water, snow and hail.⁸

And it was reported from ‘Umar (may Allah be pleased with him) that he said:

سبحانك اللهم وبحمدك, تبارك اسمك, وتعالى جدك, ولا إله غيرك

Glory to You, Allah, and To you is all Praise, and Blessed is your Name. and Exalted is your Majesty. and there is no other object of worship beside you.⁹

However, it is *Mawqoof*¹⁰ from ‘Umar and there is discussion [regarding its chain]. It also comes in *marfoo*¹¹ form, but there is also discussion [regarding its chain]. I just remember something. It is reported from Ali ibn Abi Talib (may Allah be pleased with him) in *Sabeeh Muslim, Jami’ at-Tirmidhi*, and *Sunan Abi Dawood* that he (عليه وسلم) said after making Takbir:

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا

I have turned my face, breaking with all others, towards Him Who created the heavens and the earth, and I am not a polytheist.¹²

Until the end of the supplication. If you say “**O Allah! Set me apart from my sins. . .**”, then it is good. If you say: “**I have turned my face. . .**”, then it is necessary to memorize it from *Sabeeh Muslim* because it does not have the wording:

الحمد لله الذي لم يتخذ ولداً, ولم يكن له شريك في الملك, ولم يكن له ولي من الذل

All the praises and thanks be to Allah, Who has not begotten a son (nor an offspring), and Who has no partner in (His) Dominion, nor He is low to have a Wali (helper, protector or supporter).

⁸ Bukhari (no. 744)

⁹ Muslim (no. 399)

¹⁰ A narration that stops at a Companion.

¹¹ A narration that is raised to the Prophet (عليه وسلم). It is a statement or action that is attributed to him

¹² Muslim (no. 771), Abu Dawood (no. 760), Tirmidhi (no. 3422), and others

This is not from the opening supplication of Ali ibn Abi Talib which was reported from the Messenger of Allah (ﷺ).

Then you seek refuge in Allah from Shaytan, the accursed [saying]:

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge in Allah, the All-Hearing and the All-Knowing from the accursed devil.

After that, if you wish you can recite the *basmalah* (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) quietly. It was reported by Bukhari and Muslim in their *Saheeh* from Anas ibn Malik (may Allah be pleased with him):

صَلَّيْتُ خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ فَكَانُوا يَسْتَفْتِحُونَ بِ { الْحَمْدُ لِلَّهِ رَبِّ
{ الْعَالَمِينَ

I observed prayer behind the Messenger of Allah (ﷺ) and Abu Bakr and 'Umar and 'Uthman. They started (loud recitation) with: Al-hamdu lillahi Rabb al-'Alamin [All Praise is due to Allah, the Lord of the worlds].¹³

In some routes of the Hadith in Muslim:

لا يجهرون ببسم الله الرحمن الرحيم

They did not recite loudly (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ).

And in some wordings:

لا يذكرون بسم الله الرحمن الرحيم

They did not mention in the Name of Allah, the Most Beneficent, the Most Merciful..

If you wish you can recite loudly in the Name of Allah, the Most Beneficent, the Most Merciful. It was reported by al-Haakim in his *Mustadrak*¹⁴ from Abu Huraira (may Allah be pleased with him) said:

إني لأشبهكم صلاة برسول الله صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ, فصلى بهم وجهر ببسم الله الرحمن الرحيم

¹³ Reported by al-Bukhari (no. 743), Muslim (no. 399), Abu Dawood (no. 782), and Tirmidhi (no. 246)

¹⁴ Mustadrak (1/232)

I will resemble the prayer of the Messenger of Allah (ﷺ). Then he prayed and recited in the Name of Allah, the Most Beneficent, the Most Merciful loudly.

What is more correct is that the Hadith has *Irsaal*. Imam ash-Shafi'ee (may Allah be pleased with him) reported in *al-Umm* that Mu'awiyah (may Allah be pleased with him) led the people in prayer and recited in the Name of Allah, the Most Beneficent, the Most Merciful silently. So the congregants detested him for it¹⁵.

So reciting in the Name of Allah, the Most Beneficent, the Most Merciful silently and loudly have been reported from the Messenger of Allah (ﷺ) .

However, the Hadith on reciting it silently is more correct. As you heard, it is agreed upon. During Surah al-Fatiha, it is necessary to stop at every verse.

For example:

(الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)

All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).

[Then he pauses]

(الرَّحْمَنِ الرَّحِيمِ)

The Most Beneficent, the Most Merciful.

[Then he pauses]

(مَالِكِ يَوْمِ الدِّينِ)

The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection).

[Then he pauses]

(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ)

¹⁵ See al-Umm (1/130)

You (Alone) we worship, and you (Alone) we ask for help (for each and everything).

[Then he pauses]

(اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ)

Guide us to the Straight Way.

[Then he pauses]

(صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ)

The Way of those on whom You have bestowed Your Grace , not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).

If you recite the al-Fatiha, it is legislated for you to say: “Ameen”, whether you are the Imam or the one following. It is reported in Abu Dawood in his *Sunan* that the Prophet (ﷺ) used to raise his voice saying “Ameen”.¹⁶

It is reported in the *Sabeehyan* on the authority of Abu Hurairah (may Allah be pleased with him) that the Prophet (ﷺ) said:

إِذَا قَالَ الْإِمَامُ: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (فَقُولُوا: آمِينَ, فَإِنَّهُ مَنْ وَاَفَقَ تَأْمِينُهُ تَأْمِينِ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

When the Imam says: ‘Ghair-il-Maghdubi `alaih Walad-Dallin (i.e. not the path of those who earn Your Anger, nor the path of those who went astray [1:7])’, then you must say, 'Ameen', for if one's utterance of 'Ameen' coincides with that of the angels, then his past sins will be forgiven.¹⁷

It was reported by Imam Ahmad in his Musnad and Ibn Majah in his Sunan from Aisha (may Allah be pleased with her) that she said: The Messenger of Allah (ﷺ) said:

مَا حَسَدْتُمْ الْيَهُودَ عَلَى شَيْءٍ مَا حَسَدْتُمْ عَلَى التَّأْمِينِ وَالسَّلَامِ

¹⁶ Reported in Abu Dawood (no. 932) and others. Graded Saheeh by Shaikh Muqbil in Saheeh Musnad (no. 1188)

¹⁷ Reported by Bukhari (no. 782)

The Jews do not envy you for anything more than they envy you for the Salam and [saying] ‘Ameen’.

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Then after that, if you are an Imam, it is necessary not to prolong the recitation until the people are repelled. This is because the Prophet (ﷺ) said:

إِنِّي لَأَقُومُ فِي الصَّلَاةِ أُرِيدُ أَنْ أَطَوَّلَ فِيهَا، فَأَسْمَعُ بُكَاءَ الصَّبِيِّ، فَاتَجَوَّزُ فِي صَلَاتِي كَرَاهِيَةً أَنْ أَشُقَّ عَلَى أُمِّهِ

When I stand for prayer, I intend to prolong it but upon hearing the cries of a child, I cut it short, as I dislike to trouble the child's mother.¹⁹

The Prophet (ﷺ) said:

إِذَا مِمَّ أَحَدُكُمْ النَّاسَ فَلْيُخَفِّفْ فَإِنَّ فِيهِمُ الصَّغِيرَ وَالْكَبِيرَ وَالضَّعِيفَ وَالْمَرِيضَ فَإِذَا صَلَّى وَحْدَهُ فَلْيُصَلِّ كَيْفَ شَاءَ

When any one of you leads the people in prayer he should be brief, for among them are the young and the aged, the weak and the sick. But when one of you prays by himself, he may (prolong) as he likes.²⁰

What is the shortening which is desired? Muadh (may Allah be pleased with him) used to lead his Companions. So he recited a long Surah - in some of the prayer he recited Surah al-Baqarah. Praying behind him was a bedouin man who used work and was tired. Then after that Muadh made the prayer long. So that man left the prayer and prayed [alone]. So that reached Muadh that he left the prayer with him and prayed alone. So Muadh said: “He is a hypocrite.” The man went to complain to the Messenger of Allah (ﷺ) about Muadh. So the Prophet (ﷺ) got angry with a severe anger and said: “Oh people, verily some of you run others away. Read ‘By the sun and its morning brightness’, and ‘By the night when it spreads’ that is these Surahs which are medium length or short Surahs from the mufassal²¹”. Then he said: “Are you there to (put the people) to trial?”²²

It was a severe rebuke to this honorable, virtuous Companion. The Prophet (ﷺ) knew his virtue and honor. So it is necessary that the prayer of the Imam be moderate. If you are praying alone, then

¹⁸ Graded Hasan by the Shaikh himself in Saheeh Musnad (no.1586)

¹⁹ Reported by Bukhari (no. 707) and Muslim (no.470)

²⁰ Reported by Muslim (no. 467) and Tirmidhi (no.236)

²¹ The mufassal suwar are between Suratul-Qaaf and suratun-Nas

²² Bukhari (no. 705), Muslim (no. 465), and others

it is for you to prolong it as long as you wish, for the Prophet (ﷺ) once prayed one night and recited surah Baqarah, then Surah Nisaa, then Surah Ala-Imraan²³. If you are praying alone, you can prolong it as long as you wish.

After reciting Fatiha and a Surah, you bow. Let your ruku' (bowing) be moderate, that is, do not lower your head very low nor raise it.

And you raise your hands when going into ruku' (bowing). This is established in the *Sabeehayn* from the Hadith of Ibn 'Umar (may Allah be pleased with him)²⁴ and other than Ibn 'Umar (may Allah pleased with them). You say:

الله أكبر

Allah is the Greatest

After that, you glorify Allah three times. The least amount is three times. You say:

سبحان ربي العظيم

Glory be to my Lord Almighty²⁵

Also [in another version of the Hadith] there is the addition:

وبحمده

And His is the praise

What is apparent is that it is good [to use as evidence], however it is not strong like:

سبحان ربي العظيم

Glory be to my Lord Almighty

Then after this, you say:

²³ Muslim (no.772), Abu Dawood (no.874), Nasaai (no. 1009) and others

²⁴ Bukhari (no. 739) from Ibn 'Umar and Muslim (no.391) from the Hadith of Malik ibn Huwairith

²⁵ Reported by Muslim (no. 772) and others.

سمع الله لمن حمده

Allah listens to him who praises Him

And [then]:

ربنا ولك الحمد حمدا كثيرا طيبا مباركا فيه كما يحب ربنا ويرضى

O our Lord! And to You is the praise. Praise be to Allah, much good and blessed praise as our Lord loves and is pleased with

A man said it [at the time of the Prophet] and the Prophet (ﷺ) said:

من القائل

Who is the speaker?

So the man said: "It was me." So the Prophet (ﷺ) said:

لَقَدْ رَأَيْتُ بَضْعَةً وَثَلَاثِينَ مَلَكًا يَبْتَدِرُونَهَا أَيُّهُمْ يَكْتُبُهَا أَوْلَى

I saw thirty-some angels rushing to see which of them would write it down first.

The Hadith is in *Bukhari*²⁶. The Prophet (ﷺ) said:

إِذَا قَالَ الْإِمَامُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ . فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ . فَإِنَّهُ مَنْ وَافَقَ قَوْلَهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

When the Imam says: "Allah listens to him who praises Him." you should say: "O Allah, our Lord for Thee is the praise." For if what anyone says synchronises with what the angels say, his past sins will be forgiven.²⁷

This Hadith is also in *Bukhari*. Then after that, you should have tranquility, as you know, in your ruku' and in your standing. Then you make prostration. With what do you precede when you prostrate? You precede with your hands.

²⁶ Bukhari (no. 799), Abu Dawood (no. 770), Nasaai (no. 1062), Tirmidhi (no. 404) and others.

²⁷ Bukhari (no. 3228), Muslim (no. 409), and others

If I forget anything, [oh my brothers], then remind me. May Allah bless you. You precede with your hands because the Hadith of Abu Hurairah (may Allah be pleased with him) in the Sunan that the Prophet (ﷺ) said:

لا يبرك أحدكم بروك البعير وليضع يديه قبل ركبتيه

When one of you prostrates himself he must not kneel in the manner of the camel, but should put down his hands before his knees.

This Hadith is Saheeh²⁸. There is another Hadith that contradicts it. It is the Hadith of Wa'il ibn Hujr (may Allah be pleased with him) that he saw the Messenger of Allah (ﷺ) precede [with] his knees. However, it comes through the route of Shareek ibn Abdillah an-Nakhai' and his memory was weak when he became a judge. Also, they differed regarding him. So preceding with the hands is Sunnah. Even though Hafidh Ibn Qayyim (may Allah have mercy upon him) supported preceding [with] the knees in *Zaad al-Ma'ad* and he claimed that the Hadith [about going down with the hands] is *maqloob*²⁹. However, he did not come with proof. He only came with the Hadith through the route of Abdullah ibn Sa'eed ibn Abi Sa'eed al-Maqbari and is abandoned [in Hadith]. So Hafidh Ibn Qayyim (may Allah have mercy upon him) did not come with evidence [in this issue] in *Zaad al-Ma'ad*.

Question: Raising the hands is in how many places...?

Answer: "He raises his hands, may Allah bless you, in four places: during the opening Takbir, when going into ruku', when rising from ruku', and when standing up from the first tashahhud. This is established in the Saheeh. There is also raising the hands when rising from sujood. However, it is necessary to examine [the issue] even though we mentioned it in *Ri'yaadul-Jannah*".

After that, you make prostration. [You say]:

سبحان ربي الأعلى

Glory be to my Lord the Most High.³⁰

²⁸ Reported by Abu Dawood (no. 840), Nasaai (no.1091), and others. It was graded Saheeh by al-Albani in Saheeh Sunan Abi Dawood (no. 840)

²⁹ Maqloob is a narration in which the text is inverted. So in the above example, Ibn Qayyim claims the wording mentioning hands before knees is inverted and it should be knees before hands

³⁰ Reported by Muslim (no. 772) and others.

Three times. If you wish, you can supplicate. It is established in the Saheeh Hadith that the Prophet (ﷺ) said:

ألا إني نُهيئت أن أقرأ القرآن راکعاً أو ساجداً, فأما الركوع فعظّموا فيه الرب, وأما السجود فأكثرُوا فيه من الدعاء فقمّن أن يستجاب لكم

And see that I have been forbidden to recite the Qur'an in the state of bowing and prostration. So as far as ruku' is concerned, extol in it the Great and Glorious Lord, and while prostrating yourselves be earnest in supplication, for it is fitting that your supplications should be answered.³¹

That is: it is worthy to be answered. It was also reported in the *Saheeh* from the Prophet (ﷺ) that he said:

أقرب ما يكون العبد من ربه وهو ساجد

The nearest a servant comes to his Lord is when he is prostrating himself.³²

If you prolong sujud, [then] supplicate to Allah, the Exalted, for what you need of the good of the worldly life and the hereafter. Do not supplicate for sin or cutting off the ties of kinship.

Then you sit between the two prostrations and you can say:

رَبِّ اغْفِرْ لِي

O my Lord forgive me.

Three times. This was reported from the Prophet (ﷺ)³³. Also:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَارْزُقْنِي

O Allah, grant me pardon, have mercy upon me, protect me, and provide me sustenance.

³¹ Muslim (no. 479), Abu Dawood (no. 876), and others

³² Reported by Muslim (no. 482)

³³ Abu Dawood and graded Saheeh by al-Albani in Saheeh Abi Dawood (no. 874)

This is also reported, but in its chain there is speech. What is apparent is that it raises to the level of being used as evidence³⁴.

The second rak'ah is like the first rak'ah. Then you sit for the second Tashahhud. We used to say [when we were younger]:

بِسْمِ اللَّهِ وَبِاللَّهِ وَالْحَمْدُ لِلَّهِ وَالْأَسْمَاءُ الْحُسْنَى كُلُّهَا لِلَّهِ

In the Name of Allah and for Allah. All praise is due to Allah and the Beautiful Names are all for Allah

Allah praise is due to Allah, the youth nowadays do not know this. They know the truth. This is not established from the Prophet (ﷺ) as Imam Shawkani mentioned in *Nayl al-Awtar*³⁵ due to what is in the chain is the narrator named Ayman ibn Nabil, that is regarding the above narration.

There are other ways to recite the Tashahhud, however we will mention one of them. The Hadith of Ibn Mas'ud. Why is this? This is because he said:

عَلَّمَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ وَيَدِي بَيْنَ يَدَيْهِ

The Prophet (ﷺ) taught me and my hand was in his hand.³⁶

That is: in order to make him notice. And he taught Ibn Mas'ud the [following] statement:

التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ الطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All compliments, prayers and pure words are due to Allah. Peace be upon you O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that that none has the right to be worshipped except Allah, and I bear witness that Muhammad is His slave and Messenger.³⁷

The wording:

³⁴ Muslim (no. 2697), Tirmidhi (no. 284), Ibn Majah (no. 898), and others.

³⁵ See *Nayl al-Awtaar* (2/312)

³⁶ Reported by Muslim (no. 402)

³⁷ Bukhari (no. 831), Muslim (no. 402), and others

وحده لا شريك له

Alone without a partner

Is not reported in the *Sabeehyan* from Ibn Mas'ud (may Allah be pleased with him). If it is an addition, then it is established in other than the *Sabeehyan*³⁸. After that you can supplicate and you stand.

In the last two rak'aat, what do you say? Our fathers used to say:

سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر

All Glory be to Allah, All praise is due to Allah, there is no God worthy of worship except Allah, and Allah is the greatest

We used to say that, then we searched all the books of the Sunnah and we did not find it from the Prophet (ﷺ). However, we found the Hadith of the Messenger of Allah (ﷺ):

لا صلاة لمن لم يقرأ بفاتحة الكتاب

There is no prayer for the one who does not recite opening chapter of the Book (i.e. Quran).

As-San'aani (may Allah have mercy upon him) said: "If I said: '[Should] I recited Fatiha of the Book in the first rak'ah or in the second rak'ah?'"³⁹ He said: "The answer is that in some wordings of the Hadith of the one who prayed badly, the Prophet (ﷺ) taught him how to pray. He said:

لا صلاة لمن لم يقرأ بفاتحة الكتاب

There is no prayer for the one who does not recite opening chapter of the Book (i.e. Quran).

Then said:

ثم افعل ذلك في صلاتك كلها

And do all this in all your prayers

³⁸ Reported by Abu Dawood and graded Saheeh by al-Albani in Saheeh Sunan Abi Dawood (no. 971)

³⁹ See Subul-Salaam (1/170)

So the Fatiha is obligatory to recite in every rakah, whether he is the Imam or one behind the Imam.

If a speaker says: “Verily Allah, the Exalted, said in the Noble Quran:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

So, when the Quran is recited, listen to it, and be silent that you may receive mercy.⁴⁰

And the Prophet (ﷺ) said:

وَإِذَا قُرِئَ فَانصتوا

When (the Qur'an) is recited (in prayer), you should observe silence.

[Then the reply is]: that Shawkaani (may Allah have mercy upon him) said the verse is general and Fatiha is specific (i.e. an exception to the general rule). What is the evidence for the specification for Fatiha? The evidence is what is in the *Sunan*:

لَعَلَّكُمْ تَقْرَءُونَ خَلْفَ إِمَامِكُمْ " . قُلْنَا نَعَمْ هَذَا يَا رَسُولَ اللَّهِ . قَالَ " لَا تَفْعَلُوا إِلَّا بِفَاتِحَةِ الْكِتَابِ

Perhaps you recite behind your Imam? We replied: Yes, it is so, Messenger of Allah (ﷺ). He said: Do not do so except when it is Fatihat al-Kitab⁴¹.

If a speaker said: there is a Hadith:

من كان له إمام فقرأه الإمام له قراءة

Whoever has an Imam, the recitation of the Imam is his recitation.

Then Hafidh Ibn Kathir said about this Hadith: “It has paths none of which are established”.

Daraqutni said: “It was not reported to the Prophet (ﷺ) except by al-Hasan ibn ‘Imarah and Abu Hanifa and they are both weak.⁴²” Like this, Daraqutni (may Allah have mercy upon him) said:

⁴⁰ (7:204)

⁴¹ It was reported in Abu Dawood (no. 823), Tirmidhi (no. 311), and others. Shaikh Muqbil graded the narration reported in Abu Ya’la (5/187) as Hasan in Jami’ as-Saheeh (2/86)

⁴² See Sunan Daraqutni (1/669)

“The Hadith is not established from the Prophet (ﷺ).” I think I passed over the the description of the prayer very quickly.

We know that the recitation of Fatiha is obligatory except for who? The one who cannot recite the Fatiha.

Question: In which position is [Fatiha recited], may Allah reward you with good?

Answer: “If the Imam separates [between the recitation], then you can recite [it when he pauses]. If he says:

(الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)

All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).

Then he remains silent for a little. Then it is for you to say:

(الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)

All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).

If he does not separate [between the recitation], then you can recite it after he says “Ameen” even if he recites another Surah”.

Who is the one who is pardoned from reciting Fatiha? Who is it?

It is the one who is not proficient in reciting the Quran like some old men or some old women. You may [for example] say to him:

(صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ)

The Way of those on whom **You have bestowed** Your Grace , not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).

He says:

(صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ)

The Way of those on whom **I have bestowed my Grace** , not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians!

He changes the vowels. Or he cannot recite it proficiently in a particular situation. In the *Sunan* it comes that a man said to the Prophet (ﷺ):

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي لَا أَسْتَطِيعُ أَنْ أَخُذَ مِنَ الْقُرْآنِ شَيْئًا فَعَلَّمَنِي مَا يُجْزِينِي مِنْهُ . قَالَ " قُلْ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ " . قَالَ يَا رَسُولَ اللَّهِ هَذَا لِلَّهِ عَزَّ وَجَلَّ فَمَا لِي قَال " قُلِ اللَّهُمَّ ارْحَمْنِي وَارْزُقْنِي وَعَافِنِي وَاهْدِنِي " . فَلَمَّا قَامَ قَالَ هَكَذَا بِيَدِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَمَا هَذَا فَقَدْ مَلَأَ يَدَهُ مِنَ الْخَيْرِ

“I cannot memorise anything from the Qur'an, so teach me something which is sufficient for me.” He said: “Say Glory be to Allah, and praise be to Allah, and there is no god but Allah, and Allah is most great, and there is no might and no strength but in Allah.”

He said: “Messenger of Allah (ﷺ), this is for Allah [that is: this glorification and praise] but what is for me?” He said: “Say: ‘O Allah have mercy on me, and sustain me, and keep me well, and guide me.’ When he stood up, he made a sign with his hand (indicating that he had earned a lot).

The Messenger of Allah (ﷺ) said: “He filled up his hand with virtues.”

There is some discussion regarding its chain of transmission which has the narrator as-Saksaki, however, it is supported by what comes in some of the chains of transmission regarding the Hadith of the one who prayed badly. It is supported as evidence.

Question: The last Tashahhud?

Answer: “The following is added to the last Tashahhud along with what as mentioned earlier:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

O Allah, exalt the mention of Muhammad and the family of Muhammad.

Question: [What about] moving the finger [in Tashahud]?

Answer: “We used to move the finger. However, it is a contradictory addition (شاذة) from Zaidah ibn Qudamah. What is Legislated is pointing only. As for moving, even though Shaikh Nasiruddin al-Albani (may Allah have mercy upon him) - and he is the Muhaddith of the era - said you should move the finger. In the *Sunan Abu Dawood* from the Hadith Abdullah ibn az-Zubair (may Allah be pleased with him) [it states]:

وَلَا يُحَرِّكُهَا

And he would not move it.

However, they said: it comes through the chain of Ibn ‘Ajlaan and there is speech regarding him. However, Za’idah Ibn Qudamah opposed Sufyaan at-Thawri, Sufyaan ibn Uyaynah, Shu’bah ibn al-Hajjaj, and Bishr ibn al-Mufaddal, up to at least twelve different people. Each of these four have four others [who reported from them] and they are considered stronger than Za’idah ibn Qudamah. So narration of Zaidah is (شاذة)⁴³. So moving the finger is not legislated. Likewise, clenching the hands [when rising from the sujud]. Some students are influenced by blind following. This clenching with the hands is reported from al-Haytham ibn ‘Imran and he was not declared reliable except by Ibn Hibban. Ibn Hibban declares unknown narrators as reliable. So clenching the hands when standing up from the ground is weak.

What is established in al-Bukhari is that he (ﷺ) used to stand from the ground supported with his hands. This is established and there is no mention of clenching the hands”.

Question: Is this description of the prayer for men and women?

Answer: “This is a good question. May Allah be good to you. Yes, this description is for men and women. From the People of Knowledge [are those] who took the opinion that it is recommended for the woman to not keep her feet upright when she prostrates. However, Umm Darda (may Allah be pleased with her), and she was a jurist, used to pray like how a man prays⁴⁴. So the origin is the generality of the Legislation. Allah, the Exalted said:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

And perform As-Salat (Iqamat-as-Salat), and give Zakat⁴⁵

I mean: the women were not mentioned in the statement: “**And perform As-Salat**”. However they enter into the verse due to the generality of the Legislation”.

Question: “.....”⁴⁶

⁴³ Contradicting. A (شاذة) is a narration when an reliable narrator contradicts narrators who are more reliable than him

⁴⁴ Reported by al-Bukhari in Tareekh as-Sagheer. Graded Saheeh by al-Albani in Sifat-us-Salah (pg. 189)

⁴⁵ [2:43]

⁴⁶ The question is not clear. However, it is surrounding the issue of coming late for the prayer and having not recited Fatiha

Answer: “Yes, even this...whoever catches the Imam. The Prophet (ﷺ) said:

من أدرك ركعة من الصلاة فقد أدركها قبل أن يقيم الإمام صلبه

Whoever catches the rak'ah before the backbone of the Imam straightens, then he has caught it.⁴⁷

This is the opinion of the majority of the Scholars. As for Imam Bukhari (may Allah have mercy upon him), and it was also ascribed to Abu Hurairah (may Allah be pleased with him) as well and everyone who takes the opinion of reciting Fatiha behind the Imam from the Companions and those who followed. Also Ibn Khuzaimah, Abu Muhammad Ibn Hazm, and as-Subki also (may Allah have mercy upon them). They said that: “This person did not catch the rak'ah.” What is their proof for this?

لا صلاة لمن لم يقرأ بفاتحة الكتاب

There is no prayer for the one who does not recite the opening chapter of the Book (i.e. Quran).

Their evidence also is that the Prophet (ﷺ) said, as found in the *Saheehayn* from the Hadith of Abu Hurairah (may Allah be pleased with him):

إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَأْتَوْهَا تَسْعُونَ وَأْتَوْهَا تَمْشُونَ وَعَلَيْكُمْ السَّكِينَةُ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا

When you come to pray, do not come rushing; come walking in a dignified manner, and whatever you catch up with, pray, and whatever you miss, make it up.⁴⁸

They say: this person has missed the standing and the recitation. Then also there is the Hadith:

صَلِّ مَا أَدْرَكْتَ وَأَقْضِ مَا سَبَقَكَ

Pray what you are in time for and complete what has gone before (what the Imam has completed).⁴⁹

⁴⁷ This wording was graded Daif by al-Albani in Irwaa (2/261). But the Hadith is Saheeh with the wording: “**He who finds one rak'ah of the prayer with the Imam, then he caught the prayer**” as found in Muslim (no. 607), Abu Dawood (no. 1121) and others

⁴⁸ Reported by Bukhari (no. 908) and Muslim (no. 602)

⁴⁹ Reported by Muslim (no. 602)

They say: as for your evidence (those who claim that a person has caught the rak'ah), then what is authentic from them is not clear and what is clear from them is not authentic. The Hadith of Abu Hurairah (may Allah be pleased with him) which is:

إِذَا جِئْتُمْ إِلَى الصَّلَاةِ وَنَحْنُ سُجُودٌ فَاسْجُدُوا وَلَا تَعُدُّوْهَا شَيْئًا وَمَنْ أَدْرَكَ الرَّكْعَةَ فَقَدْ أَدْرَكَ الصَّلَاةَ

When you come to pray while we are prostrating ourselves, you must prostrate yourselves, and do not count the rak'ah. Whoever caught one rak'ah [of the prayer] has caught the prayer.⁵⁰

They say: this narration was reported by Yahya ibn Abi Sulaymaan al-Madani. Bukhari said about him: “He is munkar (disowned) in Hadith”. The second Hadith of Abu Hurairah (may Allah be pleased with him) is that which is reported by Ibn Khuzaimah:

من أدرك ركعة من الصلاة فقد أدركها قبل أن يقيم الإمام صلته

Whoever catches the rak'ah before the backbone of the Imam straightens, then he has caught it.⁵¹

They say that it is reported through the chain of transmission of Muhammad ibn Abi Humaid al-Madani and he is weak. He was mistaken in its reporting. Verily the origin of the Hadith is from Abu Salamah that Abu Hurairah (may Allah be pleased with him) said:

من أدرك ركعة من الصلاة فقد أدرك الصلاة

He who catches one rak'ah of the prayer with the Imam, then he caught the prayer.⁵²

As for the Hadith of Abu Bakrah (may Allah be pleased with him) in *Sabeeh al-Bukhari*⁵³, they say it does not mention whether he counted that rak'ah or did not count it. Rather, Abu Muhammad ibn Hazm said: “How can you use as evidence something the Prophet (ﷺ) prohibited?”

The remaining evidences of those who say that the one who caught the ruku' has caught the rak'ah are authentic because they are found in the *Sabeehayn* and they are sound. So we learn from this that the majority say that a person has caught the ruku' and Bukhari and a group of the People of Knowledge say that he has not caught it. You are a student of knowledge, so research the issue for yourself.

⁵⁰ Reported by Abu Dawood (no. 893)

⁵¹ See Footnote 47

⁵² Reported by Muslim (no. 607)

⁵³ Reported by Bukhari (no. 783). This is when Abu Bakrah (may Allah be pleased with him) joined the prayer bowing before joining the row.

I chose the opinion that if I catch the Imam in ruku', that I do not count that rak'ah, and I cannot say that the prayer of the one who counts it is invalid. Why? This is because the majority of the People of Knowledge say that, may Allah bless you. That is: It is an issue that there is a difference of opinion and the evidences are strong from both sides or are weak from both sides. So the one who takes this view and does not take that view should not censure the other because this difference in opinion existed during the time of Companions (may Allah be pleased with them) until our present time".

Question: How about one who learned the prayer at the hands of a man whom the laymen consider a Scholar? Is he mistaken or is it obligatory upon him to ask and establish the matter with evidence?

Answer: "It is a very good question. He says: "If someone learns the prayer from a man who the laymen think is a Scholar and in reality he is not a Scholar, then is this sufficient?" If you learned from him and thought he was a Scholar, then we hope Allah, the Exalted, will pardon you. If the Sunnah of the Messenger of Allah (ﷺ) reaches you, then it is not allowed to contradict it due to the statement of anyone. If the Sunnah of the Messenger of Allah (ﷺ) reaches someone, then it is not allowed to say: "This Scholar taught us such and such." This is because this Scholar is from those who are included in the verse of Allah, the Exalted:

اتَّبِعُوا مَا أَنْزَلَ إِلَيْنَا مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ

[Say (O Muhammad) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Quran and Prophet Muhammad's Sunnah), and follow not any Auliya' (protectors and helpers, etc. who order you to associate partners in worship with Allah), besides Him (Allah). Little do you remember!⁵⁴

Do not follow what you do not have knowledge of. If I say to you now: "Pray and place your hands like this, if you make ruku' then raise them like this, if you prostrate do like this", and I do not say to you "The Messenger of Allah (ﷺ) said", then this is not knowledge. What is knowledge?

It is the statement of Allah and the statement of the Messenger of Allah (ﷺ). Such that even Ibn Abdul-Barr al-Maaliki (may Allah have mercy upon him) said:

أجمع العلماء على أن المقلد لا يُعد من أهل العلم

⁵⁴ (7:3)

The Scholars have agreed that the blind follower is not considered from the People of Knowledge⁵⁵.

Most times you find these people blind followers. Whether they be Shafi'yyah, Hanaabilah, Malikiyyah, Zaydiyyah, or other than them. You will find them [to be] blind followers. Ask them for the evidence if you want to be students of Knowledge. A bedouin came to the Messenger of Allah (ﷺ) and said:

إِنِّي سَأَلْتُكَ فَمَشَدَّدٌ عَلَيْكَ فِي الْمَسْأَلَةِ فَلَا تَجِدْ عَلَيَّ فِي نَفْسِكَ

I want to ask you something and will be hard in questioning. So do not get angry.⁵⁶

Likewise, if you sit with a Scholar, then ask him for the evidence. If he finds evidence [then take it], otherwise go to another city. Beware, beware from taking your religion from the street or think so and so is a Scholar and he is not a Scholar. Being famous does not suffice in this.

It was reported in Bukhari and Muslim in their *Saheehayn* from Abu Sa'eed al-Khudri (may Allah pleased with him) that:

أَنَّ رَجُلًا قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا فَجَعَلَ يَسْأَلُ هَلْ لَهُ مِنْ تَوْبَةٍ فَأَتَى رَاهِبًا فَسَأَلَهُ فَقَالَ لَيْسَتْ لَكَ تَوْبَةٌ . فَقَتَلَ
الرَّاهِبَ ثُمَّ جَعَلَ يَسْأَلُ ثُمَّ خَرَجَ مِنْ قَرْيَةٍ إِلَى قَرْيَةٍ فِيهَا قَوْمٌ صَالِحُونَ فَلَمَّا كَانَ فِي بَعْضِ الطَّرِيقِ أَدْرَكَهُ
الْمَوْتُ فَنَأَى بِصَدْرِهِ ثُمَّ مَاتَ فَاخْتَصَمَتْ فِيهِ مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ فَكَانَ إِلَى الْقَرْيَةِ الصَّالِحَةِ أَقْرَبَ
مِنْهَا بِشِبْرٍ فَجُعِلَ مِنْ أَهْلِهَا

A man killed ninety-nine people and then he began to make an inquiry whether there was any way left for him for repentance. He came to a monk and asked him about that, and he said: “There is no chance for repentance for you.” He killed the monk also and then began to make an inquiry and moved from one village to another village where there lived pious persons, and as he had covered some distance, he was overtaken by death, but he managed to crawl upon his chest (to the side nearer to the place where the pious men lived). He died and then there was a dispute between the angels of mercy and the angels of punishment and (when it was measured) he was found to be nearer to the village where pious persons were living equal to the space of a span and he was thus included among them⁵⁷

⁵⁵ See 'Ilaam al-Muwaq'ieen (1/7)

⁵⁶ Reported by Bukhari (no. 63) and others

⁵⁷ Reported Bukhari (no.3470) and Muslim (no. 2766)

This is evidence for what?

That we are not deceived by being famous. Imam Malik held fast not to narrate except from one who is reliable. However, once he narrated from one who is weak. So it was said to him: “Malik reported from Abdul-Kareem ibn Abi al-Mukhaarq and he was weak, oh Malik.” So he said: “His many prayers deceived me.” Worship is praiseworthy; however, it does not indicate that a person is a Scholar. Asceticism from the worldly life is praiseworthy; however, it does not mean that a person is a Scholar. Sermons and admonishment are praiseworthy; however, it does not indicate that a person is a Scholar. Who are those who know a Scholar? It is the Scholars themselves. The Scholars are those who know that so and so is a Scholar or so and so is ignorant. As for if he is in the Haramain and wears a bisht⁵⁸ and adjusts it [above the ankles] and claims such and such. Or like with us here, you see him wearing a turban and robe and other than that; all of this does not prove [that he is a Scholar]. We do not call to the disrespect of the Scholars. We do not call to the disrespect of the Scholars nor to their belittlement. For verily the Prophet (ﷺ) said:

مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ

Allah said, “I will declare war against him who shows hostility to a pious worshipper of Mine”⁵⁹

However, we call our brothers to verify knowledge”.

Question: When making prostration, does a person place the forehead alone or forehead and nose?

Answer: “No. The Messenger of Allah (ﷺ) said:

أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ عَلَى الْجَبْهَةِ

I have been ordered to prostrate on seven bones.

And he pointed to his forehead and nose”.⁶⁰

Question: “...”⁶¹

Answer: “This action does not reach the level of Shirk; however, it is an innovation because it was not established from the Prophet (ﷺ). The Companions (may Allah be pleased with them) used

⁵⁸ An over cloak typically worn by the Scholars in Saudi and the Gulf countries

⁵⁹ Reported by Bukhari (no. 6502)

⁶⁰ Reported by Bukhari (no. 812) and Muslim (no. 490)

⁶¹ The question was difficult to hear. However, the question is surrounding the funeral prayer

to sit with the Prophet (ﷺ) at the graveyard as if birds landed on their heads. The Prophet (ﷺ) clarified and made great the punishment of the grave and its blessings. So like this it is necessary to supplicate for the deceased, be sincere in the supplication for him, and increase in the number of congregants that pray over him. For verily the Prophet (ﷺ) said:

مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا إِلَّا شَفَعَهُمُ اللَّهُ فِيهِ

If any Muslim dies and forty men who associate nothing with Allah stand over his prayer (they offer prayer over him), Allah will accept them as intercessors for him.⁶²

So it is necessary to notify the people if a funeral occurs in order to attend. Then after the prayer and supplication, he hastens to pay the deceased's debt. The Messenger of Allah (ﷺ) said:

نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ

The believer's soul is suspended by his debt.⁶³

Then after that, if he dies and some fasts are owing on him, then they are fasted on his behalf. The Messenger of Allah (ﷺ) said:

مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ

Whoever died and he ought to have fasted (the missed days of Ramadan) then his guardians must fast on his behalf⁶⁴.

Then after that if he dies, and my statement: 'after that' is a statement of habit. I do not mean in actual sequence. The Prophet (ﷺ) was asked about a man who died and did not perform Hajj. He said:

قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ إِنَّ أَبِي مَاتَ وَلَمْ يَحِجَّ أَفَأَحِجُّ عَنْهُ قَالَ " أَرَأَيْتَ لَوْ كَانَ عَلَى أَبِيكَ دَيْنٌ أَكُنْتَ قَاضِيَهُ . قَالَ نَعَمْ . قَالَ " فَدَيْنُ اللَّهِ أَحَقُّ

⁶² Reported by Muslim (no.948) and others

⁶³ Reported by Tirmidhi and Ibn Majah. Graded Saheeh by al-Albani in Saheeh Tirmidhi (no.107)8

⁶⁴ Reported by Bukhari (no. 1952) and Muslim (no. 1147)

A man said: “O Messenger of Allah! My father has died and he did not perform Hajj; shall I perform Hajj on his behalf?” He said: “Don't you think that if your father owed a debt you would pay it off?”
The man said: “Yes.” He said: “The debt owed to Allah is more deserving (of being paid off).”⁶⁵

Likewise, the will is fulfilled if it is according to the Book of Allah and the Sunnah of the Messenger (ﷺ).

Question: After the last tashahhud, the supplication:

إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

O Allah! I seek refuge with Thee from the torment of the Hell, from the torment of the grave, from the trial of life and death and from the evil of the trial of Masih al-Dajjal (Antichrist).”

Is this authentic?

Answer: “This is established in the *Sabeehayn* from the Hadith of Aisha (may Allah be pleased with her) after sending blessings upon the Messenger of Allah (ﷺ). It is legislated to say:

إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

O Allah! I seek refuge with Thee from the torment of the Hell, from the torment of the grave, from the trial of life and death and from the evil of the trial of Masih al-Dajjal (Antichrist).

This is established in the *Sabeehayn*⁶⁶ from the Hadith of Aisha (may Allah be pleased with her).

Question: “...”⁶⁷

Answer: “This is the Hadith of Malik ibn al-Huwairith (may Allah be pleased with him) and it is the sitting of relaxation which the People of Knowledge named (جلسة الاستراحة). May Allah bless you for this observation. This is established in *Sabeeh al-Bukhari*:

أَنَّه رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي، فَإِذَا كَانَ فِي وَتْرٍ مِنْ صَلَاتِهِ لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ قَاعِدًا.

⁶⁵ Reported by Nasaai. Graded Hasan li Ghairihi by al-Albani in Saheeh Nasaai (no. 2638)

⁶⁶ Reported by Bukhari (no. 832) and Muslim (no. 588) and others

⁶⁷ The question is difficult to hear. However, it surrounds the issue of the sitting of relaxation.

I saw the Prophet (ﷺ) praying and in the odd rak`at, he used to sit for a moment before getting up.⁶⁸

Imam Nawawi (may Allah be pleased with him) said: “It is necessary for this sitting to be short because there is no remembrance in it and there is nothing in the prayer which the remembrance of Allah is absent. So it is necessary to sit then stand quickly. This is called the sitting of rest. There are no evidences that contradict it. So it is a Sunnah, established from the Prophet (ﷺ)”.

Question: Does the Commander of the Believers [Ali ibn Abi Talib]...⁶⁹ those who have bright faces and he has a pool that people will drink from on the Day of Judgement?

Answer: “The people will drink from the pool of the Messenger of Allah (ﷺ). As for Ali ibn Abi Talib (may Allah be pleased with him), then it is sufficient that the Prophet (ﷺ) said about him:

مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ

If I am a person's close friend, `Ali is also his close friend⁷⁰.

This Hadith has chains of transmission that reach the level of *Mutawaatir*⁷¹. And he said:

أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى

You are to me like Harun was to Musa⁷².

Ali (may Allah be pleased with him) said:

وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ إِنَّهُ لَعَهْدُ النَّبِيِّ الْأُمِّيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيَّ أَنْ لَا يُحِبَّنِي إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُنِي إِلَّا مُنَافِقٌ

By Him Who split up the seed and created something living, the Apostle (may peace and blessings be upon him) gave me a promise that no one but a believer would love me, and none but a hypocrite would nurse grudge against me.⁷³

⁶⁸ Reported by Bukhari (no. 823)

⁶⁹ The words were unclear

⁷⁰ It was reported by Tirmidhi (no. 3713), Ibn Majah (no. 121), and others. Graded Saheeh by al-Albani in Silsilatus-Saheeh (4/331)

⁷¹ A narration that has been narrated with such a large number of narrators and chains of transmission that it is a consensus

⁷² See footnote 70

⁷³ Reported by Saheeh Muslim (no. 78)

However, as for Ali (may Allah be pleased with him) having a pool, [from] which he will give water to the people is not established from the Prophet (ﷺ), may Allah bless you. Ibn al-Jawzi (may Allah have mercy upon him) mentioned it in *al-Mawdoo'at*. It is sufficient honor for Ali that the Prophet (ﷺ) married him to his daughter (i.e. the Prophet is his father-in-law). The Prophet (ﷺ) said:

لَأُعْطِينَ هَذِهِ الرَّايَةَ غَدًا رَجُلًا، يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ، يُحِبُّ اللَّهُ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ". قَالَ فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا فَلَمَّا أَصْبَحَ النَّاسُ عَدُّوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا فَقَالَ " أَيْنَ عَلِيِّ بْنِ أَبِي طَالِبٍ ". فَقِيلَ هُوَ يَا رَسُولَ اللَّهِ يَشْتَكِي عَيْنَيْهِ. قَالَ " فَأَرْسَلُوا إِلَيْهِ ". فَأُتِيَ بِهِ فَبَصَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَيْنَيْهِ، وَدَعَا لَهُ، فَبَرَأَ حَتَّى كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ، فَأَعْطَاهُ الرَّايَةَ

"Tomorrow I will give this flag to a man through whose hands Allah will give us victory. He loves Allah and His Apostle, and he is loved by Allah and His Apostle." The people remained that night, wondering as to who would be given it. In the morning the people went to Allah's Messenger (ﷺ) and everyone of them was hopeful to receive it (i.e. the flag). The Prophet (ﷺ) said, "Where is `Ali bin Abi Talib?" It was said, "He is suffering from eye trouble O Allah's Apostle." He said, "Send for him." `Ali was brought and Allah's Messenger (ﷺ) spat in his eye and invoked [Allah for] good upon him. So `Ali was cured as if he never had any trouble. Then the Prophet (ﷺ) gave him the flag.⁷⁴

So it is sufficient of an honor. However, Ali having a pool is not established from the Prophet (ﷺ).⁷⁵

Question: "..."⁷⁵

Answer: "This is an issue which Shaikhul-Islam Ibn Taymiyyah [discussed] in his Fatawa and he mentioned two opinions from the People of Knowledge. He chose the opinion that another congregational is to be established to obtain the full reward. I choose the opinion that he joins the Imam in any position. I know that you choose the opinion of Shaikhul-Islam Ibn Taymiyyah, may Allah reward him with good and he is more knowledgeable and has more understanding. However, it is not obligatory upon me that I blind follow anyone. We love Shaikhul-Islam Ibn Taymiyyah (may Allah have mercy upon him), Ibn Qayyim (may Allah have mercy upon him), Ibnul-Ameer (may Allah have mercy upon him), Shawkaani (may Allah have mercy upon him), and Muhammad ibn

⁷⁴ Reported Bukhari (no. 4210) and Muslim (no. 2406)

⁷⁵ The question was difficult to hear.

Abdul Wahhab (may Allah have mercy upon him). We love these Imams; however, we believe blind following to be prohibited. We believe that blind following is ignorance and not knowledge. There is a Hadith which the Prophet (ﷺ) ordered you to join the Imam in whatever position he is in:

فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. فَقُولُوا رَبَّنَا لَكَ الْحَمْدُ
وَإِذَا سَجَدَ فَاسْجُدُوا

If he says Takbir then say Takbir, bow if he bows, raise your heads when he raises his head, when he says, “Sami`a Allahu liman hamidah”, say, “Rabbana laka l-hamd”, and prostrate when he prostrates

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Until the end of the Hadith. So what is apparent to me is that you join the Imam in any condition he is in... next question, may Allah preserve you”.

Question: “...”⁷⁷

Answer: “He continues with Tasbeeh for verily the Prophet (ﷺ) sometimes would make Tasbeeh eleven times or he would continue Tasbeeh.”

Question: If a Jami’ masjid was built in front of graves, is the Jami’ destroyed or the graves moved.

Answer: “No, the Jami’ is destroyed as long as the graves are ahead. The Jami’ is destroyed because the Prophet (ﷺ) said:

كَسْرُ عَظْمِ الْمَيِّتِ، كَكَسْرِهِ حَيًّا

Breaking a dead man's bone is like breaking it when he is alive”.⁷⁸

Question: If graves came after the Jaami’ was built?

Answer: “It is removed. It is not allowed. The Messenger of Allah (ﷺ) said:

أَلَا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ الْقُبُورَ مَسَاجِدَ أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ فَإِنِّي أَنهَأَكُمُ عَنْ ذَلِكَ

⁷⁶ Bukhari (no. 733) and Muslim (no. 414)

⁷⁷ The question was difficult to hear.

⁷⁸ Reported by Abu Dawood (no. 3207) and Ibn Majah (no. 1616). Graded Hasan by Shaikh Muqbil in Saheeh Musnad (no. 1577)

Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that.⁷⁹

The Prophet (ﷺ) said:

لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ

Allah's curse be on the Jews and the Christians, as they took the graves of their prophets as places of worship⁸⁰

Question: Saying: “Come to the Best of Action (حي على خير العمل)” in the adhan?

Answer: “This is not established from the Prophet (ﷺ) and we indicated that in [our book] *Riyyatul-Jannah*. There is a valuable book from some of our brothers entitled *Adbaan and its Virtue*. Inshallah it will be sent for publishing. So it is not established from the Prophet (ﷺ); however, there is an affair I wish to notify [you] about. It is not allowed for us to argue with our brothers who say in their adhan:

(حي على خير العمل)

Come to the Best of Action.

We ourselves do not make adhan saying it because we do not see it as Legislated; however, if it leads to arguments, then they make adhan and we will pray behind them. The prayer is correct.

May Allah facilitate for us and you what He loves and is pleased with.”

[End of Lecture]

⁷⁹ Reported by Muslim (no. 532)

⁸⁰ Reported by Bukhari (no. 4443) and Muslim (no. 530)

دارالصافي