# 1. Chapter 21 Lesson 13: The Supererogatory Prayer

والتراويحُ عشرون رَكعةً تُفعلُ في جماعةٍ مع الوِترِ بعدَ العشاءِ في رَمضانَ ويُوتِرُ الْمُتَهَجِّدُ بعدَه فإن تَبِعَ إمامَه شَفَعَه بركعةٍ، ويُكْرَهُ التنَفُّلُ بينَها لا التعقيبُ في جماعةٍ.

The *Tarāwīḥ* prayer is twenty units performed in congregation along with *Witr* after *'Ishā'* during Ramadan. The one performing *Tahajjud* performs *Witr* after it. If he is praying (*Witr*) with his imām, he makes it even with a single unit. It is disliked to perform further supererogatory prayers in between (the *Tarāwīḥ*), unlike praying the *Ta'qīb* prayer (later) in congregation.

(0:21:00) I want to do a couple of things in this particular introduction. I want to speak freely by myself. I want to almost literally translate what Shaykh al-'Uthaymīn says and I also want to add a few notes from Shaykh Muḥammad al-Mukhṭār al-Shinqīṭi, the imām and *faqīh* of Madīnah. I want to add some of his points just randomly and I think I will do that in my own little kind of monologue. I want to explain what is going on and first of all, I am going to start at the very top.

The Arabic word is *Tarāwīḥ*. And what is fascinating about this Arabic word *Tarāwīḥ*, is that it is not of course a word from the *Sunnah*. It is not a word that was used by the Prophet ﷺ and it is not something which was known in his era, meaning during his lifetime, meaning sometimes something might not be the *sunnah* but it is known amongst the people. No. This is entirely a new word. But is it new like any new phrases of today?

No. It is new in that it came later with the Companions.

So what does a word mean, and where did it come from, and what is it referring to?

So let me do my monologue then we will jump into what Shaykh al-'Uthaymīn is saying.

*Tarāwīḥ* in the Arabic language is on the weight of *tafā'il*. When you study Arabic, you will know that all words have a certain shape. *Tarāwīḥ* is on the template of *tafā'il*. Its original verb is *rāḥah*. Now when you put *rāḥah,* into *tafā'il* you get *Tarāwīḥ*. So *Tarāwīḥ* comes from *rāḥah*. *Rāḥah* means to take a rest, to take a break, to chill. '*Istarīḥ*', we say to a person, '*Seek some rest*,' which basically means sit down. Or we go to a *mustarāh*. When you say to a person: '*Istarīḥ*,' it means sit down, relax take it easy, chill. When you go to *mustarāḥ* or *mustaraḥ* that is a place where you relax. So seeking *rāḥah*.

*Tarāwīḥ* is a moment or an opportunity to rest. That is how the word *Tarāwīḥ* came about and that is what it means. And technically, *Tarāwīḥ* was the name given to the *rāḥāt* or the *rāḥah* moments that the people used to take as an opportunity to rest when they were praying the *Tarāwīḥ* prayer—which is the night prayer, which is a long prayer, which is a knackering prayer. And so therefore, they had a system where they would take regular breaks. And we are going to realise later when they would take these breaks. They would take the breaks, they would then sit down, little bit of chat, a little bit of relax, get a little bit of energy back into the legs before they stand up and pray again. And because of these breaks, these *rāḥah* that was being taken, they named the entire prayer: the chill prayer or the prayer of rest breaks, the prayer of breaks. And that is why it is called *Tarāwīḥ*, the *Tarāwīḥ* prayer.

So that is where the name comes from. It was not chosen by the Prophet ﷺ. It was not even chosen by ʿUmar ؓ or the Companions, but the people knew it as that. And that is why when you look in the books of *fiqh* or *ḥadīth* in the early times, you will not find the word *Tarāwīḥ* anywhere. It is called *qiyām al-layl*, the night prayer.

Now obviously *Tarāwīḥ* is a phrase and a reality restricted to Ramadan. The actual prayer that we are covering is the night prayer, *qiyām al-layl*, the standing at night, and that happens every single day, every single night throughout the year. But in Ramadan it takes on an extra special status.

Now I am going to go into my monologue proper all right without having to break too much so that you understand exactly what is going on.

The night prayer is a defining characteristic for the believer. It really separates the good from the not so good. It is something which is a very powerful tool, it is very much the *sunnah* of the Prophet ﷺ, it was literally obligatory upon him. He ﷺ was almost obligated to make it, not only every night but very long and high quality to set as an example to the *Ummah*. It is something which this Muslim world has been doing for ages.

I'll tell you something that you might think—obviously we are living in the West, you see few people do it, only like our odd elders here and there. But the truth is that the West, neither the climate, neither the timings neither the latitude, and neither the people make that reality easy. However, *subḥān Allāh* always and forever in the Muslim countries it is been something which is very well practiced. And one of the main reasons for that is because of the *adhān* because people do not naturally depend upon alarm clocks to wake up. So I want you to know that we are a victim of our own technological advancement. There is no such thing as an alarm clock in real life and the good people don't even have alarm clocks frankly. People who are *mutaʿawwīḍin* and who are used to habitually doing good and doing sensible stuff and are disciplined

people, they don't need these things. They go to sleep early straight after *ʿIshāʾ*, as is the *sunnah*, and they will get the sleep that they need.[1]

By the way, going to sleep early after *ʿIshāʾ* back in the day or even currently in some parts of the Muslim world where there is no light pollution, where there is not lots of electricity and there is not availability, means that there is not this continual entertainment source—people on their phones, people watching things. There is none of that around. So, people do not have much reason to hang around. They go to sleep early. And if you go to sleep early you will awake early and you won't need an alarm clock.

I am a person for example who can wake up. If I go to sleep proper on time, I don't need an alarm clock. That's me, the sinner of all sinners living in the *dunya* of all *dunyas* outside. So when I come to a Muslim country here, the ability to swap into *tahajjud* mode is so easy because the people are not being woken up by an alarm clock but being woken up by the *adhān*. And the *adhān*, by definition, has to be at the beginning time to indicate that the *ṣalāh* has started. Therefore, what you are realising is that the latest that you are going to wake up—the sinner even or the one who is going to sleep late—is the *adhān* is the latest that you are going to wake up.

This is the general reality. Obviously, there are many exceptions from the Muslims who are not doing this. But you know I want you to understand what I am trying to explain. The basic people, the latest you are waking up is by the *adhān.* If you are going to sleep early, you will start to wake up before the *adhān*. And when you are awake before the *adhān* you would be a fool to not knock out a couple of *rakʿah* of *qiyām al-layl.*

So I want you to know that if you are awake, you make *wuḍūʾ* and especially if you are going to the *masjid*, then you are going to go out and it is going to take a little while to walk there and if you are in a part of the world where they pray the prayer at its beginning time, then you will need to actually in some places, like for example where I am living here right now in Cairo, the *masjid* I choose to go to, a proper *masjid*, if I don't leave before the *adhān,* then I'm not going to make it.

Now that by the way, fits perfectly with the actions of the Muslims of there being two *adhāns*. You'll remember in the chapter of the *adhān* we spoke about the *adhān* of Bilāl ﷺ and the *adhān* of ʿAbdullāh ibn Umm Maktūm ﷺ.[2,3]

(0:30:00) The *adhān* of Bilāl ﷺ, in our opinion, is the one which contains the extra words of *al-ṣalātu khayrun minʾl-nawm*, waking people up. That is an hour or whatever before *Fajr* time. It's an *adhān* to wake people up to pray *tahajjud*, to finish the *Witr* if they haven't

[1] *Sunan Ibn Mājah, The Book of the Prayer, Chapter: The Prohibition of Sleeping Before the ʿIshāʾ Prayer and Engaging in Conversation After, hadīth no. 702*. This narration has been graded as *ḥasan.*
[2] *Sunan Ibn Mājah, The Book of Adhān and the Sunnah Regarding It, Chapter: How the Adhān Began, ḥadīth no. 707*.
[3] *Ṣaḥīḥ al-Bukhāri, The Book of Witnesses, Chapter: The Witness of a Blind Man, His Marriage, His Affairs, ḥadīth no. 2656*.

prayed it, and to wake up for doing *suḥūr* for those who are fasting, which are three regular actions of the believers, and the righteous, and the masses back in the day certainly—obviously, now not so much so.

The second *adhān* which should be given with no *al-ṣalātu khayrun min'l-nawm* because you're not sleeping. Everybody's awake and now the prayer has started. And within a few minutes the Prophet ﷺ was establishing the *farḍ* prayer, the *iqāmah* is being given. The Prophet's ﷺ [*Fajr*] *sunnah* prayer is so light (we covered it before) some of the Companions used to think that he's not even reciting a *sūrah*. They said it's so quick that it sounds like it's just *Sūrat al-Fātiḥah*.[4] So that gives you an indication of how quickly the *farḍ* prayer was being established. And if you have any kind of distance to walk to the *masjid* that means that you have no time to be wasting around.

So you're well awake by the '*Fajr adhān*' and you are actually being woken up by the pre-*Fajr adhān* by Bilāl ؓ. And even the cities like Cairo—Makkah obviously today is the only place that you get to see that and certain religious centres around the world I've lived in and have studied in—in Afghanistan, in Kashmir, in Pakistan, in certain parts of Mauritania—in these places where you're amongst the practising people who are not just practising community but are also students of knowledge. Students of knowledge forget that it's not just knowledge which increases, but your *ʿibādah* has to increase as well. So we were expected to be up with our game. There you do get your *adhān* formally. But in the big cities and the metropolis and Muslim parts you don't get that. But I just said that even in these areas that don't have *adhān* the hour before you're waking up just to be able to get to the *masjid* to pray *Fajr* on time.

So what I want to say is that *qiyām al-layl* is actually a very natural reality to people who live their life proper, who are disciplined, who are not slaves to society, and devices, and Netflix, and YouTube, and, and, and, ... or just chatting with mates, and hanging around, and eating late, and all the bad habits that we all know that we do.

So *qiyām al-layl* is part and parcel of our life. Unfortunately for us, we only discover this in Ramadan.

Now that's not the end of the world because in Ramadan it becomes extra special and extra rewarded.

The Prophet ﷺ said:

مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

[4] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: To Offer Two Rakʿāt Before the Fajr Prayer, ḥadīth no. 1165.*

"Whoever establishes prayers during the nights of Ramadan faithfully out of sincere faith and hoping to attain Allāh's rewards (not for showing off), all his past sins will be forgiven." [5,6]

This is a *ḥadīth* which gives a reward that has not been mentioned for the other nights of *qiyām al-layl*. So, we've got so many rewards for *qiyām al-layl* of course and how it's the sign of the believer, and the sign of the *muttaqīn*, etc. And I think we covered that a couple lessons back last year.

But for *Tarāwīḥ* we get that addition to the game because it says that whoever spends the entire Ramadan standing in prayer—the nights of Ramadan, as an extra motivation—all their previous sins are forgiven. That's an extra, an above and beyond.

And as you know, the Muslims are always into big congregational things. And we're going to come to that now of course, where the *Tarāwīḥ* came from, why is it so well-supported and attended. Why is it that the Muslims are so big on this?

So the night prayer, as I said, it is something in the West—*wallah* I feel it. I'm an average guy like you guys. I don't get to pray it regularly when I'm back in the West. When I'm in the Muslim countries I hardly miss it. And that's not because I'm a nice guy, or religious, or x, or y. It's because the system of Islam in Muslim countries—the unspoken and the unconscious kind of realities—actually benefit living amongst the Muslims. That's why you've got to take advantage of it.

Now you must have your mind tuned to taking advantage of these unconscious kinds of hidden realities, like I just said, recognising that I don't have all of my friends and all of the waste of times that I would normally have in the West and recognising that the *adhān* is being made, '*Let me use it in a powerful way*,' and then take advantage of it. But if you're not seeing it like that, then obviously, you're not going to take advantage of it.

So, the night prayer is standard fare and even though not many people do it, but in Muslim countries many people are still doing it. And of course, this is one of the reasons why when we go back to the West, we see it from our parents or our grandparents certainly, elderly parents—not parents if you're younger like in your twenties. You're not seeing it from your forty- or fifty-year-old parents. That's a fact. But if you're my age and in your thirties and forties, you are seeing it from your parents and you're seeing it from your grandparents because they've gotten used to it from their Muslim experience in Muslim countries not because they're more religious or anything like that. Yes, they're getting older, and they feel more desperate, and they feel they've got more time and whatever, but I want you to know that their sleep changes, they become

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[5] *Ṣaḥīḥ al-Bukhāri, The Book of Faith, Chapter: It Is Part of Faith to Establish Supererogatory Prayers During the Nights of Ramadan, ḥadīth no. 37.*

[6] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: Encouragement to Pray Qiyām During Ramadan, Which Is Tarāwīḥ, ḥadīth no. 759a.*

a bit more disciplined. You'll see the elderly being more careful when it comes to little things where there's food or this or that. They become more habitual.

And that is exactly what we don't have in the West. We don't like habit. We just are wild. We just want to consume, consume, consume, and give me new, new, new, and let's do things quicker, quicker, quicker. Whereas the old school, the elders, they just have no need for it. They don't get excited by it. They like stability. They like process. They like procedure. They like normality. So, all of this plays in.

Now we come to Ramadan, the Prophet ﷺ wants to advertise the fact that Allāh ﷻ is offering a much, much more reward, grand reward, and even more so in the last ten where Allāh ﷻ puts the *Laylat al-Qadr*—the night—obviously *Laylat al-Qadr*, He didn't call it *Yawm al-Qadr*. Again, we're talking about reviving nights and to fill the nights full of *ʿibādah* and to really prove yourself and to really take the opportunity. And then He chucks in another night. And it's not actually one night, because we will get rewarded according to our intention. And if you're seeking it as is like the *sunnah*, in all of the ten nights, you are being rewarded for all of your *taʿab*, all of your effort, all of your *niyyah*.

So, all of the last ten nights are being given extra bonuses. And then if you hit the *Laylat al-Qadr*—and it's again *laylah*—which means that *ʿibādah* has to be done, then it's something that needs to be advertised. The Prophet ﷺ goes ahead and does that. Now the Muslims respond massively.

When he ﷺ first establishes this in Ramadan in Madīnah—so it's not Makkah, it's not early Madīnah—it's late in the Madinian phase. The Ramadan starts, he ﷺ comes out late after *ʿIshāʾ* and he ﷺ starts praying. And there are only a couple of people around and they're like, '*Wow! The Prophet ﷺ is praying one of his tahajjud prayers with us*,' and they jumped on that. So, on the first night there was this small group and they loved it.[7,8]

Word got round, the second night the place is rammed. Masjid al-Nabawi rammed. Absolute madness. And they are all praying this night prayer with the Prophet ﷺ and they are killing it. Third night, no breathing space—men, women all smashed it. And what are they doing right now?

They are praying *qiyām al-layl*, the night prayer, with the Prophet ﷺ, and it will be described later what he ﷺ was actually praying.

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[7] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: The Prophet's ﷺ Exhorting to Tahajjud and Nawāfil Without Making Them Compulsory, ḥadīth no. 1129*.

[8] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: Encouragement to Pray Qiyām During Ramadan, Which Is Tarāwīḥ, ḥadīth no. 761 a*.

But they are praying this late. And when I say late, revise back a couple of years when we did the prayer times, we are talking after a third of the night has already gone.[9]

If we're talking a standard eight-hour night and the night starts from *Maghrib* until the *Fajr* start time—that's the night. If that's an eight-hour night, then after about two and a half hours—not the beginning time. So around after two and a half three [hours] because we have other *ḥadīth* that said that he ﷺ would pray after the third of the night and a half of the night. Half is four hours, one-third is two and a half odd hours, two- and three-quarter hours. So, after three hours.

In today's time the Prophet ﷺ would be praying *'Ishā'* at half eleven, eleven which you guys know that if the *'Ishā'* is starting at 8:00 pm no one is praying that. Because you must be joking. Because you are so tired you have to wake up. But the Prophet ﷺ is praying like that, and he ﷺ is trying to push the boat and he ﷺ wants to encourage the people to make that effort and then he ﷺ realised that the Companions that it was very difficult for them. (This is now outside of Ramadan I'm talking about.) He ﷺ would see
(0:40:00) them sitting there and they would be going to sleep while they are sitting there, so then he ﷺ starts to bring it a little bit earlier.[10] Because he realises that it is too much. So, *'Ishā'* can be prayed after *'Ishā'*. And that's what the Muslims do. And there is no problem with that. But I am saying that the Prophet ﷺ, this is the month of *'ibādah* he ﷺ, has already busted *ḥadīth* telling people, "Listen! Whoever spends the nights of Ramadan praying…" So, everyone is in mad mode, beast mode anyway and they are happy to pray *'Ishā'* late, and then all the *Tarāwīḥ* late, and to pray all night until *suḥūr*, so four, five hours after as well.

And now you should know that the Prophet ﷺ did not pray more than eight *rak'ah*.[11,12] We know that. Even the *ḥadīth* that mention ten, the *ḥadīth* in Bukhāri are very clear.[13,14] 'Ā'ishah said the Prophet ﷺ in Ramadan did not pray more than eight rak'ah and then follow it with three *Witr.*[11,12] 'Abdullāh ibn 'Abbās ﷺ said that he ﷺ prayed ten *rak'ah* and then followed it with *Witr*.[13,14] Did he ﷺ only do one *Witr* on that one?

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[9] *Ṣaḥīḥ al-Bukhāri, The Book of Time of the Prayers, Chapter: The Time of Ẓuhr Prayer Is When the Sun Declines (Just After Mid-day), ḥadīth no. 541.*

[10] *Sunan al-Nisā'i, The Book of Times (of Prayer), ḥadīth no. 537.* This narration has been graded as *ṣaḥīḥ.*

[11] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: The Prayer of the Prophet ﷺ at Night in Ramadan and (in) Other Months, ḥadīth no. 1147.*

[12] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: Night Prayers and the Number of Rak'ah Offered by the Prophet ﷺ at Night, and That Witr Is One Rak'ah, and a One-Rak'ah Prayer Is Correct, ḥadīth no. 738 a.*

[13] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: Night Prayers and the Number of Rak'ah Offered by the Prophet ﷺ at Night, and That Witr Is One Rak'ah, and a One-Rak'ah Prayer Is Correct, ḥadīth no. 736 b-c.*

[14] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: How was the Prayer of the Prophet ﷺ and How Many Rak'ah Did He Used to Offer at Night? ḥadīth no. 1140.*

Yes. Some narrations indicate that. Other narrations indicate that he ﷺ prayed ten and then three *Witr.*[15] This is going to become a part of our discussion when it comes to the number later. So, the Prophet ﷺ did not pray many *rakʿāt* in terms of number. However, these two units he ﷺ would pray, two and two, two and two—they were mega long. We are talking an hour at least. We have many other *ḥadīth* that he ﷺ would recite *al-Baqarah* in one, and *Āli-ʿImrān* in another,[16] *al-Nisāʾ* in another—this is kind of long. Because his aim is to pray as much of the night.

He ﷺ starts that on the first night. Second night he's got a big crowd they join him. The third night rammed to the rafters everyone is loving it. Fourth night all the masses are there, waiting, waiting. Nothing. The Prophet ﷺ does not come out.

He ﷺ comes out the next morning on the fifth day and he sees the people in the evening and he ﷺ says to them: "Don't think that I didn't know that you lot were there waiting for me or that I forgot. Actually, I know exactly what was going on and I didn't come out intentionally because I was afraid that this prayer would become obligatory upon you."[7,8]

So out of his ﷺ gentleness, *luṭf* and kindness to us, because that level of *ʿibādah* is difficult to do every night and then that length as well. That's a big ask. So, he ﷺ knew that if I continue doing this every night, then it will become obligatory upon you, like it's obligatory upon me.

Remember, don't forget that the night prayer was obligatory on the Prophet ﷺ—according to the dominant position *Allāhu aʿlam*. And he ﷺ didn't want that and what a blessing that he ﷺ stayed in, which indicates why we are covering *Tarāwīḥ* now and we didn't cover it three years ago in obligatory prayers. We are covering it in *ṣalāt al-taṭawwuʿ*, the non-obligatory, the supererogatory prayer. Why?

Because of this *ḥadīth* and other *ahādīth*. That he ﷺ didn't come out and insist that we pray even though (a) he ﷺ was the one that told us in Ramadan we should pray it, and (b) so many *ahādīth* the Prophet ﷺ said: "Spread the *salām*, and feed the people, and pray by nighttime whilst the people are asleep."[17]

This *ḥadīth* by the way is famous:

يَا أَيُّهَا النَّاسُ أَفْشُوا السَّلاَمَ وَأَطْعِمُوا الطَّعَامَ وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلاَمٍ

[15] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: How Was the Prayer of the Prophet r and How Many Rakʿah Did He Used to Offer at Night? ḥadīth no. 1138.*
[16] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: It Is Recommended to Recite for a Long Time in the Night Prayers, ḥadīth no. 772.*
[17] *Sunan Ibn Mājah, The Book on Establishing the Prayer and the Sunnah Regarding Them, Chapter: What Was Narrated Concerning Voluntary Prayers During the Night, ḥadīth no.1334.*

"O people, spread (the greeting of) *salām*, offer food to people and pray at night when people are sleeping, you will enter Paradise in peace."[17]

This *ḥadīth* everyone knows and loves, it's a beautiful *ḥadīth*. I just want to tell you something about this *ḥadīth.* The Prophet ﷺ in this *ḥadīth,* where he ﷺ said spread the *salām* to people, meaning give the *salām* to everybody not just your mates. And feed the people, give as much *ṣadaqah* and look after the weaker members of the society, and then pray at night while the people are sleeping. This *ḥadīth* was very early when he ﷺ arrived in Madinah. He ﷺ wanted to set an ethical, moral model and standard of behaviour for the Muslims to start creating that habit.

So, from the earliest time the night prayer has been established. But what is very interesting is that nobody knew about the night prayer at that time. Now if you do not know about a prayer, you want information. And if you are not being given information, then the scholars treat these *ḥadīth* what we call as *ḥadīth muṭlaq*, or that the issue is something general and absolute.

Contrast this to the Prophet's ﷺ statement—Shaykh al-ʿUthaymīn gives this point later but he doesn't give this example, but he will mention the same point. Contrast this to the *Witr* prayer. In the *Witr* the Prophet ﷺ is super specific. The descriptions are super specific: three units he ﷺ prayed,[15] five units he ﷺ prayed,[18] fifteen units he ﷺ prayed, eleven units he ﷺ prayed.[19,20,21] Those who don't know they only think three units. But those who know, they have seen *ḥadīth* of nine and seven and this and that.[22]

So, by the Prophet ﷺ saying:

وَصَلُّوا بِاللَّيْلِ

Pray at night.[17]

In this way, in this open way, he ﷺ has definitely added relaxation to the issue—by not mentioning *rakʿāt*, by not restricting it to a certain number, we know that there is

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[18] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: Night Prayers and the Number of Rakʿah Offered by the Prophet ﷺ at Night, and that Witr Is One Rakʿah, and a One-Rakʿah Prayer Is Correct, ḥadīth no. 737 a.*

[19] *Imām al-Ḥākim, 1/304.*

[20] *Muwaṭṭaʾ Imām Mālik, ḥadīth no. 466.*

[21] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: Night Prayers and the Number of Rakʿah Offered by the Prophet ﷺ at Night, and That Witr Is One Rakʿah, and a One-Rakʿah Prayer Is Correct, ḥadīth no. 738 a.*

[22] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: How Was the Prayer of the Prophet ﷺ and How Many Rakʿah Did He Used to Offer at Night? ḥadīth no. 1139.*

flexibility around the entire prayer because he ﷺ didn't call up people or hold people accountable who did not pray it every single night. He ﷺ then answered another time to another person who asked him:

صَلاَةُ اللَّيْلِ مَثْنَى مَثْنَ

"The night prayer is offered in twos."[23,24]

He ﷺ didn't say it's only eight units. So, we know that it is meant to be whatever a person can pray, it's units of two, just make sure you pray it. We know that a *ṣalāh* is the minimum of two *rakʿah* so long as you do two that's the minimum. And we now know from this *ḥadīth* that there is no maximum. He ﷺ doesn't restrict in his words, it's ʿĀʾishah who said I saw him pray eight, and it is ʿAbdullāh ibn ʿAbbās ﷺ who said I saw him pray ten and in the other narration eight.[11,12,13,14]

So what you are seeing is some relaxation around the nature of the prayer from evidences both from the primary level and the *uṣūli* level as well—the concept of *muqayyid* and *muṭlaq*. The restrictive *ḥadīth* which mentions something very much in detail and then general *ḥadīth* which speak about it in a general way.

So, the Prophet ﷺ not coming out also emphasises that this is not obligatory, and we don't need to pray even in Ramadan even at its most blessed time.

You can say that this is the first coming of the night prayer. Now people realise that the great one is to pray in congregation when it's available.

Student (online): I heard that when ʿĀʾishah would say that the Prophet ﷺ would say never, it actually did not mean never, it meant seldom.

Ustādh: No, that is not true. What is true is that ʿĀʾishah meant seldom and not never when the evidences suggest that she meant seldom and not never. And when the evidences suggest that she meant never, then it is never. That is the accurate position to understand of the wording of ʿĀʾishah. You are right. She did sometimes mean seldom when she said never, not *ʿalaʾl-iṭlāq,* not in an absolute sense. Many times she meant never, and a good number of times she meant seldom. That is a very important *mulāḥaẓah* to make this statement accurate.

So the night prayer, Ramadan, the Prophet ﷺ then comes out and he ﷺ says:

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[23] *Ṣaḥīḥ al-Bukhāri, The Book of Witr Prayer, Chapter: What Is Said Regarding the Witr Prayer, ḥadīth no. 990.*

[24] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: The Night Prayers Are Two by Two, and Witr Is One Rakʿah at the End of the Night, ḥadīth no. 749 a.*

إِنَّهُ مَنْ قَامَ مَعَ الإِمَامِ حَتَّى يَنْصَرِفَ كَتَبَ اللَّهُ لَهُ قِيَامَ لَيْلَةٍ

"Whoever prays *qiyām* with the imām until he finishes, Allāh ﷻ will record for him the *qiyām* of a (whole) night." [25]

And other versions of this same *ḥadīth*. Whoever stands with the imām, until the imām is finished, then that person will have the night of that prayer, the whole night of prayer written for him as a reward—even if they only prayed for half an hour, or one hour, or two hours.

So, people have also now learned the value of congregation. They heard this *ḥadīth*. Congregation is clearly an important part. Praying with an imām, a really important part. So, they got it into their hearts and minds that this is what the night prayer should be, and that is the only form of the night prayer, or in Ramadan certainly, anyway. The Prophet ﷺ then leads them in the first three nights which brings more strength to this belief. So, they are really upon this, but he ﷺ smashes that idea by not coming out on the fourth night and then for not coming out for any single night after that.

This is the key point. He ﷺ did not come out on the fifth or the seventh. In fact, he ﷺ never prayed—as far as I know and the *ʿilm* is with Allāh ﷻ— is that he ﷺ not ever pray *Tarāwīḥ* or the night prayer in Ramadan, in congregation, with them again after that. I say that Allāh knows best. I stand to be corrected and I hope that someone can bring me some *baḥth*, but as far as I know, he ﷺ did not. He ﷺ only ever prayed that one year, three times. Three consecutive nights and he ﷺ did not pray [it] again. It is not going to change anything much if he ﷺ did, by the way, my point will still be valid as it is going to become clear in a second.

So, up until now you can imagine that the masses believe that the *Tarāwīḥ* prayer is a big obligatory, big, big congregational, must-do thing. If you now study the action of the Prophet ﷺ, and you have these *ḥadīth* saying to do it with the imām, then he ﷺ does it himself. So you can see where they are coming from. Then he ﷺ tempers that understanding. He ﷺ adds nuance and context to it by not coming out and by making it clear, he ﷺ is now making it obvious to you that actually the original prayer is your own,
(0:50:00) individually and privately, and your own effort to memorise Qurʾān and to connect with Allāh ﷻ, and to pray by yourself at nighttime, etc. That actually, what is more important than praying a nominal prayer in the *masjid* at a certain time is you reviving the whole night in *ʿibādah*.

And I will present this in the next few weeks and months, because I have an opinion here that I know a lot of people find controversial and do not like it. I do believe that actually, the *Tarāwīḥ* prayer in its essence is about individual prayer, and all the *ḥadīth*

[25] *Sunan al-Nisāʾi, The Book of the Night Prayer and Voluntary Prayers During the Day, Chapter: Qiyām During the Month of Ramadan, ḥadīth no. 1605*. This narration has been graded as *ṣaḥīḥ.*

that speak about its excellence in congregation, and its power in congregation is only for the people who do not know Qurʾān, and do not read Qurʾān, and are not proficient in the Qurʾān. For those that are, they should be taking it upon themselves. This is controversial, and validly so, as you will see when the evidences are gathered.

Let's go to what happened next. The Prophet ﷺ passes away not too long after that and the prayer has stopped as a congregational formal prayer in Ramadan. It has stopped. What has replaced it?

People praying individually in their homes. Remember, they were very small spaces, these homes, and so you will see that they were praying in the *masjid*, but in Ramadan, loads of them.

The night prayer is also an interesting prayer in that it is not silent. The night is a time of loudness, that is why *Fajr*, *Maghrib* and *ʿIshāʾ* are loud prayers. It is quiet and it is time to recite loudly. It is one of the wisdoms behind the *jahri* prayers being at this time versus the day where people hear it. Reciting out loud during *Ẓuhr* and *ʿAṣr* is almost wasted because it is so noisy, people are working, people are busy, and business, and animals and dogs and God knows what. Whereas [in the] nighttime it is silent. People hear it. People benefit from it. People listen to it. People enjoy it. So *Maghrib, ʿIshāʾ, Fajr*. Likewise, the night prayer, it is a *sunnah* to also indicate that little bit of loudness. So, it is not loud, loud, and it is not quiet, it is somewhere in between in its kind of balance.

So, you have these people who are all praying by themselves, and in the *masjid* because it is an area of prayer and it helps them etc. They are all praying by themselves, and it is starting to become a *fitnah*. It wobbles its way through Abu Bakr's time.

Abu Bakr's ؓ practice was very interesting, by the way. So, if we are taking a timeline, Abu Bakr al-Ṣiddīq ؓ, he is the *khalīfah* of the Muslims, and he is in a great position as an Imām and scholar. His *ʿibādah* is of a different level as well. And yet we do not see him leading the night prayer as a community leader, as a community imām, even though he leads the obligatory prayers. He led the obligatory prayers in the time of the Prophet ﷺ, of course he is leading the prayer after him ﷺ. And yet we do not see him leading *ṣalāh*. In actual fact, the narrations that I know of—and again, I stand to be corrected, if someone can do a *baḥth* and prove it, I will be very excited actually, and happy to take that—but the authentic narrations that I know that you will see in the *muṣannafāt* are of Abu Bakr al-Ṣiddīq ؓ praying the night prayer, every night of course, but in Ramadan with his family, privately, at home. And we know that is the action of the Prophet ﷺ anyway, but I mean this in Ramadan. We know that some of the servants of Abu Bakr al-Ṣiddīq ؓ are narrated to have said that we used to stand with Abu Bakr al-Ṣiddīq ؓ, and we would be worried that we would miss *suḥūr,* because he is just praying on and on and on.

So, we need to know that the night prayer, even in Ramadan, and outside of Ramadan, to the senior quality people was always about long prayers, and by yourself, and not

really public, and not really requiring a congregation as a condition. But that is only for a few of the Companions. The masses—and do not get this idea in your mind that people, the Companions and the *Tābiʿīn* are all great big scholars. They were not. Some were just really great Muslims, just honest people, simple people, Bedouins, traders, workers. There are people who are just warriors, fighters, smashing it and saving the Muslims, the greatest people on the planet. But they did not all have knowledge. They are not all scholars. They are not all people who do massive amounts of *ʿibādah.* There are people who sin, and people who make mistakes. This is a misconception that we have.

And so, a lot of people could not have that kind of *ʿibādah* at home or have that push so they were going to the *masjid*, and they were not seeing the congregation. So, they were praying themselves and using the spiritual power, the energy from the surroundings and praying by themselves.

And Abu Bakr ﷺ passes, and that continues. ʿUmar ﷺ takes over, and ʿUmar ﷺ in his reign, he is not happy with this, and he sees this behavior. ʿUmar ﷺ, we know so well, in his reign he has got a longer time, a lot of stability. Abu Bakr ﷺ has cleaned everything up before him. No *fitnah*. None of the nonsense that occurs after ʿAli ﷺ takes over and the political instability. No. ʿUmar ﷺ is enjoying a good time. A lot of expansion of the Muslim world and he has got great people. Senior Companions. You know, Abu Bakr ﷺ set such a great ground example. So, he has this time to go out to the markets and *masājid*, and speak to the ladies and ask, '*What do you want?*'

So, he is around the *masājid* and looking and seeing these people going in, and people are getting irritated because there are all these individuals that are reciting out loud in the night prayer and they are causing disturbance. So, he is like, '*Man! Alright, I prayed with the Prophet* ﷺ,' he did not say this anywhere. I am just trying to give you an insight into his thoughts, '*And, I know what happened. But he* ﷺ *never forbade this. He* ﷺ *never prohibited it. In actual fact, it is a good thing. This is a good thing. I say that we gather the people under one imām*. *Because everyone is coming out. They are not there the rest of the year. But in Ramadan, they are definitely coming out. So, if they are here anyway, and we have ḥadīth that indicate the excellence anyway, and we have ḥadīth that also indicate that an imām involved in the game is good as well. Yeah, I get that if you pray it by yourself and carry on like the Prophet* ﷺ *did for the vast majority of the time then that is better. But these masses clearly are not doing that. That is why they are here, and they are desperate for the imām. I am going to do it. I am going to do it*.'

And, we have so many narrations of this whole thought process. It is a very famous incident in history. There is a lot of controversy over exact wording, and whether this is a *bidʿah hasanah,* this is a good innovation or not. All of these are smoke screens and red herrings. Students of knowledge ignore this debate. There really is no value in getting involved in this. Is there such a thing as a *bidʿah hasanah* or not *bidʿah hasanah*? Can people innovate and introduce things into religion, but because ʿUmar ﷺ said that this is a good innovation, therefore we today can do things?

People do not understand that even if it is possible, it is him who did it. Not you! Who the fish are you? It is ʿUmar ﷺ. ʿUmar is *al-Mulham*. He used to receive *ilhām*. He had a special gift that Allāh ﷻ gave him, literally. Even though the *ḥadīth* is weak. The *ḥadīth* is definitely weak because fifteen years ago, I used to think that the *ḥadīth* is *ṣaḥīḥ*, but the *ḥadīth* is weak, that if there was a Prophet ﷺ after me, it would be ʿUmar,[26] the Prophet ﷺ is supposed to have said. Weak *ḥadīth*. But the meaning is not a million miles off because he was a person who would make statements, and Allāh ﷻ revealed many *ayāt* in the Qurʾān where He would agree with ʿUmar ﷺ over the Prophet ﷺ. ʿUmar ﷺ is no basic guy. He really is *Amīr al-Muʾminīn* and something special. So, when he is saying that this is a *bidʿah hasanah*, he is saying that this is a good thing to do right now, to solve this problem which is not actually even a *bidʿah* because we know that it was done before. And we know that ʿUmar ﷺ, any action that he legislates, is a *sunnah* anyway. Because, the Prophet ﷺ said, "follow these two," meaning Abu Bakr and ʿUmar ﷺ.[27] So, everything that they do is like a continuation of the *Sunnah* anyway. So, they are excluded from *bidʿah* anyway. But people, like I said, they go on and on and on, and argue, and all this non-sense. These are all people who are wastemen. They are wastemen. Just ignore them!

What is important is that ʿUmar ﷺ did establish the *jamāʿah.* And that now became every night in Ramadan, they would pray under one imām. He was not going to choose any basic guy. He knew straight away who I want to be my imām—the one who the Prophet ﷺ, praised for his Qurʾān, the one who the Prophet ﷺ would request to recite the Qurʾān for him, the one who the Prophet ﷺ said that ʿUbay ibn Kaʿb ﷺ recites the Qurʾān like it was revealed,[28] and, and, and. So, he said: "Where is ʿUbay?" ʿUbay came. "What do you think?"

"Alright, if you say, I will do it."

"*Yallah* do it!" He led it. It became mental. He was smashing it. The Companions behind him praying it. And that is what happened.

Up until now, all of this is very clear, and you can see the sense behind it. I want you to know now that as part of this monologue, that a number of Companions did not pray in this congregation. A number of them. I will say, straight off the bat: ʿAbdullāh ibn ʿUmar ﷺ. I will say with much less confidence: ʿAbdullāh ibn ʿAbbās, ﷺ but it is not so important the whos. I want you to know that neither was this prayer obligatory upon
(1:00:00) anyone, let alone those that are smashing it by themselves. And that is important. But it is a great thing for the masses, for the Muslims. And they were joining it, and they were praying.

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[26] *Jāmiʿ al-Tirmidhi, The Book on Virtues, ḥadīth no. 82*. This narration has been graded as *ḥasan.*
[27] *Sunan Ibn Mājah, The Book of the Sunnah, Chapter: The Virtue of Abu Bakr al-Ṣiddīq ﷺ, ḥadīth no. 97*. This narration has been graded as *ḥasan.*
[28] *Ṣaḥīḥ al-Bukhāri, The Book of Companions of the Prophet ﷺ, Chapter: The Merits of Salīm, the Freed Slave of Abu Hudhayfah ﷺ, ḥadīth no. 3758*.

What were they praying?

That is where there is dispute, and we are going to come over that. The dispute over numbers and matters, and this and that. What I want to say is that this prayer, what we know according to the majority and dominant position—vast majority—is that these are units of two that are being prayed. We know that for a fact. Fact number one.

Fact number two is that we know without any difference of opinion that this used to last for a large portion of the night. Long.

Fact number three: many authentic *athār* (narrations from the Companions) that after every four units, they would take a break. I will speak about what this means later, when I do Shaykh ʻUthaymīn's part.

These are the facts: Long prayer, split into units of two according to the majority—not everybody—and in groupings of four.

Grouped how?

Grouped in that after every four, there would be a break, a rest because people are knackered. That is where the *raḥah* came. And that is when the masses—not ʻUmar, not ʻUbay, not the Companions ﷺ—that is when the masses say, '*Hey! Tomorrow there is the Tarāwīḥ prayer. Let's pray the Tarāwīḥ prayer*,' the prayer that has breaks every four units. That is where it comes from. That prayer, that has the breaks, every four units. I hope that that makes sense. I hope that that is starting to create a picture.

Now, where is difference?

The difference of opinion amongst the scholars starts now with exactly how long, how many units in total, the nature of those units. That is where the discussion and the difference occurs.

Why is there a discussion and difference?

Because we have so many different narrations, most of them differed over whether they are weak or authentic.

Straight off the bat, the fact that there is such a discussion about the strength of these *ḥadīth* in the issue of the nature, length, and the number of units, means that it is acceptable to differ over this issue. That does not justify you just saying, '*Don't worry about it*,' you have to try and find out what the correct position is. But you will find now that it is justified.

Now, what do we know for another semi-fact?

We know that a number of the Companions, for fact, whatever Shaykh al-ʿUthaymīn is going to say later on—whatever a number of scholars of *ahl'l-ḥadīth* and other stricter scholars say later on—we know for a fact that eight units was not stuck to rigidly.

We know for a fact that eight units was prayed by ʿUmar ﷺ. We know that. We know that ten was also prayed (those *ḥadīth* are going to come) with Ubayy ﷺ exactly like the *sunnah* of the Prophet ﷺ.

What we do not know though, what there is dispute over—there is *ḥadīth* that say that ʿUmar ﷺ said twenty units like the text says and that is it. And there are other scholars that say those same *ḥadīth*, every single one of them are weak that mentions twenty.

What will I say?

I'll say that might be the case. That is a fair point. There are a number of *ḥadīth* that are weak because of the narrators in them (and I will go through these later), making it clear that we cannot depend on this as a religious imperative. However, what there is no doubt about is that eight was not stuck to, that the number did vary. There is absolutely no doubt as Ibn Taymiyyah said in his essay on the actions of the people of Madīnah that when Imām Mālik came to the game and he started teaching, you know that in his *uṣūl* (principles) the actions of the people of Madīnah being close to the time of the Prophet ﷺ had great value. People don't suddenly forget their whole life experiences in two or three generations. So, sometimes he might see a *ḥadīth* that is narrated by someone in Iraq, some might consider it authentic, it might not be the strongest of *ḥadīth* and he will look at everything that is being practiced in Madīnah in the *masjid* of the Prophet ﷺ which he is in, and the family, and he gives preponderance to this *ʿamal* of *ahl'l-Madīnah* (actions) of the people of Madīnah. The *Māliki madh-hab* is built upon this principle. There is some discussion on whether it can overtake a *ḥadīth* which is only weak, or can it overtake a *ḥadīth* which is *aḥad* (singular) narrated, or can it take over an authentic *ḥadīth*—no, no one said that. If the weak *ḥadīth* is not great, then... By the time Imām Mālik came into the game he was narrating and stating, as we have in the *Muwaṭṭa'*, that the Companions and the *Tābiʿīn* were praying twenty *rakʿāt*, and more than that we also have 36 *rakʿāt*. We know that the number was not being stuck to.

What is the story?

The story here is that the Companions were mad for the idea to pray high quality and long prayers. They loved that and they were down for that. But they needed help. It was difficult.

I am back in Egypt now, the first time I was in Egypt it was the 90's and early 2000's I remember vividly, and this is still happening in many Muslim places now, I remember myself being part of, back then in Egypt, praying approximately seven hours, eight hours. And the people who were leading these prayers were super strict on eight

*rakʿah*. Let me tell you something. Standing for one hour, for one *rakʿah* is no joke, it is a leg killer, quad killer. In 1999, 2000, 2001 when I came back to Manchester, could be 96 or 98, my Qurʾān Shaykh, the one who taught me Qurʾān Shaykh ʿAbdul-Raḥmān al-Lībi, he was one of the masters of Qurʾān that had come back from Afghanistan and he would lead us in *Tarāwīḥ* in what later became the Somali community and Masjid al-Furqān (they were renting a place back then) he would pray by himself and he would pray seven, eight hours and we would pray with him. That was quite common in London, in Manchester, Leicester and maybe Birmingham as well in the U.K. Those days, obviously it was winter as well, nice and long. It was easier, people getting proper sleep etc. And we prayed long.

The reason I am saying this is because it is so difficult to pray eight *rakʿah*. The Prophet ﷺ couldn't handle it either, his legs swelling, etc.[29] But he went through the pain barrier. We all know the *ḥadīth,* ʿĀʾishah said you are forgiven everything, your sins are forgiven, why are you doing this to yourself? He said: "Should I not be a grateful servant?" Should I not push myself? Should I not taste some pain? He is saying it is
(1:10:00) painful, you can see the oedema in his feet gathering. It is a killer. And that is him ﷺ the strength of ten men. Us *masākīn* we are dying.

The Companions petitioned ʿUmar ؓ and the imāms, '*Be easy with us, increase the units*.'

This is where the people mess up and I get very angry and I have lots of lectures on this, you will see more rants than lectures—they never asked for it to be reduced in time. They asked for it to be divided into more units. They were wanting to pray the seven hours, eight hours, they just wanted to pray with more units so they could sit down more, *sajdah* more. When you are praying a one-hour *rakʿah*, being in *rukūʿ* is a blessing, you feel like you are on a bed, *sajdah* is like you are in *Jannah*. You have to understand what is happening. Your body is relaxed it is like a plank. When you put your knees down [after coming out of a plank] and your knees hit the floor—what is that feeling? You put the knees down (after a plank), how do you feel? Imagine one hour standing and then you go into *sajdah*.

They wanted twenty *rakʿah*, they wanted to increase it.

Student (online): The Companions wanted twenty *rakʿāt*?

Ustādh: We do not even have them saying twenty. They wanted more units that is why you have these narrations that mention forty and twenty and 36. You are seeing that they are getting what they want, that little amount of ease in the praying but not in the reduction in the length. No reduction in the overall length. So, they are still going at it.

And this is why it makes me so mad that the fools today who argue for eight over twenty or twenty over eight, they would be so angry at each other, and they will think the other

[29] *Ṣaḥīḥ Muslim, The Book on Characteristics of the Day of Judgment, Paradise, and Hell, Chapter: Doing a Lot of Good Deeds and Striving Hard in Worship, ḥadīth no. 2820*.

person is deviant, etc. They hate each other so much they disagree so much. But the one thing that both parties agree with is that as long as we pray it in one hour then we can be friends.

*Be ghayrat* people. Even the scholars amongst them are *be ghayrat* that they are arguing over this point. At least argue over the point in the right context then. Give that person his eight and give the other person his twenty. I'm happy to accept any of these positions if you accept the *rūḥ*, the spirit, of the *masʾalah* (issue) and pray long nights.

Student (online): Anyone with the correct spelling for *be ghayrat*, for my notes?

Ustādh: *Bidūn ghīrah*—type it however you want to. For the non-Urdu speakers, it's those that don't have any *ghīrah*, those who don't have any shame.

Anyway, so they got their wish and ʿUmar ﷺ allowed that to be prayed. The different imāms started to have different habits, twenty and 36, etc. We are still having *rāḥah* after four units. We are still having breaks and the prayer is still going on long, but the Companions are relaxed with the overall number. They are happy to help the people as well. Whereas those that want to still stick to being legit and doing it the right way said: '*That's great. We accept that. But the way that the Prophet ﷺ did it was eight and we will stick to eight in twos. And even if we can't make it very long, we will do it shorter according to our ability but at least copy the sunnah of the Prophet ﷺ.*' And those were a minority of people.

Whereas the majority of the imāms went with the majority of the action of the people of Madīnah, the *Tābiʿīn*, the Companions, and twenty units became a standard figure, a yardstick, and it became the position of the four Imāms. So much so that it became almost an *ijmāʿ* that *Tarāwīḥ*, twenty units—just like the statement starts off.

Now you know where it came from. It's not a divine statement. It's not a *ḥadīth* of the Prophet ﷺ. It's not even, in my opinion, authentically a statement of ʿUmar ﷺ. It is an option that was always open from the beginning. The Prophet ﷺ never negated twenty as an option. He ﷺ left that by saying open prayer, twos and twos, so we know that's fine. ʿUmar ﷺ accepted that as a compromise with the people because they were struggling. It's not like he wanted twenty. It's not like he prayed twenty. In actual fact, as you are going to see later that we have authentic *ḥadīth* that he himself used to pray eight. But it doesn't matter. We don't need to fight over this. We know that he allowed people to pray twenty, thirty, and 36 because he understood that the more important issue is to pray over the night. You can pray however many units. Our Prophet ﷺ told us that. So, you pray. And that is what *Tarāwīḥ* became.

Early years, no one would think of challenging the status quo. It was always seen as twenty. And nowadays, it's a different kind of 'not challenge the status quo'. Now it's just ignorant people. They don't even know the history behind it, and they actually think that the twenty is something that the Prophet ﷺ did, which is just ridiculous. Not

even the people who argue for twenty are that stupid to claim that because of course that's not true and they are not going to do that.

So, I close my monologue without having touched Shaykh al-ʻUthaymīn's position and explanation and evidences. We will do that in the next lesson. But what I've said is pretty much what he's going to agree with in the end anyway. Although I'm saying it in a more holistic, gentler way, I guess.

I want you to know that the *Tarāwīḥ* prayer, according to the schools of *fiqh*, was basically seen as a standard twenty. And the other big difference, by the way that I should note, is that ʻUmar ﷺ didn't just make it easier at the request of the Companions by increasing the units, but he also took it earlier as well. The Prophet ﷺ would pray at the end of the night—'the night' meaning closer to half the night and all the rest of it and then starting and going towards *suḥūr* time. Whereas ʻUmar ﷺ brought it back, praying after *ʻIshāʾ*, allowing people to go to sleep and then wake up for their *suḥūr*. That's another difference that he brought in, again as a request of the people.

And did he have a problem with that? Was it a *sunnah* of the Prophet ﷺ?

No, it wasn't.

Was it a *bidʻah*?

Of course, it wasn't.

He, himself is the narrator or the key actor in that famous *ḥadīth* that we covered before in *Witr* where he and Abu Bakr ﷺ were with the Prophet ﷺ and the Prophet ﷺ asks how they were going to pray *Witr*. Abu Bakr ﷺ says that he will pray it now when he gets home because he couldn't be sure about waking up later. ʻUmar ﷺ said that he will go sleep and wake up and do it later like the Prophet ﷺ. Prophet ﷺ gives them both props and says you (ʻUmar ﷺ) are doing it the right way and the risky way but the brave way and the more rewarded way because you are taking a great risk.[30] And you Abu Bakr ﷺ you get props because you are getting it locked down whilst you got the chance.

(1:20:00) And we studied in the chapter of *Witr* that there is enough laxity there in this chapter that allows a person, even if he prays now and he does actually wake up, then he can add some *qiyām al-layl* to it to not miss out. And we also know in the ʻUmar ﷺ scenario, if a person didn't wake up and he missed the *Witr*, it's not the end of the world, pray the *Fajr* prayer and then after *shurūq*, after *Ḍuḥa*, pray and make up the *Witr* prayer. There are some different opinions on that, and we chose the issue of making an even. So, if you did three *rakʻah Witr*, you would pray four *rakʻah* of prayer as a *qaḍāʾ* for the *Witr*. I'm not going to go back over that. Go back over last year's notes and you will see.[‡]

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[30] *Sunan Ibn Mājah, The Book of Establishing the Prayer and the Sunnah Regarding Them, ḥadīth no. 400*. This narration has been graded as *ḥasan.*

[‡] Making up a missed *Witr* prayer was covered in *Logical Progression*, Year 9, Chapter 21, Lesson 3. MT

So ʿUmar ﷺ now is praying it at the earlier part as well. He has relaxed and the Muslims are relaxed with the numbers and that's how you should be. However, twenty was seen as the standard for the Muslim community. And amongst the masses twenty is the only thing possible. You all now know that twenty is an option. It's not the *sunnah*. Eight is the *sunnah*. And that statement I'm going to defend like Shaykh al-ʿUthaymīn is going to present it, next week *in shāʾ Allāh*.

You have now understood *Tarāwīḥ*. Great prayer. Must be done to take the reward. Those that can do it by themselves, great. Those who don't, then pray in a *masjid* with someone and take it easy during it. If you do that then it's called *Tarāwīḥ*. There is no such thing as actual *Tarāwīḥ* in Islam from a *sunnah* point of view. It's called *qiyām al-layl*. The *ḥadīth* also talks about *qiyām al-layl*. So, if you do *qiyām al-layl* in Ramadan, you will get the reward of what should happen. You are not missing out by not doing *Tarāwīḥ*. But if you are not qualified or not able to do so then, of course, you should do it behind the imām and you will get the reward of praying the whole night anyway because you are praying behind the imām, etc. So, I hope that summarises the whole thing.

## Q & A

(1:30:00) Q (online): Is it permissible to buy a prepaid funeral plan to relieve the burden on friends and non-Muslim family of finding the money quickly to pay for your funeral? One that I've seen (the Co-op Funeral Plan) puts the money into an insurance policy to cover the future funeral costs. Is this permissible?

A: In my opinion it is permissible even though I don't like it and I don't recommend it. But I'm in the big minority, as in I am in minorities of the minorities and that is because the majority of scholars do not consider the insurance contract to be *ḥarām*. Whereas I am kind of like a bit more relaxed on the insurance contract, but my position on insurance does not change in this particular picture that you've created. I'm okay with this. I think it's okay for Muslims and non-Muslims to be involved in that or to help a non-Muslim I think is even easier actually from an Islamic point of view. But I think this is permissible. This is my opinion. And Allāh ﷻ knows best.

Q (online): If *Jumuʿah* starts at 1:15 pm and you arrive at the mosque at 1:00 pm, can you read *nafl* prayers? Wouldn't that be the forbidden time to pray?

A: There is difference of course on this (we did cover this a couple of years back in the prohibited times to pray) but if *Jumuʿah* at 1:15 pm is in line with the start time of *Ẓuhr* because there is a difference between *Jumuʿah* time and starting of *Ẓuhr*—but let's assume that 1:15pm is *Jumuʿah* and the start of *Ẓuhr*—then of course that means that

the fifteen minutes before is a prohibited time, that is the time of *zawāl* and you shouldn't be praying at that time. And that is what you should do, you should wait. Some scholars said if you're in a *masjid* you can pray because this is a prayer which is highly emphasised, some even said obligatory the *taḥiyyat'l-masjid* and therefore you should. It is a very good reason. It doesn't come under that which is doubtful.

You might not be in a *masjid*. You might be in a gathering outside and so on and is *taḥiyyat'l-masjid* actually obligatory anyway?

My opinion is that you would not pray in the prohibited time. But I'm comfortable with the opinion that allows it because those that allow it say that obligatory prayers or highly emphasised prayers are an exception to the prayers not allowed in a prohibited time.

Q (online): Does this class follow a specific *madh-hab*?

A: No. Absolutely not. In actual fact, we try to encourage people to either follow their own *madh-hab* if they have one or if they don't have a *madh-hab* then to take the class position. And the class position is my position, and my position is not sticking to a *madh-hab*.

So you have three options. You will either take the Ḥanbali position, which is the text that we are studying, we are using that as a base on everything (the Ḥanbali *madh-hab*). Then there is the class position which is what the majority of the students are taking. Some are actually taking only the Ḥanbali position, that's fine, or they're taking the class position because what they're doing is that they don't have their own *madh-hab* and they want to study the issues from a cross-*fiqh* point of view which is something which I believe is the future and should be. And then on the odd occasion I also mentioned the opinion of other *madhāhib,* but I don't really want to or need to. And I don't just mean *madhāhib,* but also other Imāms which are not seen from the '*madhāhib*', who are bigger than the Imāms of the *madhāhib* for example, Companions and *Ṣaḥābah* and *Tābiʿīn,* I'll mention their opinions and you can follow those as well.

So, you've got three options: (1) I will give you an opportunity for you to take a position that you want or your own school or (2) you follow the Ḥanbali school which is straight down the line of what we're reading or (3) you will follow my position or the class position and I will always make it clear. And you will see in the notes that we do make that distinction so people are very comfortable with that.

Q: So, this concept of *Tarāwīḥ* was created by ʿUmar ﵁?

A: Not created, it is difficult to say. But we can say that *Tarāwīḥ* was made a *sunnah* twice. It was made a *sunnah* by the Prophet ﷺ and then it was made a *sunnah* by ʿUmar ﵁ because in between it kind of turned into what it really should be which is an

individual kind of prayer, and it then became a congregation one again by ʿUmar ﷺ. And ʿUmar ﷺ allowed it to evolve naturally and he just observed over it. Yeah, he added some structure to it. So, he made sure that it was under an imām to avoid that headache and he liked the idea of keeping it at twenty or 36 or whatever the people wanted. But in its modern form? Yeah, he is the one who helped establish it.

Student: Then where did this modern concept of *qiyām al-layl* come from?

Ustādh: That is not a modern concept. There is no modern concept of *qiyām al-layl. Qiyām al-layl* is the *aṣl* of course.

﴿قُمِ ٱلَّيۡلَ إِلَّا قَلِيلٗا ٣﴾

"Stay up throughout the night, all but a small part of it." [*Sūrat al-Muzzammil*: 2]

That is the Qurʾānic injunction for *qiyām al-layl* upon the Prophet ﷺ and the Muslims early and then obviously the Prophet ﷺ in the many *ḥadīth* that he ﷺ mentions.

Student: So, when you see the person praying *qiyām al-layl* in the last hour before *Fajr* whereas actually the Prophet ﷺ prayed it after *ʿIshāʾ* but towards [inaudible] time.

Ustādh: No. I said *qiyām al-layl* which is to pray in the nighttime, is every *nafl* prayer after *ʿIshāʾ* until *Fajr*. Any units that are prayed in this period of time is called *qiyām al-layl*. If you pray after going to sleep, which is the *sunnah* of the Prophet ﷺ because it is more difficult to do, it is called the *tahajjud* because you have done *hujūd*. *Hujūd* is to go to sleep and to get up from bed and comfort and warmth is always more difficult. And so therefore, when you do it later after sleep—it is still *qiyām al-layl*, but then it is called *tahajjud.* When you pray *qiyām al-layl* in Ramadan in congregation it is called *Tarāwīḥ*. If you pray *qiyām al-layl* not going to sleep at all after *ʿIshāʾ* and praying it, it is just called *qiyām al-layl*. If you pray according to some *madhāhib*, a prayer in Ramadan after *Tarāwīḥ* by yourself when you go back home from the *masjid,* they call it *taʿqīb,* we're going to come to this later. There are different names and forms and expressions of what is essentially one single reality which is *qiyām al-layl*, which is the night prayer.

Q (online): Can I draft a contract which has a pre-existing clause on interest for late payment?

A: No, you can't because you are then ensuring that interest is charged. You need to avoid that.

Q (online): How much should a person try to close the gap in *jamāʿah* in *masājid* as I feel people have become too 'comfortable' having gaps in the line? If I move to one side that opens more of a gap on the other side and people don't move (due to cultural upbringing or lack of knowledge). Am I better to stay in the middle or move to one side?

A: Good luck to you, that ship has sailed bro. Stay in the middle. There needs to be a massive slap down that comes from the imāms to get that whole game back, the gap situation is gone forever man.

(1:40:00) Q (online): Do we know how many hours the Prophet ﷺ slept every night?

A: No, not for certain, but it's a good few.

Q (online): Can you even say *Tarāwīḥ* was made a *sunnah* by the Prophet ﷺ, given the Prophet ﷺ would pray *qiyām al-layl*, all year round anyway?

A: Yes, you can. It was a *sunnah* because the Prophet ﷺ did specify the night prayer in Ramadan over the *qiyām al-layl*. We just want to say that *Tarāwīḥ* in its modern format of it being always every night twenty units that is not the *sunnah* of the Prophet ﷺ. However, in general to pray extra, harder, more in Ramadan, with an imām, getting more reward, that of course is a *sunnah*. There is a nuance there that is why a person could hear what I just said and say, '*You just said the same thing*.' And I say, '*Yeah. You know what? People could see it as the same thing*.' It is clearly not, academically it is miles different. But it can be seen as the same thing and that is why we are not going to be causing too much headache.

Q (online): For women who may not be able to move around that easily finding private teachers etc., would Egypt still be a good bet for seeking knowledge for example through the *thanawiyyah* route etc. that al-Azhar offers?

A: Absolutely. The thing with Egypt is that it is expensive because you are going to pay your way. You are going to pay for all of these teachers to come but they will travel, and they will teach and everything.

# 2. Chapter 21 Lesson 14: The Supererogatory Prayer

(0:09:25) Last week we did an overview and gave a picture of the story and how it worked and that this is a *sunnah* of the Prophet ﷺ but yeah, it was restarted by ʿUmar ؓ and Abu Bakr ؓ was just a bit too busy, too little time to do any kind of change or anything. The story is all there. Let's not repeat that.

Shaykh al-ʿUthaymīn on page 48 of the commentary says:

والتراويح عشرون

The *Tarāwīḥ* prayer is twenty units.

This *Tarāwīḥ* is from the standing in worship during Ramadan and something which the Prophet ﷺ recommended. Shaykh al-ʿUthaymīn says: And how many did he ﷺ pray and why is it called *Tarāwīḥ*?

He says it is called *Tarāwīḥ* because after every four *rakʿah* he would take some kind of break. This is based upon the *ḥadīth* of ʿĀ'ishah when she was asked about the prayer of the Prophet ﷺ she said that he ﷺ would pray four:

يُصَلِّي أَرْبَعًا فَلاَ تسألْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ ثم يُصلِّي أربعاً فلا تسألْ عن حُسنِهِنِّ وطُولِهِنِّ ثم يُصلِّي ثلاثاً

"He used to offer four (*rakʿāt*)—do not ask me about their beauty and length. Then he would pray four (*rakʿāt*)—do not ask me about their beauty and length. Then he would pray three (*rakʿāt*)." [1,2]

"Don't ask about how beautiful they were or how long they were," meaning they were so beautiful and they were so long.

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[1] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: The Prayer of the Prophet ﷺ at Night in Ramadan and (in) Other Months, hadīth no. 1147.*
[2] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: Night Prayers and the Number of Rakʿah Offered by the Prophet ﷺ at Night, and That Witr Is One Rakʿah, and a One-Rakʿah Prayer Is Correct, ḥadīth no. 738 a.*

Now this *ḥadīth* we have covered before of course. And the point to focus here is the word *thumma* and *thumma*, meaning then and then. The word then or *thumma* indicates a gap—something happened and then it was followed by. And that is the indirect indication that something was happening in between these two portions of four. So the four *rakʿah* and four *rakʿah,* the *thumma* indicates, as I said, that there is something that happens, a little *fāṣil*, there is a gap. And if there is a gap, we now need further information. And it is the information from the Companions that we start to then get an idea that it was used to relax. We don't have from the Prophet ﷺ any kind of statement which indicates what it was, but we learned that from the Companions it was being used as a break.

Shaykh al-ʿUthaymīn makes the point, he says that one of the mistakes that some students made was that they thought that because of this *ḥadīth* of ʿĀʾishah that the Prophet ﷺ was praying in fours.

And by the way it is only really Paks that are really sticking rigidly to the concept of four *nafl* whether they do it as a *sunnah* prayer or just a concept. This is obviously based upon the Ḥanafi school, one of the key opinions in the Ḥanafi school, one of the key positions which obviously Deobandis and modern-day Ḥanafis follow massively, is that four *rakʿah* before *Ẓuhr* or four *rakʿah ghayr muʾakkadah*, not emphasised, before *ʿAṣr* or four *rakʿah ghayr muʾakkadah*, not emphasised, before *ʿIshāʾ* prayer etc. They are prayed as a unit of four, as a proper four.

The other *madhāhib* and the vast majority of scholars didn't do that. Now as I said, it is quite possible to infer from the various kind of *aḥadīth* that the Prophet ﷺ did actually pray units of four. Like, it could be an interpretation, but it would not be a very strong interpretation. I just want you to know that exists.

And this is a *ḥadīth* which would support it because ʿĀʾishah said he would pray four, don't ask about how beautiful they are or how long they are. So you could think as Shaykh says some students thought that as well and that is a mistake and they are confusing themselves because this *ḥadīth* is a general *ḥadīth,* a *ʿām* one and you look at the specific ones which specify that. And we know that the Prophet ﷺ said that the night prayer is *mathna mathna*, it is prayed in units of two.[3,4] We also have other *aḥadīth* in which the Prophet ﷺ was actually specifically said to have given *salām* after the two.[5] So when you have the general and then you have the specific and they look like they contradict, you combine them and they reconcile very easily. They reconcile very smoothly.

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[3] *Ṣaḥīḥ al-Bukhāri, The Book of Witr Prayer, Chapter: What Is Said Regarding the Witr Prayer, ḥadīth no. 990*.

[4] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: The Night Prayers Are Two by Two, and Witr Is One Rakʿah at the End of the Night, ḥadīth no. 749 a*.

[5] *Ṣaḥīḥ Muslim, The Book of Prayers—Travellers, Chapter: Night Prayers and the Number of Rakʿah Offered by the Prophet ﷺ at Night, and That Witr Is One Rakʿah, and a One- Rakʿah Prayer Is Correct, ḥadīth no. 736 b-c*.

So you realise that: Okay, so what is actually going on then? So why did ʿĀʾishah then say that?

I think I mentioned this last week that if the Prophet ﷺ wants to specify something then he ﷺ will specify it. The *Witr* prayer we have it narrated and it was clearly observed that he ﷺ prayed five,[6] and that he ﷺ prayed seven,[7] and that he ﷺ prayed one,[8] and that he ﷺ prayed three.[9] Whereas with the *Tarāwīḥ* and *qiyām al-layl*—a little bit of specifics— but also been left open as well in terms of the maximum numbers. That is why it is prayed in twos and in twos.

A question might be asked, why did ʿĀʾishah then say four?

She said four because they were grouped into a four. So, it's clear that the Prophet ﷺ would pray two *rakʿah* and then basically stand immediately and then pray two *rakʿah*. But then when he ﷺ finished that second set of two i.e., after four had been completed, he ﷺ was not getting up immediately. It was clearly an unnatural break, an enforced intervention. So, he ﷺ stopped. And that is why she divided it, split it up almost. So, it is not that she is trying to say that he ﷺ prayed a unit of four but she is grouping them as fours. So, that's the point to make.

Student (online): So the concept of four *sunnah*, should that be replaced with two units of two?

Ustādh: Well, anyone who's following the Ḥanafi school has a *mujtahid* scholar, Imām Abu Ḥanīfah and the entire *madh-hab* which are comfortable with the idea of praying four *sunnah* with one *taslīm* (with one *salām*)—like the Paks pray. And I just want to say that this is not as weak as you may think. And *sunnah* and *nafl* prayers are flexible anyway and there is lots of narrations which would indicate that. So, I don't think a person needs to change their habit. But of course, the vast majority of scholars [say], and it is closer to the evidence, that every prayer that is *nafl* or *sunnah* is done in units of two. Therefore yes, it is better that people should replace their *sunnah* units or that they pray as a *four* into units of two.

Student (online): Is that interpretation of the 'four' based on the fact that he ﷺ regularly prayed eight?

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[6] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: Night Prayers and the Number of Rakʿah Offered by the Prophet ﷺ at Night, and that Witr Is One Rakʿah, and a One-Rakʿah Prayer Is Correct, hadīth no. 737 a.*

[7] *Ṣaḥīḥ Muslim, The Book of Prayer - Travellers, Chapter: Night Prayer, and the One Who Sleeps and Misses It or Is Sick, ḥadīth no. 746 a.*

[8] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: The Night Prayers Are Two by Two, and Witr Is One Rakʿah at the End of the Night, ḥadīth no. 752 a.*

[9] *Sunan al-Nisāʾi, The Book of the Night Prayer and Voluntary Prayers During the Day, Chapter: Mentioning the Different Narrations from al-Zuhri, for the Ḥadith of Abu 'Ayyūb ؓ Concerning Witr, ḥadīth no. 1711.* This narration has been graded as *ṣaḥīḥ*.

Ustādh: No. It is one of the additional points of the units of four. There are a number of evidences that would indicate. The eight itself is not so important here because the Prophet ﷺ has not spoken and made it very clear that the break itself has to happen in a certain place because we have *ḥadīth* of ʿAbdullāh ibn ʿAbbās ؓ which says that the Prophet ﷺ prayed ten *rakʿah* for example.[10] And we have the general *ḥadīth* where he ﷺ is praying twos and twos. This break in the prayer, as I said last week, is more from the latter generations that they formalised it. From the Prophet ﷺ it might have just been the natural time for him ﷺ to take a rest.

Student (online): Is it true that the *Salaf* would practice this grouping by taking breaks after four *nafl*?

Ustādh: Yes. This *ḥadīth* was what made for them a key justification for them to take a break in that time. That is right. But they did not stick to it religiously. It is important that we do not make this so formal.

Today as a Pak if you have ever been to a Pak mosque, or a Barelvi mosque or even a Deobandi mosque they have a *duʿāʾ* written on the wall, even though it is a whole madness twenty *rakʿāt* (quickly) after every four everybody has a breather and everyone feels the breather even though it is a breather with *dhikr* to be said and it is only ten seconds, or fifteen seconds. But that is fifteen seconds more than you get after every two (*rakʿāt*) because you've hardly gone *assalāmu ʿalaykum wa raḥmat Allāh* [to the right], *assalāmu ʿalaykum wa raḥmat Allāh* [to the left, before he says] *Allāhu akbar*. It's a madness. So, obviously that is a problem.

(0:20:00) Shaykh says that if we were to now take this twenty and go with the twenty as the author is saying (twenty units), even though Shaykh has so far only mentioned the *ḥadīth* of the Prophet praying eleven. The *ḥadīth* in *Bukhāri* mentions very clearly that ʿĀʾishah said this is what he ﷺ used to do, that is what he ﷺ used to pray, which was four units, then four units, and then three of *Witr*. If we were to go for twenty (and we are going to discuss this now), and then add to that what should be prayed *adnaʾl-kamāl*—we had a big discussion about *Witr*, about this phrase, what is the ideal amount to pray that is three *rakʿah* for *ṣalāt al-Witr*, that would make the *Tarāwīḥ* prayer in total 23 units, with the *Witr* prayer and this is what we should do in Ramadan.

The evidence for this is a narration by Abu Bakr ʿAbdʾl-ʿAzīz, one of the *Salaf*, in a book known as *al-Shāfi* on the authority of ʿAbdullāh ibn ʿAbbās ؓ that the Prophet ﷺ used to in the month of Ramadan pray twenty units of *Tarāwīḥ*, of *qiyām al-layl.*[11,12] And then add the three *Witr* that we expect of the Prophet ﷺ, so that would make 23. This is one of the *ḥadīth* that a number of people rely upon when they try to argue that it is not

[10] *Ṣaḥīḥ al-Bukhāri, The Book of Witr Prayer, Chapter: What Is Said Regarding the Witr Prayer, ḥadīth no. 992.*
[11] *Muṣannaf Ibn Abi Shaybah, 2/394.*
[12] *Sunan al-Bayhaqī, 2/496.* This narration has been graded as *ḍaʿīf.*

some action of ʿUmar ﷺ but that it is a *sunnah* of the Prophet ﷺ himself, and that it is a *sunnah* to pray twenty *rakʿāt*, and there is an *ijmāʿ* upon it, etc.

The issue is that this *ḥadīth* is weak. And it is weak by pretty much the majority of scholars frankly. And what is actually authentically narrated is the opposite of this. It is the *ḥadīth* which we narrated that the Prophet ﷺ did not increase upon eleven *rakʿāt*.[1,2] This is a statement of ʿĀʾishah which is not necessarily not accurate, but it is what she observed. And that was the vast majority of the time, the night prayer. And she is basically saying that the standard act of the Prophet ﷺ was eleven *rakʿāt* and that was in Ramadan as well. That is far more authentic. The narration which is weak is narrated in *al-Shāfi*, but far more authentic books are the *Muṣannaf of Ibn Abi Shaybah*.[11] And as I said, a number of the scholars considered the *ḥadīth* to be weak and I also consider it to be that as well. I do not think that we have anything authentic from the Prophet ﷺ focusing on twenty.

Is that a problem?

No. We are going to come to that in a second.

Shaykh al-ʿUthaymīn says that this is a clear text and we cannot be messing around with a clear text. He says that some people will say that it is narrated that ʿUmar ﷺ commanded Ubayy ibn Kaʿb ﷺ (in what I was telling you last week) to lead the people in 23 units. So, this is another narration that is being referred to. Shaykh al-ʿUthaymīn says that this narration is also not authentic.

For those folks that want to take this to a next level, Shaykh al-Albāni has a very famous little book in which he went through the night prayer or *Tarāwīḥ*. He went through it with a lot of detail, going through every single possible narration that you can imagine that covers the narrations of the number of units of *Tarāwīḥ*. It has been translated to English which is what made the wars between the factions so vicious. But it is interesting for those who can ignore all the *bakwās* and just focus on *ḥadīth* skills and there are so many narrations to study from ʿUmar ﷺ and the Prophet ﷺ on numbers. And you will indeed find that the vast majority of those that mentioned twenty units are actually weak. Not that that changes much because the *Ummah* has accepted twenty units being an acceptable number to pray as I mentioned last week and we have confirmed this week. However, to say that this is authentically what ʿUmar ﷺ commanded or even worse which is that this is *sunnah* of the Prophet ﷺ, there just is not enough evidence to suggest that and plenty of evidence to the contrary. That is not to say every *ḥadīth* is weak, there are some that are not so weak. And that is not to say that all the *ḥadīth* on eight and eleven are the most authentic, that is not true as well. There is a lot of discussions in the books of *ḥadīth* about this. It is fitting that the difference of opinion on the authenticity of the *ḥadīth* also fits with the difference of opinion and the relaxed nature of the *fuqahāʾ* when it comes to giving their ruling in their *madhāhib* with respect to what is the *sunnah* or what is allowed for a person to pray, can a person pray ten, can a person pray 36 or whatever. And that flexibility

comes through which is the correct position. The *ḥadīth* indicate it, the variations between them, as well as the interpretation and history of it as well.

Student (online): What is the book called Shaykh?

Ustādh: When you are asking about the book of Shaykh al-Albāni, I have not read it in twenty years. That is the last time I picked it up. I think that was the English one, I read the Arabic one before I read before then. They have been out for ages. I cannot remember what it was called. It was a significant *ḥadīth* study.

Student (online): *The Night Prayer in Ramadan*.

Ustādh: She is saying it is called *The Night Prayer in Ramadan*. That fits with what I remember. It is not *The Prophet's ﷺ Prayer Described*. That is his general job on the prayer.

Shaykh al-ʿUthaymīn says that it is not actually authentic that ʿUmar ﷺ commanded him to do 23. Actually, there is another narration which is narrated from Yazīd ibn Rūmān from the *Tābiʿīn*. He said:

كان النَّاسُ يصلُّون في عهد عُمرَ في رمضان ثلاثاً وعِشرين ركعةً

Yazīd ibn Rūmān who is the one who is narrating this *ḥadīth*, he said that ʿUmar ﷺ at his time the people used to read 23 units for Ramadan—in his era, in his time. That is the actual statement, not that there is a *ḥadīth* where ʿUmar ﷺ says: I command you to pray 23. Instead, what we have is this narration. It is narrated by Imām Mālik in the *Muwaṭṭaʾ*, in the *Book of Prayer*, *ḥadīth* number 303.

Shaykh al-ʿUthaymīn, in his opinion, says that what is established is that Yazīd ibn Rūmān, as a *Tābiʿi*, did not meet ʿUmar ﷺ. Therefore, that means that there is an *inqiṭāʿ* in the chain. There is a break in the chain, so there is no continuity. So, this is a form of weak narration. This is the first thing. This narration is not very authentic to say that in the time of ʿUmar ﷺ, they used to pray 23 *rakʿāt*. That is not so authentic.

Then, Shaykh al-ʿUthaymīn says, point two: even if this was authentic, this does not mean that ʿUmar ﷺ saw it, accepted it, agreed upon it, and authorised it. It does not establish that. And I think that is a point.

However, I think this is a moot point. I think there is enough evidence to suggest that at his time, or certainly afterwards, there were people who were praying twenty—maybe not under his authority. And I do not feel that the evidences that suggest that ʿUmar ﷺ legislated twenty, I do not think that the argument is there for that from a *ḥadīth* point of view. So, I actually believe that it came later. But I have

absolutely no problem with it because there are so many other narrations that the Companions used to pray twenty *rakʿāt*. And more than that and less than that. And it is so clear to me what the actual *sunnah* is. It is so clear to me that the real point is to maximise the length of the night in prayer. It is not about a specific unit number, whether you pray twenty or ten, or whatever. The focus has to be praying as long as you can possibly pray.

(0:30:00) Shaykh al-ʿUthaymīn says that, by the way, narrated by Imām Mālik far more authentically, is that ʿUmar ﷺ commanded Tamīm al-Dāri and Ubayy ibn Kaʿb ﷺ to pray with the people eleven units in prayer—that is eight, and then three *Witr*.[13] The reference for that is the *ḥadīth* before that in the *Muwaṭṭaʾ of Imām Mālik*, *ḥadīth* number 302 in the *Book of the Prayer*, Chapter: That Which is Connected to the Standing in Prayer During Ramadan—that is the sub-section, in the *Book of Prayer*. The weaker one was 303. The more authentic one indicates that actually, it was eleven.

Now, for me, as I said, I am okay with the strength of some of these *aḥādīth* and I believe that there are some authentic ones that would indicate twenty as a number, and more than that as well.

Shaykh al-ʿUthaymīn is really wanting to knuckle down on this point, and he says that the Messenger of Allāh ﷺ did not increase upon eleven *rakʿāt*. How can we then think that ʿUmar ﷺ would increase upon it?

Again, this is a statement which Shaykh al-ʿUthaymīn is, not going to contradict himself a bit later, but he is speaking in a general kind of way. Because we do know that he did actually pray over eleven *rakʿāt* because of the *ḥadīth* of ʿAbdullāh ibn ʿAbbās ﷺ.[10] But what I think Shaykh al-ʿUthaymīn is trying to say is that we cannot apportion more than ten *rakʿāt* for the *Tarāwīḥ* part. Even when we go for thirteen, his argument will be that ten was the *Tarāwīḥ* and three was the *Witr*. And if we go for eleven, then whether you say eight was *Tarāwīḥ*, or ten was *Tarāwīḥ*, then you will make the *Witr* either three or one.

So, it is a bit semantic this whole argument, when it comes to the numbers. And that is why honestly, as students of knowledge, you should not be focused on the numbers when it comes to *Tarāwīḥ* and just get that off the discussion table. When it comes to the people, it becomes about improving the quality of their prayer. The better the prayer, and the easier the prayer. So, the better the prayer, for those who can handle it, we want to elongate it and if we want to change numbers to help them achieve that, then great. And the other consideration is to make it easier, especially if you have a public *masjid* and there are a lot of people who are elderly, and so on, and so forth, then we want to be able to increase the number of units because standing for a long time, as I have said last week, is something which is difficult.

[13] *Muwaṭṭaʾ Imām Mālik, The Book of Prayer in Ramadan, ḥadīth no. 4.*

Anyway, Shaykh al-ʿUthaymīn quotes Ibn al-Qayyim that any time the Prophet ﷺ would pray, the basic principle is that the *Witr* is one *rakʿah* and that all of the units that come before it are to be considered as part of the night prayer, not the *Witr* prayer.
So, what do I mean by that?

What we mean by that is if the Prophet ﷺ were to pray the night prayer, and then pray seven *rakʿāt* or five *rakʿāt Witr*, unless he ﷺ does not do any *taslīms*, all of that is a *Witr*. But if he ﷺ does *taslīms*, even if the Prophet ﷺ was indicating that you might have prayed eight *rakʿāt tahajjud* (like I am talking outside of Ramadan), and then he ﷺ prays five *rakʿāt* or seven *rakʿāt* of *Witr*, but there is no *taslīm*, and he ﷺ just goes up, down, up, down, then that is a *Witr* prayer. It is all one odd prayer.

What then if he ﷺ does *taslīm* after every two *rakʿah*? So it is like, six, and then one.

Ibn al-Qayyim said that, in his position, actually that six is part of *qiyām al-layl.* The *Witr* is to be considered is only one.

So, again, it is a semantic thing, right? Whether you are including it as a part of the *qiyām al-layl* or not. But with the *Witr* prayer, there should be, as we said before, three units should be on our mind, that we should keep separate from the body of the *qiyām al-layl* itself.

Shaykh al-ʿUthaymīn says: Listen. I am not going to make a big thing of this because it has been authentically narrated from ʿAbdullāh ibn ʿAbbās ﷺ that the Prophet ﷺ prayed thirteen *rakʿāt*.[14,15] And that was the thing that we wanted to get to.

Shaykh al-ʿUthaymīn concludes and says that, therefore, the *sunnah* is to stick to eleven; four and four, and three *Witr*. And if a person prays a bit more than that, then that is fine. He says that this is the *sunnah*, but if a person prays 23, or prays more, then we are not going to criticise him. We are not going to say anything. But if we have control of a *masjid*, and we cannot upset people, then we should try to get the *sunnah* established. But if they are really sticking to their insistence for 23 because of their *madh-hab*, or whatever, then we are not going to fight. We must use wisdom. We are not going to step back as well. He makes a big point that, hey, do not become so liberal where you just say, '*Ah no problem at all!*' We should always hope that we can bring people closer back to the *sunnah* and educate them about its benefits. But if it is proving difficult, then we will step back.

He also says that (and this is now just a couple of pages that I am going to go over which is just talking about the politics) when you are making deals with *masājid* and the trustees, then let's not do things which are silly, which is to say that we will differ in the

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[14] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: How Was the Prayer of the Prophet ﷺ and How Many Rakʿah Did He Used to Offer at Night? ḥadīth no. 1138.*
[15] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: The Prayer and the Supplication of the Prophet ﷺ at Night, ḥadīth no. 764.*

twenty and the eight between the beginning of the month of Ramadan. So, we will only do less in the beginning part, and we will do more units in the back part.

Shaykh al-ʿUthaymīn says that there is no difference between the beginning and the end, or the middle, when it comes to the units. What the difference is between the beginning and the end of Ramadan, is the length of time that you pray. Again, this is emphasising my point. The last ten nights of Ramadan are nights which are revived, meaning that they are more brought to life. Now, it is like it is not a night anymore. It is like a day. That is why you stay awake the majority of it, or all of it. And obviously, if you are staying awake now for the majority of the night, then you will have to fill it up with something so that would have been then adding units, is what people are doing. But the *sunnah* is not to actually add units, it is to make the existing ones longer. And that is what the Prophet ﷺ would do. And that is what Shaykh al-ʿUthaymīn is encouraging. Now, we will come back to this a little bit later at the end of this particular chapter in the issue of *al-taʿqīb.*

So, again, the matter is flexible. If a person does it informally at the end of Ramadan because one imām left and they are gathering together again to pray later on and there is going to be another prayer with more units, then that's okay. But to say that it is *sunnah* to pray with more units in the back end of Ramadan, that's incorrect. No. We say what is *sunnah* is to spend more of the night in *duʿāʾ* in *istighfār*, in *tawbah*, in recitation, in praying a longer *Tarāwīḥ* prayer. So that is something which is important.

Shaykh then carries on saying we do want to be able to make sure that our presence is felt when we are giving *daʿwah* to people. But we also need to be aware that if the *masjid* themselves request 23 because they want it to be easy upon the people. Then Shaykh says the imām is called the imām because he is a representative of the people that he has *wilāyah* over, or authority over. He is responsible for these people. And he makes a really nice point. He says *subḥān Allāh* the Prophet ﷺ criticised a person, Muʿādh Ibn Jabl ؓ for making the prayer too long.[16] So, you must be aware of the needs of the people. So, if the people need more breaks and more units, then so be it.

Then he makes another point. So, there are a couple things he is warning against. The first is any kind of ignorance and stupidity which is coming through extremism, i.e., that you definitely can't pray less than twenty, and so that's their mistake of course. These people should just chill out. Where did you get that idea, that whole prayer is *sunnah* anyway, where did you get the idea that it's got to be twenty it's not even the *sunnah* anyway? But it is because it is the night prayer, we will allow it. So, their extremism.

And the extremism of the eight folks who believe that it is not possible to pray above eight, who, I am not going to lie, they irritate me more than the other side. And I have spoken so much about this so many times I don't want to bore anyone by repeating this point. So, I am going to summarise it and that's it. These are the people who are the dumbest on the planet, which is that they go to a mosque that is praying twenty and

[16] *Ṣaḥīḥ Muslim, The Book of Prayer, Chapter: Recitation During ʿIshāʾ, ḥadīth no. 465 a.*

they walk out after eight thinking that they are praying the *sunnah*, thinking they are following the *sunnah*. They all get up and half the *masjid* empties and it's only about ten that believe it and the other 300 that walk out that are using the ten as an excuse. They are obviously a bunch of lazy buggers, and they're like, '*You know what? They are going out, so we'll try to make this a religious thing*.'

(0:40:00) Those people moving out after eight right that's a disaster. And I want to prove to you that these people are not people of Allāh ﷻ or people of sincerity or people of *ikhlāṣ*, because I see those same people when the *masjid* was then convinced to change it to eight, they walk out after four. That's facts. That's facts by the way. As the kids say: Them be facts. Anyway, I just want you to know that this is a mistaken idea.

Student: Why is it a disaster Shaykh?

Ustādh: The reason it is a disaster is because it is not the *sunnah* to specify a specific number of units. The *sunnah* is to follow the imām. And also, the Prophet ﷺ said the imām has been placed to be followed.[17] And also, the Prophet ﷺ said whoever spends the night in prayer with the imām, stands with the imām until the imām leaves, then the night will be written for that person in prayer.[18,19,20,21] If you are walking off leaving the imām, you are failing in not following the imām, you are failing in making a false claim that you can only pray eight and you should not be praying anymore. And you are also not getting the reward of the prayer of the night because you are leaving the imām there. You are the one who is leaving, not following the imām who is leaving.

By the way I want you to know that when I used to be in Madīnah, I used to study in the *masjid* with some of the PhD students there. This was in the 90s and there was a big *fitnah* at the time, because there was a movement with of some these young, hot shots at that time, '*We're following the Sunnah nobody else is*.' And they were saying that we will leave after eight *rakʿah. Not* only is it the *sunnah* but we are not contradicting your point either, which is the imām leaving because in this *masjid*, the twenty *rakʿah* in Masjid al-Nabawi, is split between the first imām who recites eight and the second imām who recites twelve. The imām is leaving, so because the imām is leaving we are leaving because the *ḥadīth* says, *ḥatta yanṣarif*, until the imām leaves you have to stay with them. So, the imām is leaving so I am leaving. That's madness!

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[17] *Ṣaḥīḥ al-Bukhāri, The Book of Call to Prayers, Chapter: The Straightening of the Rows Is Amongst Those Obligatory and Good Things Which Make Your Prayer a Correct and Perfect One, ḥadīth no. 722*.
[18] *Sunan al-Nisāʾi, The Book of the Night Prayer and Voluntary Prayers During the Day, Chapter: Qiyām During the Month of Ramadan, ḥadīth no. 1605*. This narration has been graded as *ṣaḥīḥ*.
[19] *Sunan Abu Dāwūd, The Book of Prayer: Detailed Injunctions About Ramadan, Chapter: Regarding Standing (in Voluntary Night Prayer) During the Month of Ramadan, ḥadīth no. 1375*. This narration has been graded as *ṣaḥīḥ* by al-Albāni.
[20] *Musnad Imām Aḥmad, 5/159,163*.
[21] *Jāmiʿ al-Tirmidhi, The Book on Fasting, Chapter: What Has Been Related About Standing (in the Night Prayer) During the Month of Ramadan, ḥadīth no. 806*. This narration has been graded as *ṣaḥīḥ*.

Of course, that is not the intention of the Prophet ﷺ. That the prayer is divided by one particular person is the *imāmah*, it's the actual prayer being led.

Student (online): A loophole.

Ustādh: As he said this is basically a loophole. And it is a very weak one and it really exposes you at that time.

And I remember those people used to get slapped down big time by the scholars.

Anyway, I want you to know therefore that if you understand that the night prayer, the *qiyām* the Ramadan prayer is a two-unit prayer of as many units that you can pray and that the matter is flexible, even if the *sunnah* is eight, you should be praying whatever the *masjid* is praying.

Now Shaykh al-ʿUthaymīn brings up a point and I have spoken about this so much.

Student: But that's kind of a done thing in many places. Here our parking lots are organised in a way where eight *rakʿāt* Park on one side, twenty *rakʿāt Park* on another.

Ustādh: Yes. You've seen that famous meme where eight *rakʿah* this way, twenty *rakʿah* this way, and the parking thing that you have said. It's crazy frankly. This is nonsense.

Now don't also misunderstand me that every single person is a sinner if they walk out of the *masjid*. No. I'm saying if you can't pray, you don't need to be there in the first place. It is a *sunnah* prayer. No problem. And if you by the way are busy or something comes up and you need to leave, leave after two, leave after four, there is no problem, leave after sixteen leave whenever you want. It's a *sunnah* prayer, it's not even obligatory. And you know my position that I think people should be praying at home anyway.

What I will not allow is what the scholars will also not allow, is the people who believe we should leave religiously after eight in a twenty-unit *masjid* as if that's the *sunnah.* This is nonsense. It is nonsense. This is about as big a *bidʿah*, far bigger *bidʿah* in my opinion then even following the opinion that twenty should be prayed. The *sunnah* is always the *jamāʿah*. The *sunnah* is always to follow the imām, when the imām is a Ḥanafi and he is not raising his hands, what? People don't go to the *masjid* to pray behind him, because he is not praying according to your understanding of the *sunnah*? Are you stupid or what? You pray behind the guy, don't you? You pray behind the guy who is a Shāfiʿi, and he is doing *qunūt* in *Fajr* prayer for example, you just don't lift your hands. That's it.

Student: I've never heard of a *masjid* that only do eight *rakʿāt.* Always twenty.

Ustādh: That is the general practice of the Muslim world, outside of the Gulf country, in the Muslim world like Pakistans and Egypts (well Egypt maybe), but certainly Malaysia

and Indonesia they are praying twenty. All the time twenty is the practice of the Muslims. And there is no problem with that.

Where is the problem?

The Indonesians are very well known for this as the Paks, is when the twenty units turns into some complete madness [praying very quickly]. And that of course is *ḥarām* that is completely *ḥarām* because you are ruining the prayer, not allowing them to establish the *sunnah*. Forget about not allowing the people behind you to establish the *sunnah*, you're actually not allowing them to fulfill even the obligations. And you don't require any amount of *ʿaql* you don't need me to explain this.

You have seen the videos of Ferrari imām and Ferrari *Tarāwīḥ* and speed imām. You have seen the Turkish examples, Indonesian examples and all that kind of madness.

Student (online): I have only ever seen an eight *rakʿah Tarāwīḥ* at a *masjid*.

Ustādh: It is very interesting right because obviously [the previous student] is in Malaysia—Muslim country experience 100%, "I have never even heard of the *masjid* that does eight always twenty." And then look at the Western example and especially in the American countries like Canada, US—in the UK it's nowhere near that level. But the majority of them, they don't follow strict *madh-hab* approaches, let alone the Ḥanafis don't have anywhere near the kind of influence that they have in South Africa, Australia, in the UK, Europe. USA and Canada is far more mixed, far more cosmopolitan, etc. So yeah, it is exactly what she says, you are only going to see *masājid* that pray eight. Who ever heard of a mosque that prays twenty?

The truth is that in the UK certainly, more mosques are moving to eight and that was not just a reflection of the changing nature that I have always said for the last ten years which is why I don't take *madhāhib* as serious as people do and I think we should not be connected to them so emotionally and that we should be flexible and allow people to grow up without their 'non' kind of affiliation to *madhāhib.* And that is the future anyway. Internet has changed that forever and *madhāhib* can't deal with the people's needs and requests as what we may think. It is a romantic belief which is not in line with the reality.

Therefore, you see more mosques obviously increasing to eight. And you will also see that the kind of approach that creates a problem with this, kind of disappeared because of the summer problem. Over the last five, eight, nine, years with the summer nights being as long as they have been in the West, collectively Ramadan being there, then you are seeing that the people realise that they need to get home quicker and therefore they were more amenable to the idea that we pray shorter. And they were shortening the prayer both in length and in units. So not just in terms of reducing the amount of units but also reducing the time. And so over the last ten years, you have seen the development of *Tarāwīḥ* with only one *ayah* being recited in each *rakʿah.*

Ustādh: In the Emirates, Dubai, last few years, what has been the normative experience of the *masjid*? The normative? Eight *rakʿāt*?

Student: Yes.

Ustādh: And how many *ayāt* prayed in each?

Student: About quarter page.

Ustādh: That had been the normative? Is that since 2003 or in the last…?

Student: To be honest since I have been there. Although there are some *masājid* they would pray two hours.

Ustādh: And they would be more select, not the norm.

Student: No.

What he is mentioning here about Dubai and Middle East actually, Qatar, Gulf countries, whatever of being quarter page for each *rakʿah* and eight *rakʿāt*. The whole thing is done in like half hour, it is all done. I think what is really interesting to remember, is that has been an approach which has not been because of the summer coming around in Ramadan. That has not been the reason. And the reason for that is because the Middle Eastern countries, in fact most Muslim countries, are equatorial countries. They are countries in which the day and night are actually quite stable. Not even if they are not equatorial meaning that their calendar is not varied. Unlike us in UK, Northern Europe, Canada in which through the same part of the year, through the one year you have got eight hours difference between *Maghrib* and *Maghrib*—4:00 pm in the afternoon or 3:30 pm up there in Manchester and then 9:30 pm, 10:00 pm in the summertime.

Ustādh: Whereas what is the variation in *Maghrib* tops throughout the whole year?

(0:50:00) Student: One and a half, two-hour max. The latest is 7:15 pm and earliest is 5:45 pm.

Ustādh: And so when you have that kind of stability, which is pretty much the case all over the Muslim world, you did not see the night length being changed too much. Therefore, the people become used to their system. Therefore, when you see the Emirati approach, that has been their general kind of lackadaisical, kind of laid back, take-it-easy approach. That is where the problem occurs. So you have these two extremes in the Muslim kind of countries, the more kind of longer established, like Pak and Indonesia etc., they are absolutely rigidly must be one *juzʾ* every day and it has to be read in super speed, got to be done in about 45 minutes, an hour, twenty units is an absolute must. Then you get the other extreme when you come to the Gulf region, Saudi, etc. which is that we are going to recite. It is all about the beauty. And it really is beautiful, and the mosque is so beautiful, and everything is all kind of you know party attitude, and everybody comes, and they just really only come pray for half an hour.

And then the rest of the night people just sit around and chilling and whatever, what not.

So I think it is important that what Shaykh al-ʿUthaymīn is warning against, is taken seriously. That the middle path is meant to be kept. We don't go to extreme on any of the numbers, neither on the lengths and again he makes another very interesting point. He says that if we have this *Tarāwīḥ* kind of Ferrari kind of things happening and you are part of it, should you leave the prayer?

The answer is absolutely yes. You must leave the prayer. Shaykh al-ʿUthaymīn says that you must leave the prayer because not only are you not being given the opportunity to fulfill the *sunnah* acts of the prayer, which is an obligation for the imām, actually you are not even allowed to do the obligations. And these are young fit people who are unable to straighten their back in *rukūʿ* or in between the *rukūʿ* or in *sajdah* or anything like that. What about those who are elderly? They are just in a constant state of motion right which is completely unacceptable. *Ṭumaʾnīnah* is a *rukn* in the prayer, that ability to relax and to be calm and so on. And for that reason Shaykh al-ʿUthaymīn says that if that is what is happening to you, you have to leave the prayer.

He says the evidence for that is that the Prophet ﷺ allowed the man—who is a Companion ﷺ, we don't know his name—who was being led by Muʿādh ﷺ to leave the prayer.[16] Because he left the prayer right? And that was a *farḍ* prayer and he left it because Muʿādh ﷺ was absolutely killing it. And obviously the Prophet ﷺ became very angry at him and said to him:

يَا مُعَاذُ أَفَتَّانٌ أَنْتَ

"Muʿādh! Are you there to (put the people) to trial?"[16]

And what was he trialing them in? It is not like he was destroying their prayer, he was actually increasing their prayer, making it better.

وإذا كان النَّبيُّ صلّى الله عليه وسلّم أقرَّ الرَّجُلَ على الانفراد مِن أجل تطويل الإمام، فالانفرادُ مِن أجل القيام بالرُّكن مِن باب أَوْلَى.

So Shaykh al-ʿUthaymīn says if the Prophet ﷺ allowed this guy to come out of the prayer because it was being made better, what do you think he ﷺ would have done to a person who came out of the prayer because he was unable to pray? Like unable to make *rukūʿ*,

unable to make *sujūd*? So of course, he says *min bāb awlā,* this has much greater priority to rule against.

He says we have to be in this middle kind of position where we are not going to extreme on the eight or the twenty, but we are calling the people to eight and not allowing them to stick to twenty.

Student: What they do here is that you kind of know before they start the prayer how long it is going to be.

Ustādh: You know already?

Student: So if you go to the *masjid* that prays long, you already know. So, the ones who want to pray longer, they go to that *masjid*.

Ustādh: So what would you say the percentages of the *masājid* that are praying like a proper prayer? I mean a longer prayer in Ramadan?

Student: Very small, like maybe 10%.

Ustādh: Question, do those 10%, are they seen by the authorities as against the authorities?

Student: No, no, no.

Ustādh: This is very much with the authorities?

Student: They go and the people, you know, those *masājid*, there are a lot of people, that particular *jamāʿah*, they actually push for it and the authorities are fine.

Ustādh: Right, they will push for it. But what I'm saying is that is the perception amongst authorities that these are the like extremists or these are the people we have to be careful against? Because in Egypt, it is like that. And they have closed those mosques down. That is something which has been happening.

Student: Really? There is a Masjid al-Nūr, known for, well right now because of COVID, they didn't have those long prayers, known before, a few years ago Ramadan for *qiyām al-layl* to be two hours long.

Ustādh: Right. With the blessing of everyone?

Student: Yes. You know what? It is like packed. And a famous *qārīʾ*, his *masjid* is packed and long.

It is good to see that there are still some mosques hanging around. And by the way I also want to throw in that in the West, like in the UK, etc. myself, I will say that I have been flexible on this issue. I believe that reciting a *juzʾ* a night, is not a requirement, it

is a *sunnah* in of itself. And that is based upon the fact that the Prophet ﷺ would make *murājaʿah* of the whole Qur'ān in Ramadan.[22] That is not a direct evidence. That is just supplementary evidence. But it is a good way of being able to hear the Qur'ān for the people who are not hearing it. I like that.

However, I, myself, for the last 5-7 years have been allowing my *masjid*, and those who have asked me, to only read half a *juzʾ*, to allow people to be able to get home and get some sleep, because obviously *Fajr* is kicking in very quickly and the night is very, very short. But now is the time to start reaping the rewards, to put it in a way. Now the nights have become much, much longer. We have just finished Ramadan, you could see physically, in the West, just how different it felt to the ones that we have been used to. Next year, we are starting in April. We are not a million miles away from the hour change thing. Before you know it, we will be back in the Winter.

What we cannot allow to happen is what is happening right now. A natural phenomenon come and ruin the *sunnah* of the Muslims. I am seeing already, this year, when we were meant to increase, and I really pushed for the increase, that people are still sticking to the half a *juzʾ* for example. And they were getting home early and they are still sticking to half a *juzʾ*. That is unacceptable. I gave you the permission to recite a quarter of a *juzʾ*, half a *juzʾ* for the last 4-5 years. Now the night is a lot longer, now that you are getting more sleep and everything, get back to the whole *juzʾ* again. But people become soft, and people become complacent, and that is exactly what is happening in COVID. People got so soft and complacent not going to the *masājid* because they were closed, or they were dangerous.

I have just come back from Egypt. In Egypt, people are coming back, but not so much, but what was so interesting to me was the gaps. Even the *masājid* that got rid of the concept of gaps, people are staying away from each other. This is a place that is not even practicing social distancing, so what are you doing? I think it is going to take a long time for people to start getting over these things. People think they do not like to be feet to feet, and close shoulder to shoulder with their people, but that is actually the spirit of the prayer. Now, I am not going to lie, if people are burping, and stinking, and x, y and z, or *Jumuʿah* which is always busy and stressful, and the space is luxurious and you feel relaxed, but the *Jumuʿah* prayer and these congregational prayers are not meant to be about you feeling really relaxed and comfortable and lots of space etc. It is about getting the job done properly and praying as a *bunyānun marṣūṣ*, as Allāh ﷻ says, tight, and solid, and so on.[23]

Shaykh al-ʿUthaymīn says: Listen. We have got to make sure that we balance between all of this, and especially in countries which are very used to twenty then we will not be upsetting that apple cart and we will be continuing with the action of the people.

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[22] *Ṣaḥīḥ al-Bukhāri, The Book of Virtues of the Qur'ān, Chapter: Jibrīl Used to Present the Qur'ān to the Prophet ﷺ, ḥadīth no. 4998.*
[23] [*Sūrat al-Ṣaff*: 4]

I think that that makes complete sense, because ultimately, the night prayer is twos. If we go with twenty, or we go with eight, or we go with ten, as long as the people are happy, then we are going to go with that.

Shaykh says, the author has mentioned (this is on page 56) he says:

وقوله: «عشرون ركعة» هل بَيَّنَ المؤلِّفُ حكم التَّراويح، أم لا؟

Twenty units: Did the author indicate that this *Tarāwīḥ* is anything other than a *sunnah*?

الجواب: نعم، بَيَّنَ حكمها أولَ البابِ حيث قال: «آكدُها كسوف، ثم استسقاء، ثم تراويح» إذاً؛ فالتَّراويحُ سُنَّةٌ.

Shaykh says, yes. He said at the beginning that this is an emphasised action of *sunnah*.

هل الجماعة في التراويح مما سَنَّهُ النَّبيُّ صلّى الله عليه وسلّم، أم ممَّا فَعَلَه عُمرُ بنُ الخطاب رضي الله عنه؟

Then Shaykh al-ʻUthaymīn asks: Is the *jamāʻah*, something that the Prophet ﷺ made a *sunnah* or was it actually ʻUmar ﷺ, that ʻUmar ﷺ is the one who established this *sunnah*?

Shaykh says there are some people who actually do think that it was ʻUmar ﷺ who made the *sunnah* aspect of *Tarāwīḥ* to be done in congregation, and this is because he is the one who gathered the people etc, and when he went out and he saw the people praying with Ubayy ibn Kaʻb ﷺ as one *jamāʻah*, he said, "*Niʻmat al-bidʻah hāthih,*" this
(1:00:00) is a nice *bidʻah.*

If we were to take this statement literally, then this would indicate that this was not legislated before. Otherwise, why on earth would he say that? Why would he call it a *bidʻah*, which is a new thing in the religion, and it has already been there before? So, that party which follows the opinion that ʻUmar ﷺ was the one who established this, their argument is, '*Well, if he said that this is a bidʻah, then clearly, he is the one who established it because if it was done before, then it would not be a bidʻah.*' That makes sense, if that were true.

Shaykh actually mentions another interesting point. He says:

إنها ليست بسنة

This would not be a *sunnah* of the Prophet ﷺ, because the reason for the action and the prayer to be done in the way that it is being done now existed at the time of the Prophet ﷺ. So, Ramadan used to exist. *Tarāwīḥ* existed. And if the Prophet ﷺ did not do it, then we have a maxim.

أنَّ ما وُجِدَ سببُه في عهد النَّبيِّ صلّى الله عليه وسلّم و لم يفعلْه فإنَّه ليس بسُنَّة

If the possibility of doing something exists at the time of the Prophet ﷺ and it is not done by the Prophet ﷺ, it cannot be considered a *sunnah*. That is a maxim.

So, obviously, Ramadan did exist, and the Prophet ﷺ did pray during Ramadan, and he ﷺ did not do it in congregation, so therefore, this is not a *sunnah*. Therefore, this is the *sunnah* of ʻUmar ؓ. That is the argument.

Shaykh al-ʻUthaymīn says: Hold on now. Let's now stop and look at this argument. The argument itself is weak, because who said that ʻUmar ؓ was the first person to make the congregation? Actually, it was the Prophet ﷺ. Have people forgotten that in *Bukhāri*, (as we covered last week) the Prophet ﷺ was the one who prayed this prayer in congregation? This is the *ḥadīth* where I mentioned where he ﷺ came out on the first night, then he ﷺ came out on the second night, and he ﷺ came out on the third night, and he ﷺ prayed that prayer in congregation.[24,25] The people were waiting and he ﷺ did it with them. It is only on the fourth night when he ﷺ did not come out and then afterwards, he ﷺ said to them: "Don't think that I forgot. I did not do this intentionally because I did not want it to become obligatory upon you." So, the Prophet ﷺ did pray in congregation and has established that it is prayed in congregation. So, this idea that ʻUmar ؓ is the one who established the *sunnah* of the congregation for *Tarāwīḥ* prayer is incorrect. Actually, the Prophet ﷺ is the one who did it.

Now there is another very interesting point that should be made. He ﷺ said:

أَنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ

"I feared that this prayer might become obligatory upon you."[24,25]

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[24] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: The Prophet's ﷺ Exhorting to Tahajjud and Nawāfil Without Making Them Compulsory, ḥadīth no. 1129.*

[25] *Ṣaḥīḥ Muslim, The Book of Prayers—Travellers, Chapter: Encouragement to Pray Qiyām During Ramadan, Which Is Tarāwīḥ, ḥadīth no. 761 a.*

So, that was the reason that he ﷺ gave, that he ﷺ stopped praying the night prayer in congregation.

That is fascinating because if that is the reason, then that is the *ʿillah*. If the fear is that it becomes obligatory upon you, is the reason that he ﷺ did not pray it in congregation every night, then guess what? It is a *sunnah* to pray in congregation. Do you know why?

Because he ﷺ passed away, and if he ﷺ passes away, then there is now no longer a fear that it can be made obligatory. Allāh ﷻ cannot make it obligatory now because Allāh ﷻ revealed the religion to the Prophet ﷺ, and so with him passing away, the *ʿillah* has also been removed. As Shaykh al-ʿUthaymīn says:

فلمَّا زالت العِلَّةُ وهو خَوْفُ الفرضية بانقطاع الوحي ثَبَتَ زوال المعلول، وحينئذٍ تعود السُّنَّية النبويَّة لها، ويبقى النَّظرُ؛ لماذا لم يفعل هذا أبو بكر؟

Basically, Shaykh al-ʿUthaymīn is saying once the *ʿillah* has gone that now there's no fear that it can now become obligatory—by the way, there's absolutely no fear of anybody thinking that the *Tarāwīḥ* prayer is obligatory. Look at the practice of the people. (The congregation for it I mean.) So now we can say that it is the *sunnah* of the Prophet ﷺ to pray the *Tarāwīḥ* prayer in congregation.

And I think that's a really nice point of *uṣūl* that Shaykh al-ʿUthaymīn brings up.

Shaykh al-ʿUthaymīn also mentions: If we are going to agree that this is the *sunnah* of the Prophet ﷺ, then why did Abu Bakr ؓ not continue it?

He said: Listen. He was busy. He was fighting wars, dealing with the *murtaddīn* and the people prayed by themselves. Like I was mentioning the little ones and twos here and there. And then when ʿUmar ؓ found them like that, then that's obviously when he took over and it was just a continuation of Abu Bakr's ؓ reality where they were praying by themselves. That's why he gathered them because he didn't like all of the division.

And then Shaykh al-ʿUthaymīn says: What about the question that this is a *bidʿah*? Does this mean that this act therefore is a *bidʿah* act/a new act?

He says: How can this be a *bidʿah* when the Prophet ﷺ did it already?

So, that can't be *bidʿah*.

Number two: How can it be *bidʿah* if ʿUmar ؓ is doing it and ʿUmar ؓ is one of the Companions as I mentioned last week that the Prophet ﷺ said:

عليكم بسُنَّتي وسُنَّةِ الخُلفاءِ الراشدين مِن بعدي

"Follow my *sunnah* and the *sunnah* of the Rightly Guided Successors after me."[26,27]

So actually, following ʿUmar ﷺ is the *sunnah*. When ʿUmar ﷺ said:

نِعْمَتِ البِدْعَتُ هذهِ

"This is a great *bidʿah* or nice *bidʿah it is*," it's clear that ʿUmar ﷺ—even with this statement being said by him—does not mean *bidʿah* in a technical sense, that this is somehow—as some sects now—they would introduce new matters into the religion and say *bidʿah* is allowed because of this statement. That's obviously not right because the act that ʿUmar ﷺ introduced was already an act that was done by the Prophet ﷺ so it can't be a *bidʿah*. Number two, he is an act of *sunnah* in of himself. He needs to be followed himself anyway. So, that can't be an argument for that either.

Obviously, that's a very weak argument that people use to think that it's allowed to just innovate into the religion.

Actually, what he meant by this is that this is a relative *bidʿah*. Contextually it is *bidʿah* because it used to be done, and then it got left alone. At the time of Abu Bakr ﷺ it became non-practised and then it was revived and because it was revived after such a long time of it not being around it felt like a new act. And that's why he said this statement.

This interpretation has been given by scholars and I think that it's the correct one even if people find that it's a little bit of stretching it. It is not. It is actually the correct understanding. *Wa Allāhu taʿāla aʿalam*.

I want you to know that Shaykh al-ʿUthaymīn mentions a few things. He says that ʿUmar ﷺ did a number of things like this which are "new" to the people and nobody speaks about them establishing *bidʿah*. Why?

When ʿUmar ﷺ insisted that the *ṭalāq* of three is given the value of three, must be three. Nobody said this is an evidence now for us to do *bidʿah* because this was not how the Prophet ﷺ understood it. No. They understood that ʿUmar ﷺ is a legislator authorised by the Prophet ﷺ.

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[26] *Sunan Abu Dāwūd, The Book of Model Behavior of the Prophet ﷺ, Chapter: Adherence to the Sunnah, ḥadīth no. 4607*. This narration has been graded as *ṣaḥīḥ* by al-Albāni.
[27] *Jāmiʿ al-Tirmidhi, The Book on Knowledge, Chapter: What Has Been Related About Adhering to the Sunnah and Staying Away from Innovation, ḥadīth no. 2676*. This narration has been graded as *ṣaḥīḥ*.

Or for example the slave mother of your child. A little bit of context (Shaykh al-ʿUthaymīn says this on page 59)—slaves were always bought and sold and it was something permissible at the time of the Prophet ﷺ. That's obviously something he ﷺ tried to get rid of but he ﷺ didn't completely get rid of it in his lifetime. After his lifetime, ʿUmar ؓ forbade the selling of *ummu walad*, the female slave who you have a child with. She becomes your pseudo wife. I say pseudo wife because she's a wife but slightly different rights to your normal wife. We'll come to that in 2050 when we get there. This act was different to the act of the Prophet ﷺ.

Why didn't these sects say: '*Ha! This is proof that bidʿah can exist*.' Of course it's not because they recognise that he is a legislator.

Student (online): Is it called *ṭalāq bidʿi though*?

Ustādh: *Ṭalāq bidʿi is* not what is being referred to here. It is something very different. Using that word of *bidʿah* is referring to people who are doing something incorrectly and that is to make *ṭalāq* of a woman who's still in her cycle versus the *ṭalāq* which is a *sunni* one. So, this is not the same point being here I should mention.

## Q & A

Q (online): In my local *masjid* they have a separate hall for social distance and separate hall for those who don't

(1:10:00) A: I don't like the idea that it's in separate halls. In my *masjid* I told them that the people who want to distance can stand behind and the people who are not distancing then we stand together.

Q (online): So with the change in the length of the night, is it better to stick with eight fast *rakʿah* then as the night gets longer to just lengthen the eight to keep the eight the habit?

A: Yes definitely. That's the *sunnah*.

Student (online): Or is it better to cut down to four longer *rakʿah* in the shorter nights and then move to eight long *rakʿah* in the longer nights?

Ustādh: To be honest I didn't understand the difference between the two. Anyways, what I'm saying is that *sunnah* of the Prophet ﷺ is eight. That's the action of the Prophet ﷺ. However, all numbers are good.

Student (online): Ibn Taymiyyah says about Tarāwīḥ—*madh-hab* of Aḥmad and Shāfiʿi is twenty *rakʿah*, Mālik eleven or thirteen *rakʿah*, and *kullu ḥasan*, they are all good.

Ustādh: He has mentioned a quote of Ibn Taymiyyah. Again, the focus on numbers is a complete red herring and it should be the length of the night. So, in short nights you shorten the eight *rakʿah* in terms of length and then in the longer nights you should increase the length of the eight. You don't need to change the number of eight. And if the people can't handle it and they need more *rakʿāt* then you increase the number of *rakʿāt*. That's basically what you do.

Q (online): But Nigerians do pray ten *rakʿāt*. I don't know how that developed.

A: That's the *ḥadīth* of ʿAbdullāh ibn ʿAbbās ﵄.[10] Nigerians are following the *ḥadīth* don't worry.

Q (online): In Hong Kong here we switch three imāms—after eight, after twelve, and after twenty.

A: Sick. The guy in the middle has a sick job there *mā shāʾ Allāh*. I think generally all *masājid* has at least two imāms.

Q (online): You said it's not okay to specify a number for this, but earlier you said we should try to keep the number close to what the *sunnah* is if we have the authority to implement it?

A: No. I'm not saying it's not okay. I'm telling you very clearly that the action of the Prophet ﷺ or his most common and his most authentic was eight *rakʿah*. It was his *sunnah.* It was his normal way. Even when we look at the variations of narration that mention eleven, which is the *Ḥadīth Bukhāri*, of ʿĀʾishah,[1,2] or the *ḥadīth* thirteen, which is *Bukhāri*, Ibn ʿAbbās.[14] When you see these, all of these can be explained away by increasing the number of *Witr*. You can say that that one was three *rakʿah* and the other one was five and another one was one. But in general, you see that the *sunnah* of the Prophet ﷺ is eight.

A lot of the people of *ḥadīth* are upon that opinion. And it's clearly an authentic position. And it is what we have authentic from the Prophet ﷺ. And that's the number we should focus on. However, never is that focus to the level where it becomes the only option. Absolutely not. That itself would be *bidʿah*, to say it's only eight. That's ridiculous. So many narrations to show that it's less than eight, more than eight, etc.

Q (online): What if you go to a *masjid* that does twenty, but you pray eight, not because you think it's wrong to do twenty but other reasons, early work, kids etc. Is it better to get at least eight in at the mosque than none?

A: No. I do not believe that's allowed because I think this is the *bidʿah*. If you have work or kids, why are you focusing only on eight? There is a difference between the *sunnah* of eight being eight in a *masjid* that prays eight. But in a *masjid,* that's praying twenty, why are you deciding arbitrarily that you are going to walk out after eight? The reason you are doing that is because in your mind, you've got this idea that eight is the *sunnah*, therefore I should choose eight as that kind of number. No. You should leave after four. You should leave after two. You should leave after ten. You should mix it up. On the days that you need to go home, you have early work, and you have kids, then don't come. Or the days you are busy, only do two.

But you must get out of the habit that if a *masjid* is praying more than twenty and the imāms are leading more than twenty, you must come out of the habit of leaving after eight. This is *bidʿah*. This is a real problem. I hope that it makes sense. I know that it can be a bit confusing. But I hope that it makes sense.

Q (online): Is it better to keep twenty *rakʿah* with full *juzʾ* or two *juzʾ* being recited, and whoever needs to leave after eight (with half a *juzʾ* recited) can then leave due to work etc.?

A: Again, my problem is the subconscious connection to eight. Even though I am super clear that eight is the s*unnah*, but it's not the *sunnah* in a *masjid* which is praying more. If the *masjid* is praying eight, that's wonderful. You are getting best of all the worlds. But if a *masjid* is choosing twenty, the *sunnah* is to pray with the imām. If a *masjid* is praying 36, the *sunnah* is to pray with the imām. And if you are busy, then pray what you can but don't have the artificial end point in your head as an eight. That's where the problem is occurring in the hearts and minds of people. If it just corresponds with eight *rakʿah* and you are able to achieve a *juzʾ* or you felt tired after eight and you left, no problem. But if you are leaving subconsciously because it's eight, that's the problem.

Q (online): Is the narration that *ahlʾl-Madīnah* did 36 *rakʿah*, as they wanted to compete (in good deeds) with the people of Makkah who did *ṭawāf* during their four *rakʿah* breaks?

A: That has been narrated from some of the *Salaf*, but not so authentically, so it's a theory. But I think it's as good a theory as what I was saying to you which is that if you pray longer, you need to break it up into more units to make it easier.

Student (online): Ibn Ḥajr mentioned three reasons about why the Prophet ﷺ did not come out on the fourth day to make the congregation of *qiyām al-layl*.:

1.Qiyam al Layl might become obligatory (whole year)
2. *Qiyām al-layl* might become *farḍ kifāyah*
3. *Qiyām al-layl*, in Ramadan only, might become *farḍ*

Ustādh: That's very good. *Jazāk Allāh Khayr*. *Fā'idah*.

Q (online): My grandmother is old and does her *qiyām* standing up and makes *rukūʿ* and *sajdah* while sitting on a chair as well as she is able to. During Ramadan someone recommended to her that she pray her *qiyām al-layl* as a *Witr* prayer with seven or nine or eleven *rakʿah* with one *taslīm* instead of in units of two since it will conserve her energy and since *Witr* is a supererogatory prayer, the reward will be the same. If she does this elongated *Witr* prayer, would her reward technically be the same as praying *nawāfil* in units of two?

A: In my opinion, no. In my opinion, she should follow the *sunnah* instead, which is to keep *Witr* separate to the night prayer, and to make the night prayer easier upon herself. She shouldn't be standing up. Standing up is something for the people who can. And the people who can't, they get the reward of standing up even when they are sitting down. That's the *ḥadīth* of the Prophet ﷺ.[28]

The people who have a *sunnah* in a time when they are unfit, when they are *ʿājiz*, that's the blessing of Allāh ﷻ that they get the full reward of that act. If you can't fast because of a medical condition but you used to fast, every Monday and Thursday, you are going to get the reward for the fasting.

My father is a man who, right now, is so ill at the moment that he doesn't even know that he is praying the *farḍ* prayer. I've never seen my father this ill before. My father prays so much *sunnah* and *nafl* prayers it's insane. He prays so many extra prayers. Especially after *Maghrib* until *ʿIshā'*, he will be praying for an hour. He is not praying that right now. And you know how it is with the elderly, especially Paks, they will not listen to you. And so, I've been saying to him, "Dad, trust me! You are getting the reward every day."

I remember about three days ago he was arguing and angry. And then two days ago he
(1:20:00) was arguing and angry. And the last two days, he's been completely accepting of it. Today I said to him, "Listen! Don't worry."

He said, "I can't worry because he can't even remember whether I prayed (the obligatory prayer) or not." I have never seen my dad like that.

These *ḥadīth* are for people like that, who are very much in the habit of doing something but then they are stopped. So, for your grandmother, we say to her that sitting down

[28] *Ṣaḥīḥ al-Bukhāri, The Book of Fighting for the Cause of Allāh ﷻ, Chapter: A Traveller Is Granted Reward, ḥadīth no. 2996*.

for those units, nice and easy and keep them as twos and then stick to your three *rakʿah* of *Witr*. That is what she should do. Allāh ﷻ knows best.

Q (online): How would one make people aware of the *bidʿah* for leaving after eight in a twenty *rakʿah masjid* when it's a common practice?? It's very troubling.

A: I have been doing that for the last twenty years. No joy. Just education that leaving after eight *rakʿah* is directly against the *ḥadīth* of the Prophet ﷺ, where he said that whoever prays with the imām, *hatta yanṣarif*, then the night is written for that person in prayer. The Prophet ﷺ never told a person to walk out, neither any of the Companions, from a *jamāʿah*.

Q (online): On the point that you shouldn't always leave after eight if you have work/kids etc., what if it's just that you leave at the same time every day? It's based on time rather than eight, but you are inevitably leaving after eight because that is the time that is suited to you because you're unable to pray all twenty.

Q (online): Also, would it not be better to go pray some and listen to the Qurʾān if you're not a person who knows a lot of Qurʾān off by heart? Would reading the same (eight because of time) be *bidʿah*?

A: Yes, if you have a real reason that corresponds, then it's fine. If it's based on time rather than eight but you are inevitably leaving after eight because that is the time that is suited to you because you can't pray twenty, that's valid. And I already explained that.

Absolutely. I just don't want people to be leaving after eight, intentionally. Eight, what we call *withqan lilʾḥaqīqah* or *ittifāqan* by what happens, that's okay. But when you do it *qaṣdan* (and we will be covering this next week, the difference between *qaṣd* and *wifāq* in actions), then that's unacceptable.

# 3. Chapter 21 Lesson 15: The Supererogatory Prayer

والتراويحُ عشرون رَكعةً تُفعلُ في جماعةٍ مع الوِترِ بعدَ العشاءِ في رَمضانَ ويُوتِرُ الْمُتَهَجِّدُ بعدَه فإن تَبِعَ إمامَه شَفَعَه بركعةٍ، ويُكْرَهُ التنَفُّلُ بينَها لا التعقيبُ في جماعةٍ.

The *Tarāwīḥ* prayer is twenty units performed in congregation along with *Witr* after *'Ishā'* during Ramadan. The one performing *tahajjud* performs *Witr* after it. If he is praying (*Witr*) with his imām, he makes it even with an additional unit. It is disliked to perform further supererogatory prayers in between (the *Tarāwīḥ*), unlike praying the *Ta'qīb* prayer (later) in congregation.

So, a number of conditions have been put. It must be:

- Twenty units,
- In *jamā'ah*,
- *Witr* must be done with it,
- It must be after *'Ishā'*,
- It must be during Ramadan.

We are at the bottom of page 59:

تُفعلُ في جماعةٍ

[The *Tarāwīḥ* prayer is] performed in congregation.

Shaykh al-'Uthaymīn says that i.e., the *Tarāwīḥ* is prayed in a congregation and so therefore, if a person were to go and pray at home by himself, then he would not achieve the *sunnah.*

Now I just want to say something about this statement. That is accurate if—with my greatest respect to the Shaykh of course—that is only accurate, if he means by that *Tarāwīḥ*, the 'known prayer of *Tarāwīḥ*'. But *Tarāwīḥ* is a type of *qiyām al-layl*. It is not *qiyām al-layl* in of itself, it is a type of *qiyām al-layl*.

So yes, *Tarāwīḥ* would not be valid as to be called *Tarāwīḥ* if you prayed it at home, which is why he doesn't say valid/invalid. He says the person would not achieve the *sunnah.*

So, what we will say is that I think that personally, especially as Shaykh al-ʻUthaymīn will often comment on the statement of the author and say this is not going far enough, it is not detailed enough. So, I think it is fair to also call the Shaykh out as well and say this is also not detailed enough. It is not complete enough. If we are saying *Tarāwīḥ* like the Muslims pray it, in congregation, like the Prophet ﷺ did literally you can count it on one hand how many times he ﷺ did it, then yes it needs to be done in *jamāʻah*, that is the *sunnah*. However, if you mean the night prayer in Ramadan, then the Prophet ﷺ prayed that far more times alone at home than he ﷺ prayed *Tarāwīḥ* in congregation in the *masjid*. That is what he should have really added.

Shaykh says: What is the evidence of this statement (to say that you have got to pray in congregation)?

The action of the Prophet ﷺ, we covered the *ḥadīth* in *Bukhāri* and so on and the command of ʻUmar ﷺ.[1,2] So, it is the action of the Prophet ﷺ (no statement, no commanding), the command of ʻUmar ﷺ when he gathered the people in the *masjid* and said pray behind Ubayy ﷺ.

(0:10:00)

وموافقةُ أكثرِ الصَّحابة على ذلك

"And then the agreement of the majority [of the Companions]."

That is very interesting he said that. I find it interesting that he said "most of the Companions". Again, in my opinion, indicating what I personally hold, which is that a person who has the ability, they should be praying it at home anyway. So it seems like potentially he is pointing out to the fact that some of the Companions themselves didn't pray in the *jamāʻah*. Obviously, that is authentically narrated. Whether it is relevant here or not, I don't know.

I don't think that is something ground-breaking, everybody knows when you say *Tarāwīḥ* it's going to be in the *masjid* with the imām and congregation. So that is established.

The next statement that the author adds is that it is to be done with *Witr* and after *ʻIshāʾ* and in Ramadan:

مع الوِترِ بعدَ العشاءِ في رَمضانَ

[The *Tarāwīḥ* prayer is performed] along with *Witr* after *ʻIshāʾ* during Ramadan.

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[1] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: The Prophet's ﷺ Exhorting to Tahajjud and Nawāfil Without Making Them Compulsory, hadīth no. 1129.*
[2] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: Encouragement to Pray Qiyām During Ramadan, Which Is Tarāwīḥ, hadīth no. 761 a.*

This is all to establish the legal achievement of *Tarāwīḥ.* If you want to say I did *Tarāwīḥ*, this is what you have to do. He is saying now you have to do *Witr* there and then. That again (from the author) is also a big statement that needs unpacking.

Shaykh says: So what this means is that they must do *Witr* with the imām to get the full kind of game.

What is the evidence for that?

This is very interesting actually. As I told you before, in the first session about the story of how this all came about, and how the Prophet ﷺ prayed the night prayer, and how the *Tarāwīḥ* was done, and so on. I said that historically it was not done many times. We know in one narration of the *ḥadīth* that the Messenger of Allāh ﷺ prayed with the Companions on the night of the 23rd of Ramadan, on the night of the 25th of Ramadan and the night of the 27th of Ramadan.[3] This is a different *ḥadīth* to the one which we spoke about in which the first three nights were prayed and the fourth one he ﷺ didn't come out.[1,2] So this is another *ḥadīth.*

So, we know now that the Prophet ﷺ, in one year or on one occasion prayed at the beginning of the month and another time he ﷺ comes out at the end of the month and it is clear that the odd nights of the last ten are being emphasised and the Prophet ﷺ is not coming out all the time. And each time he ﷺ differs in the length of the prayer. On the 23rd night, he ﷺ prayed a third of the night with them. On the 25th night he ﷺ prayed half the night with them, and on the third night which is the 27th night, he ﷺ prayed almost up to *ṣalāt al-Fajr*—so the majority of the night. They then said—the Companions who are obviously loving this, loving that it is getting longer, loving the moments with the Prophet ﷺ—they said:

لو نَفَّلْتَنَا بقيةَ ليلتنا

"If you could pray with us the rest of the night as well.[4,5,6]

Meaning: '*We just want to pray more. We are loving the fact that it keeps increasing, so let's knock it all out. Let's pray all night. This is Ramadan, this is what you said, man qāma Ramadan…, the one who spends a prayer of the night*…' So they're really up for it. The Prophet ﷺ, when he ﷺ heard this statement, that is when he ﷺ said the famous *ḥadīth*:

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[3] *Sunan Abu Dāwūd, The Book of Prayer: Detailed Injunctions About Ramadan, Chapter: Regarding Standing (in Voluntary Night Prayer) During the Month of Ramadan, ḥadīth no. 1375.* This narration has been graded as *ṣaḥīḥ* by al-Albāni.
[4] *Sunan al-Nisāʾi, The Book of the Night Prayer and Voluntary Prayers During the Day, Chapter: Qiyām During the Month of Ramadan, ḥadīth no. 1605.* This narration has been graded as *ṣaḥīḥ.*
[5] *Musnad Imām Aḥmad, 5/159,163.*
[6] *Jāmiʿ al-Tirmidhi, The Book on Fasting, Chapter: What Has Been Related About Standing (in the Night Prayer) During the Month of Ramadan, ḥadīth no. 806.* This narration has been graded as *ṣaḥīḥ.*

إِنَّهُ مَنْ قَامَ مَعَ الإِمَامِ حَتَّى يَنْصَرِفَ كَتَبَ اللَّهُ لَهُ قِيَامَ لَيْلَةٍ

[The Prophet ﷺ said:] "Whoever prays *qiyām* with the imām until he finishes, Allāh ﷻ will record for him the *qiyām* of a (whole) night."[4,5,6]

It is not the most authentic of *ḥadīth*—let me just make it clear. But it is authentic enough. Absolutely authentic enough. Now the *ḥadīth* makes sense. I mentioned this I think first time in first week's lesson and last week's lesson to indicate the importance of following the imām.

Last week I emphasised it because obviously people think that it is the *sunnah* to leave after eight—you know we had that whole discussion—when they are praying in a *masjid* in twenty, which is a *bidʿah* to be thinking that this is the *sunnah* to leave. The *sunnah* is to pray eight as an entirety. But if your imām is praying twenty, the *sunnah* is to follow the imām.

Why?

Because of this *ḥadīth*:

"Whoever prays *qiyām* with the imām until he finishes, Allāh ﷻ will record for him the *qiyām* of a (whole) night."[4,5,6]

Now that *ḥadīth* was not about twenty units or the imām, it is actually his ﷺ response to the Companions who want him ﷺ to pray more. The Prophet ﷺ is saying to them that, '*No. Just pray with me and you are done.*'

Now that, we use in a different way when we talk about our twenty issue and eight issue. But now we are using the *ḥadīth* in this original context. What are we trying to prove? Why are we quoting this *ḥadīth*? What we are trying to prove? Why we why are we covering this now? What section are we explaining?

Student (online): *Witr* in *jamāʿah*.

Ustādh: *Witr jamāʿah.* Correct.

That is what we are trying to cover now.

The next question is: How does this *ḥadīth* prove that we should pray *Witr* in *jamāʿah*?

If you look at this *ḥadīth* it does not mention *Witr prayer.* It says that he ﷺ prayed a third of the night, half of the night, most of the night. That is all it says. The

Companions said: "Can we pray more?" Where is the *Witr*? Not mentioned, right? So then why is Shaykh al-ʿUthaymīn using his *ḥadīth*?

Student (online): Because the imām finishes and ends with *Witr.*

Student (online): The following the imām for the entirety of his *qiyām*.

Student (online): He finished praying with them and stopped his night prayer i.e. he prayed *Witr* with them.

Ustādh: Basically, all of you are pretty much saying the same thing. The assumption is…

Student: Assumption?

Ustādh: Yes. It is an assumption. Absolutely. It is not stated.

And that is why I myself, as I said to you right at the beginning before I used Shaykh al-ʿUthaymīn's explanation, that the statement from the author itself is not—it is not wrong, and it is not inaccurate—it needs further statement. Yes, you should pray with the imām. This *ḥadīth* indicates it. But is it not possible to pray *Witr* at home by yourself? Of course it is. But this *ḥadīth* indicates that the imām has finished and the Prophet ﷺ does not finish a prayer except that he prays *Witr* at the end of it. So that is the assumption. And that is a good assumption, and we go with it. But we also want to add that, '*Oh! By the way, if a person was to leave, he could actually do a valid Tarāwīḥ and pray Witr at home*.' But this would not be the right thing to do. It would not be the best thing to do—that is the most important part. Because clearly the Prophet ﷺ prayed it. The assumption is a strong one, and then the actions of the Companions afterwards was that they used to pray *Witr* in *jamāʿah* during Ramadan.

So, Shaykh al-ʿUthaymīn says:

وهذا يدل على أنه يوتر

Shaykh al-ʿUthaymīn says that this response to them indicates that whoever stands with the imām until he finishes, then he will have the whole night written in the prayer, because he said: "the whole night and finishes". He ﷺ would have to have said, except *Witr*, '*Go and make sure you pray Witr.*' He ﷺ would have said it. So, this is a good assumption to make.

Shaykh says that there is no doubt that this means that he ﷺ prayed *Witr*, and if he ﷺ prayed *Witr* and they prayed with him ﷺ, that means they prayed with him ﷺ in *jamāʿah* and that is why the *Witr* should be prayed in *jamāʿah*.

That part is fine. But I want to make it clear that a person can have a great Ramadan and great *Tarāwīḥ* and pray *Witr* at home. But like I have been saying for years, and I have a long video on this whole issue, it covers the issue of *taʿqīb* etc., this is disingenuous. Shaykh al-ʿUthaymīn will come and mention this a little bit later. I believe that it is disingenuous because a person who does that, prays *Witr* at home, is doing that why? He is saying, '*I am going to go home and pray more*.' That is what he is saying, isn't he? He is thinking, '*I am going to do something more and better*.' To that we say, the Prophet's ﷺ way is better. What he ﷺ just told you is better. Finish with the imām.

Now, someone could validly argue (I am speaking about this before the right time but) and say, '*No. Today is very different because our imām prays the Witr after half an hour of Tarāwīḥ. I do not feel like I have prayed anything. I pray that at Ẓuhr prayer normally. Don't quote ḥadīth to me of the Prophet ﷺ that you get the night in prayer if you pray with the imām so don't go home and pray Witr by yourself. He was praying half the night, a third of the night, two thirds of the night, all the night. So, of course you would not go home to pray Witr. What home are you going to go to? It's done. It's finished. The night is finished. Where are you going to go to? Of course, you would be happy to pray Witr with the Prophet ﷺ. Today I'm praying behind muggins here, whom the trustees have threatened with death and told him, 'Don't you dare lead the prayer for more than half an hour,' which is done. Now he is going to pray Witr. And you are going to say that?*' That is where the argument is.

(0:20:00)

It's difficult, but we should stick to our principle. We should say that this is a *raḥmah* from Allāh ﷻ. My point is that you should have faith in the *ḥadīth*. If you are in a scenario in which you are in a country, like certain countries, and my guy knocks it out, thinks he's Minshāwi, does it in twenty minutes, does about two pages, cuts it up into eight *rakʿah*, or even twenty, whoever knows. And you feel like, '*I don't feel fulfilled*,' well *in shāʾ Allāh* if you are a good person, a sincere person, I think that you will get the reward. If you are some blag who is buzzing over it, does he get the reward? Well, who are we to say he doesn't?

The real question is, would you do it? Would I do it?

I do not think that I would. I am not going to lie. I do not want to be a hypocrite. I do not think that I would pray the *Witr* with the imām. Or I would do what is coming up next. Or I would not go in the first place—and that's probably best. If you had the ability to pray yourself, you would not even go in the first place. You would pray a higher quality, 4-5 hours. Your own thing. Your own responsibility. That is what I would do. But I just want to make it clear that the *Witr* should be prayed in *jamāʿah*. That is the *sunnah*. And even if the imām prays it short, I think that you will get the reward. It is difficult for me to put a 'but'. I don't want to put too many 'buts' in because those are the facts. I do not want to say, '*But if you are a practising guy who is into Qurʾān, then maybe you should not do it*.' You are going to open up Pandora's box. I just want you to know that I do not think anything negative. I don't think that's wrong for someone who is into Qurʾān. For the basic masses, for them to do that, I think it is good. And it is the *sunnah*, and they should be happy.

The next part is:

بعدَ العشاءِ

[The *Tarāwīḥ* prayer is performed] after *ʻIshāʾ*.

That means the *farḍ* prayer and the *sunnah* prayer. That means if you do *Tarāwīḥ* between *Maghrib* and *ʻIshāʾ*, this is not actually *Tarāwīḥ.* He has not actually achieved the *sunnah*.

Again, Shaykh al-ʻUthaymīn does not say it is invalid. He says: he has not achieved the *sunnah*. Because if a guy prays *qiyām al-layl* between *Maghrib* and *ʻIshāʾ*, it is not called *qiyām al-layl,* but it is *nafl* prayer in Ramadan. It's great. Some of the *Salaf* and some Companions as well (not from very authentic *ḥadīth*) they used to pray between *Maghrib* and *ʻIshāʾ* up to eight *rakʻāt* and call it *ṣalāt al-Awwābīn*. A lot of people do that. If you do it in normal nights, then why wouldn't you do [it in Ramadan]? You will find most of our parents, Pak parents, they do that a lot.

فلو صَلُّوا التَّراويحَ بين المغرب والعِشاء لم يدركوا السُّنَّة

Shaykh here says that he did not achieve the *sunnah.*

I just want to make a comment here. Ḥasan al-Baṣri, a famous statement that he said on *Laylat al-Qadr,* that you get a portion of *Laylat al-Qadr* praying *ṣalāt al-Maghrib* in *jamāʻah* with the imām.

I just want to say that while Shaykh al-ʻUthaymīn's point is correct, for *Tarāwīḥ* to be called *Tarāwīḥ*, it must be after *ʻIshāʾ*, he did not destroy the whole prayer for a guy who has prayed between *Maghrib* and *ʻIshāʾ,* or even prayed anything between *Maghrib* and *ʻIshāʾ*. Because I want you to know that generally the *nafl* prayer is a very relaxed issue. We are in the section of *nafl*, don't forget. We are easy upon people. We want to generally encourage at all times of day and night. So, if we don't achieve one kind of objective, we achieve another one. He does not say it is *ḥarām*, or *bidʻah*, or whatever. He says: He did not do the *sunnah* of what *Tarāwīḥ* actually is, which is long prayers, in the nighttime, after *ʻIshāʾ.*

Again, after *ʻIshāʾ*, what does it mean?

Not just after the *farḍ* of *ʻIshāʾ*, but it is after its *sunnah* as well. So, you pray *ṣalāt al-ʻIshāʾ,* and you do your *adkhār*, and you then should pray your *sunnah*, then you wait. Whether you come back later because you have prayed *ʻIshāʾ* early, or whether you start straight away because you are in a cosmopolitan city and you have work and you need to finish straight away etc. *ʻIshāʾ* is its own reality. It has its two *sunnah* after the four *rakʻah farḍ*. After that, it has got to be done, then it is called *Tarāwīḥ*.

It must be done in Ramadan.

في رَمضانَ

[The *Tarāwīḥ* prayer is performed] during Ramadan.

(0:30:00) Shaykh says at the bottom of page 60:

في رمضان, لأن التراويح في غير رمضان بدعة

Now he says something of a serious nature. He says: Doing this outside of Ramadan is *bidʿah*.

Now, you need to know that this is a very famous debate: Is gathering in congregation for *qiyām al-layl* throughout the year *bidʿah* or not?

Shaykh al-ʿUthaymīn has put his stall out immediately. A number of top scholars are saying the opposite. Out of interest for you folks, my teacher in *ḥadīth* Shaykh Abdullah al-Juday—obviously his specialty is not *fiqh*—but he gives a lot of *fiqh fatwas* and gets himself in trouble as a result, but when you have *ḥadīth* on your side you can always defend yourself. Anyway, he published an answer many years ago actually, maybe in the 90s, it might have even been like 1999 or something like that. He was asked the question by kind of like the ISOCs at the time which were dominated by Jamāʿatʾl-Islāmiyyah, Ikhwān al-Muslimīn all that kind of folks. So, they asked him the question: We want to do youth *qiyām*.

So, you know this phrase 'youth *qiyām*' I want you to know that it comes from that era. It never was known in the early 90s or whatever what not.

Let me tell you a little bit of history. The recent practicing, this English *daʿwah,* this is all called the *ṣaḥwah*, the awakening. It was not around in the seventies or the eighties. It was in Muslim countries here and there, a bit of Jamāʿatʾl-Islāmiyyah, a bit of Salafi, a bit of this, a bit of that, a bit of Tablīqhi. But the Western kind of big kind of thing happened after an Arab kind of led thing which had Westerners studying and then they came back from the Azhars and they were mostly Saudis and Madinah and Makkah and all the *qurrāʾ* in Riyad and whatever. So the Salafi *daʿwah* kind of kicked off. It really kind of happened in the 90s. It is known as the Islamic awakening, the awakening—*al-ṣaḥwah. A*nd a lot of other movements they kind of dovetailed into it.

I'm being very general because there are many nuances like I mean what about the Tablīqhi and the Gujaratis for example who have been in the Western countries for donkeys' years and their women were wearing *ḥijābs* and *niqābs* even back then. I am using very broad brushes here. But I want you to know that this *ṣaḥwah* came from the Muslim countries. After that, when that started to happen, you started to see a visible Islamic presence in mosques, so not a cultural Islam, but one where

people were really invested and then of course the universities was a big one. So then when the universities were hit at that time no movement was better organised and bigger than the Ikhwān al-Muslimīn and Jamāʿatʾl-Islāmiyyah type, young Muslims as you have seen some of the names MAB, and MCB, and MSAs in America, etc. So, all of these were associated groups with that kind of Ikhwān, Sayyed Qutub, Hani al-Banna etc.

So the ISOC and the Ikhwān al-Muslimīn as a *jamāʿah* has its own methodology. You might have people of sound *ʿaqīdah* within them but they were like a pseudo political, pseudo-Islamic leadership group. They were not an Islamic identity. They had people who were Ashʿari for example, Shīʿiʿ *ʿaqīdah* for example, like mashed up, and Salafi *ʿaqīdah* like proper spot on, no messing about believing absolutely whatever, and then others who were like hardly practicing even. And Ikhwān al-Muslimīn was the umbrella body. They were like, '*You know what it is? We must focus on what unifies us. And don't worry about ʿaqīdah so much because that is what clearly divides us so let's just focus on the basic stuff*.' And obviously to have such an approach you are naturally going to be liberal; you are not going to be conservative or orthodox.

And so what happened is that in the 90s the best group to actually get the *daʿwah* organised in universities and colleges were these people. And so if they're the ones who are best placed to organise it and create ISOCs and create mosques and *muṣalla*, and circles and Islamic kind of vibe, then it doesn't matter that they are liberal or they are not very orthodox or they are very poor in knowledge, but they are the right people to get the job done. And so they were supported and they did get the job done. And today's *daʿwah* owes a lot to them just like we say we owe a lot to the Tablīqhi, like I keep saying that we owe a lot to the Gujarati community in the UK for example because the Paks were a mess. The Gujaratis are very conservative and orthodox holding it down.

Student (online): Was that where FOSIS came from too?

Ustādh: That is indeed where FOSIS came from and the precursors of FOSIS, Young Muslims, etc.

In the universities, they were struggling to work what was the kind of the right way to really kind of engage these Muslims who are not very practicing and very cultural and do it in a nice fun way, but we want to do more than just play games together and whatever, we want to try and introduce some *daʿwah.* So, they created that whole youth *qiyām* night.

Student (online): FOSIS started in the 60s.

Ustādh: Actually, FOSIS were even earlier. That is why I keep saying that it goes back to the early 30s 40s 50s 60s, this whole Ikhwān al-Muslimīn, Jamāʿatʾl-Islāmiyyah movement started. But then it kind of started to formalise more in the university scenes as a different animal in the 90s to what it was basically.

Anyway, we are diverting. I just want you to understand that they would then say that basically let's come to the *masjid*, we will put on food so we'll get pizza in and then we will do some activities. We will have football and we will play some games and stuff and then we will pray. And that was the way that they would do the *daʿwah*.

Now listen. I'm not knocking that part. I can think of a hundred more enjoyable Islamic activities that make me pray all night when I don't know how to pray. I don't know what they're saying, but that was the idea behind it.

I want you to realise that they needed a *fatwa* because the big thing about a youth *qiyām* is that they were organising it like you organise *Tarāwīḥ*. They were announcing the *jamāʿah* on a set date, etc. And they never had really a background for it and a basis for it. Shaykh Abdullāh al-Juday gave the *fatwa* on its permissibility and wrote a small little kind of paper on it in the 90s. And why did it become famous?

Because Shaykh Kehlan wrote a refutation of it. I remember it in the 90s there was a back and forth between them and it was all done on paper, there were no computers. And it was done in the magazine *al-Hadi al-Nabawi* which we're currently uploading again onto our new website.

So when Shaykh al-ʿUthaymīn makes this point, he is speaking about that point that the Salafi generally, *ahl'l-ḥadīth* generally, and a lot of scholars actually generally follow, which is that these prayers done in this organised fashion is a problem. And Shaykh al-ʿUthaymīn said it is *bidʿah* and Shaykh Kehlan was following that same line.

Now how serious or not, let's just read what he says, and I'll share my thoughts with you.

Shaykh says *Tarāwīḥ* outside of Ramadan is *bidʿah*.

فلو أراد النَّاس أنْ يجتمعوا على قيام الليل في المساجد جماعة في غير رمضان لكان هذا من البِدع.

So if the people want to actually get together and pray the night prayer in the mosques in congregation outside of Ramadan, then this would be an innovation i.e., he is saying youth *qiyāms* and any other *qiyāms* is an innovation.

ولا بأس أن يُصلِّي الإنسانُ جماعة في غير رمضان في بيته أحياناً؛

(0:40:00) However, there is no real problem if people sometimes outside of Ramadan pray the night prayer in congregation at home. This is because of the action of the Prophet ﷺ. He ﷺ prayed it once and very famously with ʿAbdullāh ibn ʿAbbās ﵄ in the famous *ḥadīth* in which Abdullah ibn ʿAbbās ﵄ was praying to the left-hand side

and then he ﷺ took him by his ear and brought him around (so intentionally).[7,8] He woke up, he is at his aunt's house, he sees the Prophet ﷺ praying and the Prophet ﷺ could have stopped him but he prays with him. One time the Prophet ﷺ also prayed with ʿAbdullāh ibn Masʿūd ؓ as again narrated by Bukhāri.[9,10] He ﷺ also prayed *qiyām al-layl* in *jamāʿah* one time with Ḥudhayfah ibn al-Yamān ؓ.[11,12] All of these prayers he ﷺ prayed in congregation in his house, different occasions.

Therefore, we know congregational prayer—*qiyām al-layl*—is something which is legitimate. The question is how far are you going to stretch it? Where are you going to take it?

In all three of these scenarios it was not organised, announced, planned. These were all circumstantial. The moment occurs, '*Let's do it*.'

I think I might have mentioned in the first or the second lesson (this is the third of this year), that if people are in their *masjid*—which is very unlikely, but if they were—and someone started praying (outside of Ramadan I mean), said, '*Hey! Do you want to pray?*'

That kind of thing by the way is very, very possible in the Ḥaram. They're open all night, both of them, (at the moment COVID rules are different) but in Ḥaramayn people are there praying all night, all evening, individually. Now you're worried about doing it there because every single night there are people praying there. It's almost like organised. If someone were to come along and say '*Hey guys! You fancy just doing it together?*"

That's why Shaykh al-ʿUthaymīn goes a bit further than what I did. I stopped and I think that it's okay to do it in the *masjid* but not like in Masjid al-Nabawi or the Ḥaram because that's too much. Because that for me is almost like organising it. But in my *masjid* for example where it's closed during night times, and we decided to start leaving it open for example in the evenings just to encourage people to come. And a couple of people started hanging around and so randomly one night someone says '*Hey! Listen. I came to pray tonight, and I was going to pray by myself*,' this is the key. '*And what were you doing?*'

'*Yes. it's too noisy at home and I couldn't do it and I was going to pray. Do you want to pray jamāʿah?*'

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[7] *Ṣaḥīḥ al-Bukhāri, The Book of Call to Prayers, Chapter: If a Man Stood on the Left Side of the Imām and the Imām Drew Him to His Right Side, Then the Ṣalāh of None of Them Would be Invalid, ḥadīth no. 698*.
[8] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: The Prayer and the Supplication of the Prophet ﷺ at Night, ḥadīth no.763 a*.
[9] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: To Prolong the Standing Posture in the Tahajjud, ḥadīth no. 1135*.
[10] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: It Is Recommended to Recite for a Long Time in the Night Prayers, ḥadīth no. 773 a*.
[11] *Musnad Imām Aḥmad, 5/398*
[12] *Sunan Abu Dāwūd, The Book of Prayer, Chapter: What a Person Should Say in His Rukūʿ and Prostration, ḥadīth no. 871*. This narration has been graded as *ṣaḥīḥ* by al-Albāni.

'*Hey yes! That would be great.*'

I think this is absolutely fine in the *masjid*. And I mentioned that in the first or second session.

Shaykh al-ʿUthaymīn doesn't say that. He says no. You can only do it at home because if you're doing it in the *masjid,* you had some intention. And he's probably right. Most of the time if you're going to the *masjid* to pray the night prayer, which is a private prayer anyway, who's doing that? But the truth is that we know that's very possible actually, if you've got small space at home, if you have small kids at home, if it's noisy, or you're living in a city and you met—so it's possible. I think that should be added a little bit.

Shaykh al-ʿUthaymīn says that the Prophet ﷺ did it but he didn't make it a *sunnah rātibah*, he ﷺ didn't make it common and normal or regular.

وَلَمْ يَكُن أَيضاً يَفْعَلُهُ فِي المَسْجِد

And he ﷺ didn't pray in the *masjid* either.

And that's true the Prophet ﷺ didn't do this in the *masjid*, but we're looking at the *ʿillah* here. And the *ʿillah* is that you're not intending to pray the *jamāʿah*. And if you're not intending to pray the *jamāʿah*, then I don't mind where you pray it.

I'll give you an example, another example which is the same as this one here. What if you're at your friend's house? You're doing a sleepover for example. You wake up and you think, '*You know what? I'm going to pray*.' And so you go and pray. And the other guy—the one whose house it is—who also prays normally, and he gets up to pray. And he says, '*Listen! Let's pray*.' That is legitimate.

That could happen on a trip. Now that's the problem, right? That's where the problem occurs. Let's say we go on a retreat, an Islamic camp. You're going away five days, and you've got all the big boys with you who are *ḥuffāẓ* that lead the *ṣalāh* in the *masjid*. You know everybody is going to this event to get away from the *dunya* and people would like to pray, even if they prayed by themselves, but this is the environment to do so. So everybody knows it's going to happen. And suddenly, conveniently we're going to pray *jamāʿah*?

A lot of scholars will say this is *bidʿah*, this is actually organised from before. So I hope you can see the problem. I'm going to continue and then I'm going to give you what I think.

Actually, he doesn't go on. He doesn't say anything else about this. So I'll tell you my thoughts on this.

I was always stuck between the middle. I was not entirely convinced of Shaykh Kehlan's position (that's back in the 90s) and I was never completely convinced of Shaykh Abdullah's position. Where does that bring me? I think it should be avoided. I think the safer position is to try to avoid it. However, I have to say that if there are a group of people who really are into it and they will benefit from it and the environment is kind of setup for that like an Islamic retreat or something like that, a camp, that happens not for the sake of the *tahajjud* but to get the brothers together to give them *daʿwah* and now that they're here this is an opportunity. Still, I would say that's against the *sunnah*. Still, I'm hesitant. But I will not criticise that act. And would I partake in it? I might even partake in it as well.

I think that there is more here than meets the eye. I think a blanket statement is possible to say—like Shaykh al-ʿUthaymīn says—that doing *Tarāwīḥ* outside Ramadan is *bidʿah*. I think it's okay. But I do think that there could be us going a little bit easy on some people at certain times.

Would I feel comfortable organising it? Being the one who gives the permission for it to happen in an Islamic retreat?

I would not say no. I would not say, '*Never. I am never going to do it.*' I would be flexible on the matter. I think it's a matter of *ijtihād*, I really do. And Allāh ﷻ knows best.

Shaykh al-ʿUthaymīn goes through some points now, some random points. Let's go through some questions here.

Student (online): Does anyone have copies of Shaykh Judai's *fatwa* and Shaykh Kehlan's refutation please?

Ustādh: It's not in English, first of all. But in Arabic it might be in the early copies of *al-Hadiy al-Nabawi* (if I remember correctly). And then that would need to be found. It's not available publicly. Or it might have just been in paper form. Because I remember I was there when Shaykh Kehlan was writing the response. So I don't know.

Student (online): How about the family praying *qiyām al-layl* together on a regular basis in their home?

Ustādh: So see this is something which needs to be spoken about. Because how is that not an organised behaviour?

Well, it's at home. It's okay. It's your family. The Prophet ﷺ encouraged the waking up of the other partner to pray the night prayer.[13] There's *ḥadīth* to indicate that. "May Allāh have mercy upon the one who does that," said the Prophet ﷺ.

[13] *Sunan Abu Dāwūd, The Book of Prayer: Voluntary Prayers, Chapter: The (Voluntary) Night Prayer, ḥadīth no.1308*. This narration has been graded as *ṣaḥīḥ ḥasan* by al-Albāni.

And the *ḥadīth* of Ibn ʿAbbās ﷺ indicates that.[7,8] So I think it's okay to do that. I think it's good to do that, in fact—but not all the time. That's the main thing. But regular is okay, but not so regular…

Student (online): I went to a retreat, and it was in the itinerary.

Ustādh: We organised a retreat and we put it in our itinerary. The Prophetic Guidance actual official one, it was in our itinerary because of a little bit of pressure, I didn't need lots of pressure. I was lent on very gently and I was like, '*Yeah. Alright then,*' because of Shaykh Abdul Ghaffar and this and that. I like listening to him and I said, '*I can do you for a night, no problem. I'll stand behind you. Easy.*'

Student (online): Did the *ṣaḥābah* ever pray *qiyām* together in congregation in the *masjid* outside of Ramadan?

Ustādh: I don't know of that. I don't know of that ever happening. I can't tell you that it definitely happened. It certainly wasn't regular and common. That's a fact.

Student (online): So is the **class position** that if it was not organised and premeditated, then it's okay?

Ustādh: Yes. Definitely. The **class position** is definitely that. And in actual fact, pretty much no scholar will disagree with that. That if it happens just like that, just
(0:50:00) because it's not at home, if it was somewhere else then I think it's okay and I think most scholars will accept that.

The real question is that are we premeditating it. Is that allowed?

Student (online): Isn't there a report where Ḥasan al-Baṣri prayed *qiyām al-layl* with a thief who entered his house? Which may validate this?

Ustādh: That wouldn't validate anything. That would validate what we have been saying everything that the Prophet ﷺ did. We do not need that story to invalidate it. It's the other way round. But yes, that whole concept of someone just praying is going to be common. It is not as rare as you may think.

Student (online): So, they are saying that the problem with praying *qiyām* in congregation outside of Ramadan is the fact that you are encouraging people and gathering the people to do it?

Ustādh: Yes, the problem is that you are legislating it. You are formalising an act of worship i.e., the definition of *bidʿah*, that is basically what we are doing. It is definitely dodgy ground. That is why in my heart I do not want to give it carte blanche and say, '*Yeah. It's all good.*' It is definitely not the correct way of doing it. You are on risky ground.

Student (online): What about the concept that it is something that is not legislated but permissible? Would that not that apply here?

Ustādh: Remember when we did that, we were also very delicate and not happy with the way with explaining that and that it is not the strongest principle as well. So, I do not think you should apply this concept anywhere, let alone here.

Student (online): If they do not apply this concept here then is it valid to selectively apply this principle?

Ustādh: Exactly that is my point, that the idea that something might not be the *sunnah,* but it is not legislated, yet it is something that is allowed to do, is a *nāzuk* matter and should be carefully dealt with. But yes, because of the existence of this principle we are not going to always go hell and thunder against someone who does an action of this kind of nature. *Wa Allāhu aʿlam*.

Student (online): Would you pray *Witr* in *jamāʿah* at home with the family if you were praying *qiyām al-layl*?

Ustādh: If you are praying *qiyām al-layl* in *jamāʿah* in this manner like that, then yes you can pray the *Witr* in *jamāʿah* as well. The whole point of this is that it is done random, not organised. Just like you can do that in *jamāʿah* you can do it to the *Witr* as well—again even though it is not *sunnah* to do it regularly.

Student (online): Is there *Sunnah* evidence of the Prophet ﷺ reading *qiyām al-layl* with his family at home?

Ustādh: ʿAbdullāh ibn ʿAbbās ؓ is of course his ﷺ family. But I think what you mean is with his wife, wives, any of them, individually or collectively. I cannot recall a direct evidence of his action. Interpreted from his ﷺ statements? Yes. But can I recall a *ḥadīth* in action? I cannot. That does not mean to say that it is not there. But you caught me on the hop, so I do not now know.

Student (online): *nāzuk* = sensitive (for those wondering)

Ustādh: *Nāzuk* is a sensitive, delicate matter.

Student (online): Can you define 'organised' a bit more please.

Ustādh: You see, this is the problem. When you say that a situation is difficult and then you say can you definite 'organise' a bit more, the whole thing is sensitive. It does not matter if I define it as whatever you want, there are loopholes here. That's the whole point.

Student (online): For example, if someone dropped mum or dad a text in the morning saying let's pray *qiyām al-layl* tonight?

Ustādh: That is organised. The answer to your question [defining organised] is: If you were to asking a group of ten people, what would the majority say? That's all it is. There are no Islamic answers to these questions when you say: What is organised? I think that is organised. You had a thought, an intention, you hooked up next people, they agreed. That's organised.

The easier way is to look at the opposite: What is not organised?

What is not organised is waking up and seeing someone praying and saying, '*You know what? It would be great if I prayed as well*.' That is not organised.

Not organised is a thief coming in and getting caught and then my guy not beating him and saying, '*Come on! Let's pray tahajjud*.' That is not organised.

Sometimes you look at the opposite to help you get the answer.

Student (online): Is it the same ruling for congregational *qiyām* and other *nawāfil* prayers in congregation in other times of the day?

Ustādh: No. It is a lot stricter for those because this is a night prayer that has been prayed in congregation. In the daytime there is no *nafl* prayer that is prayed in congregation. So no, this does not apply. The ruling is not the same. That is definitely *bidʿah*.

Shaykh puts a few *masʾalahs* (scenarios) forward.

مسألة :إذا قال قائل: صَحَّحتُم أنها إحدى عشرة ركعة، فما رأيكم لو صَلَّينا خلف إمام يُصلِّيها ثلاثاً وعشرين، أو أكثر، هل إذا قام إلى التَّسليمة السَّادسة نجلسُ وَنَدَعُهُ، أو الأفضل أنْ نكمِلَ معه؟

He says: What if someone says you guys have said that you should only pray eleven *rakʿah* of night prayer (eight normal units, three *Witr*). That is what you have made authentic and that is what you are telling us. We are twenty folks and you are eleven. What about if we pray behind the imām who is praying 23 (twenty units plus three)—or praying more, but he is praying more than eleven is the point. When he stands up to do number twelve in the sixth unit—so he has already prayed five prayers (equals to ten units) and then he stands up to pray the sixth prayer, so he is going to pray eleven and twelve. He says: What if I, when the imām stands up after the first *sajdah* for the twelfth, I stay seated and I finish off by myself, that means I did eleven.

Which is a madness really. That is like 100 times worse than what we were cussing last week which was people walking out after eight. At least those people finished the prayer with them, whatever the number. Are you kidding me? Are you honestly kidding me? The guy he is cutting himself out.

Anyway, Shaykh al-ʿUthaymīn is obviously a lot more polite, and calm, and balanced than I am.

Then the questioner says: Should I do that or is it better to complete with the imām? Shall we stick to eleven strictly and get out or should we complete with the imām?

Shaykh al-ʿUthaymīn says: There is no doubt, to complete with the imām is what is better. Firstly because of the *ḥadīth*. The Prophet ﷺ said whoever stands with the imām until he leaves the whole night is written for him in prayer.[3,4,5,6]

Shaykh gives an example. He says: If a person went to the *masjid* for *Tarāwīḥ* prayer and just sat at the back chilling and just waited for the *Witr* prayer and stood up and prayed *Witr* with him "until the imām finishes", so that he can have written for him the whole night in prayer, does he get this achieved?

The answer is no. Shaykh says no because he did not pray with the imām until he finishes, what he did is that he left a part of that prayer. The *ḥadīth* says whoever prays with the imām until he finishes, and I intentionally sat at the back, and I didn't, and I only chose a part and left a part. This is not me praying with the imām until he finishes. If we agree on that, then you are also doing it wrong when you do not pray with the imām when he stands up for the twelfth and you sit down for the eleventh and if you exit out with the *salām*.

The second argument against this practice is the other *ḥadīth*:

إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ

"The imām has been positioned/placed to be followed."[14]

(1:00:00) This *ḥadīth* is referring to every single action of the imām as long as the action is not prohibited. So, as long as the action is not prohibited, the imām is to be followed in the prayer.

Is praying over eleven *rakʿah* prohibited?

Of course not. So, it is not something you can use an exception, so the imām has to be followed. So no, you cannot walk out of *ṣalāh* after eleven and then claim that it is a *sunnah*, which is even worse.

What is an example is when the imām prays five *rakʿah* for *ṣalāt al-Ẓuhr*. If he stands up and prays five you know that is wrong. You warned him and he ignored you and you know for a fact that he is praying five—for a fact—and he is not fixing it (we have covered this last year), you sit down, and get out of the prayer. Finish off the *tashahhud* and exit the prayer—obligatory actually upon you if you know for certain. If you do not know, that is something else. If you have doubt, '*Oh maybe I am wrong*,' (we covered this all last year).[†]

Therefore, it is important for us to be aware of this.

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[14] *Ṣaḥīḥ al-Bukhāri, The Book of Call to Prayers, Chapter: The Straightening of the Rows Is Amongst Those Obligatory and Good Things Which Make Your Prayer a Correct and Perfect One, ḥadīth no. 722*.
[†] How a follower in a congregational prayer deals with errors made by the imām was covered in *Logical Progression*, Year 9, Chapter 20, Lessons 4 and 5. MT

Shaykh al-ʿUthaymīn know goes into a big point. I am basically going to translate what he says literally because it is a reminder for all of us. *Alḥamdulillāh*, we are on this right page, but still, I think, it is of benefit.

ثم ينبغي أنْ نعلمَ أنَّ اتفاقَ الأُمَّة مقصودٌ قصداً أوَّليًّا بالنسبة للشَّريعة الإسلامية

He says: It is an absolute must that we recognise that to keep united, and unity as a concept, is a fundamental priority for the Muslim *Ummah*. It is a fundamental priority:

مقصودٌ قصداً أوَّليًّا بالنسبة للشَّريعة الإسلامية

This is actually a fundamental objective in the *Sharīʿah aṣlan* anyway, to keep united, as much as humanly possible and that every action that we do that splits off, detaches, breaks, that divides should be avoided unless it is absolutely necessary. It must be at such a level of importance because Allāh ﷻ says:

﴿وَإِنَّ هَٰذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً ۝٥٢﴾

"This community of yours is one." [*Sūrat al-Muʾminūn*: 52]

"And indeed, this Ummah of yours is a united, single, *Ummah*", *Sūrat al-Muʾminūn*, verse 52. Shaykh says that *al-tanāzuʿ*, the disputation between the *Ummah* is a rejected act. Allāh ﷻ says:

﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۝١٠٥﴾

"Do not be like those who, after they have been given clear revelation, split into factions and fall into disputes: a terrible punishment awaits such people." [*Sūrat Āli ʿImrān*: 105]

So, We gave them the knowledge, We helped them out, and they still went into their own interpretations, their own ways and became divided. They lost the fundamental objective.

Allāh ﷻ says:

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ﴿١٣﴾﴾

"In matters of faith, He has laid down for you [people] the same commandment that He gave Noah, which We have revealed to you [Muḥammad] and which We enjoined on Abraham and Moses and Jesus: 'Uphold the faith and do not divide into factions within it'." [*Sūrat al-Shūrah*: 13]

What is it that has been legislated? What are they meant to focus on?

﴿أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ﴿١٣﴾﴾

"Uphold the faith and do not divide into factions within it." [*Sūrat al-Shūrah*: 13]

Establish this religion and do not split up amongst yourselves. Do not differ amongst yourselves to the level where you start to become *firaq*—groups and sects. That is *Sūrat al-Shūrah*, verse 13.

And Allāh ﷻ also says:

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾﴾

"As for those who have divided their religion and broken up into factions, have nothing to do with them [Prophet]. Their case rests with God: in time He will tell them about their deeds." [*Sūrat al-Anʿām*: 159]

Allāh ﷻ says that verily, indeed, those who divided amongst themselves, divided in their opinion of religion, turned and became *shiʿāh*—*shiʿāh* means sects, groups, parties—you have nothing whatsoever to do with them. Meaning that is something which is completely the opposite. Something which we should not be involved in, in any single way. These people who do that, their situation is going to be handled by Allāh ﷻ alone. He is going to deal with it.

That's like a threat. Allāh ﷻ is going to deal with this, and then He will let them know about what they used to do. Meaning: I give you this and this is what you do? I bless you this and I told you to be unified, gave you the information, gave you the sources, give you the order and then you still go and make this mess? And why is it? Because of your own desires, or your own leadership, or your own opinion, or your own

arrogance, or your own lack of knowledge? Not considering the opinions of the others to be of value, and you putting yourself forward? Etc.

These are the *ayāt*, and then Shaykh al-ʻUthaymīn says that the Prophet ﷺ said:

لاَ تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ

"Do not differ, for there will be dissension in your hearts."[15]

Do not differ, lest your hearts will then become divided as well. And this is what we say even in the physical sense, let alone the mental, intellectual, and ideological sense. This *ḥadīth* is mentioned in the *ṣaff* of the prayer. So, when people are standing like this, like that [not in one row], you know the feeling. It's horrible, when you see someone [not standing properly in the prayer line]. You just want to grab them, and [say], '*Please come back here, and you go forward. Let's have a straight line here!*' When people don't do it, it really hurts you. That level of hurt is one thing. But, if you try to straighten a person and he says, '*No! I want to do my thing and you do your thing*.' Then hatred starts to develop. That is that *ikhtilāf'l-qulūb*. It becomes a very deep-seated kind of dispute.

Shaykh al-ʻUthaymīn then carries on. He says that unity is something that is an objective in and of itself. You will see the Companions, and they were often practicing this. For example, ʻUthmān ﷺ, when he prayed *ṣalāt al-Ẓuhr* as four *rakʻāt* on the Day of ʻArafah. Despite the fact that the Prophet ﷺ prayed it *qaṣr* and combined with *ʻAṣr*. And despite the fact that Abu Bakr al-Siddīq ﷺ did that. And ʻUmar ﷺ did that.[16,17] And, also, ʻUthmān ﷺ at the beginning of his *khilāfah* for a number of years. Then, he came to the opinion that, actually, we should pray it like this. He had his own *ijtihād,* his own reasoning, and his own idea, but he did that. And the Companions told him that this is what the Prophet ﷺ did, and Abu Bakr ﷺ did, and ʻUmar ﷺ did, and so on and so forth. And even you!

But he made his *taʾwīl*, made his interpretation, and even those people who did not like this, and made a protest, they prayed with him, behind him, and gave *salām* with him—exactly—knowing that it is wrong, according to the absolute majority. Literally, ʻUthmān ﷺ is on his own. But that's the unity. We must keep together.

فكان الصَّحابة الذين ينكرون عليه يصلُّون خلفَه أربعاً، وهم ينكرون عليه، مع أنَّ هذه زيادة متَّصلة بالصَّلاة مُنكرَة عندهم، ولكن تابعوا الإمام فيها إيثاراً للاتِّفاق.

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[15] *Ṣaḥīḥ Muslim, The Book of Prayer, Chapter: Straightening the Rows; the Virtue of the Front Row and Then the Next; Competing With One Another for the Front Row; the People of Virtue Should Take Precedence and Be Closest to the Imām, hadīth no. 432 a.*

[16] *Ṣaḥīḥ al-Bukhāri, The Book of Shortening the Prayers, Chapter: The Prayers at Mina During Hajj, hadīth no. 1084.*

[17] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: Shortening the Prayer in Mina, hadīth no. 695 a.*

They were saying, "This is not right." For them, the rest of the Companions, this additional two *rakʿāt* is something which is a rejected act. And yet, they still went and did that because there is an imperative to maintain unity.

فما بالك بزيادة منفصلة، لو تعمَّدها الإنسان لا تؤثِّر على بطلان الصَّلاة؟

What then do you think about increasing something which is separate, anyway? It is not even in the act, which is really causing damage. We are talking doing an extra unit, which is outside of that.

Shaykh says that lots of people out there come and tell you that we are followers of the *Sunnah*. We are followers of the *Salaf*. And it is not right, someone saying that, and then leaving the imām because he prays 23 *rakʿāt*, and then says that I am going to pray the *sunnah* and make it eleven. Because the *sunnah* is for you to follow the imām. That is the *sunnah*. Not you claiming to be upon the *sunnah* of the action of the Prophet ﷺ. The *sunnah* of following the imām and maintaining unity is far more important than the exact number the Prophet ﷺ prayed of a *nafl* prayer, which itself, is flexible in number. Far, far more important. That is the actual *sunnah*.

So he says: This is something that is obligatory upon the students of knowledge, specifically, and then generally upon the people as well, that they should try to call to unity and do that as much as possible.

لأن مُنْيَةَ أهل الفِسقِ وأهلِ الإلحاد أنْ يختلفَ أصحابُ الخير

(1:10:00) This is very important: divide and conquer.

Shaykh al-ʿUthaymīn says that the *fussāq*, the evil people, the atheists, and the secularists, and all the other dogs out there, they know that their biggest weapon is to create difference between the people of good and the people of *khayr*. That is how we have always historically fallen. We have seen that historically, whether in the Abbasid time, or the Ummayid time. The ʿUthmāni *khilāfah* is the best example on how the Muslim *ummah* was [divided]. You see, what happened in his last 100 years, when it came to the end of the *khilāfah*, and what happened to Quds, and the creation of some of these countries that we are in right now. It was incredible, actually. And that is why we are still controlled today. Because we allowed our enemies to divide us in that way. It is their number one weapon.

Shaykh ʿUthaymīn says (on Page 63): You will not find a weapon stronger and more destructive than disputation and difference, and to cause division. And that is why Mūsa عليه السلام said to the magicians:

﴿قَالَ لَهُم مُّوسَىٰ وَيۡلَكُمۡ لَا تَفۡتَرُواْ عَلَى ٱللَّهِ كَذِبٗا فَيُسۡحِتَكُم بِعَذَابٖۖ وَقَدۡ خَابَ مَنِ ٱفۡتَرَىٰ ٦١﴾

"Moses said to them, 'Beware, do not invent lies against God or He will destroy you with His punishment. Whoever invents lies will fail.'" [*Sūrat Tāha*: 61]

﴿فَتَنَٰزَعُوٓاْ أَمۡرَهُم بَيۡنَهُمۡ ٦٢﴾

"So, they discussed their plan among themselves" [*Sūrat Tāha*: 62]

After they have been told this they start to dispute and argue and disagree with one another, and what happens straight after that, they lose to Mūsa ﷺ. So Allāh ﷻ showed us in this *ayah* that the cause of the loss was them becoming divided, the power of division, how destructive it can be.

﴿وَلَا تَنَٰزَعُواْ فَتَفۡشَلُواْ وَتَذۡهَبَ رِيحُكُمۡ ٤٦﴾

"And do not quarrel with one another, or you may lose heart and your spirit may desert you." [*Sūrat al-Anfāl*: 46]

Allāh ﷻ even tells us: If you're untied it's fine, but if you argue with another and you differ on one another then you will lose. Your wind will peter out. Together you are one big force, but then it will be gone.

He says that we do unfortunately find some of the brothers who say we are upon the *sunnah* and so and so forth, they kind of really don't get this point and this really is against the *sunnah*. It is against the *sunnah* that these people stick to their own opinions in such a way and the *Sharīʿah* is always trying to do the opposite.

So, he says: Anyway, this issue *alḥamdulillāh* anyway it's not a *ḥarām* issue, it's not a *makrūh* issue it's something which is a number which is flexible. You should not be walking out, and you should not be doing all of this. You should keep the hearts united.

He also says even if you are doing this just to try to achieve the *khatm* of the Qurʾān, to try to complete the Qurʾān as an objective, and so therefore you wanted to leave after eight, '*But you know what? I am going to stay to get the full Qurʾān heard*.'

He says this is also a good plan. This is also something good. We are telling you that the number is flexible. We will give you more reasons. We are telling you that the imām should be followed. We will give you more reasons to hang about. What about

listening to the Qurʾān because you don't listen to it at other times? So we'll throw that in as a justification to pray twenty if the imām is going to complete in twenty.

This is a big statement. That's why he now says this is a *naṣṣ* from Imām Aḥmad. This is textually collected from Imām Aḥmad and some of the scholars, that it is actually recommended:

أنْ يختِمَ بعد انتهاء القرآن قبلَ الرُّكوع

That you finish the Qurʾān in this before you actually go to *rukūʿ*, and you'd make a *duʿāʾ*:

وإنْ كانت مِن ناحية السُّنَة ليس لها دليل بخصوصها

Even though from the *sunnah* we don't have any evidence that neither was this a complete unit that needs to be done in the prayer, like a whole *khatm* or the *duʿāʾ*, of the *khatm*—certainly that is not from the *sunnah,* it's not authentically narrated. Let alone to finish it and before you go to *rukūʿ* lift up your hands like one of the forms of the *Witr* prayer and make a *duʿāʾ,* because of the *barakah* of the *khatm*. However, even though it's not from the *sunnah* Shaykh al-ʿUthaymīn says*:*

لكن ما دام أنَّ بعضَ الأئمة قالوا بها ولها مَسَاغ أو اجتهاد، وليكن مخطئاً :ما دام أنه ليس محرَّماً؛ فلماذا نُخرِجُ أو نُسفِّهُ أو نُخَطِّيءُ أو نبدِّعُ مَنْ فَعَلَ شيئاً نحن لا نراه؟ وما دام أنَّ الأمر ليس إليك، ولكن إمامك يفعلها؛ فلا مانع مِن فِعْلِها.

So as long as some of the scholars did it and they have some *ijtihād* in the matter, and they are doing it on some sort of basis etc... and even if he is mistaken, as long as it is not *ḥarām*, that they are doing something completely against this *dīn* etc., we shouldn't be telling him that this action of yours is *ḥarām* and you are *fāsīq* and you are evil and you are *mubtadiʿ*. So, if the Imām is doing this and you are following then you should do that.

وانظروا إلى الأئمة الذين يعرفون مقدار الاتفاق، فقد كان الإمام أحمدُ رحمه الله يرى أنَّ القُنُوتَ في صلاة الفجر بِدْعة، ويقول :إذا كنت خَلْفَ إمام يقنت فتابعه على قُنُوتِهِ، وأمِّنْ على دُعائه، كُلُّ ذلك مِن أجل اتِّحاد الكلمة، واتِّفاق القلوب، وعدم كراهة بعضنا لبعض.

Shaykh says to finish of now: Look at the levels that the scholars went to try and keep unity. Imām Aḥmad for example, he used to consider the *qunūt* in *ṣalāt al-Fajr* is *bidʿah*, to make a specific *duʿāʾ* in the second *rakʿah* of every *ṣalāt al-Fajr.* However, when he used to be behind an imām that used to do it, he would follow him in it and he would say *amīn* even though if he himself said that the act is *bidʿah*. But he recognises that there is some discussion, and there is some validity and there is some *taʾwīl*. Of course, Shāfiʿi is the one that held this position, and he would pray behind him and say *amīn*. And this is all to keep the unity, to make it one word, to keep the *itifāqʾl-qulūb* and to avoid hatred amongst the people. *Wa Allāhu taʿāla aʿlam*.

## Q & A

Q (online): In your opinion should we apply the importance of unity to the whole moon sighting issue/divide in the UK?

A: Absolutely, I do think that I am more than happy to take the other party's position. I have always said that my personal opinion is that moon sightings are local sightings. But I rule and I give *fatwah* by universal sighting. And the only reason I do that is because the majority of the people want that. For me, Islamically, the other position is most valid, so absolutely. And I would love to get more people across and I will keep trying. Whilst I don't have the number and people want what they want and the dominant and the majority, I will follow them. I will support them. That's an exact example of that.

Q (online): What if you prayed eight in congregation and the imām prays *Witr* as a two plus one, but you weren't aware and prayed nine/ten as *Tarāwīḥ*, and then caught unaware in the one. Do you need to read *Witr* on your own?

A: Absolutely not. No. You do not need to pray *Witr* on your own. You followed the imām and that is good enough. *Wa Allāhu taʿāla aʿlam*.

Q (online): But what if you are doing it (leaving after eleven) because it's too long for you?

A: We answered that question last week, right we said that if a person leaves after eleven because it's too long, then that is allowed.

Q (online): You mentioned early on, about *ṣalāt al-Awwābīn*, is this something permissible to do? I have seen my grandparents do it for a long time.

A: It is permissible because the scholars differed over it. Is it done at the time of *ṣalāt Ḍuḥa*, or is it a prayed after *Maghrib*?

We don't have a clear *ḥadīth* from the Prophet ﷺ. We have the action of the Companions. Abu Hurayrah ؓ used to pray it at a certain time, Ḥudhayfah ؓ used to pray at a different time. They used to pray it at different times. So, I think *Maghrib* is a valid position. It is a position of some of the *Salaf*. But it's not a very strong position, which is why I don't pray it. My father prays it, and my mother prays it, without fail every single night. The majority of the practice of the Muslims, under Muslim communities and the *Ummah* is that the *Awwābīn* is the eight *rakʿāt* after *Maghrib.* But I want to say from an academic point of view, the evidence is not any stronger than it is for the morning. Allāh ﷻ knows best.

Q (online): What if one comes late for the *Tarāwīḥ* and prays the *Witr* with the imām? Even if the person catches the last *rakʿah* of *Witr*, does the person get the reward as stated in the *ḥadīth*?

(1:20:00)

A: If this person had intended to pray the whole thing and normally prays the whole thing, then yes, I think he gets the whole reward. If he is a blagger, then maybe he still gets the reward. Who knows?

Q (online): Would a job to buy vaccines for the country be permissible, given that some of the vaccines have pork in etc.?

A: I don't think it's permissible to buy unless it's necessary—something which has porcine matter in it—unless you follow the position that it is diluted so much that it cannot be chemically re-constituted, it has changed state—which is possible. It is obviously an Islamic position. Or if this is a life-saving vaccine, in which there is absolutely no alternative, then there is some flexibility. But if it is not, I think it should be avoided. *Wa Allāhu aʿlam*.

Q (online): What if there are two *Witr* prayers prayed, as it occurs in our *masjid* in Windsor—one after eight, the other after twenty—and the imāms switch? Would it be okay to end with the first imām and get the reward for the night?

A: Yes, I think that's okay, because I think you have two different *jamāʿāt* going on, two separate kinds of things. It's almost like a service for one group of people and a service for another group of people. I don't like it. Look at how messy this is. But do I think it's *ḥarām*?

It's like when you make a decision, '*Shall I go for first Jumuʿah or second Jumuʿah*?' It's almost like that. And people make a decision based upon convenience. I'll give you an example. In our *masjid* in Cheadle, we have first *Jumuʿah* and second *Jumuʿah*. I nearly always choose second *Jumuʿah* or I prefer second *Jumuʿah*. Why? Convenience. It's quieter, less busy. I can relax afterwards, have a chat with the brothers, etc. All of that is missing with the first—rammed, busy, stressed, no parking, you have to leg it quickly because the second lot are coming in. Two separate things. My interests and my personal desires have made me choose the second one.

Shaykh Kehlan, on the other hand, always only the first one. He says that's the *aṣl*, that's the actual one. He's trying to get all Islamic and religious about it. That's the problem. All these goody two-shoes trying to get religious. He's got a point obviously. The *aṣl* is the first one. The second one is the *tābiʿ*. So, I said that is very difficult argument to argue against. I can't say anything against it. So, I put him on the spot. I said, "Tell me now that the second one is still invalid." I said, "You can't. And as long as it's valid, then a person choosing the second one is fine."

He said, "That's right." He says, "It's a valid prayer. The prayer is established for a need. People coming into the second, helps the people in the first."

One of the main reasons that I come to the second one is that I don't work on Fridays. And I have been that person who works on Fridays. You have people coming into the first one who don't need to be there. The first one should be preserved and saved for all those *miskīns* who work in offices and only have 45 minutes for lunch, etc. Whereas I'm chilling on Friday. I can come any time you want. That's always one of the main reasons I used to come. So, I said to Shaykh Kehlan, "Tell me that this is invalid. You, yourself are the one that gave the *fatwa* that allowed the second prayer and the third prayer. If there is a need. And it's a necessity. It's a small *masjid*. We have lots of people. What are we going to do?"

He said, "Yes. You are right. I don't mind a person choosing second or third, but me, I'm going to come to the original one. I don't care about leaving space for anybody else. He also never works on Friday."

This is just something interesting for you to think about.

So, when someone says: Can I come to a *masjid* to choose the morning one or the evening one?

I think that's okay. Even if (this is a bit different) a person starts with the beginning of the eighth and then takes a seat while the *Witr* is prayed, then starts. There is no doubt that the continuation group are going to stop. It's going to be like a *rāḥah*. I'm not saying it's good. Just like two *Jumuʿah* and three *Jumuʿah* is also not good and it's not the *sunnah*. It's not allowed, by the way. It's not allowed to have multiple *Jumu'ahs*. It's only allowed as a *fatwa* because there is no other *masjid* and space. So likewise, this also shouldn't be encouraged.

Q (online): On the subject of unity, when it is not regarding religious matters, how far do we go to keep unity? For instance, relationship between friends—there is no obligation technically as in blood relationships. Mostly people are very lazy nowadays. It is exhausting to be the only one giving in relationships to continue them because other people are plain lazy and choose to never come out of their comfort zone. And if we give up the relationship will end.

A: Obviously it's not as serious as blood. It's allowed for you to say, '*Listen. I am only giving what you are giving into this. I can't be giving more*.' Completely. And actually, it might be more responsible to do that from a time management and priority point

of view. But if you are doing it for the sake of making sure that you can actually do *daʿwah* to the person and help them and there is a reward there to be earned and you are patient as a result, then of course it is better. That's what life is. Being exhausted is what a Muslim is meant to be. That's what we say: Our relaxation comes when we enter *Jannah*. The rest of this life it's a submission.

Guys I have to tell you something really important. All of you should know what Qur'ānic Art is and how long I've been doing it. All of you should attend the class. Very important. Very beneficial. It has turned into a class now. We go through the best ones to explain them in detail and to make sure you have the ability to do it yourself. ART is alternative random *tadabbur*, meaning just random *ayah* that come to your mind, or you see or hear or think of something which is outside the box. Your own reflection.

An *ayah* that I heard recited, maybe a week or two weeks ago:

﴿وَبَلَوْنَٰهُم بِٱلْحَسَنَٰتِ وَٱلسَّيِّـَٔاتِ لَعَلَّهُمْ يَرْجِعُونَ ١٦٨﴾

"We tested them with blessings and misfortunes, so that they might all return [to righteousness]." [*Sūrat al-Aʿrāf*: 168]

The point I wanted to make is that in all the *ḥadīth* of *balāʾ*, which is trial and test and disaster, etc. the Prophet ﷺ told us that the ones who are tested the most, the toughest times are for the prophets and then those who are the very best next to them.[18] It's not fun. It's a disaster—*balāʾ*.

Allāh ﷻ says:

﴿وَلَنَبْلُوَنَّكُم بِشَىْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ ۗ وَبَشِّرِ ٱلصَّـٰبِرِينَ ١٥٥﴾

"We shall certainly test you with fear and hunger, and loss of property, lives, and crops. But [Prophet], give good news to those who are steadfast." [*Sūrat al-Baqarah*: 155]

He didn't say with sweets and chocolates, etc. He says that we will test you with hunger, loss, catastrophe, death, etc. So, *al-balāʾ* is always disaster.

But in this *ayah*, Allāh ﷻ says:

[18] *Sunan Ibn Mājah, The Book of Tribulations, Chapter: Patience at the Time of Calamity, ḥadīth no. 4023*.

وَبَلَوْنَٰهُم بِٱلْحَسَنَٰتِ وَٱلسَّيِّـَٔاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾

"We tested them with blessings and misfortunes, so that they might all return [to righteousness]." [*Sūrat al-Aʿrāf*: 168]

He said: Good things and the bad things. And never is anything in the Qurʾān mentioned in an order except that it's important.

Why is *sayyiʾāt* not first, which is the common sense thing? Why is *hasanāt* [first]?

Because that is the bigger trial. The good times are the bigger trial. The good times is when you become weaker. The good times is when you become arrogant. The good times is when you think everything is cool and my life is cool. It's *kufr* that I'm upon and this is the real truth, *'Look at those pesky Muslims! They are getting battered day and night.' Al-hasanāt*, the good things, the good times, that's the real test.

I am not saying that is the *tafsīr* of the verse. There is a big difference. Obviously, the class is about explaining that—the difference between *tafsīr* and *tadabbur* and the whole class is about these examples. It's a brilliant class. Make sure you are all there and you tell all your family and all your friends. If they want to access the Qurʾān like this and reflect upon it (obviously in the class we will discuss it, right now I am just rushing through).

(1:30:00) My point is that we have to remind ourselves that life is meant to be exhausting. If it's not exhausting, then we should be worried. We should actively try to make ourselves exhausted in life. That's my point. That's the reason I gave that example.

Q (online): If one is travelling and is planning to combine *Maghrib* and *ʿIshāʾ* and he enters the mosque at *ʿIshāʾ jamāʿah* time, does he join the imām? And if so what *ṣalāh* does he join in on, *Maghrib* or *ʿIshāʾ*? Or you pray *Maghrib* alone then join in *ʿIshāʾ jamāʿah*?

A: That's what I would do. I would first of all not enter the mosque. It would be silly to do that at *ʿIshāʾ* time. Never enter the *masjid*. If you did, then you can separate and pray *Maghrib* first and then pray the *ʿIshāʾ* afterwards—either with him, catching some part, or you missed the *ʿIshāʾ* and you pray it afterwards. But don't do what you see some people do, which is join them for *ʿIshāʾ* and make it a *Maghrib*. That is a disaster.

Q (online): I know your ruling on vaping. But if you use this to completely stop smoking cigarettes, is this, okay? Also, some vape juices contain ethanol, is it permissible to use these?

A: I don't have a major problem with the ethanol, the percentage and the use—it's not ingestion, it's not getting drunk by it. It's not being used in that kind of sense. That's not the problem.

Vaping should be avoided. It's *ḥarām*. But is it as *ḥarām* or *makrūh* as smoking? And if it helps to stop, then obviously no it's not. And so, it is better than smoking. So, if a person used it for that reason, I can certainly see that it's…. I don't want to say it's *ḥalāl*, but it's not as *ḥarām* as the other thing.

# 4. Chapter 21 Lesson 16: The Supererogatory Prayer

ويُوتِرُ الْمُتَهَجِّدُ بعدَه فإن تَبِعَ إمامَه شَفَعَه بركعةٍ، ويُكْرَهُ التنَفُّلُ بينَها لا التعقيبُ في جماعةٍ

The one performing *tahajjud* performs *Witr* after it. If he is praying (*Witr*) with his imām, he makes it even with an additional unit. It is disliked to perform further supererogatory prayers in between (the *Tarāwīḥ*), unlike praying the *Taʿqīb* prayer (later) in congregation.

(0:20:00) On page 64 of the commentary Shaykh says that the one who is praying *tahajjud*, the *mutahajjid* (*tahajjud* is the *qiyām al-layl*, the night prayer, after you have been to sleep)… And that is the *sunnah*, to get some sleep and then wake up—that is the more difficult form of *qiyām al-layl*. Here it is being used in a general sense. Here it is indicating someone who is praying later in the night. It is not actually being used by the author in an accurate or linguistic sense, it is being used in a general sense.

Even Shaykh al-ʿUthaymīn says: For example, if a person really wants to do *tahajjud* after *Tarāwīḥ* at the end of the night then do not do *Witr* with the imām but rather do it at the end after your *tahajjud*. Shaykh al-ʿUthaymīn is going along with the script here, but he himself knows that it cannot be called *tahajjud* if you are doing it later on the nighttime because *tahajjud* is by definition go home, go to sleep, then wake up again.

Most people when they are doing both *Tarāwīḥ* and *tahajjud* in Ramadan, in one night, they do not have time to go to sleep. Of course, if they did go home and go to sleep and get back up again then yes, that second prayer that they pray by themselves later on in the night in Ramadan, extra *nafl* prayer that they want to pray, extra *qiyām al-layl*, you would then call it *tahajjud*. We are being a bit lazy if we do not go to sleep and pray it and still call it *tahajjud,* but it is not the end of the world.

Shaykh al-ʿUthaymīn says in this situation the *mutahajjid* (the person praying *tahajjud*) needs to not pray with the imām.

Why?

Because the Prophet ﷺ said:

إِجْعَلُوا آخِرَ صَلاَتِكُمْ بِاللَّيْلِ وِتْرًا

Make your final prayer of the night the *Witr* prayer.[1,2]

According to this position he would not then do *Witr* in the *Tarāwīḥ* with the imām in the *masjid* earlier on in the night. He would pray *Tarāwīḥ,* but he would not pray *Witr* with the imām.

ولا يوتر معه

He would then pray *Witr* at the end after his *tahajjud*. This is for the *mutahajjid*, this is a person who is praying extra prayers.

I just want you to understand that this *ḥadīth* of "make your last prayer of the night *Witr*", if you have prayed with the imām you cannot be praying *tahajjud* because you have then made your *tahajjud* your last prayer of the night and therefore according to this opinion this *ḥadīth* is being contradicted.

The other *ḥadīth*:

لاَ وِتْرَانِ فِي لَيْلَةٍ

"There is no two *Witr*s in the night."[3]

So you cannot have odd prayer and odd prayer. (We will come to this issue a little bit later, the idea is that you cannot be praying *Witr* with the imām and then praying *tahajjud* because you are breaking that rule.)

And if you are praying and you are intending to pray extra prayer in the nighttime, then you are clearly going to have to not pray the *Witr* with the imām and pray the *Witr* afterwards.

That is what some of the scholars were putting forward.

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[1] *Ṣaḥīḥ al-Bukhāri, The Book of Witr Prayer, Chapter: Witr as the Last Ṣalāh (at Night), hadīth no. 998*.
[2] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: The Night Prayers Are Two by Two, and Witr Is One Rakʿah at the End of the Night, hadīth no. 751 b*.
[3] *Jāmiʿ al-Tirmidhi, The Book on al-Witr, Chapter: What Has Been Related About 'There Are No Two Witr in One Night, ḥadīth no. 470*. This narration has been graded as *ṣaḥīḥ.*

This gets complicated because they are so many different options.

Shaykh al-ʻUthaymīn says some scholars said that no actually, he should pray *Witr* with the imām and he should not do *tahajjud* afterwards. Even if he wants to, he shouldn't do *tahajjud* afterwards, but he should not miss out the opportunity of praying with the imām because when the Companions ﷺ asked the Prophet ﷺ to pray extra *nafl* with them for the rest of the night, he ﷺ said:

مَنْ قَامَ مَعَ الإِمَامِ حَتَّى يَنْصَرِفَ كُتِبَ لَهُ قِيَامُ لَيْلَةٍ

"Whoever prays *qiyām* with the imām until he finishes, Allāh ﷻ will record for him the *qiyām* of a (whole) night." [4,5,6,7]

Whoever stands with the imām and prays with the imām until the imām leaves then the night would be written for that person in the prayer i.e., you do not need to ask me for extra prayers, i.e., you do not need to pray any extra prayers i.e., there is no further extra night prayer, either me, or you, or alone or whatever that needs to be done. Whoever prays with the imām until he leaves, the whole night is written for that person in prayer. We covered this *ḥadīth*, this *ḥadīth* is authentic.

Shaykh says that this *ḥadīth* is an indication that to restrict ourselves to the prayer with the imām—which is of course going to include the *Witr* as well—is something which is better. Also, it is better because the imām is meant to be followed. It is better because the *ḥadīth* says that you actually really get the whole night prayer reward, and it is better because you get rest as well Shaykh says. You did not have to kill yourself. You did not have to stay awake. You get extra sleep. You get the whole night written. So, why are you praying anyway?

It is clear that Shaykh al-ʻUthaymīn is of this position. I just want to put it out right here and right now because I want to go into a bigger discussion later, that I am very much of this opinion. I find it problematic fundamentally that we try to think that our efforts and our interpretation and understanding is going to be better than that which has been textually stated and on the whole majority practiced. We do not find in the *Sunnah* the advertising of, or the call to a second prayer. We don't find that—certainly not in the *masjid*, in congregation. This idea of doing it in the *masjid* is just not there. And

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[4] *Sunan Abu Dāwūd, The Book of Prayer: Detailed Injunctions About Ramadan, Chapter: Regarding Standing (in Voluntary Night Prayer) During the Month of Ramadan, ḥadīth no. 1375*. This narration has been graded as *ṣaḥīḥ* by al-Albāni.

[5] *Sunan al-Nisā'i, The Book of the Night Prayer and Voluntary Prayers During the Day, Chapter: Qiyām During the Month of Ramadan, ḥadīth no. 1605*. This narration has been graded as *ṣaḥīḥ*.

[6] *Musnad Imām Aḥmad, 5/159,163*.

[7] *Jāmiʻ al-Tirmidhi, The Book on Fasting, Chapter: What Has Been Related About Standing (in the Night Prayer) During the Month of Ramadan, ḥadīth no. 806*. This narration has been graded as *ṣaḥīḥ*.

doing it yourself or in the privacy of your own home is not something which has been widely practiced.

You will remember the narrations that we spoke about and covered, there is some very interesting nuance. For example, the Prophet ﷺ does not split his prayer. He ﷺ prays long. We know that. He ﷺ starts early, he ﷺ finishes late—in Ramadan. Outside of Ramadan he ﷺ prays later—he ﷺ goes to sleep, wakes up, and then he ﷺ prays.[8] In Ramadan he ﷺ really goes hard. ʿĀʾishah said he ﷺ would "tie his waist wrap" meaning he ﷺ got serious.[9] He ﷺ went hard—beast mode as we say in our current times. We know that is the specific kind of extra nature of Ramadan.

The second thing that we learnt is that in principle it is an individual prayer. The Prophet ﷺ himself wanted to pray by himself and he ﷺ stopped praying in congregation, when he saw people really gathering and becoming dependent on it.[10,11] And he ﷺ left them for the 25, 26 nights and the rest of Ramadan to pray by themselves. And only in odd nights here and there in the last ten did we see him ﷺ come out again.[12] Abu Bakr ؓ did not establish the congregation. ʿUmar ؓ did not either. Don't forgot that it is only when he started to see people praying in little groups here and there, that is when he started to think, '*Well, you know what it is? I might as well try and fix this. And the way to fix this is, might as well just put them in groups, put them under the imām, and at least it will be better than everyone reciting at the same time, praying at the same time and all the rest of it.*'

The Prophet ﷺ does not advertise even the night prayer in any kind of congregational sense, even when it happens. So, for example, ʿAbdullāh ibn ʿAbbās ؓ gets to pray with him ﷺ that odd night.[13,14] ʿAbdullāh ibn Masʿūd ؓ got to pray with him ﷺ that odd night and yet we do not see any *ḥadīth* encouraging it from the Prophet ﷺ.[15,16] Neither do we see a *ḥadīth* from the two Companions themselves encouraging it.

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[8] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: Sleeping in the First Part of the Night and Getting up in its Last Part, ḥadīth no. 1146*.

[9] *Ṣaḥīḥ al-Bukhāri, The Book of Virtues of the Night of Qadr, Chapter: Good Deeds in the Last Ten Days of Ramadan, ḥadīth no. 2024*.

[10] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: The Prophet's ﷺ Exhorting to Tahajjud and Nawāfil Without Making Them Compulsory, ḥadīth no. 1129*.

[11] *Ṣaḥīḥ Muslim, The Book of Prayers—Travellers, Chapter: Encouragement to Pray Qiyām During Ramadan, Which Is Tarāwīḥ, ḥadīth no. 761 a*.

[12] *Sunan Abu Dāwūd, The Book of Prayer: Detailed Injunctions About Ramadan, Chapter: Regarding Standing (in Voluntary Night Prayer) During the Month of Ramadan, ḥadīth no. 1375*. This narration has been graded as *ṣaḥīḥ* by al-Albāni.

[13] *Ṣaḥīḥ al-Bukhāri, The Book of Call to Prayer, Chapter: If a Man Stood on the Left Side of the Imām and the Imām Drew Him to His Right Side, Then the Ṣalāh of None of Them Would be Invalid, ḥadīth no. 698*.

[14] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: The Prayer and the Supplication of the Prophet ﷺ at Night, ḥadīth no.763 a*.

[15] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: To Prolong the Standing Posture in the Tahajjud, ḥadīth no. 1135*.

[16] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: It Is Recommended to Recite for a Long Time in the Night Prayers, ḥadīth no. 773 a*.

So, I want you to understand that the night prayer is a private prayer, an individual prayer, a kind of hidden prayer, and a long prayer.

Now, this is going to be important. You will realise why I am making these points. At the moment I am talking about stepping back. Because, yes, if you go really deep in and you look at the evidences, you can get a bit confused. But if you step back, and now look at the next section.

(0:30:00) The author now says:

فإن تَبِعَ إمامَه شَفَعَه بركعةٍ، ويُكْرَهُ التنَفُّلُ بينَها لا التعقيبُ في جماعةٍ

If he (the *mutahajjid*) is praying (*Witr*) with his imām, he makes it even with an additional unit.

If he decides to follow his imām in the *Witr* prayer, he does not actually stick with the imām, but rather, then afterwards, stands up and adds another unit. So, it does not matter whether the imām is praying three, or five, or one—but they are odd. The prayer is odd, like *Witr* is odd. He will then stand up when the imām says *assalāmu ʿalaykum wa raḥmat Allāh*, he will stand up and add another unit to make it *shafʿ*, to make it even, so that it is not a *Witr* prayer.

Now, I want you to think about this for a second. And I want you to also consider how Shaykh al-ʿUthaymīn is going to focus on the legalities of this. But I want you to think about the practicalities of this instead. Let it stew. Let me go through what Shaykh al-ʿUthaymīn says and then we will recap.

So he goes: Alright, if this *mutahajjid*, guy who wants to go home and pray extra, or is planning a second *jamāʿah* in the same *masjid*, for example, but the imām now is praying *Witr,* so he will stand with him, and then he will stand up and do an extra *rakʿah.* And this is another option for the *mutahajjid*. And in this one, he actually gets to follow the imām and he will then pray a *Witr* towards the end. According to Shaykh al-ʿUthaymīn, he gets both benefits—he has followed the imām here but did not actually pray *Witr* with him and then he gets to pray *Witr* after the *tahajjud* which is the *sunnah* because it is the last prayer of the night. And also, he is achieving other *sunan* as well. He also will achieve, for example, the fact that you are later on in the night, *Witr* is a *duʿāʾ* ultimately, that is why the *qunūt* is legislated in it. The *duʿāʾ* in the latter part of the night is the one which is most listened to. Allāh ﷻ descends in a manner that befits His Majesty at that time. It is a blessed time. It is the *sunnah* of the Prophet ﷺ also to make it very late. So, this way he gets what he wants, which is the right way, which is to pray later, but also gets to follow the imām and enjoys the *jamāʿah*.

That is not what Shaykh al-ʿUthaymīn is endorsing and it is certainly not what I am endorsing, but we are now just following this position and seeing it through. I just want you to see it through.

So, anyway, he will end up praying two *rakʿah* with the imām—even, basically. And he is hoping that he gets the reward of following the imām until the imām finishes, because the imām has got off, so therefore, he gets the whole night written in prayer anyway.

Now, you might be asking yourself: What is the point of praying later on if he is trying to get the cheeky full night of prayer as well? And I would be asking the same question frankly. But anyway, Shaykh says:

وهذا عمل طيب

If he does this, this is good stuff. Shaykh al-ʿUthaymīn says: This is good.

Now, this is Shaykh al-ʿUthaymīn's opinion. If I forget to come back to this, I do not agree. But let's carry on with Shaykh al-ʿUthaymīn's position.

Shaykh carries on. He says: If someone was to say: How are you even justifying this act of standing behind an imām, him clearly doing one thing, and you wanting to do something entirely different? Where is your evidence? He wants to pray *Witr* and you want to pray something else. It is two completely different intentions. How is that possible?

Shaykh says: The *dalīl* is, of course, a number of evidences, but for example, one of them is when the Prophet ﷺ at the battle or "event" of *al-Fatḥ*, the opening of Makkah, or the conquering of Makkah, when he ﷺ came to Makkah, he ﷺ prayed with the Muslims in Makkah, he ﷺ was a *musāfir* and he ﷺ led them in prayer. And when he ﷺ was in the prayer, he ﷺ said:

يَا أَهْلَ مَكَّةَ أَتِمُّوا صَلاَتَكُمْ فَإِنَّا قَوْمٌ سَفْرٌ

"People of Makkah, complete the prayer, we are a group travelling." [17,18,19,20,21]

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[17] *Muwaṭṭaʾ Imām Mālik, The Book of shortening the Prayer, hadīth no. 21.*
[18] *Sunan Abu Dāwūd, The Book of Prayer: Detailed Rules of Law About the Prayer During a Journey, Chapter: When Should the Traveller Stop Shortening the Prayer, hadīth no. 1229.* This narration has been graded as *ḍaʿīf* by al-Albāni.
[19] *Musnad Abu Dāwūd al-Ṭayālisi, hadīth no. 586.*
[20] *Muṣannaf Ibn Abi Shaybah, 2/450.*
[21] *Musnad Imām Aḥmad, 4/430,431,432,440.*

"Complete the prayer. We are travellers." And they would then stand up and do [two additional *rakʿah* for a total of] four. So [the travellers] would pray two for *Ẓuhr* (or whatever), and [the residents] would pray four.

Now, there are different narrations of this *ḥadīth*, some which indicate that this was said at the beginning, so they know what is going on when they get in. And there are other narrations which indicate that the Prophet ﷺ did this, either because he ﷺ did not tell them at the beginning, forgot to tell them at the beginning, or new people joined the prayer to tell them as well. And in that case, what you would do is, when you are in *tashahhud* as the imām, before you say *assalāmu ʿalaykum wa raḥmat Allāh*, or as is my position and the position of the majority, you would say *assalāmu ʿalaykum wa raḥmat Allāh* [while turning the head to the right] to exit the prayer, and you would do it quietly, *assalāmu ʿalaykum wa raḥmat Allāh* [while turning the head to the left], and then you would announce loudly:

أَتِمُّوا صَلاَتَكُمْ فَإِنَّا قَوْمٌ سَفْرٌ

And I actually say it in English unless I have Arabs behind me. So, in English, I would say: "Hey, we are travellers, so complete your prayer," so they know what's going on.

So, Shaykh is saying that the legitimacy of the prayer for the one leading it and the one following it when there are differing *niyyahs* is no problem. And I think we covered that a couple of years ago.† So, this person who has entered with the imām who was intending *Witr* and this guy is not intending *Witr*—no problem. This one is intending even, he is intending odd. And this is a *qiyās*, analogy, which is clear and there are no problems with it.

Shaykh says: How is this person actually doing what the *ḥadīth* says?

The *ḥadīth* says:

مَنْ قَامَ مَعَ الإِمَامِ حَتَّى يَنْصَرِفَ كُتِبَ لَهُ قِيَامُ لَيْلَةٍ

"Whoever prays *qiyām* with the imām until he finishes, Allāh ﷻ will record for him the *qiyām* of a (whole) night."[4,5,6,7]

But he is actually going on. He is carrying on further.

† The situation where the imām and the follower have differing intentions was covered in *Logical Progression*, Year 6, Chapter 15, Lesson 57. MT

Shaykh al-ʿUthaymīn says there is no contradiction. The Prophet ﷺ did not say:

مَنْ قامَ مع الإمام فانصرفَ معه كُتب له قيامُ ليلةٍ

The *ḥadīth* does not say whoever stands with the imām and then exists with him, then he will get the reward of the night. The *ḥadīth* says: "Whoever stands with the imām *until* he finishes, then it will be written the whole night as prayer." So, it is clear that the *ḥadīth* does not actually insist that you must finish with the imām, that you must leave with the imām, but you must pray until the imām finishes.

Shaykh al-ʿUthaymīn says he has finished. He has gone all the way to the absolute end. My guy is finished, then he gets up and carries on afterwards. So, there is no problem there.

That is what Shaykh al-ʿUthaymīn says. And now he is going into the issue of *nafl*. We will come to that in a second.

I want to add a few words. You know here, Shaykh al-ʿUthaymīn is kind of quite okay with the whole concept of standing up and praying an extra *rakʿah* yourself and this is whole kind of thing.

(0:40:00) Student: If you are the imām leading the *Tarāwīḥ*, is the reward of praying the whole night also written for you?

Ustādh: What a great question. 100% the whole night is written for you because you are better than the people that you are [leading]. So whatever reward is for them it is for you by greater right. *Wa Allāhu taʿāla aʿlam*.

There are a number of scholars, certainly the *madhāhib* or the others. The Ḥanafis will have a heart attack at this kind of behaviour, Mālikis are not exactly enamoured by this either. I have to be honest; I don't know what the Shāfiʿi position is, but I am pretty sure that they are very lenient on that. They will be similar to the Ḥanābilah, to the Ḥanbalis on this—this idea of getting up afterwards, you know all the rest of it.

I want you to know from the point of view of the *Salaf*, you do not see many people doing this. In actual fact, I will go further and say this is quite rarely done. Otherwise, we would have loads and loads of narrations supporting it. We don't. That's facts.

Now I'm not saying it's *ḥarām*. I agree that the evidence that Shaykh al-ʿUthaymīn brought shows that it is permissible. But is it the way to do it? Now once you have asked that question, then you start building your case. So, here is the case that I would build.

And obviously this is not just my opinion, this is the opinion of a number of scholars.

Shaykh Muḥammad Mukhtār al-Shinqiti is a scholar who I believe, definitely kind of goes this way. When I am teaching this particular subject, a lot of my Madīnah days are coming back from the nineties. There was a lot of tension around this whole issue. And Shaykh Muḥammad Mukhtār was right in the middle of it, because a lot of the students (us lot) who were arguing amongst one another, would be going back to him. And those who were connected to Shaykh al-ʿUthaymīn in Riyad, or in Najd, Unayzah they would be going back to him. It was basically war, *fiqhi* polite war. And a number of scholars, not just Shaykh Muḥammad Mukhtār al-Shinqiti himself but others, were not comfortable with this idea from differing angles.

Like I said, it's not very narrated from the *Salaf*. It's not the position of the *madhāhib*. We're not saying it's *ḥarām*. We understand the *qiyās* that you are saying, but you are stretching it. Are you really fulfilling the *ḥadīth* of the Prophet ﷺ of praying with the imām if you carry on afterwards?

Yes, I get your argument the *ḥadīth* doesn't say whoever leaves *with* the imām when the imām finishes. We get that. But still, you are being different to him.

And then they will say that also that the Prophet ﷺ said:

إنما جُعِلَ الإمامُ لِيُؤتمّ به

"The imām has been placed to be followed."[22]

And really, are you following him, when he decides to end and you're carrying on? Is that the right thing to do? And there are other options, why do you need to do that?

So, Shaykh Muḥammad Mukhtār al-Shinqiti, for example, his personal opinion is quite a crazy one. I say crazy in a respectful way, I mean I am saying that with respect. Crazy in that you would not have heard this opinion. Almost guaranteed. And it's actually the position of ʿAbdullāh ibn ʿUmar ﷺ, that he would pray with the imām *Witr* prayer—this is not the most authentic narration from ʿAbdullāh ibn ʿUmar ﷺ but it's there—he would pray with the imām *Witr* prayer, end with the imām. That's now done and dusted. He has got the full prayer with the imām, finish with the imām, got the whole night boxed off, but still wants to add a bit more if the situation arises that he is going to have time and the ability and the energy to do so. So, he would then go to sleep, or not go to sleep, and wake up or not wake up. But he has got the opportunity to pray *tahajjud* or *qiyām al-layl* so he wants to pray it later on.

[22] *Ṣaḥīḥ al-Bukhāri, The Book of Call to Prayers, Chapter: The Straightening of the Rows Is Amongst Those Obligatory and Good Things Which Make Your Prayer a Correct and Perfect One, ḥadīth no. 722*.

Now he is stuck because he has already prayed *Witr* early on and the Prophet ﷺ said there are no two *Witrs* in one night.[3] The Prophet ﷺ also said: Make your *Witr* prayer the last prayer.[1,2] So, if he prays, he breaks both of them.

What did he do?

He would pray a single unit and that single unit is cancelling out the previous one.

You might say, '*Hold on! The Prophet ﷺ said there are no two Witrs in one night.*'

And ʿAbdullāh ibn ʿUmar ؓ will tell you: '*That's right. I'm going to pray three, which actually is going to equal one.*' Because he would then pray his *tahajjud* or *qiyām al-layl* or whatever. And then after that, as per the *sunnah*, he would pray *Witr* by himself in the late part of the night towards the *saḥr* time. *Saḥr* meaning the *suḥūr* time, *saḥr* meaning early morning, *saḥr* meaning the time where Allāh ﷻ descends and forgives and gives mercy in ways unimaginable.[23] He then prays *Witr* then. Now, if we're counting that's the third one. However, actually it's his only one. Why is it his only one?

Because the second one cancelled out the first one.

Now, you might say: '*What do you mean cancelled it out? It has no value.*'

And I remember Shaykh Mukhtār saying: Well clearly there's a value to it, otherwise the Prophet ﷺ would not have said there are no two *Witrs* in one night.

What does that mean: "There are no two *Witrs* in one night"?

Some scholars said (like he did) that it means that it's not a *Witr* then if there's two. If you do two odds it becomes an even that's why "there are no two *Witrs* in one night", not that you can't pray *Witr* twice because you obviously can, but it will not be considered a prayer.

So, in this scenario he would pray a single *rakʿah* or three *rakʿāt* by the way. And yes, a single *rakʿah* is completely allowed for *Witr* even though it's not recommended, it's not the *sunnah*, but it's allowed to pray a single *rakʿah*. The point is that he does an odd prayer which is *Witr* whether one, three, or five to cancel out the previous one and then he prays his *qiyām* and then he prays his own *Witr.*

This is the action of ʿAbdullāh ibn ʿUmar ؓ. This is also the action Shaykh Muḥammad Mukhtār al-Shanqiṭi. It is not the action of hardly anyone else after that—I mean relatively speaking. This is a controversial position and it's not the position of the majority. Certainly not.

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[23] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: Encouragement to Supplicate and Recite Statements of Remembrance at the End of the Night, and the Response to That, ḥadīth no. 758 b*.

And the majority will just be using the logical kind of thing here.

What are the logical things?

There will be some that will say (which is the correct position) which is: '*I prayed the Witr with the imām and that's it. I'm not praying tahajjud later and I'm not praying Witr later and yeah, I missed out on praying the Witr at night very late. But guess what? I got it all fully with the imām, so I'm covered*.'

I want to say to you now that that is as solid, safe, and sound as it gets. And a number of scholars are going to support that.

Or there'll be another position of the scholars. This is a major area of difference by the way. Another opinion is the Prophet ﷺ said: "Make your *Witr* the last prayer of the night."[1,2] He ﷺ did not say: Do not pray after *Witr*. There's a difference between the two. Even if the implication of the statement, that *ḥadīth*, "Make the *Witr* the last prayer of the night," is of course to not pray afterwards. However, that's different to saying and making it *ḥarām*: Don't pray after the *Witr.* I just want to make that statement, put it out there.

Now that you've got that, let's now remind ourselves of the *ḥadīth* in *Bukhāri* in which the Prophet ﷺ, ʿĀʾishah said, prayed *ṣalāt al-Witr* and then he ﷺ got up and prayed two *rakʿah*.[24]

Now this *ḥadīth* is a very famous one, very much differed over and lots of discussions and Ibn Ḥajr wrote a whole little essay on this whole issue. It's very famous and all the rest of it. Now first of all, I want to say that if you're a Pak you know exactly this *ḥadīth*. Because if you're a Pak and you've ever prayed *Tarāwīḥ* in a *masjid*, this is the two *nafl* that the Ḥanafis, Deobandis, Barelvis, and so on so forth modern-day folks, in the *masjid*, as soon as they finish the *Witr* in *Tarāwīḥ* you see people stand up and pray two *rakʿah nafl*. That's their interpretation, that it's an actual *sunnah*.

(0:50:00) That *ḥadīth*, in which ʿĀʾishah says that he ﷺ prayed the two *rakʿah* have some wonderful interpretations. They are so varied, it's beautiful to see. So, in the Ḥanafi school they understood it like it's an actual *sunnah* to do. Like, '*Hey! If you're going to pray Witr, you need to follow it up with these two rakʿah to do the sunnah like ʿĀʾishah saw the Prophet ﷺ do*.'

They are unique in that because frankly you can see the problem with this opinion. Where is this idea coming from? It only happened once. Where did you get the idea that it's a *sunnah*? Because to be a *sunnah,* to be recommended you would need stronger, maybe an indication from, and you'd want to see the Prophet ﷺ support it and promote

[24] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: Night Prayers and the Number of Rakʿah Offered by the Prophet ﷺ at Night, and That Witr Is One Rakʿah, and a One-Rakʿah Prayer Is Correct, ḥadīth no. 738 b*

it. You know what I mean? And you would want to see it narrated more. And also, big elephant in the room is that the Prophet ﷺ did say make your *Witr* the last prayer of the night. So, how are you going to reconcile between the two? So, the Ḥanafi opinion it is where it is. It is what it is.

Another opinion which is great, followed by a number of scholars, a lot of the *ḥadīth* scholars, is that what ʿĀʾishah saw is not contradictory to what she said but you didn't understand what she said. She said he ﷺ prayed *Witr* then he ﷺ prayed two *rakʿah.* She did not tell you the context, which judging by the *ḥadīth* that we have: "Make the last prayer of the night *Witr*", because of that *ḥadīth* and everybody knows it, the Prophet ﷺ could not possibly have then prayed two more units afterwards in the same night. Which can only mean that the night had finished and that those two units were the two *sunnah* of *Fajr*. Which I just want to say to you, is something which is completely normal. Remember the first lesson that we did we spoke about the practice of the Muslims and so on and so forth. And like I said to you, in Egypt it's very different to when I'm here. People wake up early anyway. But when I say 'early', I don't mean wake up 1:00 am. I'm saying if *Fajr* is at 4:00 am we'll wake up at 3:30 am. If the *Fajr adhān* I mean is at 4:00 am and you know that *jamāʿah* is going to be at 4:15 am, you can't wake up at 4:00 am, right? You're waking up at 3:30 am, you've plenty of time to knock out a couple of *rakʿah* and *Witr*. But what happens? People always over or underestimate it and they're praying *Witr* literally in the last seconds.

Now anyone who goes on *ʿUmrah*, generally, certainly if you're in my program, you know that the night prayer is very important part of our program. For those of you here who have been with me, how many times have we had that great intention, by the time we make the 55-60 mile walk to the front of the *masjid* because it's so dead, so much time has been taken that we've no time for anything and you're praying *Witr* and in your *Witr* the *adhān* goes off. Now, if the person was not listening to the *adhān* and he was watching you, what would he see? He would see you finish *Witr* then stand up immediately and pray two *rakʿah* of *Fajr* because actually you finished your *Witr* late and you're praying your *Fajr sunnah* quickly because you know the *farḍ* is going to start.

I can't remember where the *ḥadīth* is, but ʿĀʾishah said that when the Prophet ﷺ would pray the *qiyām* and would pray *Witr* he ﷺ would always finish in the *saḥr*, meaning that it would be last minute.[25] He ﷺ would delay as long as possible.

So, we know it is very, very close to *Fajr*. We know that. And so it is entirely conceivable that this second opinion (or third opinion wherever we are at) is that these two *rakʿah* were actually the two *sunnah* of *Fajr* and therefore they don't support anything. They don't support praying after *Witr.* They don't support this Ḥanafi practice. That's just the *sunnah* of *Fajr* and you must make *Witr* your last prayer.

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[25] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: Night Prayers and the Number of Rakʿah offered by the Prophet ﷺ at Night, and That Witr Is One Rakʿah, and a One-Rakʿah Prayer Is Correct, ḥadīth no. 745 a*.

You have another opinion. Ibn Ḥajr leaned towards this opinion. I have to say I feel very attracted to this opinion. I love this opinion. It fits my understanding. It fits my bias, my experience, my worldview, my lenses. When I look at it, this one is the one that looks clear to me.

I believe that the Prophet ﷺ prayed two *rakʿah* as a one-off. That it wasn't the two *sunnah* of *Fajr,* but he ﷺ did it out of mercy to his *Ummah*, to leave the option there so that if a person finds themselves in a one-off situation, then they have a kind of like a get out of jail card in which they can break the normative rule of making the *Witr* the final prayer of the night.

What does this opinion achieve?

It achieves so much. It achieves for example helping a person out who is in this particular scenario here, the *Witr* prayer has been prayed in the *masjid*, don't get up from the imām, finish with him. And if you really want to pray later on, then you can pray but don't make it a habit.

Actually, what it really helps is that scenario where outside of Ramadan and outside of the buzz of *qiyām al-layl* in the normative nights, when mans prays *ʿIshāʾ* and they pray *Witr* to be on the safe side, and then Allāh ﷻ gives them *tawfiq* to wake up in the latter part of the night because they went to sleep early. But they were not sure. Like the majority of us, we are not sure. The majority of us think it is not going to happen, right? So, we do the *Witr* like Abu Bakr ؓ did and ʿUmar ؓ didn't used to and the Prophet ﷺ didn't used to and the Prophet ﷺ described Abu Bakr ؓ as the safe one and ʿUmar ؓ as the risky one and the one that has taken a risk but with more reward on offer.[26]

The interpretation that I am using allows a person who then wakes up in the middle of the night, to not be in a mess. It is not the norm. He wakes up. He didn't think he was going to wake up. He doesn't have to get into the mess of now having to cancel *Witrs* and do *Witr*s and x-*Witr*s or whatever. He just prays what he needs to pray. And that is it, because the Prophet ﷺ has opened up that door for him. I hope that makes sense.

Now there are some other scholars that said that, no, this is the incorrect use of this *ḥadīth*. This action will only apply, and this interpretation will only apply to a person who wakes up or decides to pray only two *rakʿah* because the Prophet ﷺ only prayed two *rakʿah*. And if you are only praying two *rakʿah*, then you don't need to pray *Witr* again after it and you can just end the night with those two and that is it. However, if you wake up to pray eight more, or you stay awake after praying *Tarāwīḥ* in the early part and for whatever reason you want to pray later and you want to pray a lot, then this is not good enough. You must find a solution to the *Witr* that you have already prayed by cancelling it out or planning in advance and making it even with the imām

[26] *Sunan Ibn Mājah, The Book of Establishing the Prayer and the Sunnah Regarding Them*, *ḥadīth no. 400*. This narration has been graded as *ḥasan*

or cancelling it out before you start your *qiyām*. And then you should pray your *Witr* afterwards by yourself.

Now I have to say that this last opinion makes sense to me. I don't have a response to it. I kind of want to say that you are going a bit too extreme, the Prophet ﷺ praying two *rakʿah* is equivalent to praying two and eight and twenty. For me he ﷺ didn't have to pray that many to indicate the permissibility. I am still not going to take this as a *sunnah* because clearly the Prophet ﷺ does not want it to be taken as a *sunnah*. Clearly the Prophet ﷺ wants the *Witr* to be prayed by the last prayer.

So, after all of that discussion and all of these different opinions and so on and so forth let's remind ourselves that ʿAbdullāh ibn ʿUmar ؓ actually did practice the cancelling out approach. But I want to say to you that this is all a mess. And this mess comes when we try to be a little bit too clever or want to be doing a little bit extra thinking that we are better than what is already established. I just don't think we should create this headache for ourselves. I think that we should have confidence in our Prophet ﷺ. He ﷺ said pray with the imām. Praying with the imām is a great benefit, a great blessing. It is very protective of your prayer, and you get the whole prayer in night. So, why are you losing confidence? Why are you losing confidence that maybe I didn't get the reward, so I am going to pray more later on.

I will add something further. It is not just *qiyām* that is meant to be prayed at nighttime. Studying, reciting Qurʾān, *tadabbur* on the Qurʾān, *duʿāʾ*, *dhikr*—it doesn't just have to be the prayer. I am not denigrating the prayer. Don't get me wrong. That is the number one action of the night that is why it is called *qiyām al-layl*. However, I am just saying that there are other things as well. We must not just make this about, '*I need to pray again later on*.' We have got to just kind of try to rationalise our thought process there. Why are we thinking like that?

(1:00:00) And then we will say: If you are, then cancel out the *Witr* by praying something before you start your *qiyām*. Just do an odd *rakʿah*, cancel out that previous one, then pray your units, and then pray your *Witr* at the end. If you are going to pray. If you are getting up to pray a lot more, then do that. And that is okay. And you are following at least a Companion. You are following at least some modern-day scholars.

I am going to tell you, I don't like it. Me, if I am in that scenario, I am either finishing with the imām and I am not doing this get up business. I am not evening anything out. I am not praying later on, because if I am praying later on, then I have lost confidence in the *ḥadīth*. What am I doing here? Or I am praying later on and I am praying later on knowing that I feel that I want to pray because of some specific reason. And sometimes I do do that because I just feel a bit maybe unfulfilled from the *jamāʿah*. And then I am praying and I am using the two *sunnah ḥadīth* (the Prophet ﷺ praying two *rakʿah*) as my cover.[24] I will not pray *Witr* again. I will stick to the *ḥadīth* that there are no two *Witrs* in one night and I failed in making the *Witr* the last prayer of the night. But I didn't do it intentionally and I did it only because I got an opportunity to pray. But I am going to try not to plan it like that. I am not going to try to organise it like that.

There is no perfect answer. There is no perfect solution because the other action that I would do is I would not pray even the *Witr* with the imām. And I would say to myself (and I do that quite a lot), so I would pray *Tarāwīḥ* with the imām in the *masjid* or a *jamāʿah* earlier on (this is if I was going to pray later on) and I'd have to be really justifying it because I don't like the idea of praying later on because that is not the *sunnah.*

The *sunnah* is to pray continuously all night, or to wake up later and pray, or to be awake in the evening early and pray in the *masjid*. ʿUmar ﷺ, has a very famous statement, I don't want to get carried away now, but ʿUmar ﷺ used to see some people who would do whatever they were doing, miss the *Tarāwīḥ* in the beginning part (as I explained in the first lesson that the beginning part of the night is the *Tarāwīḥ*, the end part of the night was the *sunnah* of the Prophet ﷺ.). ʿUmar ﷺ used to gather them at the beginning, like we would do at 8:00 pm, *ʿIshāʾ*, and pray it early. And they were missing that and praying later and ʿUmar ﷺ made a statement. He said that these people think that they are getting good, but they are missing the real good. The real good is to pray with the imām, and as a community. That, actually, is where father and son differed. The father is saying, definitely pray with the imām. I told you, that maybe this is for the general Muslims who do not have the ability. ʿAbdullāh ibn ʿUmar ﷺ and ʿAbdullāh ibn ʿAbbās ﷺ, they used to prefer praying by themselves. When I say praying by themselves, some scholars interpreted that as praying with the *jamāʿah* with the imām early, and then leaving and praying by themselves later on. That is why I will not be too strict on the idea, too harsh or too critical, that it is absolute *bidʿah*, you are completely not allowed to pray by yourselves later on etc. I will not go that far, even though I am coming to a point that needs to be said.

This is the main thing. My biggest problem with this position of standing up after the imām to pray one *rakʿah* is that it is a horrible, horrible look. The optics of that is as bad as it gets. You are just putting it on blast and telling every single person there in that *masjid* that I am not satisfied with you folks, or with this imām, and it is not enough for me frankly, and I am praying later on tonight.

Honestly, what are you doing? Just say *salām*, or just get up and walk out of the *masjid*. Do not show everybody. I have to say that is a mega bugbear for me. And I can feel comfortable being this irritated by this, and I will avoid it as much as humanly possible. I do not think that it is *ḥarām*. And I feel comfortable because I know that the Prophet ﷺ never did it. I know that the Prophet ﷺ allows people to stand up after the imām and pray in the *ḥadīth* of *al-Fatḥ,* but with the *Witr* prayer it is very different. When they stand up and they are praying, they are standing up to pray four *rakʿāt* of *farḍ*—two extra *rakʿah* to fulfil their *farḍ* of *ʿIshāʾ*, or *Ẓuhr*, or *ʿAṣr* etc., and I am a *musāfir*. In *Tarāwīḥ*, my guy is getting up to advertise to everybody that I am a night prayer.

What is the night prayer?

The night prayer is the quintessential, secret, hidden prayer. It is the quintessential proof of your imān with Allāh ﷻ.

وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ

"Pray in the nighttime whilst the people are sleeping."[27]

What is the point behind it? Because it is meant to be a hidden thing. Nobody else is meant to know. It is between you and Allāh ﷻ. It is your one opportunity to make up for your horrible day where you were doing all of these acts in public and finding it easy because Islamic acts in public are very easy. But if you cannot make your private as equal to your public or better, as it should be, then you are failing big time in your sincerity and your *ikhlāṣ* and your quality. If you can and are, then you are smashing it. If you are advertising that fact to people—regardless of your intention—at the very least admit that you are opening yourself up to a problem here. You are creating a problem. I do not care how sincere you are. Maybe you are not sinful, maybe you get the full reward, but I can tell you right now what I am thinking when I see people stand up in the front row. They are there in the front row and they stand up. That is what I am thinking, '*Alright. My guy has made his statement clear. He has made his position* clear. *Khalāṣ*. *That's where he's at.*'

Shaykh then says:

وَيُكْرَهُ التَنَفُّلُ بينَها

It is disliked to perform further supererogatory prayers in between (the *Tarāwīḥ*).

Between *Tarāwīḥ* has different meanings. The first is whilst the people are praying. Obviously, that is the most ridiculous thing ever. It is disgraceful to pray whilst the *jamāʿah* is going on. That is lack of *adab*, lack of unity. That is a complete disaster. By that I mean they are praying and you are praying separately.

What if someone says: I have not prayed my *ʿIshāʾ*, and I have not prayed my *sunnah* of my *ʿIshāʾ*. That is what I am praying.

We will say to them, no. Like the *ḥadīth* has established, like the evidences show, differing *niyyah* does not harm the prayer. So, you go into the prayer intending to pray *ʿIshāʾ*. You stand behind the imām praying *Tarāwīḥ,* and you say, this is my *ʿIshāʾ*. You will say, *Allāhu akbar*, and after two *rakʿāt*, he finishes and you will stand up and complete two more *rakʿāt*, and that will be your *farḍ*. Then you will join the imām again. This time your intention is the next best prayer, which is the two *sunnah* of *ʿIshāʾ*, the *rawātib*, the two *sunnatʾl-muʾakkadah*, two of *ʿIshāʾ*—[make the] intention, pray behind

[27] *Sunan Ibn Mājah, The Book on Establishing the Prayer and the Sunnah Regarding Them, Chapter: What Was Narrated Concerning Voluntary Prayers During the Night, hadīth no.1334.*

the imām who is praying two units of *Tarāwīḥ*. In this case, I would give *salām* with him.

Of course, if you are a traveller and you arrived at the *masjid* when they are praying *Tarāwīḥ*, your *ʿIshāʾ* would be two *rakʿah*, and his *Tarāwīḥ* would be two *rakʿah*, and you would give *salām* together. You get that point. That is an exception. Otherwise, if you have prayed your *ʿIshāʾ*, prayed you *sunnah*, prayed some *Tarāwīḥ*, and then you start praying by yourself, this is of course *makrūh*. It is a disgrace. It is what the author is referring to.

The second version of this is when people are hanging around. Now, this used to happen, by the way, in my time, back in the day. Remember I told you that we used to pray all night. When we used to pray all night, our breaks were no joke. Our breaks were like 15-20 minutes long. We would get coffee, tea, have a little chat, a little discussion, then we would stand up for the next two. We would only pray eight *rakʿah*, remember I told you, but those eight *rakʿah* would last like an hour and a half. It was a killer. So, we needed those 15-20 minutes. There would be some people that would actually stand up and pray, because they would think, '*I am just sitting around, I am fit, I am fine*,' etc. Shaykh al-ʿUthaymīn says that these people are also being referred to in this and this is *makrūh*. It is disliked.

However, what is not disliked according to our author imām al- Ḥajjāwi, is:

لا التعقيبُ في جماعةٍ

Praying the *taʿqīb* prayer (later) in congregation [is not disliked].

What is not disliked is to pray the night prayer later in congregation. Now, this is something which I have recorded a very long video on. It is ten minutes, and I have gone through a whole load of detail, and my opinion on this is very well known. I do not like this prayer. I do not think it is the *sunnah*. I think it is against the system, as well as the details as well. However, I want you to know that a number of scholars accepted it. And in the Ḥanbali *madh-hab,* there is a clear narration from Imām Aḥmad that this is his opinion. However, in some of the major books of the Ḥanābilah, there are also narrations of the exact opposite. In fact, Ibn Qudāmah, he himself claimed that Imām Aḥmad's position of allowing this *taʿqīb* prayer was his old position, and it was abrogated by his second position, which is that it is allowed. (1:10:00)

That is difficult to ascertain, and it is an argument that Ḥanbalis are going to go absolutely mental over, and they spend absolute ages debating, plus, minus, true or not true, etc. Frankly, it is boring for me. I do not care who works out who. Let's just look at it in a general sense. What are we talking about here?

What we are talking about here is what we are seeing in our *masājid* in our current time where people pray the *Tarāwīḥ* in the beginning of the night, not so much in the last 5-10 years but certainly the ten years before then and certainly going to see it starting now again and it is been consistent in the Ḥaram, in Makkah and in Madīnah. Especially Makkah in Ramadan in the last ten nights. What is that?

Pray *Tarāwīḥ* in the *masjid* with the imām and then there is no *Witr,* or the first imām prays the *Witr* at the end of that *Tarāwīḥ* prayer—eight *rakʿah* twenty *rakʿah* it doesn't matter, or twenty *rakʿah* total prayer but they only pray ten then one imām prays the *Witr*. Then a couple of hours later they return back to the *masjid* again and everyone comes and they pray part two basically, and that is why they call it *taʿqīb* it comes from the Arabic to follow to the end of, it is basically following on.

So in this scenario, the same imām from the first one comes along and carries on with the second lot, then he prays *Witr* at the end, or if there are two imāms then the imām that didn't pray *Witr*, he will now lead this prayer then he will pray *Witr* at the end. You can make the variations as you want. And it doesn't have to be the same imām. It doesn't have to be the same location, where he is praying. It is the concept that we want to speak about—that you pray in the beginning part and you pray in the evening part.

Now this is controversial. Of course, the Prophet ﷺ did not do it and the major Companions didn't either. However, we do have some narrations from some of the companions, which are of dispute and then we have got some actions and statements of the *Salaf* that I am just going to share with you a few of them that you can write down. Again, if you really want a proper display, when I was in the mood and really into it, then you can find a video on this that I recorded for Faith IQ.

The most famous narration in this issue is that which was narrated by Anas ibn Mālik ﵁. Anas ﵁ saw that the people had prayed *Tarāwīḥ* at the beginning of the night in the *masjid* and then they had returned back later to pray another *jamāʿah* and Anas ﵁, when he saw that he said:

لا بأس به إنما يرجعون إلى خير يرجونه

This is no major, it is no biggie, they are coming back for some good that they are hoping for. They are wanting the best, that they have got good intentions, whatever.[28] Actually this statement is a very dangerous statement if it really was as authentic as some people claim. It is not as authentic as you may think. Some scholars consider it to be weak but some did. Shaykh al-ʿUthaymīn clearly not enamored by this position or this statement, and a number of scholars of course are in that position. It could have been his opinion and he believes that. A number of scholars used to consider it to be *bidʿah*.

[28] *Muṣannaf Ibn Abi Shaybah, The Book of Prayer, Chapter: The Second Prayer in Ramadan, 2/399.*

Sufyān al-Thawri for example used to consider it *bidʿah*. A number of other of the *Tābiʿīn* imāms used to not like it. But there are plenty that did. So this is a genuine matter of difference amongst the *fuqahāʾ*. But it is certainly not the *sunnah* of the Prophet ﷺ neither macro level, certainly not micro level. At the macro level I have already spoken about the system and the way and you should be content with the imām at the beginning and not creating two *jamāʿat and* not trying to work out all this contortions of how to get around two *Witrs* and etc.

Shaykh says: Even if this is authentic from Anas ؓ, (at the bottom of page 67) he says, it contradicts the statement of the Prophet ﷺ who said that make your last prayer the *Witr* prayer. And these people who come and pray *jamāʿah* and then *Witr* with the imām and then come back again to pray *jamāʿah* and then *Witr*, then how are they achieving that?

So someone will turn around and say: Okay. Don't pray the *Witr* in the first *jamāʿah* and then come back and pray in the latter one—which is what a lot of them do. Which is what happens in Makkah in the last ten nights, especially when Sudays and Shuraym are leading each *jamāʿah*, then Sudays will pray the first ten and there will be no *Witr* and then we will come back and Shuraym will then lead the second ten after 2-3 hours. Longer than usual, finish later than usual and then the *Witr* will be prayed at night. So people will play with it in order to make it work, or to make it legitimate, or… I don't know what the word is.

Shaykh carries on. He says: Even if this statement is authentic from Anas ؓ, these people they have come and they have prayed *Witr* and if they come back, then this prayer is not going to be the last prayer of the night, because the *Witr* is meant to be the last prayer of the night. So they are adding.

Now I have already told you my personal opinion about that actually, I don't think that is a major thingy.

So, Shaykh says (this is Shaykh's position), he says: I just want to say from myself that I consider (Shaykh al-ʿUthaymīn saying) that I consider *taʿqīb* as it has been described (with the *Witr* that is prayed at the beginning) to be *makrūh* and this is one of the positions of Imām Aḥmad as well.

So, to pray *Tarāwīḥ* and the *Witr* with the imām and then come back later and to then pray the *taʿqīb* whether you add the *Witr* to it or not. If you add the *Witr* to it then you have prayed two *Witrs*. If you don't add another *Witr* to it at the end, then you have not made your last prayer of the night *Witr*. From every angle is a disaster, it is *makrūh*—not *harām*, but it is disliked. And this is one of the narrations from Imām Aḥmad.

Shaykh says:

وهذا القول إحدى الرِّوايتين عن الإمام أحمد رحمه الله، وأطلق الروايتين في ا«لمقنع» و ا«لفروع »
و«الفائق» وغيرها، أي :أنَّ الروايتين متساويتان عن الإمام أحمد، لا يُرَجَّح إحداهما على الأخرى.

And it is narrated in *al-Muqniʿ* and *al-Furūʿ* and *al-Fāʾiq*. Shaykh says that it has to be said that, the one where he allows it and doesn't allow it, they are pretty much the same in strength. We can't say one is over the other.

Shaykh says:

لكن لو أنَّ هذا التَّعقيبَ جاء بعد التَّراويح وقبل الوِتر، لكان القول بعدم الكراهة صحيحاً، وهو عمل النَّاس اليوم في العشر

If this *taʿqīb* was to come after *Tarāwīḥ* but before *Witr,* then it is not disliked. Then what our author is saying is okay.

And of course, what our author is saying is not mentioning anything about the *Witr*. So, the statement of our author:

لا التعقيبُ في جماعةٍ

Praying the *taʿqīb* prayer (later) in congregation [is not disliked].

He didn't say *Tarāwīḥ,* and then *Witr,* and then *taʿqīb*. Actually, he is just saying that the *taʿqīb* is allowed. And we should assume that he means, obviously, before the *Witr*, not after a *Witr* which has been placed after *Tarāwīḥ.* We should assume that. That is what Shaykh al-ʿUthaymīn said.

Shaykh al-ʿUthaymīn carries on: This is what the people do in the last ten nights in Ramadan:

يُصلِّي النَّاس التَّراويح في أول الليل، ثم يرجعون في آخر الليل، ويقومون يتهجَّدون

What Shaykh al-ʿUthaymīn says, that they pray the *Tarāwīḥ*, they don't pray the *Witr*, then they come back a couple of hours later and they spend the rest of the night praying

another set of units and then they pray the *Witr*. And Shaykh has no problem with that. He's said that is something which is allowed. He's not a fan of it. He's not saying it's the *sunnah*. But he goes it is what it is.

I want to just give you a few quotes.

Ibn Rajab al-Ḥanbali and al-Ḥasan al-Basri for example, they considered this position—to be *makrūh* to come back and to do a second *jamāʿah*. They said that if you really want to do more, do it by yourself.

I couldn't agree more. If you really want to pray, then do it by yourself, not the one that's organised in the *masjid*. And I'm saying even the one that you do by yourself is not really legislated. But still, it is something which is allowed. We're not going to go
(1:20:00) crazy over it. The *jamāʿah* was never established historically and it's another issue for *riyāʾ* but that's getting even more complicated.

If you remember, that not only did ʿAbdullāh ibn ʿUmar ﷺ and ʿAbdullāh ibn ʿAbbās ﷺ, they didn't even like to pray *Tarāwīḥ* with the people let alone a *taʿqīb* prayer, let alone a secondary prayer.

This was also the action of Sālim, the son of ʿAbdullāh ibn ʿUmar ﷺ. This was also the action of ʿUrwah ibn al-Zubayr ﷺ, one of the *fuqahāʾ* of Madīnah. And al-Ḥasan al-Basri would also not advise towards this. He would hope that people would be able to pray by themselves and not actually try to get involved in like a second *jamāʿah*.

Anyway, there's so much that can be said about this. But in principle, I just want to say that if a person wants to pray extra, then pray extra by yourself. But really you should have faith in the *ḥadīth*. You should choose your imām better, your *jamāʿah* better, pray in those which are long. It doesn't have to be the *masjid*. Pray in a private gathering. And if you are a working person, or a student, or you're a mom and you've got kids and all the rest of it, then enjoy the blessing and mercy of Allāh ﷻ. Do the *sunnah* of the Companions, which is to pray in a congregation called the *Tarāwīḥ* at the early part of the night, because of the convenience, short prayers because of the convenience, with the imām because of the blessings, end with the imām and go home happy. Spend the rest of the night, if you're awake, making *duʿāʾ*. And if you really need to stand up and pray to do a bit extra, then hey it's not the end of the world because you're not making it a habit, and you're not making it a *jamāʿah*, and so and so forth.

And Allāh ﷻ knows best. And I think I'm repeating myself so I think I'm going to stop there because I can just hear that I'm repeating myself.

## Q & A

Q (online): I thought the intention of the *farḍ* can't be joined with *sunnah*, so you can't pray your *ʿIshāʾ* when the congregation is praying *Tarāwīḥ,* or have I got that wrong?

A: You haven't got it wrong. The Ḥanafis don't allow it. But the majority of the scholars do allow it. So that's allowed what I described.

Q (online): This statement will open the doors to legalising all *bidʿah*.

A: Correct. That statement can be so misunderstood, man. It's a big problem.

Q (online): The narration of the ʿAbdullāh ibn ʿUmar ﵄ cancelling out the *Witr*—did you say it wasn't really authentic? A questionable narration? Please could you source it?

A: So this is a good point. I have never myself seen it. I've only heard about it in the books of *fiqh*. I've only been taught about it by my teachers. I have never seen it myself. And I get very suspicious when it comes to things like that, because I normally have a good handle on the *muṣannafāt*. However, this was taught to us by Shaykh Muḥammad Mukhtār and he doesn't mess about. And he memorised absolutely everything. So, it's there. Where? I don't know that. So, I can't say to you it's inauthentic. I just have questions about it. And I remember also some scholars questioning it. But because I have not seen it, I will not put my house on it. If that makes sense. And I will try to source it.

Student (online): It's a bit mindboggling to be doing something *mustaḥabb* in the first place but then it ends up being *makrūh*. It's a big reminder of how this religion is full of ease. Do it with the imām and get the night.

Ustādh: Absolutely. Do it with the imām, get the night. This is this *dīn*.

Q (online): If we are talking about *taʿqīb* after *Tarāwīḥ* (with no *Witr* until the end) is there a suitable amount of time, a break, that classifies it as *taʿqīb* as opposed to a continuation of *Tarāwīḥ* (that has its own breaks)? As many remain in the *masājid* for it.

A: This is a really good question. Like, what are we even doing exactly? I mean we've already created a name called *Tarāwīḥ* and it's already, you know I'm not necessarily a big fan of it and I don't like the name, I like *qiyām al-layal*. It's not from the *sunnah* of

the Prophet ﷺ. Now we're making it even worse, we're now creating… There's a lot of creating going on here. Do you understand what I'm trying to say? Now we have another prayer *taʿqīb*. And what should the break be? And what's continuation and what's not continuation? She's right.

People sometimes remain in the *masjid* for it. What's the differentiation between the two? Why is it not just a continuation of *Tarāwīḥ*? Why not? It is. So you should ask those people who pray it, because I don't pray it. I kick off hardcore about that prayer. I don't like it. I don't like the *masjid* organising it. I get very upset at that.

Q (online): This "additional *Witr*", what would be the intention for this single *rakʿah*? Like in his heart is he intending it as a second *Witr* or simply a single *nafl rakʿah*? Because if it is a single *nafl rakʿah* then how do we establish the validity of a single *rakʿah* prayer other than *Witr*? And if it is a "*Witr*" then how can we intend to do *Witr* with the intention to follow it with *Witr*?

A: "Like in his heart is he intending it as a second *Witr*": Yes he is. And the reason why, Shaykh Muḥammad Mukhtār said, is because he has to cancel out the other *Witr* so that he can actually pray a proper *Witr* at the end. Don't ask me for the logic but that's what it is.

"Because if it is a single *nafl rakʿah* then how do we establish the validity of a single *rakʿah* prayer other than *Witr*?"

And it is a *Witr*.

"And if it is a '*Wit*r' then how can we intend to do *Witr* with the intention to follow it with *Witr*?"

Purely to cancel out the first one. That's why I said you don't ask about the logic.

But I agree with you, it's a problematic position. I'm not going to lie. This is why I'm not super confident about the position of ʿAbdullāh ibn ʿUmar ﷺ and I'm just saying it's an option. And I think that out of a lot of poor options this is as bad or as good as the others. Like for example, not worrying at all and just praying the *Tarāwīḥ* prayer and knowing that the Prophet ﷺ prayed two units to kind of open up the session.

Q (online): What if the imām rotates? For example, the imāms here take turns reciting two each and on some nights, you may have up to five imāms. Is the reward tied to the imām himself or that congregation 'session'?

A: The majority of the scholars when they answered this, they said the session, not the individual imām. It's like the prayer, so that's I think common sense.

Q: If you are doing *taʿqīb* (without *Witr* in the first set), do you then to properly implement it, do four *rakʿah* and then take a break and then do the next four *rakʿah* followed by *Witr*?

A: Well, this is another problem. ʿĀ'ishah described the Prophet ﷺ did not pray more than eight *rakʿah*.[29,30] Even though we know that he ﷺ prayed ten as well in an occasion.[31,32] But his ﷺ *sunnah* was eight. So how many are you praying for *taʿqīb*? You've already ended up praying more than what you should anyway. Can you see like all the problems here?

But anyway, it doesn't matter how many you pray. If you were asking me, I wouldn't be telling you praying four and four. Because I'm telling you that there is no correct way. And those who do pray it, they don't mind whether you're praying it two and two and then break and then two and then two. Of course, that's an easy win. There's no danger in that.

Q: When you intend to pray *tahajjud* outside of Ramadan but you are not sure if you will wake up, so you pray *Witr* before you go to sleep. Is it then better to only pray two *rakʿah tahajjud* to be on the safe side so we don't need to cancel out the previous *Witr* etc.?

A: What a great question. And I have to tell you that I'm very comfortable with that. I love this position. I'm quality over quantity every day of the week. I'm like, if I've got up, I know that the evidence is just two *rakʿah*—*ḥadīth* of the Prophet ﷺ that just praise the person who are just praying. And even two *rakʿah*. So many. So that's what I would be doing. And I would make those two *rakʿah* an hour long. I don't think if I'm waking up *achānak* (suddenly) like that, I'm not waking up three hours early. I'm waking up half an hour before or an hour before. So, I'm praying two *rakʿah*.

Do I think that a person should restrict themselves even though they have woken up early and then they don't pray because they want to be on the safe side?

No. I don't believe in my opinion that passionately to stop a person praying extra, if that makes sense.

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[29] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: The Ṣalāh (Prayer) of the Prophet ﷺ at Night in Ramadan and (in) Other Months, ḥadīth no. 1147*.

[30] *Ṣaḥīḥ Muslim, The Book of Prayers—Travellers, Chapter: Night Prayers and the Number of Rakʿah Offered by the Prophet ﷺ at Night, and That Witr Is One Rakʿah, and a One-Rakʿah Prayer Is Correct, ḥadīth no. 738 a*.

[31] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: How was the Prayer of the Prophet ﷺ and How Many Rakʿah Did He Used to Offer at Night? ḥadīth no. 1140*.

[32] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: Night Prayers and the Number of Rakʿah Offered by the Prophet ﷺ at Night, and That Witr Is One Rakʿah, and a One- Rakʿah Prayer Is Correct, ḥadīth no. 736 b-c*.

But do I think it's safer?

*Allāhu Alam*, I do. I like the logic behind that. That well okay, if the Prophet ﷺ prayed two *rakʿah* and you want to interpret it that way, that this is a mercy to the *Ummah* to allow two *rakʿah* to be prayed, then restrict it to two *rakʿah* and change your whole system if you are praying more.

I have to say that I never followed this opinion before. But when I heard it, I was like, '*You know what? I think that opinion's got game*.'

Q (online): If the imām doesn't pray *Witr* after *Tarāwīḥ* because of *tahajjud*, does that mean we have to pray *tahajjud* with that imām and then *Witr* to get the reward of the full night? (Even if there is a big gap/time for nap in between.)

A: That is a really good question. I have seen scholars differ over this—I mean the senior scholars—because this is not a *fiqh* question. This is a *fatwa*. Because this is about interpretation of interpretation. And I've heard both answers. And my answer is *Allāhu Aʿlam*. I don't see or feel that you need to be punished because the imām is doing something outside the norm. I personally think you get the night prayer because the whole point, why the Prophet ﷺ told us this *ḥadīth*, is to avoid coming back later on.

Remember where the *ḥadīth* came from. The Companions said, "Pray with us the rest of the night *Yā RasūlAllāh*." He said, "Listen. You have done enough. Because you prayed with me until I finished. And that night it's done."[10,11]

(1:30:00)

So, if the imām walks off and he is going to come back later, that's the opposite to what the *ḥadīth* was revealed about. So, I think you do get the reward. You don't need to pray with him and finish with him x hours later. But Allāh ﷻ knows best. I hope you understand why there would be difference over that.

Q (online): The Paks who do two *rakʿah* right after *ʿIshāʾ* and *Witr* (at the same time) have the understanding that these two *rakʿah* will suffice for *tahajjud*, especially if they are not able to wake up later in the night. So, these two *rakʿah* are *tahajjud* for them. What's your opinion on this?

A: So, I did hear some people interpret it like that. The truth is that it doesn't help their position. Whether you call it *tahajjud* or whether you call it two *nafl* after *Witr*, which is what the Paks that I have been around always used to call it, never did they consider it to be *tahajjud*. But I do know that some people do. I think both opinions are baseless. Not baseless but I just don't think that they are stronger than each other. They are as weak as each other.

Q (online): Some Ḥanafi mosques do two *Tarāwīḥ* prayers, twenty *rakʿah* each, with two different imāms and two different *Witrs*, each night during the last ten days of Ramadan. Would we call this a *bidʿah*?

A: I, in my heart, think this is a *bidʿah*. When I called it *bidʿah*, people got very upset. I don't like it. Now people justify these things by saying that this is for the convenience of the people. If it really was then it wouldn't be in the last ten nights. No, people are trying to increase the *ʿibādah*. I just don't like it. I don't want to say it's *ḥarām* and *bidʿah* because these are big statements. I get it. Even though I do, in my heart, feel something like that. I don't like it.

Q (online): Towards the end you said Ibn ʿUmar ﵁ didn't even like praying *qiyām* in *jamāʿah*, does that not contradict the practise narrated?

A: If you remember I said in the first couple of lessons that the idea of congregation was really only done for 'the masses'. Especially when ʿUmar ﵁ legislated it, it was because they were praying all over the place, loudly, etc.

And like the question asked earlier: Will the imām get the reward of praying the whole night?

There are some people who are like outside the system. They are doing it regular. The people who are scholars and *ḥuffāẓ*, they are not really found around these things. They don't really hang on these kinds of things. They recite because they recite. They like it. They enjoy it. They don't need a congregation.

That's not saying that you shouldn't [pray] in congregation. I'm just saying that if you have the option to do it yourself, better, then you should do it. But also, the congregation is legislated and is good, especially if you don't know what you are doing. And if you do know what you are doing, then it's good. Do it. And if you want to pray by yourself—and that's what some scholars interpreted the action of ʿAbdullāh ibn ʿUmar ﵁, that he was praying by himself later on, not boycotting the congregation in the beginning. But doing the congregation and then praying himself later on. There's where the difference is.

Q (online): There are many mosques who hold *tahajjud* prayers in congregation following *Tarāwīḥ*. Is this then considered *taʿqīb* instead of *tahajjud*?

A: Absolutely, it's *taʿqīb*. They can call it what they want but this is *taʿqīb*. And as I said to you now, this is very standard.

Q (online): Why not just finish the *ṣalāh* with the imām but still spend the latter part of the night in *duʿāʾs*, *tilāwah* and *adhkār*? Basically, is there less reward if the *ʿibādah* is not inclusive of *ṣalāh*?

A: I said that earlier on. We don't need to restrict all our *ʿibādah* just to the prayer—although there is no doubt that the prayer is better.

Q (online): When ʿAbdullāh ibn ʿUmar ﵄ prayed that single one to make even his first *Witr* with the imām, what was the *niyyah* he was making for the one with the imām and the single one later?

A: We don't know about that. But it would be *Witr* to cancel it. That's what Muḥammad Mukhtār al- Shanqīṭi said. It has to be another *Witr* to cancel the first *Witr*. And that's why *lā Witrān fi-l'laylah*—there are no two *Witr* because they cancel each other out. That's what the whole point is.

He is asking: How can it be *Witr*?

It has to be *Witr* according to them, because the only way it's cancelled out is if it's two *Witr*. Then you can actually pray your own single *Witr*.

Q (online): What about if we know that the imām prays *Witr,* two plus one, and we pray the first two *rakʿah* with intention that it's *tahajjud*, leave and continue praying more at home, finishing with *Witr*?

A: This is a good question. This is the kind of thing that I would do if I was going to go home and pray. This is the kind of thing that I would do. And I do, do. The problem is that you don't know when the imām is going to do that. But let's imagine if you do know when the imām is going to definitely pray two *rakʿah*, and one *rakʿah*, then this is an option if you are going to pray at home. But again, I'm saying that if you are praying with the imām then why are you worried about praying at home? But there could be legitimate reasons why you want to pray at home.

Q (online): If you want to prolong your two *rakʿah* but don't know enough *sūrahs* from memory, can you hold the Qurʾān in the prayer to read from?

A: Yes, you can. I use a stand to read from because my *ḥifẓ* is the worst, and big, big print because my eyes are even worse. I like reading from *muṣḥaf*.

Q (online): Can you hold a *muṣḥaf* in *sunnah ṣalāh*?

A: Yes, only in *sunnah* don't get into the *farḍ* prayer.

Q (online): For a new mum, who won't be able to pray with the congregation, so her *'Ishā'* and following *nawāfil* will be done individually at home, is it okay to take huge breaks between the two units until the *Witr*?

A: That's allowed. There's a need there as well, right?

Q (online): You mentioned you can read from the Qur'ān during *ṣalāh*. Can you read from a phone?

A: You can read from the phone. In actual fact, I believe that the phone is more 'Islamic' because with the phone because there is less fluffing around and changing… Sometimes you can just [move your finger slightly to turn the page]. And the whole point is minimal movement.

# 5. Chapter 21 Lesson 17: The Supererogatory Prayer

(0:09:45) ثم ( السنَنُ الراتبةُ ) ركْعتان قبلَ الظُهْرِ وركْعتانِ بعدَها وركْعتان بعدَ المغرِبِ ورَكْعتانِ بعدَ العشاءِ وركْعتانِ قبلَ الفجْرِ وهما آكَدُها، ومَن فاتَه شيءٌ منها سُنَّ له قضاؤُه.

Then it is *al-Sunan al-Rawātib* (the prescribed supererogatory prayers): two units before *Ẓuhr*, two units after it, two units after *Maghrib*, two units after *'Ishā'* and then two units before *Fajr*—these two being the most emphasised of them all. If any of these are missed, it is a *sunnah* to make them up.

Shaykh al-'Uthaymīn first starts off by questioning the whole list because this has come after not only *Tarāwīḥ*, but it has also come after *Witr*. Shaykh says we need to try to understand what is actually going on here. Is this a list which is just reminding us? So it is a list without order? Or is it a list of prioritisation? Meaning this is a list in order of excellence, or most emphasised, or most rewarded, or most important, because if that is the case then frankly this list is not in the 'correct order'.

Now I don't think that is the case. I think that this is a list just as a list of things, not in any particular order. Now I just did some ART about an hour ago, this '*tadabbur*' kind of writing. The one that I shared today on Facebook, what did I say?

Order always matters.

When it comes to the Qur'ān, when Allāh ﷻ describes something, or explains a process, or as is very common in the Qur'ān, gives us a list—order always matters. There is something to note in the order—whether ascending or descending—in terms of prioritisation, or excellence, or importance, etc. And a lot of the time you are able to be fortunate enough to work out why the order is in that order, but a lot of the time we are not able to. A lot of the time it is difficult, it requires some genius minds. And that is what people are meant to engage in, think for themselves and try to work out why order matters.

Sometimes when you are thinking like this a lot and doing a lot of *tadabbur* upon the Qur'ān and sometimes upon the *ḥadīth* as well, then you start to do it to absolutely everything. And the problem with doing it with absolutely everything is that actually there is nothing there to find and you kind of overthink the issue. So, this is an example where maybe we are overthinking the issue. This is not a list to indicate an order of

excellence but rather it is just a basic list, like a shopping list, it is the first thing that comes to your head.

So we are talking about *al-sunan'l-rātibah*. Shaykh says:

الراتبة ... أي: الدّائمة المستمِرّة

That is what he means by *al-rātibah*: always done, *dā'imah*, and *mustamirrah*, it is done continuously.

وهي تابعة للفرائض

And it is connected to the obligatory prayers.

So, when people ask: What is the *rātibah*? Or: What are the *sunan'l-rawātib*? Or: What are the *rawātib*? Or: what is the *sunan'l-rātibah*? There are different ways of saying it: *al-sunan'l-rātibah*, or you call them *al-rawātib*, or you call them *sunnah mūkadah* if you are a Pak, and if you are an Arab then you can say *al-sunan'l-mu'akkadah*, meaning the emphasised *sunnah*. And all of these, when people mention these phrases, are referring to the same concept. And what is that?

These units of prayer which are always done every day, are not obligatory, but they are connected specifically to the obligatory prayers.

So we all know what they are. How are we going to translate that? Guys give me some help here, let's have your best suggestions. What is going to be the neatest phrase for *al-sunan'l-rātibah*?

Student(online): The formal emphasised supererogatory prayers?

Student: The formal continuous supererogatory prayers.

Ustādh: You see? Even these phrases are not good enough because there are many emphasised *sunnah* prayers like *ṣalāt al-Ḍuḥa* or *Shurūq* but that is not the *rawātib.*

Student (online): Why formal?

Ustādh: I agree, I'm overthinking it. The reason I said formal is to try to express the fact that this is not to do with casual moments here and there. I said formal to try and

replace the fact that it must always be connected to the obligatory prayers. There is no *sunan'l-rawātib* without an obligatory prayer. That is why I said formal.

Student (online): Imām al-Ḥajjāwi started the text in this chapter with *ākaduha*. Doesn't that mean that he intended to list in order of priority?

Ustādh: But it could be understood that he said that in a general sense, which is obviously me stretching it, or he actually felt that those were more important. Anyway, you remember at the beginning of the chapter that we said that is not right.

Student(online): Established adjunct supererogatory prayers?

Ustādh: So you see the word adjunct is interesting, established is interesting.

Student (online): What are the main points we want to get across in the word *rātibah*?

Ustādh: What we want to get across? That they are always done every day, that they are continuously done, that they are only done associated with the obligatory prayer, and they are always linked to obligatory prayer.

Student (online): Normative *sunnah* prayer?

Ustādh: My fear of normative *sunnah* prayer is that it becomes just normal. And clearly their value is not just normal. These are from the most established of the prayers. We have to try and bring that out. Normative *sunnah* prayers could be argued to be those which are *ghayr mu'akkad* (not emphasised) or that which is done whatever.

I mean we are never going to be able to work out because you see the problem is that in the Arabic language, we actually have a very specific phrase for them. You never use *rātibah* or *rawātib* for any of the other emphasised *sunnah* prayers. So when you say normative *sunnah*, or emphasised *sunnah*, or whatever, then you are always deficient.

Student: Emphasised supererogatory prayers linked to the compulsory prayers?

Ustādh: That is what they are. They are the emphasised supererogatory prayers linked to the compulsory prayers, that is what they are. We can't have a title like that. It is one word in Arabic—*rātibah* or *rawātib*. We can't have seven words.

Student(online): Established, routine *sunnah* prayers?

Ustādh: I have to tell you that I like routine *sunnah* prayers more than normative
(0:20:00) *sunnah* prayers. That is more accurate for me, routine *sunnah* prayers. And I think that when you hear the word 'routine *sunnah*', even though that is also deficient because the *Ḍuḥa* is a routinely prayed *sunnah* prayer.

All of these are going to have a problem. Nothing is going to be perfect. I just think that we need to go and agree with something and then stick to it. All of these are valid. It is not like they are very poor. We are really trying to do something difficult.

Student (online): The daily *farḍ* adjacent emphasised prayers?

Ustādh: We can't have the 'daily *farḍ* adjacent emphasised prayer'. We can't make it very long. I get that there is flexibility because the issue is difficult, but we can't have many many words. It is crazy man. It is not right. It is not clever. I think more time we spend with it, It will be nice if we can maybe during the class maybe hit the right kind of phrase.

Student(online): Why don't we just keep the term *rawātib sunan*?

Ustādh: I think that we think about it and revisit it.

So Shaykh says that the author has said it is two before *Ẓuhr*, two after *Ẓuhr* again, so that's four. And then two after *Maghrib* and then two after *'Ishā'* and two before *Fajr*—that is ten *rakʿah*. And *ṣalāt al-ʿAṣr* basically doesn't have a set of *sunnah rātibah* or *al-sunan'l-rātibah* or *al-rawātib.*

إذاً؛ صلاةُ العصر ليس سُنَّة راتبة، وهو كذلك؛ لكن لها سُنَّة مطلقة، وهي :السُّنَّة الداخلة في عموم قوله صلّى الله عليه وسلّم: «بينَ كُلِّ أذانينِ صلاةٌ»

But Shaykh al-ʿUthaymīn says that does not mean that there is no *sunnah* to pray around the *ʿAṣr* prayer because there is always the general *sunan*… And again you see Shaykh uses the phrase *sunan al-muṭlaqah* (absolute), meaning and that they are free and unattached. They are unattached and unaffiliated with anything—that is what *muṭlaqan* means. It has been let go and been freed, like from *ṭalāq*. So let go, freed, and open, and easy, and relaxed, and happy (as divorced folks often are).

So these don't have a specific reason or connection or a time or whatever and can be done. And they are specified by the reason that you are going to do them, or a moment that you are going to do them, or a certain time. So we know for example that one of the general *sunan* of the day is to pray two *rakʿah* between the *adhān* and *iqāmah* and this is specific, but also it is also general. It is specific to *adhān* and *iqāmah,* but it is general in that it can be prayed for all of the prayers that have the *adhān* and the *iqāmah*. *ʿAṣr* of course has an *adhān* and *iqāmah* and so in between the *adhān* and *iqāmah* you can pray two *rakʿah*. And that would be in the *ʿAṣr* time, linked to the *ʿAṣr* time block and linked to the *adhān* for *ʿAṣr* but it is not a specific *sunnah*. It is not a *rātibah*. So, that is something that can be done regardless.

So these are ten and this has some evidence for it as well the *ḥadīth* of ʿAbdullāh ibn ʿUmar ﵄ in which he said:

حَفِظْتُ مِنَ النَّبِيِّ صلى الله عليه وسلم عَشْرَ رَكَعَاتٍ رَكْعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَهَا، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ فِي بَيْتِهِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ فِي بَيْتِهِ، وَرَكْعَتَيْنِ قَبْلَ صَلاَةِ الصُّبْحِ

"I memorised ten *rakʿāt* of *nawāfil* from the Prophet ﷺ: two *rakʿāt* before the *Ẓuhr* prayer and two after it, two *rakʿāt* after *Maghrib* prayer in his house, and two *rakʿāt* after *ʿIshāʾ* prayer in his house, and two *rakʿāt* before the *Fajr* prayer." [1,2]

This *ḥadīth* narrated by Bukhāri, so it is very authentic and clear. This is one of the two opinions in the issue.

The second opinion is that it is twelve.[3] Actually, there are more opinions. There is *ḥadīth* as well that mentioned fourteen as well—that is a third opinion.[4] But these are the two main opinions: ten and twelve. Because there are a number of *aḥādīth* that speak about actual number totals in the day, but they are not all as authentic as one another and there is a little bit of flexibility.

I think we should say on behalf of Shaykh al-ʿUthaymīn: The two main opinions in the issue is that it's either you pray ten or the second opinion is you pray twelve.

The twelve opinion is based upon a number of *aḥādīth*. For example, in *Ṣaḥīḥ al-Bukhāri* again, ʿĀʾishah said:

النَّبِيَّ صلى الله عليه وسلم كَانَ لاَ يَدَعُ أَرْبَعًا قَبْلَ الظُّهْرِ

"The Prophet ﷺ never left the four [units] before *Ẓuhr.*"[3]

And these *ḥadīth* so far have only been mentioning two. ʿĀʾishah is adding an extra two. What is interesting here is that this is very possible the two *rakʿah* that other folks did

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[1] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: To Offer Two Rakʿah Before the Ẓuhr Prayer, ḥadīth no. 1180,1181.*

[2] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: The Virtue of the Regular Sunnah Prayers Before and After the Obligatory Prayers, and Their Numbers, ḥadīth no. 729.*

[3] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: To Offer Two Rakʿah Before the Ẓuhr Prayer, ḥadīth no. 1182.*

[4] *Sunan al-Nisāʾi, The Book of the Night Prayer and Voluntary Prayers During the Day, Chapter: The Differences in the Reports from Ismāʿīl ibn Abi Khālid, ḥadīth no. 1816.* This narration has been graded as *ṣaḥīḥ.*

not see. We know that in principle the *sunnah* of praying *sunnah* is to pray them at home and ʿĀʾishah is going to be best placed to know what she did. She might have seen two there and then seen another two in the *masjid* or seen four at home and then walked into the *masjid* straight for the *iqāmah*. There are so many possibilities.

The other *ḥadīth* is the statement of the Prophet ﷺ

مَنْ صَلَّى اثْنَتَىْ عَشْرَةَ رَكْعَةً فِي يَوْمٍ وَلَيْلَةٍ بُنِيَ لَهُ بِهِنَّ بَيْتٌ فِي الْجَنَّةِ

"A house will be built in Paradise, for anyone who prays in a day and a night twelve *rakʿāt*."[5]

So, whoever prays twelve units in the day other than the obligatory prayer, then through that action, because of that action, Allāh ﷻ will build for him a house in Paradise. This *ḥadīth* is narrated by Imām Muslim. You will find it in *Ṣaḥīḥ Muslim*, *ḥadīth* number 728. When the Prophet ﷺ then listed those, he listed each one except that he said:[6]

- four *rakʿah* before *Ẓuhr*
- two *rakʿah* after that *Ẓuhr*
- two after *Maghrib*
- two after *ʿIshāʾ*
- two before *Fajr*

So, what you basically get is twelve.

Now I just want you to know that the difference between ten, twelve and fourteen in terms of units, all three are authentically narrated *ḥadīth* and three authentic positions about how many you should do in a day. Clearly, twelve is a target. Ten is what a minimum is. Fourteen is a great result. And the difference between ten and fourteen is obviously four and the difference between ten or twelve is obviously two and all of these are around the *Ẓuhr* prayer. So, you start off with two before and two after as a basic minimum for *Ẓuhr*, and then you add two before it to take up to the ideal and most established and correct position and the vast majority of scholars are upon twelve. And then if you want to take it to the level of the fourteen, then you will pray two extra after *Ẓuhr*. So, it is always adding more before and after *Ẓuhr*. So *Ẓuhr* is the flexible one.

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[5] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: The Virtue of the Regular Sunnah Prayers Before and After the Obligatory Prayers, and Their Numbers, ḥadīth no. 728a*.

[6] *Jāmiʿ al-Tirmidhi, The Book on Prayer, Chapter: What Has Been Related About One Who Prays Twelve Rakʿah of Sunnah in a Day and Night, and What Virtues He Will Have for That, ḥadīth no. 415*. This narration has been graded as *ṣaḥīḥ*.

Shaykh says: Based upon this, the correct statement, the most authentic statement, and the most correct position, is that:

أنَّ الرَّواتب اثنتا عشرة ركعة

The *rawātib* are twelve units. The 'obligatory, adjunct, emphasised, continuous, formal, supererogatory prayers' are twelve. We really do need a word for that. The *rawātib* are twelve.

And he says: Two before *Fajr,* four before *Ẓuhr* and he says and he makes the point—the four before *Ẓuhr*, the obviously in the Ḥanafi school they pray it as all four units just like they would pray the obligatory four of *Ẓuhr*—only one set of *taslims.* Whereas the majority, the three Imāms and the majority of the *Salaf* and Shaykh al-'Uthaymīn here is emphasising that these four that occur before *Ẓuhr*, they are actually two units of two. So you must give *salām* and break from the two before you start again.

Now I just want you to know that obviously continuing with your *madh-hab* and your opinion upon four is absolutely fine. It is a *mujtahid* opinion. It is held by *mujtahid* scholars. Therefore, it becomes an established position even though we might consider
(0:30:00) it to be not the most authentic and the most correct way. But when we say 'not the most correct way', we don't mean that a person is making a mistake and doing wrong. We just believe that the evidence for the position to do it as a continuous four, when there is so much evidence to show that he ﷺ would pray it as a two, two that we should therefore do that. But it is not a major, not a biggie, don't panic. I find a lot of people panic on the whole four *rak'ah* issue when they learn about the two units concept. Almost always our *sunnah*, our non-obligatory prayers are always in two units—basically—unless there is a very clear well-established exception.

He only mentions about a line, but I want to speak a little bit about these *rawātib*. Obviously, the problem that we have today is that as each generation comes, these are disappearing, right? So, I'm pretty sure even the generation of the folks in this class who are probably older than the 18s and the millennials, etc. You will see that progressively it is getting worse. So, our parents and our grandparents—our grandparents especially, would not miss any of that behaviour. They would absolutely be on these *rawātib* and be adding to it with the *ghayr mu'akkadah* as well, adding even more that they can find. I do not mean just Paks, but I mean all the nations. Our parents kind of kept that going with that ritualistic kind of fervor and so on, maybe less invested into the quality of it, maybe a little bit more ritualistic, more keeping up with the game and the loyalty to their culture and how it is so emphasised. Maybe not as much as quality.

Then I would argue that Generation X and my generation and those who are in their 40s and maybe 50s, but 30s etc., those folks probably kind of improved the quality of their prayer. A higher quality of prayer, both obligatory and *sunnah*, but they reduced

in the number and the continuity and their steadfastness upon these *rawātib*. Then every generation after that has just been in freefall. You just do not find people praying the *sunnah*. They do elaborate moves and scams to avoid praying the *sunnah*, the *rawātib*. Whereas young folks today—and by the way, I do not mean kids, because kids do not naturally want to pray anything, let alone the *sunnah*, so let us not hold kids accountable—I mean when they are 18, 20, 22. As you see, people have provided for themselves so much more entertainment and things to do, to keep themselves busy with which they think is more valuable to them, more beneficial to them, than *ʿibādah*, in general, let alone the *sunnah* prayers or the *rawātib*.

So, we really really need to reflect upon this point. I really think that where it starts, before anything else, honestly, is to prove it to those in our own actions. I think that we do not do it enough. I think that we do not pray enough. I get it, that we were the first kind of generation in our Western countries especially—and I know that there is a difference between the West and the East—but still, in the Western countries we were the first generation that were more public facing, in terms of our work, or retail, or professional. What this meant is that we justify to ourselves that we do not have a lot of time to pray, but we definitely will pray. The irony is that you take that every day of the week over the previous generation, our parents' generation in their working lives, in the West as well, whether they were professional, laborer or basic, they were more likely not to pray, but then make up the prayer, *qaḍāʾ* prayer at the end of the day. And they would knock out all of the *sunan* and *nawāfil* in just one big blurb. They would not have either the permission or the opportunity or the wherewithal to go forth and assert themselves and pray in public, or in their workplaces, or in their breaks. The minority would.

That is the irony. If they get the opportunity to pray, they smash the prayer proper, but they would find that opportunity very rarely, or they would justify it to themselves very rarely. They would justify to themselves, '*Oh, I cannot*,' or '*It is politically untenable*,' or '*My clothes are palīt* [unclean],' you know that whole *bakwās*, convincing yourself that your clothes are not clean enough, which is just nonsense. So, excuses. But when they did, they would do it. Proper. This is why you cannot blame these generations and certainly I will even say, the younger kind of folks. You will find that what they would do is that they would really ensure that they understand, and they did understand, and put it in their practise (and that is why they get called practising), that the obligatory prayers can never ever be missed. This nonsense of *qaḍāʾ* at the end of the day is a complete fraud and a fabrication and a cultural idea, and we must pray. And if that means that we sacrifice the *sunnah* to ensure that continues, then so be it.

And I am there. I will take that. 100%. Never can we equate between the obligatory and the *sunan*. It would be nice maybe if we maybe reduced some of the things that we would then do in that break or in that moment, and try and get the *sunnah* in. I hope you get what I am trying to say, that it is six of one, and half a dozen of the other.

Student (online): I think the younger generations will get better as they age.

Ustādh: I do not think that they will. I think one of the reasons that the *rawātib* are *al-rātibah al-mustamirrah dāʾimah*, is that they are very dependent on the habit. When you are into the game, you just cannot get out of it unless it is really problematic.

I told you the example of my father. My father, whatever happens, wherever he is, whatever country, he will always pray *al-Awwābīn,* a number of units after the *Maghrib* prayer, in all circumstances, in all situations, and these are the least emphasised of the *sunnah* prayers. But he is so into that habit. And we all know the Paks that do the two *rakʿah nafl* every time, after the *sunnah* of *Maghrib* or after the *sunnah* of *ʿIshāʾ* etc. It is coming from habit. Habit is very very important. They actually themselves only do it as well as they do, or as often as they do because they saw that their parents (our grandparents) were so habitually on it. So, no. I do honestly think that because they do not have the habit and they are not seeing the habit, the younger generations, I do not think that it will get better. The proof of that is because our generation did not get better.

I think that it is something to reflect upon and I think that it is something to be worried about. You might say: Why should we be worried?

Student (online): How do we instill in ourselves the importance of *sunan rawātib*?

Ustādh: There are a number of reasons actually. I do not even know where to start. Let's start at the top. The quality of your obligatory prayer is dependent upon how still and into the game and into the mood that you are at the beginning. And that only happens if you have already done something. So, when a person legs it in and he is late, the *iqāmah* is gone and the imām has already said *Allāhu akbar*, and he runs in, [out of breath], and he is all about, '*What's going on? What am I doing? What is happening?*' He is just all over the place. And the quality of this the obligatory, key, mega prayer is ruined.

Personal experience shows that a person who comes ten minutes before that, before the *iqāmah*, comes, calm, relaxed, prays two *rakʿah sunnah,* and in that *sunnah*, he basically gets out of his system all of the nonsense—the rush, the heart rate, the adrenaline, the calm, the looks, the environment. He gets himself used to the game. It is just like an exam. There is no way you can compare a person who just takes an exam like that, versus one who revises for it, prepares for it, takes the mock exam, knows what is going to happen, warms up. Just like an exercise. You jump straight in without having done some gentle stretches, you might have a chat here or there, you get warmed up and the muscles warmed up and you will save yourself injury, and you will really have a proper session afterwards.

Actually, this is everything in life. The irony is that we all get this fully. We all understand and accept this. You can give so many cliched examples. The point is that we accept and know it, and somehow, we think that it does not apply to *ṣalāh*, it does not apply to our obligatory prayer. Are you kidding me? That is just the logical kind of

aspect, that we should be calm, and finish, and raise our hands and make *duʿāʾ* and so on. I think that that is important.

Student: Is the Ḥanafi opinion of coming down hard on people who do not pray a factor?

(0:40:00) Ustādh: Of course it is.

So that's the first reason why they should be prayed or the importance of the *sunnah*.

The second of course is because of the *ḥadīth* of the Prophet ﷺ which absolutely shows how essential they are when you realise that your obligatory prayer is to be 100% deficient.[7]

You see, if Allāh ﷻ tells you that your prayer is going to be deficient, then whatever you think that you're trying to do—just pause. Your prayer is going to be deficient. And when the Prophet ﷺ tells us that Allāh ﷻ on the Final Day will tell the angels, they'll go now and assess…(*ḥadīth ṣaḥīḥ* in the *Ṣaḥīḥ Ibn Ḥibbān*). The Prophet ﷺ described that moment when the angels will then reach into like a container, and the container for obligatory acts and a container for non-obligatory acts, and the acts will be taken out one by one. And so Allāh ﷻ will say: Let's assess the prayer. So, the prayer will taken out and it will be examined in this kind of metaphysical (I don't want to say metaphorical obviously, because it will happen but in a way that we don't understand). The prayer is going to be presented and it's going to be assessed and it's going to be deficient. It's not going to be good enough. And the servant (in other versions of this *ḥadīth*), the slave—us, we, me, you will be thinking, '*Oh my God! This is what I was depending upon. This is the obligatory prayer. This is what makes me Muslim. This is what saves me from kufr. I'm dead*.'

And then it will be just like relief out of nowhere. Allāh ﷻ will turn to the angels and say: Reach into his non-obligatory container.

And they will reach in and they will pull out the non-obligatory—all of the *sunnah*, and *nafl*, and all these prayers that you've done which were not obligatory—and they are basically then taken and the obligatory is fixed and made beautiful. It's just basically made great.

And then Allāh ﷻ will say to the angels: Do the same for all the rest of the actions.

So the same will happen for *zakāh*. And God knows how deficient our *zakāh* is. We don't even know how much to pay, when to pay, what to pay. You know how rubbish we are. That's why it's so important to give *ṣadaqah* because *ṣadaqah* will then fix all the holes in our *zakāh* presentation.

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[7] *Sunan Abu Dāwūd, The Book of Prayer, Chapter: Regarding the Statement of the Prophet ﷺ "Every Prayer That One Does Not Perfect, It Will Be Made Complete by the Voluntary Ones", ḥadīth no. 864.* This narration has been graded as *ṣaḥīḥ* by al-Albāni.

Then the *Ḥajj* will be pulled out and the *ʿUmrah* will fix it. Then Ramadan will be pulled out and our Mondays and Thursdays and our Shawwāl and our Muḥarram and *ayyāmʾl-bīḍ*—all of these supererogatory fasts will be pulled out. And we will be thinking we're destroyed and then our supererogatory actions will save us.

Anybody who understands this and then marries it with the other *ḥadīth* of the Prophet ﷺ that whoever stands in prayer that they will either get a half of the prayer, or a third of the prayer, or a quarter of the prayer... and the Prophet ﷺ kept going down until he ﷺ said a tenth of the prayer.[8] Meaning that the actual reward and the achievement that you achieve, as soon as you start is already going wrong. Meaning that if we're not focused and not absolutely killing it with not worrying about work, and x, and y, and z, and our heart rate, and the guy next to us, etc. So, we're already on the back foot. We already know that our prayer is going to be deficient. I already spoke about the idea that there is an intrinsic wisdom in how after *salām* we say *astaghfir Allāh*, *astaghfir Allāh*, *astaghfir Allāh*—three times *istighfār*. Even if you think you've prayed that absolute winner of a prayer, you've messed up somewhere or were deficient somewhere.

So, if you know that and you know how important the obligatory prayer is and the other *ḥadīth* of the Prophet ﷺ in which he said if the prayer is good everything else will be good—in terms of *dīn*.[9] In terms of our end, it is all about the prayer. If you want to discover the single most important act that you need to perfect, then it's the prayer. Because the Prophet ﷺ said if the prayer is good, everything else will be good. So that's his *khuluq*, that's his *ʿibādah*, that's his *dhikr*, and his charity. If you want all of that to be good, you need sort out your prayer.

And you know what I've always said: The one who prays is always in the game.

Whatever sin they're doing—they might be drinking, they might be clubbing, they might not be wearing *ḥijāb*, they might not be x, y, z ...whatever they're doing. You're in the prayer, you're in the game. However poor the prayer, however one a day their prayer is, or one a week—you've got a little bit of something. You've got something and that could always be leveraged.

*Insān* is a funny person. We are incredibly complex people. But the simplicity of our faith is astounding. We will always come back to the simple common denominator—our dependency upon our need to call upon Allāh ﷻ.

Student (online): We have so much at our fingertips that we've developed a false sense of self-sufficiency and lost the sense of desperation we should feel in front of Allāh ﷻ. People who are desperate don't need to be convinced/motivated to pray them.

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[8] *Sunan Abu Dāwūd, The Book of Prayer, Chapter: What Has Been Narrated Concerning Shortening the Prayer, ḥadīth no. 796.* This narration has been graded as *ḥasan* by al-Albāni.

[9] *Jāmiʿ al-Tirmidhi, The Book on Prayer, Chapter: What Has Been Related About 'The First Thing the Slave of Allāh ﷻ Will Be Reckoned for on the Day of Judgement Is the Prayer', ḥadīth no. 413. This narration has been graded as ṣaḥīḥ.*

Ustādh: And I really love what she has said. People are so arrogant right now in their lives. I she calls it toxic positivity. And I think it's a very important subject that we need to speak more about. People don't like hearing bad news, bad things, negativity. They always kind of criticise you because they just want to always be hearing the good stuff.

What we're finding right now, I've been speaking about this for a while now, so it's not right now, but I mentioned that why people don't give reminders about *Jannah* and *Nār* anymore and if they do then they'll only focus on *Jannah* and the good things, like it's anathema to mention any punishment or *ʿathāb* or to describe that. It feels off. People don't want to talk about the *ḥarām*—you're the *ḥarām* police. All of this is given some kind of negativity. The opposite of that, which is their perception of positivity, is actually not a real genuine positivity. It's a toxic positivity. It's a positivity that's misguided and has destroyed them—their mindset.

And so therefore, when you don't feel that sense of desperation and that fear and... I mentioned today in the Qurʾānic ART piece that I wrote today on Facebook. The real skill in this life is to never feel safe and to always feel dependent on Allāh ﷻ. Always. Especially in the good times.

﴿وَبَلَوْنَٰهُم بِٱلْحَسَنَٰتِ وَٱلسَّيِّـَٔاتِ لَعَلَّهُمْ يَرْجِعُونَ ١٦٨﴾

"We tested them with blessings and misfortunes" [*Sūrat al-Aʿrāf:* 168]

Allāh ﷻ says.

That is the *ayah* I was reflecting upon. That was today's ART (Alterative Random *Tadabbur*). I want you to know that our natural disposition is to understand you are being tested when it is bad times.

When was the last time that you saw someone who get a good result, or pass an exam, or get a promotion, or move house, or get married and you say to them: *Khayr in shāʾ Allāh*, have *ṣabr*, or be strong, or be focused? You might think that, but when was the last time you said that? Versus so and so is ill, or I lost my job: *Khayr*, *subḥān Allāh*, I'm here for you,

I am saying that we will have understood this when someone says, '*Listen man! I have smashed this! My salary has been doubled. I have been promoted*.'

And you say, '*Bro. I am here for you. We have to be careful here bro. Alḥamdulillāh but we have to be careful. I am here for you*.'

I'm not expressing it very well, but you get my point. And that is why I believe that Allāh ﷻ puts *al-hasanāt* before *al-sayyiʾāt* because that is the more dangerous risk, the more

hidden, the more difficult to see naturally. And so Allāh ﷻ gives it an 'artificial'
(0:50:00) promotion. How does Allāh ﷻ do this 'artificially' make something more important in our eyes when all of it should be important? He uses the available tools. And the tool of prioritising a word in a sentence when it should be bad times, then good times but instead switching it makes us think that Allāh ﷻ did that for a reason. It is going against the rule therefore we notice it more.

You will remember in *al-Adab Al-Mufrad* we spoke about this, when the Prophet ﷺ wanted to emphasise things, he ﷺ would either stand up or he ﷺ would point his finger. And his very common thing would be that he ﷺ would be narrating a *ḥadīth* like this [sitting back then lean forward and focus on a certain point]. He ﷺ would be mentioning a list of things that are *ḥarām*, that you should not do this etc. and then suddenly for one he ﷺ would lean forward and focus and look, and the Companions would notice it. They would narrate it like that, '*He ﷺ was leaning and then he ﷺ leant forward, looked at us and he said, "Ala wa qawl'l-zūr."* Or he'd ﷺ repeat it three times. These are all techniques of course that we use as humans, and Allāh ﷻ in His Divine way, to emphasise things.

The good times are a real problem. And we feel so safe and so self-sufficient as she said. And we are so afraid of negativity. And we are so toxically positive at the moment, that we just don't feel the need. We just think that our obligatory prayer is great. We just feel that is just an extra action. As you heard the guys saying earlier on, '*It is not obligatory, so give me a break*.' Yes, they have got a point. But the non-obligatory things are what save us. The obligatory things are our absolute bare minimum. But it is the non-obligatory aspects of our *dīn* that give us security, that protect, that fix.

I gave an example of Sufyān al-Thawri. I was reading this *subḥān Allāh* just the other day. It is very famous, everybody knows it. There are different narrations associating this statement with different members of the *Salaf*. Like Imām Aḥmad has been narrated to have said it and others of the *Salaf* have said it. No doubt. And they probably did say it. But the famous one is the one Sufyān al-Thawri, that they used to say when they used to see him make *duʿāʾ*, *duʿāʾ* meaning crying out to Allāh ﷻ, he would make *duʿāʾ* like the one who was drowning.

You know if you are drowning, you are like, '*Yā Allāh! Yā Allāh!*' You are drowning. You cannot get more pure, and sincere, and desperate *duʿāʾ*. You are not calling upon anyone, you not focusing on anyone. I gave the example of letting go. When was the last time you thought: That's it. It's game over. You are dead, it is over?

I have been there a couple of times. You just let go. You've given up. You know even with all the safety people, etc. and the jacket you are wearing—I was drowning once, and I said, "That's it. It's all over. If Allāh saves me, He saves me, and if not, then… "That desperation. They used to say about Sufyān al-Thawri, that is what he used to look like when he made *duʿāʾ*, safe in his home, nice, chilling, great clothes, great situation, all the rest of it and he used to make *duʿāʾ* like that. He is able to cut through the mirage of this

self-sufficiency and the blessings of life and realise that he is still, and even more dependent upon Allāh ﷻ in these good times.

It is one thing giving *daʿwah* to other people, but like I said to you at the beginning, I honestly believe that the way we fix that situation is for us to increase in it.
I will give you an interesting example. You know the practise of making *duʿāʾ* after the prayer, I am actually quite against it even though of course I accept its legitimacy, but it has become one of those things which have ritualistically now associated with the prayer. And people believe now that the prayer is not a valid prayer, or it is not a congregational prayer that has been done properly unless the imām lifts his hands. It is for that reason that I really do not like that practise. It has turned into a proper, legitimate *bidʿah* because the mentality of the people has made it absolutely associated with the prayer when it has nothing to do with the prayer.

Obviously, it is an idea and a good opportunity because you have put forward a great act of worship and every time you make *duʿāʾ* and you put something forward to Allāh ﷻ that is a great moment to make *duʿāʾ*. That putting forward to Allāh ﷻ is either an act of worship, or an act of sacrifice or a *fitnah* that you have gone through that you have been patient. That is why the Prophet ﷺ said that the *duʿāʾ* of the *maẓlūm* is accepted, the *duʿāʾ* of the *wālid* upon his child because he is putting up with incredible stress etc. and being patient, and the *duʿāʾ* of the one who is in *safar* (travelling) because travelling is a portion of punishment as the Prophet said. [10,11] Everyone puts forward something, either it is terms of not complaining, which is an act of good, or doing an act of good, or being patient which is an act of good. So, it can either be active or passive. When you put something forward then you make *duʿāʾ* and that is a *sunnah* of life. The prayer is as a good act as it gets. I don't do that, I make my *duʿāʾ* in the *sunnah* times of *duʿāʾ*, between the *adhān* and *iqāmah* etc., in non-specific times, in the night times, when I am travelling. I will make the *duʿāʾ* as I understand the *sunnah* to be, very rarely to be at the end of the prayer and as a result my children have never or hardly ever made *duʿāʾ* after their prayer. When I was young, I understood nothing else from the prayer except that you must make *duʿāʾ* at the end of it and that is because I never saw my parents miss it. Here is the interesting thing. When my kids go and spend time with my parents, for a few days afterwards when they are praying they will make *duʿāʾ* (the younger ones obviously and now it is not happening so much because they are getting older), but they would make *duʿāʾ* after the end of the prayer. These things, when it comes to ritualistic *sunnah* acts, are massively linked to habit and observations.

When people say to me what is the way, what is the score? Yes, we can explain the importance. I have told you it helps prepare for the obligation, we need it, it fixes our prayers, it is something that the Prophet ﷺ did not miss. He ﷺ would always pray it. So, it is a rewarded *sunnah* as well.

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[10] *Sunan Abu Dāwūd, The Book of Prayer: Detailed Injunctions About Witr, Chapter: Supplicating for One in His Absence, ḥadīth no. 1536*. This narration has been graded as *ḥasan* by al-Albāni.
[11] *Ṣaḥīḥ al-Bukhāri, The Book of Food, Meals, Chapter: The Mention of Food, ḥadīth no.5429*.

I will tell you another *ḥadīth*. There are so many *ḥadīth* actually. But another very interesting *ḥadīth* is the Companion who came to the Prophet ﷺ and he said: "I want to be your Companion in Paradise."[12] It a beautiful *ḥadīth*. You all know it. The Prophet ﷺ said:

فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ

"Then help me to achieve this for you by devoting yourself often to prostration."[12]

The Companion was waiting for the solution and he ﷺ said: "By increasing in *sujūd*." By increasing your act of *sajdah*, by finding more reasons to make *sajdah* which means, more reasons to pray, which means more supererogatory prayer, you will be my Companion in Paradise. There are a number of *ḥadīth* that report this principle as well.

Even though there are enough logical Islamic reasons to establish the prayer, I think we need to focus more on making it a habit in our own lives. Whether we say that our elders did the habit for the wrong reasons, or not good enough reasons, or ritualistic reasons, it does not matter. We know. Okay. So, just do it. Let's create the habit. Let's make it a thing that is always attached to us, and that we see, so that they also follow us in that.

Then Shaykh says:

وركْعتانِ قبلَ الفجْرِ وهما آكَدُها

And then two units before *Fajr*—these two being the most emphasised of them all.

The two *rakʿāt* before *Fajr*, and they are the most emphasised from the *rawātib*[†]. The reason why these are the most emphasised, these two *sunnah* of *Fajr*, is because the Prophet ﷺ said in the *ḥadīth*:

رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا

[12] *Ṣaḥīḥ Muslim, The Book of Prayer, Chapter: The Virtue of Prostration and Encouragement to Do So, ḥadīth no. 489*.

[†] There is a typo on the bottom of page 69 in the text of Saudi print, the Ibn al-Jawzi print of *al-Sharḥ al-Mumtiʿ ʿala Zād al-Mustaqni*. It says that the *sunnah'l-rātibah* is after *Fajr* when it should say *qabl al-Fajr,* before *Fajr.* AE

"The two [*sunnah*] *rakʿah* of *Fajr* are better than this world and what it contains." [13]

Shaykh al-ʿUthaymīn says: Think about that. From the first day that everything has been created, until the Final Day, from all its luxuries, its wealth, its gold, its silver, its jewels, its enjoyment, its palaces, its stallions, its cars, its houses, its x, and its y. Can you imagine, *Subḥān Allāh*, that these two *miskīn* units are better than all of that? Better than all of that!

And it is something, frankly, which is impossible. Let me say straight out, it is impossible to perceive. You have to just take it. You just have to draw your breath back, and just go with the flow because it is a madness. That is how emphasised they are, how important they are, and how rewarded they are.

Another evidence which indicates their emphasis is that the Prophet ﷺ would never leave them out whether he ﷺ was at home or whether he ﷺ was travelling.[14,15] We know that when you are travelling, you do not pray the *rawātib*. That is one of the very specific nature of the traveler is that he does not pray the *rātibah*.

I will just remind you of a narration before we come to this section in a couple of months of ʿAbdullāh ibn ʿUmar ؓ and he was in a *masjid*, I believe. Some narrations show that he was outside, but he was a traveler, and the party that was with him were traveling. He finished the prayer and just sat there. And they were just chilling. They were not doing anything. That is the key. One of the Companions came to him and said
(1:00:00) to him: "Listen man. You are not doing anything. And you are always praying *sunnah*, and I just do not get it. You're sitting here and you are just not going to pray? You might as well just pray. I mean, I know that you love it. You might as well pray. Why not? You know, just knock out some prayers."

And ʿAbdullāh ibn ʿUmar ؓ says: "If that was the case, then don't you think that it would be a higher priority to pray my obligatory prayers in full?" Meaning, if you thought this was just a time issue, or an opportunity issue, or 'I have the chance to' issue, then instead of praying the *Ẓuhr* I just prayed as two *rakʿah*, or the *ʿAṣr* I just prayed as two *rakʿah*, don't you think that it would be more important to actually make that a four?

Which is as beautiful and as deep an answer as it gets to how we should understand the *sunnah* of not praying the *rawātib*, despite how important they are, when we are traveling. And yet, despite that very established *sunnah* that all the Imāms agree upon,

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[13] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: It Is Recommended to Pray Two Rakʿah for the Sunnah of Fajr. And Encouragement to Pray Them Regularly, and to Make Them Brief, and to Persist in Offering Them, and Clarifying What Is Recommended to Recite Therein, ḥadīth no. 725a.*

[14] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: Regularity of Two Rakʿah (Sunnah) of the Fajr, ḥadīth no. 1159.*

[15] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: It Is Recommended to Pray Two Rakʿah for the Sunnah of Fajr. And Encouragement to Pray Them Regularly, and to Make Them Brief, and to Persist in Offering Them, and Clarifying What Is Recommended to Recite Therein, ḥadīth no. 723e.*

that it is *sunnah* to not pray the *rawātib* when you are traveling, yet the Prophet ﷺ always prayed the two *sunnah* of *ṣalāt al-Fajr*. He ﷺ never missed the two *sunnah* of *ṣalāt al-Fajr* whether he ﷺ is at home, whether he ﷺ is traveling—like the *ṣalāt al-Witr*: These are the two prayers that are always prayed every single day, whatever happens: the two *sunnah* of *Fajr* and three units of the *Witr* prayer.

So, this is another evidence for its excellence.

These two units, they have some characteristics. So, what are these characteristics?

First of all, they are legislated at home and away. They are legislated whilst you are resident and you are a traveller.

The second, is its reward. They are specifically characterised by the fact that they are better than the *dunya* and that which it contains.

The third characteristic is that they are very short and light. They are done quickly. They are not long. They are not heavy. This may be something from Allāh ﷻ, a divine kind of indication so that we do not find them heavy or burdensome to do. Like, the night prayer, people are already geeing themselves up and know, your two units have got to be a half hour long, an hour long, eight units for a good couple of hours. So, you find it more difficult to do, to gee yourself up. If you are being told that, '*Listen. This is a two-unit prayer that you can knock out in literally two minutes*,' then he is more likely to do it as well.

These two units were so quick (obviously we covered this before), but these two units were so quick that ʿĀ'ishah said:

كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي رَكْعَتَيِ الْفَجْرِ فَيُخَفِّفُ حَتَّى إِنِّي أَقُولُ هَلْ قَرَأَ فِيهِمَا بِأُمِّ الْقُرْآنِ

*"The Messenger of Allāh ﷺ observed the two (sunnah) rakʿah of Fajr that were so quick and light that I said (to myself): 'Did he even recite al-Fātiḥah?'"*[16,17]

Imagine that! You know if you see a person who is praying and then they just stand up and they say *Allāhu akbar*, what is your immediate [reaction]? You are thinking, '*Man! That's a disgrace*.'

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[16] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: It Is Recommended to Pray Two Rakʿah for the Sunnah of Fajr. And Encouragement to Pray Them Regularly, and to Make Them Brief, and to Persist in Offering Them, and Clarifying What Is Recommended to Recite Therein, hadīth no. 724d*.

[17] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: Regularity of Two Rakʿah (Sunnah) of the Fajr, hadīth no. 1165*.

That is what you are saying isn't it? That is a disgrace! That is the immediate thing that you are thinking. That guy, he is praying his prayer, and I cannot even say *al-Raḥmān al-Raḥīm, Māliki yawm al-Dīn* before that guy has gone for [*rukūʿ*]. So, already you are wondering.

Now imagine that ʿĀʾishah obviously knows that the Prophet ﷺ is not doing anything wrong. He ﷺ is obviously going to be perfect in his *ʿibādah*. And she is now wondering, '*Oh Sugar! These are two units which maybe do not even have Fātiḥah because that is so quick*.'

Now, this is probably an exaggeration from ʿĀʾishah, but you get the point. Because of course, it is not possible to pray any units without the *Fātiḥah*. We know that he ﷺ did recite the *Fātiḥah* and there is no doubt about that. She said that because they were so quick.

Also, the fourth characteristic about that is what is recited in these two units. It is a very common *sunnah* to establish when it comes to the recitation. The first way of praying these two *sunnah* of *Fajr* is to recite [*Sūrat Kāfirūn*] in the first *rakʿah* and *Sūrat al-Ikhlāṣ*, in the second *rakʿah.*

The other approach to it is to recite the *ayah* from *Sūrat al-Baqarah* [in the first *rakʿah*]:

﴿قُولُوٓاْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ وَمَآ أُوتِيَ مُوسَىٰ
وَعِيسَىٰ وَمَآ أُوتِيَ ٱلنَّبِيُّونَ مِن رَّبِّهِمۡ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّنۡهُمۡ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ ١٣٦﴾

"So [you believers], say, 'We believe in God and in what was sent down to us and what was sent down to Ibrāhīm, Ismāʿīl, Isḥāq, Yaʿqūb, and the Tribes, and what was given to Mūsa, Jesus, and all the prophets by their Lord. We make no distinction between any of them, and we devote ourselves to Him.'" [*Sūrat al-Baqarah:* 136]

And then in the second *rakʿah* of this *sunnah* approach, you recite the *ayah* from *Sūrat Āli ʿImrān:*

﴿قُلۡ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ تَعَالَوۡاْ إِلَىٰ كَلِمَةٖ سَوَآءِۭ بَيۡنَنَا وَبَيۡنَكُمۡ أَلَّا نَعۡبُدَ إِلَّا ٱللَّهَ وَلَا نُشۡرِكَ بِهِۦ شَيۡـٔٗا وَلَا يَتَّخِذَ بَعۡضُنَا بَعۡضًا
أَرۡبَابٗا مِّن دُونِ ٱللَّهِۚ فَإِن تَوَلَّوۡاْ فَقُولُواْ ٱشۡهَدُواْ بِأَنَّا مُسۡلِمُونَ ٦٤﴾

"Say, 'People of the Book, let us arrive at a statement that is common to us all: we worship God alone, we ascribe no partner to Him, and none of us takes others beside God as lords.' If they turn away, say, 'Witness our devotion to Him.'" [*Sūrat Āli ʿImrān*: 64]

And that is rare, by the way—*ayah* and *ayah*. And obviously, *Sūrat al-Kāfirūn* and *Sūrat al-Ikhlāṣ* are very short. They are 3-4 *ayāt*, but they are short. Whereas these are quite long *ayahs*, but they are still just one *ayah*. That is the approach. You either recite *Sūrat al-Kāfirūn* and *Sūrat al-Ikhlāṣ*, or you recite these two verses from *Sūrat al-Baqarah* and *Sūrat Āli ʿImrān*. So, that is a unique characteristic. And it is a *sunnah* to alternate. So, it is a *sunnah* to stick to *Sūrat al-Kāfirūn* and *Sūrat al-Ikhlāṣ,* and it is a *sunnah* to stick to [*Sūrat al-Baqarah*: 136] and [*Sūrat Āli ʿImrān*: 64].

The fifth specific characteristic is that there is a *sunna*h which is associated with these two units, which is to have a little rest. By laying down on your right-hand side after you have performed them.[18,19] Now this is something that the scholars have differed over and here are the various opinions.

Some of the scholars have said this is not a *sunnah at* all. Some have said it is a full on *sunnah* 100% absolutely *sunnah*. The third opinion which is the **class position**, it is the position of Shaykh al-Islam Ibn Taymiyyah and I think Shaykh al-ʿUthaymīn himself also leans towards it, even though he doesn't really kind of spell it out, but it is certainly my position and the position of the majority of the scholars, I think, that I would argue in fairness.

The third position is that it is a *sunnah* for only those who pray *qiyām al-layl*. Because the *ḥadīth* which mentioned that the Prophet ﷺ did that, mention that he ﷺ just finished *qiyām al-layl*. That is the third opinion. The idea behind it, the logic, is he already got up early and it's not like he slept all the way until *Fajr*. He got up early, prayed a third of the night, half of the night and he is tired. And we need to get some rest so that we can really have a banger when it comes to *ṣalāt al-Fajr,* have full energy. So, he ﷺ would just relax, rest. He ﷺ wouldn't go to sleep but he ﷺ would lie down on his right-hand side.

The fourth opinion which was held by Imām Ibn Ḥazm, is one of those crazy ones. That actually this lying down on the right-hand side—this has been said to have been narrated from him but it's a madness—that this lying down on the right-hand side is actually a condition for the validity of the *Fajr* prayer—the obligatory *Fajr* prayer. If

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[18] *Sunan Abu Dāwūd, The Book of Prayer: Voluntary Prayers, Chapter: Lying Down on One's Side After It, ḥadīth no. 1261*. This narration has been graded as *ṣaḥīḥ* by al-Albāni.

[19] *Jāmiʿ al-Tirmidhi, The Book of Prayer, Chapter: What Has Been Related About Lying on One's Side After the Two Rakʿah of Fajr, ḥadīth no.420*. This narration has been graded as *ḍaʿīf.* In Volume 4, page 71, footnote 3 of *Sharḥ al-Mumtiʿ ʿala Zād al-Mustaqniʿ*, the *muḥaqqiq* says that this *ḥadīth* is graded as *ḥasan ṣaḥīḥ gharīb*.

you don't lie down on your right-hand side, the *Fajr* prayer has been invalidated, because this is a condition—which is a madness. It's a madness. And the reason he said that, is because the Prophet ﷺ said:

إِذَا صَلَّى أَحَدُكُمُ الرَّكْعَتَيْنِ قَبْلَ الصُّبْحِ فَلْيَضْطَجِعْ عَلَى يَمِينِهِ

"If any of you prays the two units before the *Fajr* then let him lie on his right side."[18]

You can indeed rely on Ibn Ḥazm for a wild time. This *ḥadīth* is narrated by Imām Aḥmad volume two *ḥadīth* 415. It is narrated by Abu Dāwūd as well, Abu Dāwūd 1261. Imām Tirmidhi considered this *ḥadīth* to be *ḥasan ṣaḥīḥ gharīb*. "You must lie down," that's like music to my ears. Ibn Ḥazm said therefore, the Prophet ﷺ clearly commanded to lying down and therefore you must lie down.

(1:10:00) Shaykh al-ʿUthaymīn says something interesting. He said this *ḥadīth* is weak, this *ḥadīth* where the Prophet ﷺ said: If one of you prays the two *rakʿah* of *Fajr,* then let him lie down after it. That's the translation.

This is weak and I agree, and I don't just agree because Shaykh al-ʿUthaymīn is saying. And I don't just agree because Imām al-Tirmidhi has said this *ḥadīth* is *gharīb*, because *ṣaḥīḥ ḥasan gharīb* is a phrase that many scholars differed over until the cats came home. But my study of this *ḥadīth* thinks that it is weak and what is actually authentic and very well established authentically is the action of the Prophet ﷺ doing it, which is very different then him ﷺ telling people to do it. Because as we said, the action of the Prophet ﷺ always allows the action to be not obligatory, not *sunnah*, something specific to the Prophet ﷺ—it's much less emphasised than the statement—which is therefore a *khiṭāb* or an addressing of the whole nation which requires action from them.

So first of all, I agree this *ḥadīth* is weak, but this action is established from him ﷺ. That action by the way is narrated in *Ṣaḥīḥ Muslim ḥadīth* of ʿĀʾishah. She said:

كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا صَلَّى رَكْعَتَىِ الْفَجْرِ فَإِنْ كُنْتُ مُسْتَيْقِظَةً حَدَّثَنِي وَإِلاَّ اضْطَجَعَ

"When the Messenger of Allāh ﷺ had prayed the two *rakʿah* (*sunan*) of the *Fajr* prayer, he would talk to me if I was awake, otherwise he would lie down." [20]

There are other *ḥadīth* that indicate that it was on his ﷺ right.

[20] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: Night Prayers and the Number of Rakʿah Offered by the Prophet ﷺ at Night, and That Witr Is One Rakʿah, and a One-Rakʿah Prayer Is Correct, ḥadīth no. 743a.*

That's the first point, Shaykh says. That's the first response to Ibn Ḥazm.

Ibn Ḥazm has made it a condition because he thinks the *ḥadīth* is authentic. The *ḥadīth* does actually indicate that it is an obligation so you can see where Ibn Ḥazm is coming from. So, if we make the *ḥadīth* weak, that is one point.

He says: Secondly, what on earth is the action of lying down to *ṣalāt al-Fajr aṣlan*? What on earth are you talking about?

Shaykh says the benefit from this point is that you realise it doesn't matter how high a status that you achieve and how perfect you are as a scholar and Imām, as in a leader of the Muslims, you are always still going to make mistakes. He is talking about Ibn Ḥazm, because Ibn Ḥazm is the king and the don of the scholars.

He then says what Ibn Taymiyyah says is the strongest opinion. And that it is from Muḥammad al-Mukhṭār al-Shinqīṭi says, and a number of scholars said, that if you are praying the night prayer then you should do it, to give you energy and it is something not even linked to energy, but you should do it anyway. And the important thing you should learn is that not only is it something you can do, but if others are awake you can speak to them. And also, the door is open for you to be making *istighfār* as well. So, it is not an obligation, but it is one of the *sunnahs* you should do.

I want to share a story with you. In the nineties, 1996 maybe? I don't know when. I took some time out to study in Pakistan and I had been studying for a year, two, maybe more. So, I was pretty au fait with *fiqh*, Arabic, and I was swallowing up so much, cramming and memorising and cramming. And this *madrasah* I went to was hard flipping core. It was like proper *madrasah* old school style, or like some of the kind of current ones you've got, you know like the Deobandi kind of Dārʾl-ʿUlūm types that are strict. Like the one I might have told you that my cousin went to where she wasn't even given permission to leave for the marriage of her brother's wedding. The only time you're allowed is on *ʿĪd*. You know, that kind of madness. So, it's that kind of flex and it was run by *ahl-ḥadīth*, you know Jamāʿat Ahlʾl-Ḥadīth. And it was my first experience of this group in my life. And you know I've been studying pretty normative Islam full in the *Sunnah* with respect to *ʿaqīdah* and *manhaj*, proper upon *Salafi ʿaqīdah* since then until now until I die *in shāʾ Allāh*. That's the *Sunnah* of course. But never had come across this group, the Jamāʿat Ahlʾl-Ḥadīth, in their *fiqh* approach which was like you know, '*The madhāhib, you throw them under the thingy. You forget them we just go to the ḥadīth and we just work it out ourselves–Qurʾān and Sunnah (not just ḥadīth). And you know these imāms they've got opinions and they are men and we are men*.'

Online: I thought your first exposure to Jamāʿat Ahlʾl-Ḥadīth was Shaykh Sohaib Hasan... or was that after this *madrassah*?

Shaykh: That is a really good point. And here's the thing. Shaykh Sohaib Hasan was not very affected by [Jamāʿat Ahlʾl-Ḥadīth]. He was free agent. So, he was one of my early

teachers. But I honestly, can you believe (this is going to make you laugh), I didn't know about his political and his any social connection to Jamāʿat Ahlʾl-Ḥadīth as a movement until a couple of years after? And I was always studying with him because he was a student of Shaykh Abdul-Ghaffar Hassan, of course his father the *muḥaddith*, who I had experience of and through Shaykh Kehlan, who was Shaykh Sohaib Hasan's friend and because Shaykh Sohaib Hasan was the student of Shaykh Ibn Bāz. Jamāʿat Ahlʾl-ḥadīth doesn't have all of these kind of hook-ups and connections so I just want to just say that. But it's a good point that you mentioned that. And his opinions were very much more in line with *fiqh* and…

Anyway, my point is—the story is getting too long—let me just say that it was my first experience with these guys and there were a couple of things they used to do which used to blow my mind. And one of those—we used to pray to *tahajjud* every night—long proper, you know? It's part of training and a spiritual thing. It was great. I learned a lot. Physical exercise, physical training. Absolutely everything. But they would blow my mind because they would all come to the *masjid* and I'd be there and everyone's prayed the two *rakʿah* of *sunnah* and I pray it, and every single person will just lie down. Like the whole *masjid*. And I'll be like, '*What the fish is going on here?*' I'll be looking around, I've been studying for a while, I had never seen this whole thing. And I would just lie down as well. I thought, '*You know what? I'm not going be that guy! I'm not going be that guy!*' And I'd be just sitting there like this. Now nobody fell asleep, but they'd close their eyes, they'd lie down, and then their *iqāmah* would be given and everybody will stand up like magic. This is in the *masjid*. Everybody. This is not withstanding the fact that the Prophet ﷺ never did this in the *masjid* that he ﷺ did this at his house actually. Every day they would do that.

We had no access to books. You've got to understand, there was no Google in those times and there were no books that you go and check things out or do research. I had nothing with me. You just have your teachers, and you memorise what they've got with you and that's it, you know, at that time.

(1:20:00) Anyway, that's just a small anecdote. It's a crazy opinion to believe. And Jamāʿat Ahlʾl-Ḥadīth have a lot of opinions like that where they take *ḥadīth* literally and they're not a million miles off of Ibn Ḥazm. They do things for the sake of doing things just because there is a *ḥadīth*. The *fiqh* is not great. I'm not going lie. It still hasn't caught up frankly. It was actually really genuinely funny.

## Q & A

Q (online): I have been in a discussion about the idea the Prophet ﷺ was made of light. They argue that he ﷺ may not be made of light but it is clear he ﷺ is not a human like we are, in physical form yes, but they question: How can we explain why the prophets' bodies do not decompose? Why is it that his sweat was like perfume?

A: Because he has non-human aspects in knowledge, in being, in strength and there's no problem with that. And you'll find so much. If you want to like a detailed refutation of the whole *nūr* nonsense, then obviously there's plenty of information out there. It's just this is so weird you know that the Barelvis are still sticking to that, maybe some Sūfis as well. It's just sad.

Q (online): Is a role whereby one is procuring the school vaccines for the UK (which may extend to other vaccines too) permissible? Necessarily the role would involve buying vaccines such as the nasal spray and mumps vaccine both of which contain porcine and there are alternatives. (My research shows that in terms of school vaccines these are the only two which have porcine—chicken pox and shingles vaccines also-but may not be part of the role.) Of course, the role would also involve buying the other *ḥalāl* vaccines. Would this be a permissible/*ḥalāl* money role? If so why or why not? Equally if the role excluded all dealings with the porcine vaccines, would it then be permissible?

A: I think that is *ḥalāl* because the *ḥarām* vaccines out there on the market are minimal, insignificant, and even the ones that some of us would consider to be *ḥarām* are those which are *ḥarām* over *ijtihād* of whether there has been *istiḥālah* or not, whether the chemical composition has changed or not. And I don't think that it is enough to be able to make something *ḥarām* on that basis, on a matter of *ijtihad*. I don't think that a person's job that is a source of *rizq* in which the majority of the act is *ḥalāl*—the intrinsic job. This is very important when it comes to the *fiqh* of these questions, that you look at the job first. The job is as a buyer, or procurement agent, or manager whatever. This is an intrinsically *ḥalāl* job that actually is needed, is good, it saves people money, it's efficient. So, you know it's not like this is a person who drinks, or a person does *zina*, a person who steals, or does *riba*. It's intrinsically a *ḥalāl* job with an intrinsically vast majority *ḥalāl* portfolio with some things which are *ḥarām*. And even the *ḥarām* is according to certain opinions, as opposed to anything else. And so that's even with the porcine vaccines, because even those are considered to be *ḥalāl* by those that believe that *istiḥālah* has occurred. So, I think your job is allowed.

فَشُوبُوهَا بِالصَّدَقَةِ

"So, mix some charity with it."[21]

[21] *Sunan al-Nisā'i, The Book of Oaths and Vows, Chapter: Idle Talk and Lies, ḥadīth no. 3799*. This narration has been graded as *ṣaḥīḥ.*

As the Prophet ﷺ said, that in these areas where there might be a few kind of doubts—this is not some kind of *ḥalāl* way of *ḥalāl-afying* a *ḥarām* job. No. A *ḥalāl* job that's got some issues, you give *ṣadaqah* to purify it. Anything that you give.

Q (online): I really want to pray *tahajjud ṣalāh* regularly outside of Ramadan, but my husband is an extremely light sleeper and has severe anxiety and trouble keeping asleep which detrimentally affects his work and life. Currently, I try to avoid moving from side to side at night. Me waking up for *tahajjud* would on the most part make his situation a lot worse. What would you advise I do in this situation apart from making *duʿāʾ* that Allāh ﷻ alleviate his symptoms? Should I for example wake up without an alarm in the last third of the night and make *duʿāʾ* whilst lying in bed? Sleeping in another room is not an option.

A: That's a really, really good question and I'm sorry that I don't know what to tell you because I'd just be blagging it. Because it's a killer. And of course, not setting the alarm and trusting Allāh ﷻ that you would wake up at that time and maybe making it a bit later and making *duʿāʾ* without getting up and allowing your husband that extra sleep to get to the obligatory when then you have to have to wake up anyway and he has to wake up anyway, I think that you will get at least the same reward.

We believe in this. We believe in the justice of this religion. The fairness of this religion. We believe that people who are used to an action, do it, and then they are stopped because of some kind of reason—whether illness or circumstance—then they get the reward of doing the action.[22] I think you are okay. I don't think you need to do anything more than that. I don't think you need to consider going to another room or anything. You maintain your relationship, maintain what you are doing, and I think you get the reward. Allāh ﷻ knows best.

Q (online): We covered the ideal scenario and options whilst praying *Tarāwīḥ* in congregation in Ramadan. For women, especially those who don't have the option to pray in the *masjid*, what is the ideal scenario/schedule they should have during the nights of Ramadan, assuming they would sleep during the night too? For example, is it best to pray all eight *rakʿah Tarāwīḥ* in first third of the night or can they leave four *rakʿah* for the last hour of the night (after a nap), so that they end the night praying in *ṣalāh* and *Witr* too?

A: No. If a woman cannot go to the *masjid*, she should pray *ʿIshāʾ* at home, pray the *sunnah* and then she should get some sleep. Then she should wake up however early she can and spend as much of the night praying at home because she's now gone out of the norm of being someone who is in the *masjid* where it's *sunnah* for the community to pray early—that's called *Tarāwīḥ*, the *sunnah* of the Companions. Whereas, for the

[22] *Ṣaḥīḥ al-Bukhāri, The Book of Fighting for the Cause of Allāh ﷻ, Chapter: A Traveller Is Granted Reward, ḥadīth no. 2996*.

Prophet ﷺ or praying at home, you get some rest, or you don't go to sleep at all. You just pray the whole night. If you want to go to sleep then you go to sleep, then wake up, and then you pray your *qiyām*. Don't split the prayer. Do eight *rakʿah*, make them as best as you can.

Q (online): Are we allowed to become volunteer magistrates in local UK criminal or family courts? Do you think it is a good thing to do?

A: I answered this question on the group. I do think it's a good thing to do. What I want to add to it is that yes, the source of the law is *kufr*. No, we don't agree with it. No, we are not implementing it. But we also recognise that it's a requirement in our religion to reduce evil. To reduce harm. To improve the possibilities of good. To achieve as much of the *dīn* of Allāh ﷻ and His justice as much as possible. So, you being in a verdict and judging people, or help to arrive at a correct verdict with the *Sunnah* in mind and the principles of justice which are divine as opposed to world man made. You being there will have an impact. It has an impact in terms of: (a) ensuring that the bad people get dealt with properly, (b) the innocent get protected more, and (c) to help Muslims and those that you can affect, by being there.

I'm a big supporter of that idea. Like I told you in the group that I, myself, have been wanting to do that but I've not had the time to be able to commit to it.

Q (online): Can we sit and pray the *Sunnah rawātib* if we are very tired/fatigued (especially after *ʿIshāʾ*)?

A: You can pray if you have a legitimate reason. If you have a legitimate illness or whatever. Just normal tiredness, you shouldn't be doing that.

Q (online): If we travel for *ʿUmrah*, should we not pray our *sunnah* there as we are travelers?

A: I cover that when we are in our *ʿUmrah* groups. I do not believe that the *sunnah* acts should be prayed but you swap that for general *sunnah* units.

Q (online): I couldn't find anything definitive in the LP notes so can you check if my understanding is correct on *rafʿ al-yadayn* for a four *rakʿah Ẓuhr ṣalāh*? For example, there are four positions of *rafʿ al-yadayn*: (1) before *rukūʿ*, (2) after *rukūʿ*, (3) returning from *sujūd*, (4) (not sure).

A: There are four positions. There is at the beginning, *takbīratʾl-iḥrām*—everybody agrees on that. Then before you go *rukūʿ*, then when you come back up from the *rukūʿ*, and then it's only when you come back up from *tashahhud*—when you are done *al-*

*taḥiyyātu lillāh* and then ʿ*abduhū wa rasūluh* and you are standing back up—that's the fourth and final one. Those are the four.

Q (online): Can we pray two *sunnah* before the two *farḍ* for *Fajr* when travelling with the intention to copy the Prophet ﷺ, even though it is *sunnah* to not pray *sunnah* when travelling?

A: No. I didn't explain this clearly. It is a *sunnah* to always pray *ṣalāt al- Fajr sunnah*. It's an exception to the rule. Don't confuse yourself. Always.

Q (online): Is there *Sunnah rawātib* on a Friday?

A: *Sunnah rātibah* are prayed every day. Not just on Friday.

Q (online): How do the Ḥanafis pray the four *sunnah* pre *Ẓuhr*?

A: They pray just like the *Ẓuhr farḍ* prayer.

Q (online): Is it *sunnah* to switch the order of *Ẓuhr sunnah* prayers, so praying two units before *Ẓuhr* and four units after *Ẓuhr*, still a total of twelve?

A: No. If you will pray twelve, then you should make the four before—two and two before.

Q (online): With regards to the reward of a palace for praying the *rawātib sunnah*. Is it praying them regularly and you get one palace or each day you pray the *rawātib* twelve, you get a palace in *Jannah*?

A: This is the most common question on this issue. The scholars differed over this as well. There are some that said that it's one palace for every day. I follow the opinion that it is a habit which gets the house as opposed to every single day. But there are many scholars that said to take the *ḥadīth* literally. You get one palace for everyone. You can never have enough homes, guys.

Q (online): Is there a Ḥanbali *Sharḥ* of *Zād al-Mustaqniʿ* which discusses the evidence of their chosen positions in this text? (In Arabic obviously). Sometimes I feel we criticise their positions without knowing what their evidence are.

A: *Al-Rawḍ al-Murbiʿ* is probably good. No. I don't think we criticise their positions. I criticise what I come across as critical. But their positions are very well established.

There are certainly modern works by Ḥanbali scholars which are commentaries and notes to commentaries on *Zād al-Mustaqniʿ* where they will go very hardcore defending the Ḥanbali *madh-hab*. I have always told you that I am not interested in teaching *madh-hab*. I am teaching that which I think is more relevant to people and giving them options for their own *madhāhib*, etc.

Q (online): Is it permissible for non-*maḥram* men to see pictures of a woman without *ḥijāb* after she passes away or should photos be destroyed to prevent this from happening?

A: No. Photos should not be made available.

Q (online): I think the question, "Is there *sunnah rawātib* on a Friday?" might be regarding if the four before *Ẓuhr* and two after, apply to *Jumuʿah ṣalāh* as well.

A: My apologies. In my opinion, no, there is no *sunnah* for *Jumuʿah* at all. That is my position. But we will come to that in its right place.

Q (online): When attending the *masjid* for *Fajr* is it correct to pray two *rakʿah* for the *masjid* then the *sunnah*?

A: No. There is no such thing as two units *taḥiyyatʾl-masjid*. There are no actual two units that are for the *masjid*. The *taḥiyyatʾl-masjid* is a prayer that is prayed in the *masjid* before you sit down. So, if you arrived at the *iqāmah,* your *taḥiyyatʾl-masjid* would actually be the obligatory prayer that you pray with the imām. If you arrive there early for *Fajr* and you have time to pray two units, you will intend the two units of *Fajr* [*sunnah*] and that would be your *taḥiyyatʾl-masjid*. The whole point is that when you arrive at the *masjid*, you are meant to welcome the *masjid* with prayer and not go and sit down, or chill, or go to the office, etc. You must pray before you do things in the *masjid*. You must respect the *masjid*. There is no such thing as two separate units for the *taḥiyyatʾl-masjid*.

Q (online): If an imām leads *Tarāwīḥ* with *Witr* in a *masjid*, but is limited by the committee/congregation to lead for a short amount of time, what options are available for the imām to pray more *qiyām al-layl* afterwards at home?

A: I think that this imām is allowed to pray unrestricted amount of night prayer that satisfies him, by himself, using the flexibility of those scholars who said that the action of the Prophet ﷺ to pray two *rakʿah nafl* is one so that the matter becomes flexible upon people who are in difficulty. I like that opinion and I think that is how he would use it.

# 6. Chapter 21 Lesson 18: The Supererogatory Prayer

(0:10:00) We were on page 72 of the commentary

وَمَن فاته شيءٌ مِنْهَا سُنَّ لَهُ قَضَاؤُهُ

If any of these are missed, it is a *sunnah* to make them up.

Shaykh al-ʿUthaymīn gives a few points here that I think are important. He says: Of course, the condition for this is that there was a reason that he missed them. It can't just be done willy-nilly. There has to be a reason that you miss the actual prayer and then it is allowed to make it up.

And the evidence for this—of making up *sunnah* prayers—because it doesn't make sense, right? That's the whole point here. The discussion is obligatory prayers are obligatory and you know you must make them up, so you make them up. Why would you be making up prayers that are not obligatory because instead of that, you could just do other supererogatory, voluntary prayers? You can pray more. Why would you make up those?

The evidence for this is what was narrated by Abu Hurayrah ﷺ and Abu Qatādah ﷺ in the story of when the Prophet ﷺ was out on a military expedition and the Prophet ﷺ overslept. Actually, it wasn't just him ﷺ who overslept, actually all the Companions ﷺ overslept. In fact, the big thing is that Bilāl ﷺ, who is the *muʾadhdhin*, he overslept. They all overslept. And you might remember this *ḥadīth*. They woke up and you know everyone's in a panic, sun has risen. Sun has risen. *Fajr* has been missed completely.[1] It was what it was, no one panicked everyone just obviously followed the example of the Prophet ﷺ. He ﷺ made *wuḍūʾ*, they all made *wuḍūʾ* and then, the key thing, is that he ﷺ prayed two *rakʿah sunnah* of *ṣalāt al-Fajr* and then they prayed the *Fajr farḍ* congregation.

The instruction here from this *ḥadīth*, there are so many points in this *ḥadīth*, this is a great *ḥadīth*. But the two key ones that you learned, the two obvious ones are: (1) the *sunnah* or the *rawātib* are also made up when they are missed, and (2) that when you miss a prayer which is obligatory and you have people with you, then you can pray it in congregation—which doesn't like make sense if you think about it logically. Because

[1] *Ṣaḥīḥ Muslim, The Book of Mosques and Places of Prayer, Chapter: Making Up a Missed Prayer. And It Is Recommended to Hasten to Make It Up, ḥadīth no. 681.*

you'd be thinking, '*Done something wrong, super panic, got to get over and done with as soon as possible*,' right? In actual fact, if you remember when we had this discussion, I don't know how many years ago now, I can't remember what part of the class we were [at] but I was basically saying that there is a scholarly opinion that says that even delaying the makeup of the prayer of *ṣalāt al-Fajr* particularly, up until *Ẓuhr* is something which is allowed.† Meaning that let's say that sunrise is at 7:00 am and let's say that a person woke up at 9:00 am. *Fajr* was at 5:30 am - 6:00 am, sunrise was at 7:00 am, misses the whole shabbam, wakes up at 9:00 am and now the question is: the *ḥadīth* of the Prophet ﷺ comes into play:

مَنْ نَسِيَ صَلاَةً فَلْيُصَلِّ إِذَا ذَكَرَهَا

"If anyone forgets a prayer, he should pray that prayer when he remembers it."[2]

*Fal-uṣallīha*, this Arabic phrase, 'let him pray', it is indicating immediacy, urgency.

Student (online): This was covered in Chapter 15 Lesson 14.

Ustādh: Thank you. Everybody should review that section please, because we're not going to go into stuff we've done before. I'm just going to stick to the text and blast straight through.

The point was that if you are going to make up a prayer as soon as you remember it or when you wake up, those are the two kind of normal scenarios. So, you completely forgot. You know *ʿAṣr* is one that sometimes people completely forget, and they get to *Maghrib* or maybe *Maghrib* starts they're like, '*You know? There's something wrong here*,' right? And then they kind of pray *Maghrib* and they realise, '*I haven't even prayed ʿAṣr*.' So, now that you've remembered *ʿAṣr* you must pray immediately. And the waking up is an obvious one and *Fajr* is going to be the obvious one.

Student (online): From the *fa.*

Ustādh: As he says the *fa* indicates that it happens immediately. And just the mood, and just the obligation, and then the general understandings that we have of *ṣalāh*.

And you would have seen throughout the last 9-10 years whatever, we've been speaking about this idea that the prayer is an act of *ʿibādah* that is not generally delayed

† Ustādh is referring to the discussion in *Logical Progression*, Year 5, Chapter 15, Lesson 13 on the statement by the author that it is obligatory to immediately make up missed prayers in order and that the requirement for order is rescinded if forgotten or out of fear of the current prayer's preferred time exiting.

[2] *Ṣaḥīḥ al-Bukhāri, The Times of the Prayers, Chapter: The One who Forgets a Prayer Should Offer it when He Remembers it and Should not Repeat Anything Except that Particular Prayer, ḥadīth no. 597.*

and sometimes the *fiqh* is built around that.—especially when we covered the Chapter of Menstruation. When we did menstruation, we were talking about the opinions of scholars that said that if a person started menstruating for example as soon as *ʿAṣr* kicks in. I mean this goes as extreme as you want, but let's say that *ʿAṣr* kicks in at 4:00 pm and *Maghrib* is at 6:00 pm. A woman, basically, she notices that she's menstruating at 4:15 pm.

There are some scholars that say that she must make up this *ʿAṣr* prayer afterwards because she had fifteen minutes to pray the *ʿAṣr* prayer and she didn't and you should always pray the prayer in its beginning time but because she didn't it's upon her *dhimmah*, meaning it's upon her head that she owes it. What they're basically saying is that she's a woman, she gets menstruation, she knows it happens every month, she knows it happens roughly about now because it's been ages since it's happened blah, blah, blah. So, you should be always thinking, '*I must pray at the beginning of each prayer time! I must pray at the beginning of each prayer time!*'

Our **class position** was: Listen. The prayer time is until 5:45 pm and all the rest of it and she's allowed her time and space to do that. And when the person is pure, they assume their purity and they don't assume impurity. And when you enter into a prayer time, you assume that I've got the rest of the time to pray. I just want you to know where it is coming from.

Now, the real point I want to say is that we disagree, and the majority of scholars disagree with this ruling. And they say: No, no. You don't need to make *ʿAṣr* up, you legitimately didn't have to pray for another hour, so why do you need to make it up? And that's what our **class position** is of course. And that's fine. But what I do want you to focus on is that there were scholars that were that hardcore on the issue of the prayer that it must be prayed immediately. You can't be delaying it or whatever. So, I want you to know that that is an Islamic principle. It is wholly Islamic to not delay the prayer.

Even if you are from the Ḥanafi school and the prayer starts later—the prayer starts later. They're not necessarily delaying the prayer within the prayer time. They are praying according to text. They are praying according to what they believe. So, when they pray the *ṣalāt al-Fajr* (obviously other than *ṣalāt al-Fajr*) when they *ṣalāt al-Fajr* late closer to sunrise, to dawn, *Fajr* itself and they're praying it later, the reason they're doing it is because of their interpretation of *ḥadīth* of the Prophet ﷺ which we covered years ago concerning the brightening of the sky and the greater certainty that *Fajr* has actually kicked in etc..[3] They have a very, very high *ihtimām* (a big concern) for the prayer, that it must be offered.

[3] *Sunan al-Nisāʾi, The Book of the Call to Prayer, Chapter: The Time for the Adhān for the Morning Prayer, ḥadīth no. 642.* This narration has been graded as *ṣaḥīḥ.*

I just want you to know that it is a controversial statement—indeed—to hear that if a person wakes up after *Fajr*, after sunrise, whenever he wakes up, '*Well, now it is gone. Why are you rushing for now?*'

Because the idea would be that you would get up, panic, leg it to the bathroom, make *wuḍū'* and pray. And now if you want to go back to sleep again or chill or whatever but you really get into the game quickly and you do not delay. That is the right attitude. But some scholars said that the time has gone now, and you have until the next prayer time. So, do not kill yourself. You can have a shower etc. I think I explained in the class that a
(0:20:00) person might not now go to work and have a meeting and have breakfast, but would he be rushing in the bathroom like a mad man? Would he be going to the toilet, having a shower, getting changed etc. taking another hour? I think there is some space for that—certainly according to those scholars. Personally, I do not like it. I like the idea of having that sense of [urgency].

If you have that kind of attitude and mode, then it is quite shocking to see the Prophet ﷺ then wake up, time has gone, and then he ﷺ makes *wuḍū'*, and he ﷺ prays and then he ﷺ is kind of waiting. We would have assumed that the other people are praying *sunnah*, not everyone is finishing at the same time. So, instead of getting up and immediately praying, we are going to pray in *jamāʿah*. When you are praying in *jamāʿah* you are delaying, aren't you? You are delaying your prayer. You are waiting for people to finish. You are waiting then to get the line straight. You normally pray longer and deeper in a congregational prayer, etc. Therefore, you do find that the level or urgency is a little bit less. And that is what gave those scholars that said it is allowed to pray *Fajr* until *Ẓuhr* that kind of confidence in their opinion, that this kind of controlled and, '*I have accepted this position of where we are at right now, so we are just going to carry on*.'

This *ḥadīth* that the Prophet ﷺ prayed the *sunnah* first and then the *farḍ* afterwards is narrated by Imām Muslim *ḥadīth* number 681.[1]

Also, the *ḥadīth* of Umm Salamah that the Prophet ﷺ became diverted, or his attention became occupied, the point is he ﷺ became busy after *Ẓuhr* missing the opportunity to pray two *rakʿah sunnah* after *ṣalāt al-Ẓuhr*. And so he ﷺ made up for them after *ṣalāt al-ʿAṣr*.[4,5]

There are some narrations that explain the details behind this incident, and some indicate that it was because a group of travellers, guests, arrived from outside that were wanting to hear the score, get some *daʿwah*, find out what the situation is. This is in Madīnah. So he ﷺ basically got visited. So, instead of offering the *sunnah* he ﷺ has hooked up with them. They take his 1-2 hours, *ṣalāt al-ʿAṣr* kicks in, so he ﷺ is like, '*I*

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[4] *Ṣaḥīḥ al-Bukhāri, The Book of Forgetfulness in Prayer, Chapter: If a Person Speaks to a Person Offering Prayer, ḥadīth no. 1233.*

[5] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: Concerning the Two Rakʿah That the Prophet ﷺ Used to Pray After ʿAṣr, ḥadīth no. 834.*

*have missed those two, but I am not going to miss them.'* He ﷺ prays *ṣalāt al-ʿAṣr* and then he ﷺ prays the two *sunnah* after the *jamāʿah*.

This of course is controversial to us because we are trying to work out a couple of things.

First of all: Do you really make up *sunnah* prayers that were not made up before?

What I mean by this is that the *ḥadīth* indicates it for *Fajr* and we already know that the *sunnah* for *Fajr* is not the same category of the other *sunnahs*. That is why we know Imām al-Ḥajjāwi says:

وهما آكَدُها

These two (the two units before *Fajr*) being the most emphasised of them all.

Of the *rawātīb* of the day of the twelve normal *sunnahs* that are linked to *sunanʾl-muʾakkadah* of the day, the *Fajr* ones are emphasised and they are different. We said last week that it has extra reward, that the Prophet ﷺ always used to pray them even whilst travelling etc.

The reason I am mentioning this is because some scholars say that the only reason this *ḥadīth* was mentioned was because the Prophet ﷺ only made up the *ṣalāt al-Fajr*, he ﷺ does not make up the other *sunnah* prayers. That is the argument here. He ﷺ only makes up the *sunnah* of *Fajr* prayer because it is the *sunnah* of *Fajr* prayer not because it is a *sunnah* act.

The other scholars would come back and say: What do you say about this *ḥadīth* then? Like the Ḥanbalis are saying: What do you say about this *ḥadīth*? The *ḥadīth* of Umm Salamah where she said he ﷺ became busy and he ﷺ was not able to pray the two *rakʿah* after *Ẓuhr.* Therefore, when he ﷺ became aware of it at the time *ʿAṣr* had kicked in, he ﷺ prayed the *jamāʿah* of *ṣalāt al-ʿAṣr* with them and then he ﷺ prayed these two *sunnah* because he ﷺ did not want to miss them.[3,4] They say: So, what do you think of this *ḥadīth*?

The scholars from the other opinion said that this is something specific for the Prophet ﷺ. This is a popular position, that this is not a *sunnah* for the masses, but this is something unique to the Prophet ﷺ.

Other scholars came up with a middle position. They said: No, it is a risky game to play. You have to be top tier when you are discussing these kinds of statements—specifics and not specifics to the Prophet ﷺ—this becomes difficult.

Obviously, it becomes easier when it is just an action that is narrated and not a statement. We do not have a *ḥadīth* in which the Prophet ﷺ told someone or said to Umm Salamah or whoever saw him ﷺ praying these two *rakʿah*: '*You saw me pray those two rakʿah, those were sunnah. If you miss a sunnah make it up*.' We do not have statement like that.

We also do not have a statement of the Prophet ﷺ observing a Companion who clearly missed the *sunnah* prayer and then him ﷺ telling him or those Companions: '*You missed a sunnah prayer, you should make it up, you must make it up*,' or, '*If you want to make it up it's good*.' He ﷺ did not say anything.

So, we do not have a verbal statement. And in the absence of verbal statement and just the action of the Prophet ﷺ being observed by someone else, you always have the possibility, of course, that this is something specific to the Prophet ﷺ, something that he ﷺ does not want to or is not legislated for the rest of his *Ummah*. There is always going to be a discussion when that kind of incident occurs.

Shaykh al-ʿUthaymīn says that this *ḥadīth* of Umm Salamah is a *naṣṣ*, it is a direct text that you do make up *rawātib* prayers.

He is taking it in a general sense. He is not looking into it in a specific sense at this point right now. He's like: It is a *naṣṣ*, it's a divine text, he ﷺ made it up. And at the very least, you have to agree with him that whatever opinion you hold, if you were to do it… Let's say someone in the *masjid* started making up the *sunnah* prayers that he missed after *Ẓuhr* and he started making them up after *ʿAṣr* or before *ʿAṣr*, or whenever he remembered—but outside the prayer time. What are you going to say to the person?

You are going to say, 'Brother, this *ḥadīth* means….'

He is going to turn around and say, '*That is your opinion brother. But I know that the Prophet ﷺ did it and he ﷺ did not make it ḥarām. So, I am following the Prophet ﷺ on this*.' He is always going to have evidence to make them up.

As I said, there is an opinion that this is not done and this is specific to the Prophet ﷺ. There is the opposite opinion, like this one here, which is that this is what happens with *rawātib*, you make them up. The middle position—I do not want to make it sound like it is a fair position it is just a position that is between these two, I do not want to say it is particularly correct, although I have to say that I do like it—that if you are regular upon the *rawātib* and it really is something that you are on and do not miss and you are hardcore on, then those are the folks that should make up the *rawātib* that they missed. Those folks. And because the Prophet ﷺ never missed the *sunnah* prayers, hardly ever, that is the reason he ﷺ made them up. And if you are a person who does not pray them normally, then you do not need to pray these either. That is the next position.

Student (online): But in that *ḥadīth*, did all the Companions pray their *Fajr sunnah* as well? So, if it was only for the Prophet ﷺ, then he ﷺ would advise the Companions not to, right?

Ustādh: Yes, they did. Because nobody was awake, we have to assume that that is exactly what happened.

Student (online): What are the qualities of an action of the Prophet ﷺ to make it specific to him and allows us to differentiate a special act for him versus the *sunnah*?

Ustādh: There is a lesson on that. A detailed lesson. And I remember that a lot of it was recorded in Montreal. I remember where I was when I did that.

Student (online): But doesn't that middle position close the door to others?

Ustādh: Yes, it does. The other way of putting what you just said into words, is to say that it is also rewarding the people that deserve to be rewarded.

You know, we spoke about the people who do twelve of the *rawātib* in the day, they get a house in Paradise.[6] That is a high-quality person who is going to be doing that regularly. I told you before that I think that it must be done every day. But who knows? From the mercy of Allāh ﷻ maybe it does mean that one person once in his life in one day does twelve. I mean I find it very difficult to accept, but we are talking about Allāh
(0:30:00) ﷻ here, so why not? His generosity is beyond human comprehension. But if such a person is that person, they are special people. It is very similar to the opinion that we spoke about in detail concerning the obligatory prayer.

So the obligatory prayer, you know people who don't pray when they are young (when I say young I mean younger), and they have to pray but they don't pray because they are not practicing or they are just foolish or whatever it is. And then they realise and then they ask the question: Do I make up my missed prayers?'

All four schools obligate the making up of the missed prayers. And the other position, our **class position**, the position of Shaykh al-'Uthaymīn, of these guys contemporary scholars and *ahl'l-ḥadīth*, their position is that, no there is no prayer. There is no prayer to make up once the prayer is gone because the time has gone. Once the time is gone, there is no prayer and that is it. That's their legal position and they have all the evidences. that we covered.[‡] You can go back and review that. But the biggest statement that I found fascinating, and I loved it, it resonates with me as well I have to say, is their explanation further, by saying that you don't deserve to make up the prayer. You don't even deserve to make up the obligatory prayer. Simple as that.

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[6] *Ṣaḥīḥ Muslim, The Book of Prayer - Travellers, Chapter: The Virtue of the Regular Sunnah Prayers Before and After the Obligatory Prayers, and Their Numbers, ḥadīth no. 728a.*

[‡] Making up obligatory prayers that were intentionally missed was covered in *Logical Progression*, Year 5, Chapter 15, Lessons 14 and 15. MT

That is a next level of *be ghayrat* behaviour. You are full *be ghayrat*. This is the simplest basic requirement. Listen. I don't care whether you smoke, drink, eat bacon, and don't wear *ḥijāb*, you can do what you want. That's desires, and that's people being weak, and people being lame, and people being overcome by company, whatever whatnot. But prayer? It is the absolute pillar of your religion, your identity, and everything. That is why the scholar said they are *kāfir*. The *kufr* card really comes out most strongly when it comes to the issue of the prayer.

And our position of course is that—even though the Ḥanbalis are not upon this in general—but our **class position** is that a person is not *kāfir* if he does not pray. But we very, very much respect that position. We take it incredibly seriously. And in another day we would absolutely apply that in a heartbeat. Because the person who refuses to pray or doesn't pray or makes up stupid excuses is just full of stupidity. It is just an absolute diseased heart. It is just absolute rubbish. Nonsense. But we still believe that that person that chats rubbish is different from the guy who says that I don't need to pray, or prayer is for the weak, or prayer is for religious people—people who deny the obligation and just chat rubbish as in trying to make out that he has not done anything wrong.

So the scholars came back with and said: All right fine. Whether you are *kāfir* or not *kāfir* doesn't matter. But you certainly do not deserve the right to make that prayer up and you will suffer as a result of it. You will suffer significantly, because this is a major sin and the level of fixing of a major sin is huge. It not only requires a major change around in life, stopping that action—stopping the not praying—so that means restarting it immediately, regret, showing a big determination to start again, and a formal active *istighfār* and *tawbah* that comes with tears and *duʿāʾ* etc. And then a huge amount of extra *ṣadaqah* and supererogatory actions to make up for the big shortfall. It is no joke bro. And you know what? We are not even going to give you the opportunity. You don't deserve it.

I want you to appreciate that people are strict on the special kind of things. So, when you say: Doesn't the middle position close the door to other people? If we are saying that the only people who make this prayer up are those that pray regularly and so those who are just basically saying, '*Well, we don't pray anyways we may as well not pray*.'

Well, you know what? The proponents of this opinion would have no problem with that. They would say: You know what it is? If you are going to be (as I said) such a *be ghayrat* with your prayer, not understand what the *sunnah* is, not understand how important it is in life and you are so obsessed with everything else and you don't find time for the priorities, then you don't deserve it. We shouldn't even give you the opportunity to make it up.

So, that is actually their opinion. That is their mood. Like I said, although I might not agree with that entirely, I think there are some issues and whatever, I think that the basic vibe is okay.

Student (online): I have actually found this idea of making up the *rawātib* helpful in becoming consistent with them because you know that you should make them up, so it puts more pressure on you always to pray them.

Ustādh: That is a wonderful point and that is of course again an added justification.

Student (online): So, it is not wrong to make it up? If we miss *Fajr*, then we can make up the *sunnah* prayer?

Ustādh: Absolutely it is not wrong. This is the *naṣṣ* which establishes it.

If you miss *Fajr* you must make up the *sunnah* prayer. The *sunnah* prayer of *Fajr* has a unique legal status where we are too scared to call it obligatory, but we know that it is far more than highly recommended. We are too scared to call it a *farḍ* prayer because then what is the difference between the *sunnah Fajr* and the obligatory *Fajr*? But we never saw the Prophet ﷺ ever miss it. We never saw the Prophet ﷺ ever miss it whether he ﷺ wakes up late or not late, whether he ﷺ is traveling or not, whether in *Ḥajj* or not, whether x or not, y or not. He ﷺ is always praying it. So, you must make up the *sunnah*.

Student (online): If a person is regular on the *rawātib*, would we allow them to make it up after *ʿAṣr* even though it is a prohibited time?

Ustādh: This point here which we are going to come to a little bit later, is an exception to the rule. In the general prohibited times, there are specific prayers that are made up and will come to this.

Student (online): If a person misses all the *rawātib* of *Ẓuhr* can they make it up after *ʿAṣr*? E.g., the person prayed *Ẓuhr* in its later time and was not able to pray their regular *rawātib*.

Ustādh: According to this position, yes.

Let's carry on reading and get to actually Shaykh's position as well. He says: And also, the general statement of the Prophet ﷺ:

مَنْ نَسِيَ صَلاَةً أَوْ نَامَ عَنْهَا فَكَفَّارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا

"He who forgets the prayer, or he slept (and it was omitted), its expiation is (only) that he should observe it when he remembers it." [7]

[7] *Ṣaḥīḥ Muslim, The Book of Mosques and Places of Prayer, Chapter: Making Up a Missed Prayer. And It Is Recommended to Hasten to Make It Up, ḥadīth no. 684c*.

The Prophet ﷺ said that whoever sleeps and misses a prayer or forgets it, then let him pray it when he remembers it. The idea is that it happens there and then. Shaykh al-ʻUthaymīn says this *ḥadīth* covers both obligatory and *sunnah* prayers. So, you can see he is in favour of this.

وهذا إذا تركها لعُذر؛ كالنسيان والنوم؛ والانشغال بما هو أَهَمُّ

This is only applicable if there was a reason that he left it. The reason is he overslept, or he forgot, or genuinely something very important comes up and that has basically stopped him from praying what he would normally pray.

أما إذا تركها عمداً حتى فاتَ وقتُهَا فإنه لا يقضيها، ولو قضاها لم تصحَّ منه راتبة

But if he intentionally leaves it—so he's like there is no reason—there is no excuse, no one's come, no one's making him busy. He's got the opportunity and then the time runs out, so he's just lazy basically. He is like, '*I'm going to pray. I'm going to pray. I'm going to pray*,' and then the time runs out. Then Shaykh al-ʻUthaymīn says he does not make this prayer up.

And Shaykh al-ʻUthaymīn says something further. He says: And if he did make it up, it would be invalid. And the reason for that is because the *rawātib*, the *sunnah* supererogatory prayers, these prescribed supererogatory prayers, voluntary, rewarded prayers—not obligatory, but they are rewarded (that is what supererogatory means). These prayers are *ʻibādāt muʾaqqatah*—they are time limited acts of worship.

والعبادات المؤقَّتة إذا تعمَّد الإنسانُ إخراجَها عن وقتها لم تُقبل منه.

Maxim, guys! Rule. Write it down.

Time limited acts of worship, if a person intentionally delays them until after their time, they are not accepted from him.

That is a very nice, useful maxim.

Student (online): This intentionally leaving seems similar to the earlier discussion—he does not deserve to be able to make it up. You do not get to choose when you pray them.

Ustādh: Correct. You do not get to choose when you pray them. It is not some joke. You know what I mean? It is not some joke. Well said.

The evidence for this, Shaykh al-ʿUthaymīn says, is the *ḥadīth* in *Bukhāri*, where the Prophet ﷺ said:

مَنْ عَمِلَ عَمَلاً ليس عليه أمْرُنَا فهو رَدٌّ

"He who did any act for which there is no sanction from our behalf, that is to be rejected."[8,9]

(0:40:00) The point is that this *ḥadīth* is from the key principles of this religion. You are doing an act which is like a *bidʿah*, almost. You are intentionally delaying the prayer without reason, then offering it. It is not a million miles away from saying, '*You know what it is? I am booked up in Dhu'l-Ḥijjah, so I think I will just do Ḥajj in Ramadan. When I am there*.' It is not a million miles away from that, frankly.

وأيضاً: فكما أنَّها لا تصحُّ قبل الوقت فلا تصحُّ كذلك بعدَه

Shaykh says, you have got to think of it logically. Like you would never say that the *sunnah* of *Ẓuhr* is the *sunnah* of *Ẓuhr*, if you prayed it before the *Ẓuhr* start time, why would it be okay to pray it after the end time? If it is a prayer of its time, it should be the prayer of its time. Just like you would never offer, or think, or even accept someone claiming that, that it is okay to pray before, well, we are not accepting it afterwards either. Which I like. So, there is no difference between the two.

Therefore, a person if misses one of these *rawātib*, then he should pray it, but we have got to put the condition very clearly, that there has got to be a reason. There must be a reason.

And he says: Also, you can tell this or feel this from the Arabic words, or the phraseology of the author. He says:

مَنْ فاتَه شيءٌ

[8] *Ṣaḥīḥ al-Bukhāri, The Book of Peacemaking, Chapter: If Some People Are Reconciled on Illegal Basis, Their Reconciliation Is Rejected, hadīth no. 2697.*
[9] *Ṣaḥīḥ Muslim, The Book of Judicial Decisions, Chapter: Rejection of Wrong Rulings and of Newly Invented Matters, ḥadīth no. 1718b.*

Whoever misses something. He (the author) did not say:

ومَنْ لم يصلِّها فليقضها

He did not say that the one who does not pray the *sunnah* of the *rawātib*, let him make it up.

He said: "Whoever misses the *rawātib*," meaning that he intended to pray it, he wanted to pray it, but he missed the opportunity. He missed the chance. Whereas saying it: 'the one who did not pray,' it is not missing it, right? Well, it includes missing, but it also includes the one who did not want to pray. Whereas "the one who has missed", then it is a lot more kind of… And Shaykh says, perhaps we can get that from him. We kind of get that kind of feel. And that is sometimes used in books of *fiqh* and so on.

مَنْ فاته الوقوف بعرفة فاته الحجُّ

Whoever misses the opportunity to stand at ʿArafah, then he has missed the *Ḥajj*. The point is that the word *fātah*, means someone who gets there late, has some kind of problem, it was not his intentional decision.

وَصَلاَةُ اللَّيْلِ أَفْضَلُ مِنْ صَلاَةِ النَّهَارِ

The prayer of the night is better than the prayer of the day.

We have stopped using the word voluntary prayer, we have stopped using the word recommended, because the actual word is supererogatory. I cannot say that word for dust. I have to stop my whole brain, every time I say it. I have to stop my brain and literally hold on to my tongue before I say it. So, supererogatory, that is the perfect word for *al-taṭawwuʿ*. In Arabic, *al-taṭawwuʿ*, *ṣalāt al-taṭawwuʿ*, which means the supererogatory. Prayers which are not obligatory, but if they are offered, they are rewarded.

Shaykh says there are two types, those which are general (done for no reason), and those which are restricted—restricted by a reason, or a time, or an event, or something. Those, which people just do for the sake of it, and then those which are with a reason.

So, they are called *muṭlaq* and *muqayyad*. *Mutlaq* means absolute, unrestricted, general. And *muqayyad* means restricted, got a reason, or something like that.

أما المقيَّد فهو أفضل في الوقت الذي قُيِّدَ به، أو في الحال التي قُيِّدَ بها.

Shaykh says, as for this category of the restricted, reasoned ones…

Shaykh says that this statement: the prayer done at night is better than the prayer during the day, is only applicable to general *taṭawwuʿ* prayers or, general *sunnah* prayers—absolute *sunnah* prayers, absolute recommended, normal prayers—not those that are *muqayyad*. Because if it is *muqayyad*, it is a prayer that has a reason, then that prayer is always better when it is prayed.

For example, the two *sunnah* of *Fajr* is a supererogatory prayer. It is a *taṭawwuʿ* prayer. It is not obligatory. It is prayed in the daytime, just before *Fajr*. If you did not understand this point, then you would say that two *rakʿah* prayed in the nighttime is better than these two, here. The answer would be wrong. These two are better than every single prayer that is prayed in the nighttime. Or, taking this and putting it in the nighttime, for example. This prayer, in its time, because it is a prayer of reason, time restricted, given a defined restriction, it is *muqayyad*, it is restricted, it has a reason, it has a time, it has rules, this will always be better wherever it appears. It is not part of the general rule of the "night prayer is better than the day prayer."

فمثلاً: تحيَّة المسجد، إذا دخلته ولو في النَّهار أفضل من صلاة الليل؛ لأنها مقيَّدة بحال مِن الأحوال؛ وهي دخول المسجد.

He gives the example of *taḥiyyatʾl masjid*. He says: If a person enters the *masjid*, even in the daytime, and prays two *rakʿah* because he has no prayer to pray at that time… It is the daytime. It is not a *sunnah* time.

Let's say he walks in at 11:00 am. He has done his *Fajr*, he has done his *Ḍuḥa*, he has done his *Shurūq*. It is too early for *Ẓuhr*—it is two hours away. He just walks in. He has done his *Ḍuḥa* and everything. He has no reason to pray. We know that it is a *sunnah,* highly emphasised, some even said obligatory, that a person is not allowed to sit down in a *masjid* until he prays two *rakʿah*. So, he offers something for the *masjid* here and that is called *taḥiyyatʾl-masjid*—a kind of *salām* to the *masjid*, a kind of greeting and a respect of the *masjid*.

Now these two *rakʿah* are as light and low down on the list as it gets from the supererogatory prayers. But it is linked to the fact that it is the first thing you do before you sit down when you enter a *masjid.* And even though the night prayer is so much better in general, these two *rakʿah* are better than the night prayer, all of the types of

the night prayer, because it is linked to the reason why you are praying it. And because of that reason, because it's the *masjid*, because of the situation, it is better.

Shaykh says another example is *sunnatʾl-wuḍūʾ*.

So, you can't say the night prayer is better than *sunnatʾl-wuḍūʾ*, like you make *wuḍūʾ* for *Ẓuhr* and then you decide to pray two *rakʿah* after it, which is a *sunnah* for the *wuḍūʾ*, nothing to do with the number of the *sunnahs* during the day, just two special kinds of units. That, because it is linked to *wuḍūʾ*, linked to a command, linked to an action, linked to a moment—despite being in the lesser preferred period of the day i.e., the day and not the night—it is still better than equivalent prayers or whatever other prayers of the night. That's the point of this.

لأنها مقيَّدة بسبب مِن الأسباب

Because it is restricted with a reason. There is a reason behind it.

أما المطلق :فهو في الليل أفضل منه في النَّهار

As for general prayers, those that don't have any particular reason, by that I am saying, '*You know what? I need to chill man. I'm going to pray two rakʿah*.' That's what I mean. '*I have got some spare time let me pray two rakʿah*.' These are the unrestricted units, nothing linked to any reason, any time, any event, any x, any y—just the *sunnah* of praying, unrestricted *sunnah* prayers.

And of course, this is the action of the Prophet ﷺ. He ﷺ encouraged his Companions to do it. I spoke about this last week, when one of the Companions came to the Prophet ﷺ. "I want to be with you in *Jannah*." The Prophet ﷺ said: "Help me do that by increasing in your *sujūd*,"[10] meaning, finding any old reason just to pray. Just increasing in that.

(0:50:00)

المطلق: فهو في الليل أفضل منه في النِّهار، لقول النبيِّ صلّى الله عليه وسلّم

As for general prayers, then these offered at night are better than those offered during the day, when they don't have a particular reason. This is because the Prophet ﷺ said:

[10] *Ṣaḥīḥ Muslim, The Book of Prayers, Chapter: The Virtue of Prostration and Encouragement to Do So, ḥadīth no. 489*.

أَفْضَلُ الصَّلاَةِ بَعْدَ الْفَرِيضَةِ صَلاَةُ اللَّيْلِ

"The most excellent prayer after what is prescribed is prayer during the night."[11]

Shaykh al-ʻUthaymīn says the night starts from sunset:

فالصِّلاة مثلاً بين المغرب والعِشاء أفضل مِن الصِّلاة بين الظُّهر والعصر؛ لأنها صلاة ليل فهي أفضل

He says that this technically also means that a prayer that is offered between *Maghrib* and *ʻIshāʾ* will be better in quality (random prayer I am talking about) than that which is offered between *Ẓuhr* and *ʻAṣr,* because that is proper in the day. This one is actually, even though it's not proper, proper night it is still in the beginning of the night, so its proper night. So, this is his point.

والمطلق يُسَنُّ الإكثار منه كلّ وقت

The *muṭlaq*, general, unrestricted, no reason kind of prayers are legislated to be increased as much as humanly possible because of what he ﷺ said to a man who came to him ﷺ and said:

أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ

"I ask you for your companionship in Paradise."[10]

So, the Prophet ﷺ said:

فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ

"[The Prophet ﷺ said:] 'Then help me to achieve this for you by devoting yourself often to prostration.'" [10]

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[11] *Ṣaḥīḥ Muslim, The Book of Fasting, Chapter: The Virtue of Fasting Muḥarram, ḥadīth no. 1163a.*

Student: So *ṣalāt al-Istikhārah* is not considered unrestricted as there is a reason for it?

Ustādh: Correct.

Student: Can we combine the *sunnah* of *wuḍūʾ* with other *sunnah* prayers? How does the combination thing work?

Ustādh: So, this is not easy and not agreed upon—the concept of how to combine prayers. But in general, the general rule is that specific prayers can't be combined, but generals can be. But then you will say, '*Okay. But sometimes the general prayer is not as general as you may think*.'

I will give you an example. The most general prayer as it gets—okay we're going to get deep now—is actually the *taḥiyyatʾl-masjid*. The reason it is the most general as it gets, is because there is no prayer called *taḥiyyatʾl-masjid.* That's why it's so general. It's so general that it doesn't even exist unless there is absolutely no other prayer to pray.

What do I mean?

Normally when you go to a *masjid*, there is something to pray. You are either going to go in and you are going to make *wuḍūʾ*. If you make *wuḍūʾ,* that's the first thing you are going to do. You are not going to sit down, lay down in the *masjid* and say, '*I have to make wuḍūʾ but only after five minutes of laying down or sitting down*.' If you are going to the *masjid* you are going to make *wuḍūʾ* before sitting down. (I am only mentioning this point obviously because *masājid* in the old days never had places for *wuḍūʾ*. I am talking a modern-day *masjid*.)

So, let's say you made your *wuḍūʾ* and you want to pray two *rakʿah* of your *sunnatʾl-wuḍūʾ*. So, you are in the *masjid* anyway or you are next to the *masjid* so that is where you are going to pray it. Those two units take the status of saying hello to the *masjid*, *salām* to the *masjid*, and respecting the *masjid*. It's done. It's fulfilled. Likewise, if you came late to *Ẓuhr* prayer and the obligatory prayer has started, you joining this *Ẓuhr* prayer is you coming to the *masjid* and respecting, helloing it, and *salāming* it with prayer.

You coming to *Fajr* in the morning, not following the *sunnah* of praying the *sunnah* at home, which is the *sunnah* of course for *Fajr*—to pray the *sunnah* at home when you arrive for the *jamāʿah*. So, let's say for whatever reason you didn't, and you came early, or you didn't pray the *sunnah* at home and you came on time. When you now pray your two *sunnah* of *Fajr* that also takes the position of *taḥiyyatʾl-masjid*.

*Taḥiyyatʾl-masjid* is applied to everything. It sticks to everything. But you can get a bit kind of misguided with this explanation that I'm giving because you start thinking, '*Oh! You can combine intentions*.'

And I'm like well, really? The reason why you have to be careful about combining of intentions is because this *taḥiyyatʾl-masjid* sticks to everything because it is not actually a prayer in the first place. It basically is every prayer offered in the *masjid* as long as you don't sit down.

But as for what you are asking, for example: Can you do the two *rakʿah* of *wuḍūʾ* and the two *sunnah* of *Fajr*?

No. These are separate. If you want the reward separately, then they are separate. The whole point of praying the two *rakʿah* of *wuḍūʾ* is that it is an individual separate act of *ʿibādah* offered. It is something separate to your *sunnah* of *Fajr*, which must be done for its reward and this one must be done for its reward.

The two *rakʿah* of *ṭawāf* is done for its reward and the two *sunnah* of *Fajr* is done for its reward.

Prayers that have defined identities and rewards are generally kept separate. You don't combine between them. And when you do combine between the *taḥiyyatʾl-masjid* or whatever, then that's kind of a little bit different.

Student (online): I didn't know this before, so I used to pray it as a whole separate prayer before doing my other *sunnahs*.

Ustādh: Yeah, but you see, that's actually the majority of people. I put a straight question to you: Give me the *ḥadīth* that shows me the two *rakʿah* of the *taḥiyyatʾl-masjid*.

You'll be like, '*You know what? I never thought of that. There isn't a ḥadīth*.'

And there isn't. There's no such thing. But of course there is because if there was no other prayer, then there's two units that come up. I don't know how to better explain that.

## Q & A

Q (online): If the *ḥadīth* says the best prayers after the obligatory are *ṣalāt al-layl*, how does that imply this being contingent upon it being *muṭlaq*?

A: No, this *ḥadīth* is not the evidence you use to put *muṭlaq* versus *muqayyad*. Not this *ḥadīth*. This *ḥadīth* is just establishing the excellence of the night.

Q (online): Do we classify *tahajjud* (being restricted by time) as *muṭlaq* or *muqayyad*?

A: That's the problem. You have prayers that can fall into both categories very easily. The night prayer, we seem to have like a kind of much more lax approach to the night prayer and make it all kind of general. And then as you have seen the *tahajjud* itself is a specific prayer. But the other scholars will say—and I have to say I'm sympathetic to this position—that it's not as specific as a specific prayer because the numbers can vary the time can vary. So, to be specific you have to have quite a level of restriction.

And when you challenge the scholars for what do you mean by something which is *muqayyad*, restricted? They say that it has a specified name, it has a *waṣf,* it was described by the Prophet ﷺ specifically, there's a reason that when it's not there, it's not prayed but when it's there, it is prayed, that it is restricted in time, restricted in number. These are the kinds of things that would basically make a prayer restricted. And therefore, *tahajjud* would be, arguably by some scholars, not enough.

Q (online): *Muqayyad* prayers are restricted by time (e.g., *sunnah* of *Fajr*), situation (*taḥiyyatʾl-masjid*) or for a particular reason (two *rakʿah* after *wuḍūʾ*). Are these the only three types of restriction or are there others?

(1:00:00)

A: I would argue there are. I would argue that reward, specific reward—that's where I am kind of bundling name and description under reward. When the Prophet ﷺ goes to the effort to specify something so, as you said, it's either going to be by time, or it's going to be by the event, or the ignition, or the start, or the situation, or a particular reason. I mean I haven't read in here and Shaykh al-ʿUthaymīn doesn't mention anything. Shaykh Muḥammad Mukhṭār al-Shinqīṭi doesn't mention anything. But from what I have studied previously, there are some scholars that put forward that specific rewards, in contra distinction to others, is also another way of recognising a prayer being *muqayyad*. But that creates problems because as was said, the *tahajjud* prayer has a very specific set of rewards. So, that's why you get to the idea that you have to have restrictions that are more than just one. *Allāhu aʿlam*.

Q (online): So, the author's statement on the "night prayer being better than prayer during the day" is only applicable to *muṭlaq* supererogatory prayers?

A: Correct. When he makes this statement, his intention is that the night prayer being better than prayer during the day is only applicable to *muṭlaq*, unrestricted, general, supererogatory prayers.

Q (online): So, Shaykh *taḥiyyatʾl-masjid* doesn't exist but two *nawāfil* for *wuḍūʾ* exist?

A: Oh absolutely, the two *nafl* of *wuḍūʾ* is *ḥadīth* based, right. It's an actual unit.

Q (online): So, I can combine the intentions for *taḥiyyatʾl-masjid* and the *sunnah* of *Fajr*/*Ẓuhr*?

A: You see, look at what he has written. This is the most common question asked on this. And if you've understood what I said, then you'll realise that there is no combining of intention because—although of course you would—but there is no combining of the intention because the *sunnah* of *Fajr*, *Ẓuhr* prayed in a mosque before you sit down is your *taḥiyyatʾl-masjid*. That is your *taḥiyyatʾl-masjid* because you did it before.

Now, hey! If you didn't pray those two intentionally and you said, '*You know what? I've got ages left before I pray*…,' like I gave the 11:00 am example. You arrive at 11:00 am and you know the *sunnah* of *Ẓuhr* is miles away so I'm going to pray and sit down. That now is you creating a bona fide two *rakʿah* called *taḥiyyatʾl-masjid*.

Student (online): "You respecting and helloing it and *salām*-ing it with prayer" has got to be the best explanation ever for *taḥiyyatʾl-masjid*.

Ustādh: That is actually, honestly—I know it's a bit funny and lame—but that is actually what I think you should think of about *taḥiyyatʾl-masjid*. And if you understand what I'm saying, 'respecting it, helloing it, and *salām*-ing it with prayer', then you understand why the scholars that hold the opinion that in the Ḥaram, Makkah, that you do 'respecting, helloing and *salām*-ing' of the Ḥaram with *ṭawāf*. And that's what you should do. Even though you know those who go with me know that my position is that you still pray the two *rakʿah* if you're going to sit down.

Q (online): If you arrive late at the *masjid* for *Jumuʿah* and the imām is giving the *khuṭbah*—is it best to stay standing so you can catch the *taḥiyyatʾl-masjid* in the congregation or sit down as you're the only one standing?

A: This we will cover in the section of *Jumuʿah* properly, but both positions are acceptable. The majority sit straight down. The people who follow the *ḥadīth*, they will stand and pray by themselves. That's the safer position. Both we will cover in its right time.

Q (online): Would it be fair to say: those prayers like the *taḥiyyatʾl-masjid* and two *rakʿah* following *wuḍūʾ* may be combined because these prayers intended for their own sake vs the two *sunnah* of *Fajr* for example which are established for their own sake.

A: No, no. Like I said there is no prayer for *taḥiyyatʾl-masjid*. *Taḥiyyatʾl-masjid* is combined with the *sunnah* of *Fajr* because it is the *sunnah* of *Fajr*.

Student (online): Basically, there is always a *sunnah* to be prayed so one is in essence always going to pray two *rakʿah* when one enters the *masjid* anyway and it's not a separate prayer.

Ustādh: Correct. Unless of course, there isn't a *sunnah* to be prayed. Unless there isn't a reason for you to pray, then you create a reason. Then you've now suddenly created the two *rakʿah* of *taḥiyyatʾl-masjid*. So, *taḥiyyatʾl-masjid* does exist but 99.9% of the time it's going to be offered by you praying something, anything, in the *masjid*. As long as you pray, it takes the status of *taḥiyyatʾl-masjid*.

The whole point of this is what?

The whole point is that people respect the mosque, that if you're going to the mosque…

She is saying what I want to say:

"Out of respect for the *masjid* we should pray. So, if we are going for a class or something then we do *taḥiyyatʾl-masjid*. But if we already got the prayer done through some other *nafl* or *farḍ* prayer in the *masjid* as we walked in, then *taḥiyyatʾl-masjid* is done."

Student (online): Praying anything as soon as you enter the *masjid*, whether *farḍ*, *sunnah* or *nafl*, as long as it is prayer before you sit down, is considered *taḥiyyatʾl-masjid.*

Ustādh: Absolutely correct.

إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلاَ يَجْلِسْ حَتَّى يُصَلِّيَ رَكْعَتَيْنِ

"If anyone of you enters a *masjid*, he should not sit until he has offered a two *rakʿah* prayer." [12]

So that is the *ḥadīth*. The Prophet ﷺ said that when one of you enter the *masjid* then let him not sit down until he prays two *rakʿah.* And then in another narration: "Then let him pray two *rakʿah* before he sits down."[13]

Q (online): So any act of *ʿibādah* can be *taḥiyyatʾl-masjid*, so what if I chose to go in and recite Qurʾān instead of praying *nafl* prayer?

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[12] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: What Is Recited in the Two Rakʿah (Sunnah) of the Fajr, ḥadīth no. 1167.*
[13] *Muwaṭṭaʾ Imām Mālik, The Book on Shortening the Prayer, ḥadīth no. 60.*

A: It is a prayer. That is the whole point of the *taḥiyyat'l-masjid* that it is not Qur'ān, it is not *dhikr,* it is not *ṭawāf,* it is the prayer. And that is the reason why this *ḥadīth* about the *taḥiyyat'l-masjid* for the Ḥaram is such an interesting one and a 'controversial one'.[14]

Now I just want to bring up some more *fitnah*. If you look at the *ḥadīth* quoted, you can see that this would seem to go against my explanation.

إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلاَ يَجْلِسْ حَتَّى يُصَلِّيَ رَكْعَتَيْنِ

"If anyone of you enters a *masjid*, he should not sit until he has offered a two *rakʿah* prayer."[12]

I said that any prayer is your *taḥiyyat'l-masjid. Y*our four *rakʿah Ẓuhr* that you are praying, obligatory that you arrive late for, is your *taḥiyyat'l-masjid*. The *ḥadīth* however says: Then let him offer two units, and it specifically says that and it says that in more than one version of the *ḥadīth* as well.[12,13] So, this is a contradiction.

My explanation of this is that it is not a contradiction, that this is referring to what I was explaining. If you go into the *masjid* and you offer any kind of prayer before you sit down, job done. But if there is no prayer, like you come for a class for example, or you are out of prayer time and you come in, then as the bare minimum to achieve this certification status, you have to offer two units. The bare minimum. Then it becomes a real prayer, two units just called *taḥiyyat'l-masjid* because literally there wasn't a single other reason for you to pray. And Allāh ﷻ knows best.

I just want to say that there are some scholars that try to build the alternative opinion that there is such a thing called two *rakʿah* whatever whatnot. I would either say they need to bring their evidence because they don't have any, or I'd agree that he might accuse me of just being semantic and I'll take that. It's okay.

Now I want to say why does this *ḥadīth* exist?

Because if this is the case like I'm explaining then everybody just come for *Ẓuhr* bang on the *iqāmah* and pray the *Ẓuhr* and job done. Why would you even have a *ḥadīth* then?

And the reason we have a *ḥadīth* is of course to encourage prayer. And the reason we have this *ḥadīth* is to encourage people to come to the *masjid* more. And the reason we have this *ḥadīth* is to encourage people to come early to the mosque. These are the three things that I want to indicate.

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[14] *Ṣaḥīḥ al-Bukhāri, The Book of Pilgrimage, Chapter: Ṭawāf With Ablution, ḥadīth no. 1641,1642.*

(1:10:00) So even though a bare minimum will be achieved if you come last second and pray any prayer, it will become your *taḥiyyatʾl-masjid* because the main aim is to respect the *masjid*. Actually, what the *ḥadīth* and what the Prophet ﷺ wants to do is to proper respect the *masjid*. And a proper respect of the *masjid* is to not just to say hello and *salām* to respect it at that moment, but to show love to it, to be in it regular, to fill it up with time spent in *ʿibādah*.

Q (online): Can one say the *taḥiyyatʾl-masjid* is to 'any *nafl* prayer performed at entering the *masjid*' as the term *qiyām al-layl* is to prayer at 'nighttime'? I.e., in terms of generality?

A: I think that is very good. Yeah, I think you can.

Q (online): Does this mean that *muqayyad* prayers are greater than *muṭlaq* prayers? However, night prayers are better than *muṭlaq* day prayers?

A: In general, yes. The *muqayyad* prayers in general—I say in general because I cannot for this moment think of one that is an exception—but I believe that that is right, all of them are rewarded more than with *muṭlaq* prayers.

"However, night prayers are better than *muṭlaq* day prayers?"

Correct. You are getting this absolute spot on. A *muqayyad* prayer whether done at nighttime or whether done in daytime—the one that has a specific reason, whether it is a reason specific by event, or by time, or whatever—they are better than *muṭlaq* prayers. No doubt. But then in general, the night prayers *muṭlaq* prayers, are better than their day prayers.

Q (online): Is there a *ṣalāh* for *istighfār* or *shukrana?*

A: In my opinion no, not specifically. People call it *ṣalāt al-Tawbah* and people call it *ṣalāt al-Shukr* but these *ḥadīth* are not authentic in my opinion.

Student (online): *Taḥiyyatʾl-masjid* is not a specific prayer—it is a type of *adab*. So, from the manners of entering the *masjid* is that you should not sit before praying. Therefore, if you enter the *masjid* then you are due to pray the *sunnah* of *Ẓuhr* that *sunnah* is your greeting of the *masjid*. However, let's say you enter at a random time where there is no specific *sunnah* to be prayed. You enter the *masjid* showing your respect by praying two absolute, unrestricted, *muṭlaq rakʿah* which are called *taḥiyyatʾl-masjid.*

Ustādh: I think that is perfect. Well done.

Q (online): What will our class position be on how to classify *muqayyad* compared to *muṭlaq*? Also, which specific *ḥadīth* are we using as evidence for the *muṭlaq/muqayyad* differentiation prior to application of the statement by al-Ḥajjāwi.

A: So there are no *ḥadīth* by the Prophet ﷺ that mentions *muṭlaq* and *muqayyad*. These are what we call rules which are *mustakhraj* from the *ḥadīth*. These are *uṣūl mustanbat,* taken and understood, because of their nature. There is no definition of this. There are no *ḥadīth* in this kind of manner. I think it is very, very important.

And as for the **<u>class position</u>** on how to classify it: that which is respected by time, by place, and by reason.

Q (online): So, what would our class position be? Is *tahajjud* better than a *muqayyad nafl ṣalāh* during the day or vice versa?

A: No. I think that the *muqayyad* prayer is better as Shaykh al-ʿUthaymīn stated.

Q (online): Why is this *ḥadīth* not sufficient as evidence to make *taḥiyyat'l-masjid* a separate specific prayer?

A: It is. It just would come up with problems with the rest of the *ḥadīth*. You could create the argument. In fact, there are some scholars that think that this *ḥadīth* is clear indicating a separate act. So, then we would have to then get into a lot of legal gymnastics in trying to explain the entire system. All I can say is that if you think deeply enough and long enough about this, you will eventually come to where I'm coming to. Allāh ﷻ knows best.

Let's just go back to the text:

إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلاَ يَجْلِسْ حَتَّى يُصَلِّيَ رَكْعَتَيْ

"If anyone of you enters a *masjid*, he should not sit until he has offered a two *rakʿah* prayer."[12]

That basically means that if a person has entered the *masjid* and prayed something else or are praying something else, like a four *rakʿah*, then they can sit down. That is why I am saying that other *aḥādīth* are the ones that make it clear to us that this *rakʿatayn* has not been commanded for itself intrinsically. It is because of the *taḥiyyah* itself, and the [respect] itself. Its function is achieved by praying.

Q (online): Do you have time to comment on whether one can do *istikhārah duʿāʾ* after the *rawātib*?

A: I do have time, and I do not think you can. As was asked earlier on, I said this was the specific, restricted prayer that should not be combined with other specific prayers.

Q (online): Would it be best then to combine praying *sunnah* at home and also at the mosque so that when they get to the mosque they can make *wuḍūʾ* and offer the two *rakʿah* of *wuḍūʾ* and achieve *taḥiyyatʾl-masjid*?

A: To combine praying *sunnah* at home and at the mosque. Absolutely. You should always look for more reasons to pray. There is no doubt about that. I will tell you where it gets very difficult. And I am saying straight up, above my pay grade. This is a question which all scholars struggle with. They really struggle with: Should a person do this intentionally for *Fajr* time?

So, we know that the *sunnah* of *Fajr* is to pray at home by yourself. Okay, you have done that. But you want to increase the whole kind of game. Now, you are going to see in a couple of weeks that one of the prohibited times for general *sunnah* prayers is this morning time of *Fajr* before the *farḍ* prayer.

What if a person says to himself, '*I am going to go, I am going to make wuḍūʾ. Wuḍūʾ of course has two sunnah prayers, and they are not general. They have a reason. So, I am going to pray that. I am going to make it a habit. Is this good or not? It will be a taḥiyyah as well. I go early as well. I perform the sunnah of praying my Fajr at home as well.*'

You will find that technically, logically, we should have to say yes. But you will not find a proper scholar say yes. He is worried because you have got him between a rock and a hard place.

This question makes me sweat every single time. I do not know what to say to a person. It is like, six of this and half a dozen of the other. We are saying it is good, but you are about to create a *bidʿah*. How can you create a *bidʿah* with something that is stated by the Prophet ﷺ? Yes, you are right but the way that you are using it... It is a mess actually.

Q (online): Does this *ḥadīth* indicate that the main purpose of the *masjid* is prayer?

A: Absolutely. The main purpose of the *masjid* is prayer. You have to understand that it is purely a modern phenomenon that it is the community hub that it is made out to be. This idea that the Prophet's ﷺ *masjid* was the be all and end all of everything, this was at its primordial time, when they hadn't made other places and so on and so forth. It indicates the permissibility. It allows people like us*, miskīn.* If we did not have these *ḥadīth* we would be in big trouble. But in a Muslim country, you would not be doing anything in the *masjid* because you have got absolutely everything, lecture halls and

*daʿwah* centres, and this and that, and hospitals etc. It is in non-Muslim countries that we really need these *ḥadīth* to allow or justify us building these large Islamic centres that have morgues, and *ghusl* kinds of places, etc.

Q (online): If I stay somewhere for just Friday and Saturday every week, is it permissible to continue to pray as a traveler? The distance is a hundred odd miles. It will be like this for a short while.

A: I believe it is permissible. There are scholars who say that you should pray normal, but I think it is allowed. *Allāhu aʿlam*.

Q (online): On the topic of acts of worship being time restricted, a baby was born on Monday and the seventh day for the *ʿaqīqah* is falling on Sunday. However, the local butchers are saying that they cannot perform the slaughter on Sunday because it is their holiday, day off. Should the *ʿaqīqah* slaughter be done before the seventh day on Friday or Saturday, or should it be done after Monday?

(1:20:00) A: I want to say a couple of things. The first is that there are some scholars who do not count the Monday, the day that the baby was born. So, actually, it's Tuesday, Wednesday, Thursday, Friday, Saturday, Sunday—Monday is the actual seventh day. The Mālikiyyah, between themselves, have differed on this issue. So, this is a matter of a difference of opinion anyway: When actually is the seventh day?

Secondly, this is an act which is restricted of course by time but not as strictly restricted as you may think, because the restriction is a soft restriction. The scholars have said if not on the seventh day, then on the multiples of seven.

Third, this is an act in which no scholar has said that it is a condition of the *ʿaqīqah*—which is a very, very highly recommended if not obligatory act—is affected by the *sunnah* aspect of this obligatory act being that it is within seven days. So, my advice is always that this act should be done at the convenience of the community and where most people benefit, even if it is done on the weekend. I am a person who gives the ruling that you should give *ʿaqīqah* on the weekend, even if it is two days after or three days after because it makes it easier for more people to come, for more *khayr*, for people to enjoy it. My point is that in a non-Muslim country with other restrictions on time and date, it is permissible to go away from the seven opinion and go to something general. But if you can combine between seven and the weekend, even better. If you can't, then go for whatever is easy.

Q (online): My Hindu mother-in-law wants to come and stay with us here in the U.S. She carries her idol and she does *puja* every day, morning and evening. She has never accepted the fact that her son has accepted Islam, and she has tried her best to split us

in the beginning of my marriage by acting and lying and provoking my husband against me. Crying publicly that I have taken her son away from her. It traumatised me terribly. Do I have any rights to refuse her stay in our house as I cannot have *shirk* happening in our house? If I oppose or if I allow, in both cases I will be hurt.

A: Absolutely you have the right. Absolutely. I am not going to explain because I spend my whole life explaining this kind of stuff. You have the right. You need a *fatwa*; I give you the *fatwa*. She does not need to be allowed into the house. Work it out as best as possible of course.

Q (online): If a family member is sleeping and then it is coming up to the end of the prayer time, we would wake them to pray. Am I right? When would be the right time to wake them up so they do not miss the prayer?

A: Well, that depends upon the person. If they are a person who is nice and relaxed and not going to freak out, and they are taking advice, and they are willing to do the *sunnah*, then they should be woken up at the beginning time. If they are a person who is the same as what I have just said, but there is a reason why they are not waking up at the beginning time because they have got work etc., and they are praying a bit later, then you should respect that and wake them up at the time they want. If they are a person who is obviously looking for good and needs help, and needs your support, if you are a wife for example, and this is your husband, then you should not care what he wants. You should make sure you wake him up so that he goes to the prayer at the *masjid*.

If this is a person who is a disaster, and you have very little relationship or any leeway over them and you know there is going to be trouble, then you wake them up, obviously, at the last moment that you can, where they don't have an argument. Try not to give them an argument. If you wake them up too early, you know that they are going to say, '*You're a flipping disgrace*. *This is why I don't do this kind of stuff because you're killing me*,' etc. So, if you wake them up when there are only twenty minutes to go, then when else are they going to be woken up?

Q (online): Should the circumcision happen within the first seven days?

A: Yes, I think that it is a *sunnah*. It is good to do that on the seventh, but it is not a *sunnah* of the Prophet ﷺ hardcore. Established.

# 7. Chapter 21 Lesson 19: The Supererogatory Prayer

و ( صلاةُ الليلِ ) أفْضَلُ من صَلاةِ النهارِ وأَفْضَلُها ثُلُثُ الليلِ بعدَ نِصفِه، وصلاةُ ليلٍ ونهارٍ مَثْنَى مَثْنَى وإن تَطَوَّعَ في النهارِ بأربعٍ كالظُّهْرِ فلا بَأْسَ.

The prayer of the night is better than the prayer of the day; the best time is during the third of the night after midnight. The prayer of both the night and the day is to be offered in units of two. There's no harm if one offers the supererogatory prayer during the day in a unit of four like the *Ẓuhr* prayer.

We will start on page 75:

وأَفْضَلُها ثُلُثُ الليلِ بعدَ نِصفِه

The best time [for the night prayer] is during the third of the night after midnight.

"The third of the night after half of it." What does that mean?

You divide the night into two halves, and then in the third of the second half you pray. What that basically means is that you're dividing the night into six parts: one, two, three, before the half the night, four, five, six, after the half of the night. And that first part is going to be the third that we're referring to.

The author is saying that this is the best type of night prayer, which would be called the *tahajjud* prayer, because the *tahajjud* prayer by definition is a prayer in which you sleep first and then you wake up. As opposed to normal *qiyām al-layl*, in a general sense, which is if you didn't go to sleep for example, and you just prayed in the nighttime. That's standing in night in prayer. But another specific form of *qiyām al-layl* is if you go to sleep first and then wake up, which is of course far more difficult and that's a higher reward because of the greater effort expended and that's what's going on.

The idea of the third is that you are leaving the last part for you in that region to get some sleep. So, the idea is that you do actually go back to sleep again. That's the whole point behind this.

The evidence for this is the Prophet ﷺ's statement:

أَحَبُّ الصَّلاَةِ إِلَى اللَّهِ صَلاَةُ دَاوُدَ عليه السلام وَكَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ

"The most beloved prayer to Allāh is that of Dāwūd عليه السلام. He used to sleep for half of the night and then pray for one third of the night and again sleep for its sixth part." [1,2]

Also, ʿĀʾishah said:

مَا أَلْفَاهُ السَّحَرُ عِنْدِي إِلاَّ نَائِمًا.

"In my house he (the Prophet ﷺ) never passed the last hours of the night but sleeping."[3]

This *ḥadīth* is very interesting. ʿĀʾishah said the morning never found the Prophet ﷺ whilst I'm involved i.e., when the Prophet ﷺ was with me, the early morning, (the *saḥar*) never found the Prophet ﷺ except that he ﷺ was sleeping. Emphasising the fact that the Prophet ﷺ would go back to sleep after he ﷺ would pray. That's the whole point of the *ḥadīth* and that last kind of moment, as close as possible to the *saḥar* that is when he ﷺ would be asleep.

Now I want to just say that the scholars will always like kind of have a very… It's very difficult to be super accurate. When you start talking in thirds and sixths and things like that and *ʿinda*, 'at the'—when you start talking about things like this, you are not talking minutes. You're not talking digital timings. These are rough kind of timings. That's the first thing I want to say.

Secondly, in terms of the order, there are so many different *ḥadīth* that indicate so many different things that it is actually quite a challenge to combine them all, to reconcile them all. But in principle, the Prophet ﷺ would go to sleep early. That's the first thing. He ﷺ would sleep approximately half of the night or towards just after midnight.

(0:10:00) Midnight is not 12:00 am of course. Midnight is the mid of the night. Night starts at *Maghrib* and it ends at *Fajr*. And so you take the time that *Maghrib* starts, you take the time that *Fajr* starts, you calculate the hours. So, for example, in the UK at the moment *Maghrib* is at 6:00 pm and *Fajr* is starting around about say 6:00 am – 6:10 am. But let's

[1] Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: Sleeping in the Last Hours of the Night, ḥadīth no. 1131.
[2] Ṣaḥīḥ Muslim, The Book of Fasting, Chapter: Prohibition of Fasting for a Lifetime for the One Who Will Be Harmed by That or Who Will Neglect Other Duties, or Does Not Break His Fast on the Two ʿĪds or During the Days of al-Tashrīq; It Is Better to Fast Alternate Days, ḥadīth no. 1159k.
[3] Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: Sleeping in the Last Hours of the Night, ḥadīth no. 1133.

say 6:00 am for the sake of ease. That means from six until six is very, very convenient. Right now it's a 12-hour night and it means that after six hours is the midnight. So, at the moment, as it often is in the winter, midnight is actually *muntaṣaf'l-layl*, it is the half of the night. So, midnight 12 am is actually [*muntaṣaf'l-layl*]. If we're going to be super accurate, it's probably closer to about 12:05 -12:06 am. That's the half of the night.

So, then the Prophet ﷺ would be praying in that last part but stopping enough to be able to go to sleep and then sleeping light enough to be able to be awake and make *istighfār*.[4]

﴿وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ١٨﴾

"Praying at dawn for God's forgiveness." [*Sūrat al-Dhāriyāt*: 18]

So, this was the act of the Prophet ﷺ. And there are different interpretations whether *istighfār* is referring to the prayer itself and the fact that the prayer goes all the way or whether that's talking about the prayer a little bit before i.e., half an hour before, an hour before, and so on and so forth.

Shaykh al-'Uthaymīn says there's also a reasoning behind this, it's not just a religious injunction. And that is because that little sleep, that little nap, after the *qiyām*, after the standing in prayer, gives the body some energy and the person is able to then have the proper good energy for *ṣalāt al-Fajr*.

Student (online): Is this one sixth before *Fajr*?

Ustādh: Correct. This is one sixth before *Fajr*. So, if we were to divide this up like you know in the 12-hour example, so, we're talking basically a person going to sleep around about 8:00 pm – 9:00 pm, waking up around 12:00 am – 12:30 am, praying till about 2:00 ish, 3:00 ish, 2:30, going to sleep and then waking up again maybe 5:00 am, 5:30 ish. This is the rough kind of idea, the rough kind of structure.

وأيضاً :إذا نامَ سُدُسَ الليلِ الآخرِ؛ نقضت هذه النَّومةُ سهره، وأصبح أمام النَّاس وكأنه لم يقمِ اللَّيلَ، فيكون في هذا إبعاداً له عن الرِّياء.

Shaykh says something interesting here which I liked. This is funny. Shaykh says that if he goes to sleep in that last sixth of the night, that last portion, that last one-sixth he

[4] Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: Sleeping in the First Part of the Night and Getting up in Its Last Part, ḥadīth no. 1146.

goes to sleep in that, then wakes up just before *Fajr* to make *istighfār*, to get ready for *ṣalāt al-Fajr*, and so on. And maybe if he hasn't prayed *Witr* then he prays *Witr* if he hasn't done it in the earlier night or has something to eat before he starts fasting. Anyway, he says that if you didn't go to sleep, you'd look too awake and if you look too awake then the people would think, '*Mā shāʾ Allāh the guy's been praying all night*.'

You know, that's so true. That's so true. You can tell. You know at *Fajr* time when you're in a *masjid*, you can tell a mile away who just woke up and who didn't go to sleep in the first place. We don't have any religious folks here around this area that's praying all night. It's either they stayed awake all night because the night's too short (like some dossers I know) or they went to sleep normal and they wake up, and so on. And you know this point has been laughed and discussed about by the students of knowledge for years man. For years. And I haven't seen this stated for a long time so I'm glad that I've seen the Shaykh make a mention of it. Obviously, this comes from the whole kind of idea that you have to be really careful about the sincerity of your night. The whole point of the night prayer is that it's a private hidden prayer. You're not meant to be advertising. It's only between you and Allāh ﷻ. You just don't want to put it to risk, that's all. Because it's not like your reward is going to go, but once people find out, then they think highly of you, they might drop a line that gets to your heart, you start to think that you're a bit something special, you're not at all. So, it's an interesting point. Shaykh says:

فيكون في هذا إبعاداً له عن الرِّياء.

By making sure that you go back to sleep, and you walk into *Fajr* with your *Fajr* face, that just protects you from *riyāʾ*. You know that you woke up, prayed, hard work it was, did a great job, went back to sleep purely just to get a little bit of energy, not to put *Fajr* at risk. The irony or the contradiction, of course, in the thinking of Shaykh al-'Uthaymīn is that on one side he literally within one breath, in connected paragraphs said that going back to sleep would affect his wakefulness, he literally said that:

نقضت هذه النَّومةُ سهره،

That sleep will basically turn it upside down, put to a side his wakefulness. It will make him feel tired, look tired. Then a minute before that he said that the reason we go to sleep is to give the body some energy. Hmm… I don't know.

Myself, personally, there is no doubt about it that to stay awake, is a more wakeful kind of reality.

Student (online): I always thought *tahajjud* was best prayed in the very last part of the night. Is there a Ḥanafi opinion that perhaps supports this?

Ustādh: You have to understand that this is the best. And when we are talking about the best, there is no opinion that I know that discounts Dāwūd's ﷺ prayer. It is a good question. It is not about the Ḥanafi school per se or anything like that. Of course, praying in the back end of the night is when you are meant to pray.

That's why I said the Prophet ﷺ said that Allāh ﷻ descends in the last third of the night.[5] So, when you wake up after the midnight, it will be quite a bit after midnight. Let's do it by times. If we do it by times you will see that you will catch that last part—the part where Allāh ﷻ is, in a manner that benefits His majesty, at the lowest heaven and finding people to seek forgiveness from Him.

Sorry I did not mention the *ḥadīth* of ʿĀ'ishah that is also narrated by Imām Bukhāri.[3] Imām Bukhāri even called the chapter: The One who Sleeps at the *Saḥr* Time. It is a *sunnah* to be asleep at that time to achieve the very best result. I want you to know that when we say that, you are always going to be awake at *saḥr*. Let me break it down.

Soon *in shā' Allāh* in a couple of months we will have some videos for this. We have been working non-stop on this, and it's going to be great. We are going to be able to use some footage here as part of a big project.

Let's just take it by evening. *Maghrib* is at 6:00 pm, *Fajr* starts 6:00 am—the true dawn *al-Fajr al-ṣādiq*. *Shurūq*, sunrise, is at 7:45 am. 6:00 am is the start time. That is called the true dawn. False dawn, *al-Fajr al-kadhib*, is going to be in the region of around about
(0:20:00) 4:00 am - 5:00 am ish. Depending upon the time of the year, little bit later, little bit earlier—1-2 hours before the actual true dawn. That is the time of *adhān*. Bilāl ﷺ used to make the *adhān* at the rough time of the false dawn.[6] That gives time for people to wake up. So, they are sleeping. Anyone who has not prayed *Witr* prays *Witr*. Anyone who has not eaten *sehri, suḥūr*, they then eat it. Anyone who wants to add some *duʿā'*, *istighfār*, etc., or (and now this is where your point comes in) the Ḥanafi school every other school, a person who has not prayed, they pray some *tahajjud* and whatever they pray. And that is all great.

However, the best prayer is the one which is more difficult—following the same principles that we have been covering—the one that takes more effort, the one that is more difficult, is the one that gets more reward. And we should expect that.

Therefore, let's give an example. If *Maghrib is* 6:00 pm, *'Ishā'* would kick in about 7:30 pm—7:15 pm, 7:20 pm would be the *adhān*, for entry. They would sometimes delay it

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[5] Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: Encouragement to Supplicate and Recite Statements of Remembrance at the End of the Night, and the Response to That, ḥadīth no. 758b.

[6] Ṣaḥīḥ al-Bukhāri, The Book of Fasting, Chapter: The Adhān of Bilal ﷺ Should Not Stop You from Taking Suḥūr, ḥadīth no. 1918, 1919.

until around 9:00 pm ish. They would pray it, they would go to sleep and so they are sleeping for maybe 3-4 hours, waking up around 1:00 am kind of region—1:00 am, 1:30 am—an hour and hour and a bit after *muntaṣaf'l-layl*. You are now in the first third of the second half of the night. You are in the fourth sixth of the night. If you divide it into six parts and if you divide it into half, you are in the first third of the second part of the night. Basically, you are in the region between 12:00 am–2:00 am ish. You would start the prayer. You would pray for [two sixths] of the night—so that would be another 1.5-2 hours. And then you would go to sleep for [one sixth] then you would be awake an hour odd, half an hour odd, 45 minutes odd, before true dawn—enough time to eat, enough time to get ready for *ṣalāh*, enough time for everything else.† That gives you a rough idea.

I am just going to translate as I go along, this is Shaykh al-ʻUthaymīn saying at the bottom of page 75.

فإن قال قائل :لماذا لا تجعلون الأفضلَ ثُلُث الليلِ الآخرِ؛ لأنَّ ذلك وقت النُّزول الإلهي؟

He says: If someone might say to you why don't you just make it the best time, the last third of the night? Because that is the time Allāh ﷻ descends in a manner which befits His majesty.

The answer is: The person who prays in the third after midnight will catch a portion of this.

لأنه سيدرك النصف الأول مِن الثلث الأخير، فيحصُل المقصودُ

Because he will actually catch the first half, or the first portion, of the last third of the night, so he will achieve that which is required. And the Prophet ﷺ said that the best prayer is the prayer of Dāwūd ؑ. That's the most important thing here guys, the fact that the Prophet ﷺ emphasises again and again that the best prayer is the prayer of Dāwūd ؑ. And I will read again for you:

أَحَبُّ الصَّلاَةِ إِلَى اللَّهِ صَلاَةُ دَاوُدَ ؑ وَكَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ

"The most beloved prayer to Allāh is that of Dāwūd ؑ. He used to sleep for half of the night and then pray for one third of the night and again sleep for its sixth part."[1,2]

† Ustādh misspoke and the paragraph has been modified from what is said in the video and audio. MT

So, half the night sleeping then a third (which is of the second half) and then he would then sleep a sixth and getting up just basically before the *saḥr* time.

And then Shaykh al-ʿUthaymīn says:

ما هو الليلُ المعتبرُ نصفُه؟

What is actually the night? What is the half night?

And I have already said that. That it is from *Maghrib* until the true dawn, *Fajr.*

And of course, he is speaking from Saudi the Arabian Peninsula, which is a very stable and equatorial region. We are for example, in Europe and Canada, we have a very high northern latitude. And that northern latitude means we have all this variation. Whereas in the equatorial regions especially like around on the equator, the Middle East and Asia and all of these other countries, then you have quite a lot of stability. You don't see a massive shift in the day. Our *Maghrib* is going to go to 4:00 pm and then in the summertime our *Maghrib* is going to be 10:00 pm, which is crazy. That's because we're up there (high latitude). Whereas their *Maghrib* only moves like half an hour or an hour.

So anyway, Shaykh here is saying in the winter you will basically see that midnight is six hours after *Maghrib*. And that is pretty much what happens in this county as well. And he says that normally that you will find that the night is twelve hours long in the wintertime. Some times of the year it is five hours from *Maghrib,* (the *muntaṣafʾl-layl*). And that also happens for us as well, where we start to get midnight to be closer 11:00 pm then it is 12:00 am.

The next part:

وصلاةُ ليلٍ ونهارٍ مَثْنَى مَثْنَى

The prayer of both the night and the day is to be offered in units of two.

You know us as Paks, this obviously comes as a big shock because all of our life, yes, we prayed the odd two *rakʿah* here and there, after *Ẓuhr* for example and after *Maghrib* for example after *ʿIshāʾ* for example and before *Fajr*. Yes, we prayed two *rakʿah sunnah*. However, as Paks we are very, very used to praying four *rakʿah Ẓuhr* as four units all in one go, that looks very much like the *farḍ Ẓuhr* prayer, praying it before it. Sometimes we might do the same for *ʿIshāʾ* and *ʿAṣr* which the Paks call it *ghayr muʾakkadah*, non-

emphasised. And the evidence for that is not very strong, but these are *nafl* prayers so it's easy. The matter is relaxed. The point is that then we are told the other three Imāms and the majority of the scholars that actually the *sunnah* prayer should always be in units of two, not in units of anything else—always units of two.

Shaykh al-ʿUthaymīn at the bottom of page 76 says a person should not pray four units together. Obviously, he is sticking to his *madh-hab*, he is sticking to his position, and he is going full in. [Shaykh al-ʿUthaymīn says:] A person should not pray four together, he should pray two and two.

This is because of what is narrated in *Bukhāri* and *Muslim* from the *ḥadīth* of ʿAbdullāh ibn ʿUmar ﵄ that a man came to the Prophet ﷺ and asked him: "What do you say about the night prayer?"

The Prophet ﷺ said:

صَلاَةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خَشِيَ أَحَدُكُمُ الصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً تُوتِرُ لَهُ مَا قَدْ صَلَّى

"Prayer during the night should consist of pairs of *rakʿahs*, but if one of you fears morning is near, he should pray one *rakʿah* which will make his prayer an odd number for him." [7,8]

So that he can end the night on an odd note—not even, but an odd note. Everything that has just been done that he prayed already; it has now been sealed with a single unit. Which is of course why the *Witr* is the last prayer of the night, that is the whole point. As Shaykh al-ʿUthaymīn says, that is the night.

As for the daytime, then the people of the *sunan* is what Shaykh al-ʿUthaymīn says. And when he says the people of the *sunan* then he means of course Imām al-Tirmidhi even though his book is called *al-Jāmiʿ al-Tirmidhi*. He is talking about Imām Abu Dāwūd, of course the *Sunan of Abu Dāwūd*. He is talking about Imām Ibn Mājah who wrote *Sunan Ibn Mājah*. He is talking about *al-Mujtaba of Imām al-Nisāʾi* and that is his *sunan* as well and talking about Imām Aḥmad as well even though of course his book is a *musnad*.

(0:30:00) Let me just read the *ḥadīth* of ʿAbdullāh ibn ʿUmar ﵄ again. In the *ḥadīth* of ʿAbdullāh ibn ʿUmar ﵄, a man came to the Prophet ﷺ and said: "What do you say about the night prayer?" And he ﷺ said: "Units of two, units of two. Then when you think that the morning is about to come upon you, then just pray one and you have sealed your night prayer with odd."[7,8] That is the *ḥadīth*.

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[7] Ṣaḥīḥ al-Bukhāri, The Book of Witr Prayer, Chapter: What Is Said Regarding the Witr Prayer, ḥadīth no. 990.

[8] Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: The Night Prayers Are Two by Two, and Witr Is One Rakʿah at the End of the Night, ḥadīth no. 749a.

But there is another version of that, in which the man said: "What do you say about the prayer in the night and the day?" So *wa'l-nahār* is added to it. And the Prophet ﷺ then repeated that it is done in units of two, units of two.[9,10,11]

Now the scholars differed over this version that has *al-nahār* added to it. I have always considered this *ḥadīth* to be weak and so do many of the scholars. This addition of *al-nahār* does not seem to be authentically established. And so this *ḥadīth* has only been found in the books of the Imāms of the *sunan*. And that is also an indication by the way—with all respect of course to those that follow this *ḥadīth* and consider it to be *ṣaḥīḥ.*

It is very interesting what Shaykh al-ʿUthaymīn says. Shaykh al-ʿUthaymīn says: In my opinion this *ḥadīth* is *ṣaḥīḥ* as it was authenticated by Bukhāri.

Of course, Bukhāri and his authentication of this is not well known. He of course did not narrate this in his *Ṣaḥīḥ* at all. At all. That is not necessarily a problem because Imām Bukhāri does authenticate *ḥadīth* and doesn't put them in his *jāmiʿ ṣaḥīḥ*, because his *jāmiʿ ṣaḥīḥ* (*Ṣaḥīḥ al-Bukhāri*) is a collection of the greatest and strongest and most authentic of the authentic *ḥadīth* that he knew. He knew hundreds and thousands of *ḥadīth.* Thousands of them are authentic. He only put a few thousand into *Ṣaḥīḥ al-Bukhāri*. So, I want you to know that when you say that he made it authentic, that is not a surprise. But the fact that he didn't put it in to his *Ṣaḥīḥ*, is an indication—not a major flaw because *ḥadīth* can be *ṣaḥīḥ* and not be in *Bukhāri* of course. But he didn't put it in. We should think about that.

The other bigger problem is that we don't have a very strong reference to the fact that Bukhāri did actually authenticate this. Actually, why is it that Shaykh al-ʿUthaymīn is saying that? He is saying that because he read somewhere else that Bukhāri authenticated that *ḥadīth*. You know where he read it? He read it in the *Sunan of Imām al-Bayhaqi*. So, in the *Sunan of Imām al-Bayhaqi*—that is another imām of *ḥadīth*, another book of *ḥadīth* which is called a *sunan*, collected in order of chapters of *fiqh* and so on—Volume 2, page 8487, Imām al-Bayhaqi quotes that Imām al-Bukhāri authenticated this *ḥadīth*.

Anyway, like I said, whether that is true or not, *Allāhu aʿlam*. The majority of the scholars did not consider this *ḥadīth* to be very strong—this version. They only considered the one which has just the night prayer mentioned.

Shaykh says: Accordingly therefore, the prayer of the night and the prayer of the day, both of them are two and two. After two units you should always give *taslīm*. And we

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[9] Musnad Imām Aḥmad, 2/26,51

[10] Sunan Abu Dāwūd, The Book of Prayer: Voluntary Prayers, Chapter: The Prayer During Daytime, ḥadīth no. 1295. This narration has been graded as ṣaḥīḥ by al-Albāni.

[11] Jāmiʿ al-Tirmidhi, The Book on Traveling, Chapter: What Has Been Related About the Ṣalāh During the Night and the Day Is Two and Two, ḥadīth no. 597. This narration has been graded as ḥasan.

should then build upon this a principle: Every single *ḥadīth* that narrates that the units that were prayed were four, and it clearly does not mention that there was no *taslīm* [after two *rakʿah*]—so for example the Prophet ﷺ prayed four and it does not mention whether he ﷺ did *taslīm* after two, meaning made it two and two—any *ḥadīth* which comes to us like this and it doesn't clearly mention it , it is to be assumed as a base principle that it was prayed as two and two. There is no reason for us to not believe that it was not prayed as a two and two.

فإنه يجب أنْ يُحملَ على أنَّه يُسَلِّمُ مِن كُلِّ رَكعتين، لأنَّ هذه هي القاعدة، والقاعدةُ تُحمل الجزئيات عليها.

Student (online): Sorry I missed it. Does Shaykh al-ʿUthaymīn say the "and day" addition is authentic?

Ustādh: Yes, Shaykh al-ʿUthaymīn considers the addition of 'the day' as authentic. For them this is just an additional evidence that it should be prayed.

There is no doubt that even those that don't think all this is authentic or not, that there are more *ḥadīth* which are indicating that the units are two than they are four. But what we need to understand is that there are plenty of *ḥadīth* that mention four. The question is: How are you meant to interpret those *ḥadīth* that mention four?

Student (online): We took an example of this when discussing the *ḥadīth* of ʿĀʾishah about how the Prophet ﷺ prayed four at night, then another four.[12,13]

Ustādh: Correct.

Exactly we took an example of this when we discussed the *ḥadīth* of ʿĀʾishah four and four. This is one of the reasons why this principle exists. ʿĀʾishah said that he ﷺ prayed four and he ﷺ had prayed four don't ask me how beautiful the prayer was etc. etc. So, then people might say, '*There you go. It says four. That means obviously four together*.'

Well, we'll say: Hello? The Prophet ﷺ said in the highly authentic *ḥadīth* that the night prayer is prayed in units of two.[7,8] So then we can't say that one *ḥadīth* is weak and the other one is not, our principle is always to combine, to reconcile *ḥadīth*.

How can we reconcile?

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[12] Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: The Prayer of the Prophet ﷺ at Night in Ramadan and (in) Other Months, ḥadīth no. 1147.

[13] Ṣaḥīḥ Muslim, The Book of Prayer - Travellers, Chapter: Night Prayers and the Number of Rakʿah Offered by the Prophet ﷺ at Night, and That Witr Is One Rakʿah, and a One-Rakʿah Prayer Is Correct, ḥadīth no. 738 a.

Easily. When four is mentioned and no further detail is given, then we are going to expect it to be then offered in units of two because that is the general principle when it comes to the night prayer.

Then Shaykh al-ʿUthaymīn is now saying that now we are extending that to the day as well because there is no evidence to not apply it to the day. There is no evidence to expel the day from this kind of system. And that is why Shaykh al-ʿUthaymīn quotes the *ḥadīth* of ʿĀʾishah. He says that when ʿĀʾishah was asked about the prayer of the Prophet ﷺ in Ramadan. she said:

مَا كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَزِيدُ فِي رَمَضَانَ وَلاَ فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا فَلاَ تَسَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلاَ تَسَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاَثًا

"Allāh's Messenger ﷺ never exceeded eleven *rakʿāt* in Ramadan or in other months. He used to offer four *rakʿāt*—do not ask me about their beauty and length—then four *rakʿāt*, do not ask me about their beauty and length, and then three *rakʿāt*."[12,13]

Next, Shaykh says, that if you look at it you would think that he ﷺ is just giving one *salām*—so he ﷺ is praying four: standing up, standing up, standing up, and then praying with one *salām*. But we base this upon the basic principle that the night prayer is two and two because of what has been established and therefore we referred to it as a four, because that is what was done as a total of four, because it was being mentioned in a way that the Prophet ﷺ took a break. So he ﷺ took a break after four. And so because he ﷺ took a break after four, the two and two were treated like: So heﷺ prayed four, he ﷺ took a break, as opposed to saying: He ﷺ prayed two and two and then took a break.

So normally you wouldn't say he ﷺ prayed two and two and took a break, and then he ﷺ prayed two and two and took a break, then he ﷺ prayed *Witr*.

You would say: He ﷺ prayed four then took a break then he ﷺ prayed four and he took a break. And because we know that the *ḥadīth* exists that the night prayer has two units, therefore we know that when he ﷺ prays four, took a break—that four was done in two units of two. Like I said this is an interpretation, this is *ijtihād*. But the majority of the scholars are upon this opinion and that is certainly the **<u>class position</u>** as well.

The opposing opinion which is that no, four *rakʿah* unit is four *rakʿah* units, it should be prayed like a *Ẓuhr* or whatever, then that is a valid interpretation but a weak one. *Allāhu taʿāla aʿlam*.

Student (online): Shaykh is this how the Ḥanafis take evidence to say four *rakʿah* of *Ẓuhr* is four altogether?

(0:40:00) Ustādh: Correct and many more evidences actually. As we said that there are a number of *ḥadīth* that mention four, so many actually. But the problem is not the fact that the *ḥadīth* mentioned four or not. We all agree on that. It's a question of how do you interpret what four actually says? As far as I know, we do not have solid daytime two *rakʿah* proof in terms of a clear *ḥadīth* that says that four units were prayed, he ﷺ gave *salām* after two and stood up. I don't know of a *ḥadīth* which is definitively authentic. I know of *ḥadīth* like that, but they differ over those *ḥadīth*.

Shaykh says what happens if the person stands up for a third?

Shaykh al-ʿUthaymīn says: If this person intentionally stood up to prayer a third whilst knowing that it is a two-unit prayer, intending to pray a two-unit prayer and then stands up, then this prayer is invalidated. Because if a person intentionally adds an increase to the two units, then they have differed from the command of the Messenger of Allāh ﷺ which indicates that the night prayer is two and two. And when a person differs against the ruling of the Messenger of Allāh ﷺ, and the Prophet ﷺ said:

مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

"He who did any act for which there is no sanction from our behalf, that is to be rejected."[14]

So, a person who is trying to put something, we are telling you that the night prayer is two and two and two and you are standing up, you're trying to make it three.

Student(online): Would this ruling depend on whether you believe it is valid to pray it in a unit of four?

Ustādh: Absolutely. This one would completely depend upon your validity. If you thought that the *sunnah* is to pray four, that is something completely different.

This is why Imām Aḥmad said because of this issue of standing up for the third invalidates the prayer. I'm going to now translate literally. Imām Aḥmad said:

إذا قام إلى ثالثة في صلاة الليل فكأنما قام إلى ثالثة في صلاة الفجر

If a person stands up for the third unit in the night prayer then this is like standing up to pray a third *rakʿah* in *ṣalāt al-Fajr*.

[14] Ṣaḥīḥ Muslim, The Book of Judicial Decisions, Chapter: Rejection of Wrong Rulings and of Newly Invented Matters, ḥadīth no. 1718b.

ومن المعلوم أنه إذا قام إلى ثالثة في صلاة الفجر متعمِّداً بطلت صلاته بالإجماع،

And it is absolutely well known that if a person was to stand up for the third in the *Fajr* prayer intentionally, then the prayer is invalidated by consensus.

So, the point is that you know it is two *rakʿah* and you stand up. This is a person who believes that it is two *rakʿah*, which *ṣalāt al-Fajr* of course is, and then he stands up (I don't know why he would do that).

فكذلك إذا قام إلى ثالثة في التطوُّع في صلاة الليل فإنّ صلاته تبطل إنْ كان متعمِّداً،

So likewise, if a person were to stand up for the third unit in a two-unit night prayer, he did that intentionally, then the prayer is invalidated.

وإنْ كان ناسياً وَجَبَ عليه الرُّجوع متى ذَكَرَ،

And if he was forgetful, he didn't notice and didn't realise what he was doing, he has got into the zone and he just stands up, then as soon as he remembers it is obligatory upon him to sit down.

ويسجد للسَّهوِ بعد السَّلام من أجل الزِّيادة،

He must sit down immediately and then obviously finish off the *tashahhud* all the way and then give the *salām* and after the *salām* he will do the *sajdah* for *sahw* because he has increased on the prayer.

What is the increase?

The standing up and the sitting back down again—that is two actions just there that have been increased.

وبه نفهم جهل من يتعمَّد في التَّراويح في رمضان إذا قام إلى ثالثة ثم ذَكَرَ أن يستمرَّ

Imām Aḥmad continues. He says: Thereby we understand the ignorance of those people who are in *Tarāwīḥ* intentionally in Ramadan if they stand up for the third unit and they had not intended to do that and they stood up for the third unit and knew it was wrong, instead of sitting down they continue.

So, this is a *nafl* prayer, they realise they made a mistake. But instead of sitting right down they actually continue.

Then he gives himself a *fatwa* that *'once a person has completed the process of standing then it is hated to return back*.' This is similar to the idea of what we covered in the *farḍ* prayer. Imām Aḥmad is basically saying that is something which is not applicable.

Student (online): I had no idea.

Ustādh: There is no reason to be sad. What this is first of all, this is only for those people who follow the opinion (which is the majority by the way) that *nafl* is two *rakʿah* at a time (two, two, two). It is only the Paks. Now I say 'only', obviously if the Paks go with the move, the Ḥanafi school goes with the move, then the whole world has taken over because the majority of the Muslims in the world are Paks or Ḥanafis anyway. So that is the world's dominant *madh-hab*. It is the biggest political Islamic reality that we have. So, we shouldn't be disappointed. That is a valid opinion they hold it in their *madh-hab* that it is allowed to pray the units in this manner and so I don't think there is a problem with that.

He is still quoting Imām Aḥmad. This is a person who believes he made a mistake by the way, he doesn't believe in the concept of four [*nafl*]. He believes in concept of two, but he is gotten up by mistake, but he has now stood up and he is like, *'Oh! If I sit back down now it's makrūh. And if I start reciting, then to go back and sit down is ḥarām*.' And we have learned over the last couple of months and end of last year that there is a detailed system and that applies to those prayers that the actual ruling is for the prayer to continue. Unlike in this scenario, whether this were obligatory or non-obligatory, it's only two units. You must sit back down. It doesn't matter that you are standing, or reciting, or x, or y, or z.

When we spoke about this example of not sitting back down again, *ḥarām* to sit back down again, that was us talking about a four *rakʿah* prayer like a *Ẓuhr* or *ʿAṣr* where you forgot to do the *tashahhud* and you stood straight up. Now at this point it is *ḥarām* to sit back down, you continue the prayer, and you ignore the fact that you didn't pray the *tashahhud.* We'll make up for that at the end with *sajdatʾl-sahw*. But you are not going to sit down. That is unique to that kind of situation, that is unique to that scenario missing an obligation, missing a *wājib* in a *farḍ* prayer.

فيكون جاهلاً جهلاً مركّباً، لأن هذا الحكم فيمن قام عن التشهُّد الأول، أما من قام إلى زائدة فحكمه وجوب الرُّجوع مطلقاً.

Shaykh says that this is a person obviously he is not just basic ignorance, but he did something ignorant and then he added his own *fatwa* to it as well. The ignorance was him continuing or standing up and then on top of that he then gives himself a *fatwa* which makes him believe himself that he needs to actually stay standing and not actually go right back immediately.

Shaykh then finishes off and says: This ruling is only to be utilised for someone who forgets to do the first *tashahhud*. As for a person who gets up to pray an extra *rakʿah*, that is something which is completely different. He must sit back down immediately.

I just want to summarise this and say if you are ever praying any kind of prayer guys, it doesn't matter whether it is a two-unit prayer, four-unit prayer, *nafl, sunnah, farḍ* prayer—anything. I'll also add to that, if you are praying *safar* and you are praying *Ẓuhr* and it should be two because you are *musāfir* and you stand up to pray four, even this the scholars differed over, and some said you should sit back down again. Why?

Because you had intended to pray two even though here the prayer is actually four units when it is prayed in its full way. And some scholars made this the exception to the rule that we are speaking about.† Let's just put *safar* to the side for a second.

Any prayer that you pray which you know that is a certain number of units and you stand up and for the next one, like a fifth, or a third (depending upon the prayer that you are praying) and you know it is extra, you must sit back down immediately—that very second, half midway through the word. You can't continue. And then after the *salām* you will give *sajdatʾl-sahw*. The only exception to this, like I said in my opinion, the scholars differed over the fact that if a person is a *musāfir* he stands for his *iqāmah* and he is there making it very clear to himself that, '*I'm going to pray two rakʿah*,' [and
(0:50:00) says], '*Allāh akbar*.' Then he starts and he prays. When he is in the *tashahhud* in that second *rakʿah* he is on autopilot, '*I'm praying Ẓuhr*,' he stands up and now he is in the third *rakʿah*. And in the third *rakʿah* he suddenly realises *'Oh sugar! I'm musāfir. I should be praying two.'*

Here the scholars differed. Some scholars said he should sit back down, and I have to say I like that idea because that is what he intended, and he shouldn't be going against what he intended.

Another scholar said: Well, you know what? He had a concession. We gave him concession of two as he is *musāfir*, he didn't take the concession, he has gone back to

† Standing up for a third rakʿah in a qaṣr prayer was covered in Logical Progression, Year 9, Chapter 20, Lesson 3. MT

the original number, and it is not obligatory to pray the *safar* prayer by the way. And so therefore, he didn't take the concession so he should now carry on and then finish the prayer.

A reminder that when a person goes on a journey, the majority of scholars consider it to be a *sunnah* to shorten the prayer. So, it is *sunnah* to pray two *rakʿah Ẓuhr*, two *rakʿah ʿAṣr*, two *rakʿah ʿIshāʾ*. It is a *sunnah* to do so. Only the Ḥanafi school and a few others said that it is obligatory to pray two.

Now I'm just saying that because if you felt it is obligatory to pray two then if you stand up for the third, you must sit back down. 100%. Whereas those scholars who said: To pray *safar* prayer is only a *sunnah* (to pray it half), then if the person stands up then I think there is space for that. *Wa Allāhu aʿlam*.

Shaykh says:

والجهل المركَّب ضرره عظيم

He says that this kind of complex ignorance is a problem. Shaykh now wants to have a little word about simple ignorance and complex ignorance or complicated ignorance (*jāhl basīṭ* and *jāhl murakkab).*

*Jāhl basīṭ* is say someone says to you, *'Hey! Is it raining outside?'*

And you say, '*I don't know*,' because you are in a room with no windows.

So, they ask you is it raining outside? You say I don't know. That is simple ignorance there is no issue. You do not get sin for that. Great answer. You do not know.

Complicated, serious, and sinful ignorance is someone asking you: '*Is it raining outside?*'

And you responding, '*It is sunny.'*

There is no window. You just take a punt. You basically gave your own opinion, your own analysis. You just made it up. So, when a person does not know. They should stay *shtum* and not make it worse. The ignorance that is so dangerous and damaging is when a person does not know and then they put forward an affirmative statement that they do know.

Student (online): Would it be better translated as compounded ignorance?

Ustādh: Complicated. Compounded. Double ignorance. All of these phrases work. Compounded is good.

Shaykh says that some people mention to me that there are people who do not even stick to this principle. So, if they stood up for the fifth *rakʿah* in *ṣalāt al-Ẓuhr*—they are at home, they are praying *Ẓuhr,* they forgot, they stood up to pray, and they said: '*Once you have started the recitation of Fātiḥah you cannot go back down again. You must now finish*.'

Shaykh al-ʿUthaymīn says this is all disaster this is. This is wrong, wrong, wrong. Anyone who stands up to an additional extra part of the prayer, he must sit back down immediately, as soon as he remembers—even if he starts reciting. So, if he stands up to the third unit in the daytime when he is praying a two *rakʿah* prayer, then the *ḥadīth* as we understand it, is that a person would then invalidate his prayer. The prayer would be invalidated.

## Q & A

Q (online): Let's say you go by the opinion that you pray in twos, but you know that praying in a four-unit *nafl* is valid. Would you sit down if you got up for a third by mistake or would you have the option to keep going or sit down as we did in the *qaṣr* prayer?

A: That is the problem. It is not about knowing that the opinion is valid or not. You cannot be applying both opposite opinions. Knowing an opinion is valid is more a tool for the scholars to help in *fatwa* and so on. It is not for a person to say, '*Right. That means I should do it one day like this, one day like that.*' That is a very different concept. A very very different concept. That is about *al-tanawwuʿ*, where it is *sunnah* to try different things, to do things differently.

"Would you sit down if you got up for a third by mistake?"

Yes, you would, because you follow the opinion that it is twos. You cannot follow both at the same time. You can say, '*I think that that is a valid opinion, and they have evidences but I think that this is stronger*.' You cannot do both at the same time. There is no option.

Q (online): If you are reading *jamāʿah* and you are not sure if the imām is travelling or not, what intention do you have?

A: This is why I say that there is no such thing as an intention. People who sit there saying, '*two rakʿah' 'four rakʿah.'* You are praying behind the imām. Always. I tell everyone all day and night—you are just praying behind an imām. Whether it is *Witr* prayer, you do not know whether he is praying one, three, five, seven or nine. You do not know whether he is praying sitting down doing *salāms* after one, after three etc. You know nothing. '*I am praying behind an imām, whatever he is doing, I am doing. I am*

*chilling*.' That is it. You do not know whether he is doing *qunūt* before *rukūʿ*, as is the *sunnah* narrated in *Bukhāri*, or is he doing the *qunūt* after *rukūʿ* as is the *sunnah*, also narrated in *Bukhāri*. [15,16,17,18] You know nothing.

When you pray behind the imām, it is very simple. I am praying this *ṣalāh* behind this *imām*. That is it. Whatever he does, I am down. If he then realises that the guy cuts off after two because he is a *musāfir*, he will turn around, as is the *sunnah*, and say: '*We are travelers. Carry on with your prayer.*'

أَتِمُّوا صَلاَتَكُمْ فَإِنَّا قَوْمٌ سَفْرٌ

Q (online): Can we calculate the ideal time?

A: No, we cannot, because as I said right at the beginning, there is no such thing as calculation in this matter. I said that. I said it is all ballpark.

Q (online): Can we calculate as the ideal time for *tahajjud* is before one sixth of the night pre-*Fajr*?

A: Correct. It is in that kind of, overlapping of that last sixth of the night, and heavy body just before it. Yes.

Q (online): So, would that be 12:00 pm to 4:00 am now?

A: Yes-ish. It is not 12:00 pm noon by the way. It is 12:00 am to 4:00 am.

Q (online): What if one forgets what *rakʿah* they are on and assumes they did three when they did four so they pray one more *rakʿah*? Then they realise they already did the four and now they are doing the fifth *rakʿah.*

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[15] Ṣaḥīḥ al-Bukhāri, The Book of Witr Prayer, Chapter: To Recite Qunūt Before and After Bowing, hadīth no. 1002.

[16] Ṣaḥīḥ al-Bukhāri, The Book of Prophetic Commentary on the Qurʾān (Tafsīr of the Prophet ﷺ), Chapter: [Sūrat Ali ʿImrān: 128], hadīth no. 4560.

[17] Ṣaḥīḥ Muslim, The Book of Witr Prayer, Chapter: To Recite Qunūt Before and After Bowing, ḥadīth no. 1001.

[18] Ṣaḥīḥ Muslim, The Book of Mosques and Places of Prayer, Chapter: It Is Recommended to Say Qunūt in All Prayers if a Calamity Befalls the Muslims – and Refuge Is Sought from Allāh ﷻ (Regarding That). It Is Recommended to Say Qunūt in Ṣubḥ at All Times. And the Clarification That It Is to Be Said After Raising the Head from Bowing in the Final Rakʿah, and It Is Recommended to Say It Out Loud, ḥadīth no. 675 a.

A: The second that you realise that you have completed the prayer and done the units, then you must sit down and pray *sajdat'l-sahw.*

Q (online): You mentioned previously that the supererogatory prayer it is two *sunnah* before *Fajr,* two and two before *Ẓuhr* etc., what about the four before *'Aṣr farḍ* and *'Ishā' farḍ*?

A: This is not the established *sunnah.* These are not the *rawātib*. These are, according to some scholars, some units that the Prophet ﷺ sometimes used to pray. The evidence for that is not very strong.

Q (online): When an *imām* travels to another country to lead *Tarāwīḥ*, should they not lead only two *rakʿah* for *'Ishā' farḍ*?

A: Yes, if they are only there for a short period of time. But many times, they go there for a long time. They are staying there for a while. So then of course, they become a resident because they have been there for a while.

Q (online): If you are in the middle of reciting and *ayah* and you remembered, should you stop and sit without finishing the *ayah* as well?

A: Yes. I believe that.

Q (online): When we discussed *Witr* a few weeks ago, we discussed how 'Umar ؓ would wake and pray his *Witr* when he woke up, whereas Abu Bakr ؓ would delay his *Witr* and pray before he slept (if I remember correctly). We discussed last week how it is normal practice. One should not pray *nafl* after *Witr.* How and when would Abu Bakr ؓ pray *tahajjud/ qiyām al-layl Witr?*

A: The same as we discussed with the Prophet ﷺ. All of the debate that we had applies to Abu Bakr ؓ as well. It's not very clear, two *rakʿah*, is that because he prays, not prays, and so on. Everything that we discussed about the Prophet ﷺ and the issue applies to Abu Bakr al-Ṣiddīq ؓ as well. And that of course, the fact that he prayed the *Witr* early one night does not mean that he did not pray the *tahajjud* prayer. He does. His *Witr*, more than not, is prayed early.[19]

Q: If one follows the opinion that four-unit *nafl* is valid and then they mistakenly stand up for the third *rakʿah* of *Tarāwīḥ*, can they make it a four-unit *Tarāwīḥ*?

[19] Sunan Ibn Mājah, The Book of Establishing the Prayer and the Sunnah Regarding Them, hadīth no. 400. This narration has been graded as ḥasan.

A: Not valid, that that is the *sunnah.* Not valid. Everyone accepts validity. [And], no. They should sit down. There is no four *rakʿah Tarāwīḥ*. I do not even know anyone who prays four *rakʿah* in *Tarāwīḥ.*

(1:00:00) Q (online): How does the narration regarding the Prophet ﷺ sleeping the last part of the night fit into the Prophet ﷺ praying *qiyām* right up until dawn. Is this just alternative practice from the Prophet ﷺ?

A: There are many answers to that. It could be as you just said, alternating. Again, the Prophet ﷺ said that the best prayer is the prayer of Dāwūd عليه السلام—not that it is the only prayer. There are other options. Sometimes he ﷺ is tired, sometimes he ﷺ is not. So, there are so many different options. Also, maybe he ﷺ is always praying the *ṣalāh* of Dāwūd عليه السلام, but the fact that the Prophet ﷺ is praying *qiyām* right up until dawn, we do not actually have a regular *ḥadīth* that says that he ﷺ is praying *qiyām* right up until dawn. That is not correct. Actually, we have the opposite of that, as ʿĀ'ishah said in *Bukhāri*, that: "When he ﷺ was with me, I never saw him except asleep when the morning would come."[3] Meaning that he ﷺ had gone back to sleep.

Q (online): Is the class position that the four-unit prayer is not valid?

A: Correct. I believe that the correct position is that the units should be prayed in twos. I feel that a person who holds the opinion that it is four is following a valid opinion, but I just do not think that it is the stronger opinion.

Q (online): Do we have any *aḥādīth* of the Prophet ﷺ praying *tahajjud* only after Bilāl's رضي الله عنه *adhān*?

A: Yes. There are some indications of that. Not *tahajjud* but praying. We do not know what the exact nature is, which unit it is, is it the two units after the *Witr* or not? Is it on that particular night that he prayed *Witr* afterwards? We are not too sure.

Q (online): Imām Tirmidhi's book is a *jāmiʿ*. Why do scholars include it in the *sunan*?

A: Because it is put together as a *sunan*. He called it the *Jāmiʿ*, but technically it is a *sunan*. The *sunan* is a very relaxed phrase.

Q (online): If your life is quite demanding but you are able to offer obligatory prayers only. Praying all night means one cannot work at all or you are snoozing during the day and making your livelihood *ḥarām*. So, how do you do justice and keep a balance of the two?

A: Obviously, a person has to review the nature of their work that is dominating. Life is not about working. Livelihood is only one aspect which is obligatory in life, there are other parts as well. So, a person should, when they are in a difficult part, demanding part, it is okay to just be praying obligatory prayer. That is fine. A person might not pray the *sunnah* prayer for a while, but he should not be abandoning the *sunnah* prayer. He should not be saying, '*I am not going to pray again, the night prayer.'* Whenever they get the opportunity, they should then pray, make up for it. Go hard when they get the good moments. But once you get used to this kind of idea, that is a disaster. Otherwise, it is absolutely fine.

# 8. Chapter 21 Lesson 20: The Supererogatory Prayer

(0:10:00) و (صلاةُ الليلِ) أفْضَلُ من صَلاةِ النهارِ وأَفْضَلُها ثُلُثُ الليلِ بعدَ نِصفِه، وصلاةُ ليلٍ ونهارٍ مَثْنَى مَثْنَى وإن تَطَوَّعَ في النهارِ بأربعٍ كالظُّهْرِ فلا بَأْسَ، وأَجْرُ صلاةِ قاعدٍ على نِصفِ أجْرِ صلاةِ قائمٍ.

The prayer of the night is better than the prayer of the day; the best time is during the third of the night after midnight. The prayer of both the night and the day is to be offered in units of two. There's no harm if one offers the supererogatory prayer during the day in a unit of four like the *Ẓuhr* prayer.

The reward for the one praying sitting down is half that of the one praying standing

That, everybody, is our text, our Ḥanbali *fiqh* text that we are covering today. The commentary of Shaykh al-ʿUthaymīn, *al-Sharḥ al-Mumtiʿ* we are on page 79. So let's start from the top.

We've already covered the night prayer. We're already comfortable with the idea that that's a two-unit prayer. However, many you pray the issue is flexible, the *sunnah* of the Prophet ﷺ was to pray eight.[1,2] Straightforward.

The big, big question is: Does that apply to the day as well?

And it seems that the *ḥadīth* is authentic and therefore in principle the day prayers whenever you pray *sunnah*, *nafl* prayers, supererogatory—remember, this phrase if you've never heard this phrase before is the actual exact translation for an act that you do non-compulsory but if you do it you get rewarded for it.

The reason why we don't say voluntary, so obligatory and voluntary is because voluntary doesn't actually mean something that's rewarded actually the definition of voluntary is that you forgo the reward, but you're not forced to do it. That's what voluntary is. Supererogatory is that you are not forced to do it, but if you do it you get the reward, that's what the actual word is in English. When you offer these kinds of

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[1] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: The Prayer of the Prophet ﷺ at Night in Ramadan and (in) Other Months, ḥadīth no. 1147.*

[2] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: Night Prayers and the Number of Rakʿah Offered by the Prophet ﷺ at Night, and That Witr Is One Rakʿah, and a One-Rakʿah Prayer Is Correct, ḥadīth no. 738 a.*

units during the daytime then because the *ḥadīth* mentions that the prayer of the night in most narrations, but then there's another narration that says that the prayer of the night and the day is in units of two. Then the basic principle is that we should split it into two.[3,4,5]

Today we're covering specifically a very interesting issue which is that of the four *rakʿah* concept. Now, this is not very common in the other three schools of thought, it's very common of course in the Pakistani, Asian culture and in the Ḥanafi school.

What I think the interesting part here is that it's actually more widespread than you think. From my point of view. That's the interesting thing for me. The interesting thing for the Paks is that: '*I can't believe that nobody else knows about it!*' They have the opposite thing because you've only ever known that reality, you've grown up with the 'four' concept.

Now, when you study this issue, it's very clear from the *Sunnah* authentically that a four-unit prayer is not a norm at. And the *aḥādīth* and so on for it, is not the strength that you would expect, or you'd want for the level of spread of the practice.

This is a basic standard position of the Ḥanafi school. It is not a basic position of any of the other schools as a practice. However, you'll find a lot of leniency in the schools of *fiqh* towards the practice of four.

Why is that? Where does it come from?

Let's break it down.

Our text starts off with:

وإن تَطَوَّعَ في النهارِ بأربعٍ كالظُّهْرِ فلا بَأْسَ

There's no harm if one offers the supererogatory prayer during the day in a unit of four like the *Ẓuhr* prayer.

Our author, Imām al-Ḥajjāwi, who is Ḥanbali, he doesn't even restrict it actually to *Ẓuhr*. He says: If a person was to offer four units in the day, supererogatory, non-obligatory like *Ẓuhr* it's no biggie:

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[3] *Musnad Imām Aḥmad, 2/26,51*

[4] *Sunan Abu Dāwūd, The Book of Prayer: Voluntary Prayers, Chapter: The Prayer During Daytime, ḥadīth no. 1295*. This narration has been graded as *ṣaḥīḥ* by al-Albāni.

[5] *Jāmiʿ al-Tirmidhi, The Book on Traveling, Chapter: What Has Been Related About the Prayer During the Night and the Day Is Two and Two, ḥadīth no. 597*. This narration has been graded as *ḥasan*.

فلا بَأْسَ

There is no harm.

So, it's not exactly an endorsement massive, but he's indicating that it's no major issue, which is always an indication, this is scholar speak, for that there's difference of opinion, there's back and forth, there's *ḥadīth* in the matter there are *fuqahāʾ* that are…

So, what do we pick up from this? What's the basis for this (why he didn't restrict it just to *Ẓuhr*)?

Because as the Paks will know this is going to be practised how many times in the day at least?

Students: Three.

Ustādh: Three times. Correct. Three times.

One of them only in an emphasised manner, which is for *Ẓuhr*. Why do they emphasise that one?

Because the Prophet ﷺ indicated in so many *ḥadīth* that the Prophet ﷺ prayed four *rakʿah* before *Ẓuhr*. So many *ḥadīth*. But it doesn't mention the how. So, the four *rakʿah* of *Ẓuhr* cannot be compared to the four *rakʿah* before *ʿAṣr* and the four *rakʿah* before *ʿIshāʾ*—which the Ḥanafi school knows very well, what we call, as Paks, the *ghayr muʾakkadah*, the non-emphasised. And the reason it's not emphasised is because the *ḥadīth* also don't show that emphasis.

I want you to know that the other schools also don't consider the four *rakʿah ghayr muʾakkadah*, non-emphasised, before *ʿAṣr* and *ʿIshāʾ* as something which is established. And the Ḥanafi school themselves they're making it very clear. But these would be the three. But they do believe that it's legislated, meaning if you want to do it it'll be great, but you don't really need to kind of stress yourself over it, definitely not in the same category as the four before *Ẓuhr* which is very well established.

So, they've got these three times for four *rakʿah*. Now, how you're going to pray it?

(0:20:00) They are going to argue that you will pray this like *Ẓuhr*.

What is the basis for that?

The Prophet ﷺ as narrated by Abu Ayyūb al-Anṣāri ؓ narrated:

أنَّ النبيَّ صلّى الله عليه وسلّم كان يُصَلِّي قَبْلَ الظُّهر أربعاً لا يفصِلُ بينهن بتسليمٍ

"The Prophet ﷺ used to perform four *rakʿah* before the *Ẓuhr* when the sun had passed its zenith, and he ﷺ did not separate them with a *taslīm*." [6,7,8]

That's the text. He ﷺ would not separate between them with a *taslīm*. This *ḥadīth* is narrated by Imām Aḥmad and Imām Abu Dāwūd as well. Imām Abu Dāwūd considered this *ḥadīth* to be weak. Imām Ibn Mājah also narrated this *ḥadīth* as well. Shaykh al-ʿUthaymīn in his commentary says this *ḥadīth* is weak. He considers this *ḥadīth* to be weak as well.

Let's talk about some points to understand.

First of all, when you are faced with a *ḥadīth* that kind of goes against what seems to be well established, there are different methodologies on how to react. The scholars (most of them) the first step is to authenticate the contradicting statement. That has to be the first place to start because you could spend all this time trying to reconcile and all the rest of it and all you had to do was actually to look and see and you find that it wasn't actually a worthy evidence anyway, so it doesn't even come into the picture. So, if we know that the basic principle of the day is two and two and two and two and suddenly a *ḥadīth* comes along that says the Prophet ﷺ prayed four and he ﷺ didn't do *taslīm* between them, that's now contradicting the fact that it's two and two and two—at first look, at first glance.

So, now should we try to reconcile or look at the *ḥadīth*?

Well, the scholars will look at the *ḥadīth* and a number of them will say this *ḥadīth* is actually weak, so we don't even need to consider it and put it to the side.

The problem is that the *ḥadīth* actually isn't that weak. Yeah, it has some weakness, a number of scholars that consider it to be weak, but a number of scholars consider it to be okay, to be acceptable—from the *muḥaddithīn*, from the *fuqahāʾ*, later and earlier. So, that's the first thing.

So, we should carry on the discussion and see if we can reconcile.

The next stage of reconciliation that you will find between the scholars is maybe *taslīm* means something different here.

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[6] *Sunan Ibn Mājah, The Book of Establishing the Prayer and the Sunnah Regarding Them, Chapter: Four Rakʿah Before the Ẓuhr, ḥadīth no. 1157*. This narration has been graded as *ḍaʿīf*.
[7] *Sunan Abu Dāwūd, The Book of Prayer: Voluntary Prayer, Chapter: The Four Rakʿah Before and After Ẓuhr, ḥadīth no. 1270*. This narration has been graded as *ḥasan* by al-Albāni.
[8] *Musnad Imām Aḥmad, 5/416*.

So, normally, *taslīm* is to say *assalāmu ʿalaykum wa raḥmat Allāh* [while turning the head to the right], *assalāmu ʿalaykum wa raḥmat Allāh* [while turning the head to the left]. That is how we know that you separate, you break something up, or you finish something.

When I say to you that I prayed four with a *taslīm* or with two *taslīms*, it is such a vague statement if I said that. '*I prayed four with two taslīms*,' but we give two *taslīms* like that [first while turning the head to the right, the second while turning the head to the left], right? Is the word *taslīm* referring to the pair or is the *taslīm* referring to the individual one?

So, if I say *assalāmu ʿalaykum wa raḥmat Allāh* [while turning the head to the right], *assalāmu ʿalaykum wa raḥmat Allāh* [while turning the head to the left], in English we say he gave *salāms*; he gave *salāms* left and right. The phrase is actually *taslīm*. But you will also find that sometimes scholars might say a single *taslīm* or two *taslīms* and it's not clear they were referring to *taslīm* as the set?

So, if I say *assalāmu ʿalaykum wa raḥmat Allāh* [while turning the head to the right], *assalāmu ʿalaykum wa raḥmat Allāh* [while turning the head to the left], is this a *taslīm* and they're referring to the whole thing or is this two *taslīms* and therefore each one has been given an individual value?

And so if I said I prayed four with two *taslīms*, does that mean that I actually prayed four like *Ẓuhr* which only has two *taslīms* or does it mean that I prayed four with two sets of *taslīms* and therefore I did a break in the middle?

So, when a *ḥadīth* is narrated in a vague sense, you're always opening it up to some interpretation. And if there are different ways to interpret a *ḥadīth* in a valid way and someone not going crazy and saying it means x, y, z but saying something which makes sense, then that is why you will get a scholar saying *lā baʾs*, i.e., is it is acceptable for someone to differ.

I will show you some other angles.

Some scholars said that the *taslīm* here is that it is to be prayed like *Ẓuhr*. That he ﷺ did not separate with a *taslīm* is indicating that it is prayed like *Ẓuhr* because *taslīm* here doesn't mean *assalāmu ʿalaykum wa raḥmat* Allāh but it means *Allāhumma ṣalli ʿalā Muḥammad, wa ʿalā āli Muḥammad,* this is like the *salām* to the Prophet ﷺ.

Now that's a big shot because that's not normally how it's used. When we see the word *taslīm* it's always referring to *assalāmu ʿalaykum wa raḥmat Allāh* not to *ṣalawāt* upon the Prophet ﷺ. So that becomes confusing.

There is another opinion that the *taslīm* here is referring to the *tashahhud* at the beginning. That would be a whole left field opinion because that would basically mean when you are saying:

أَشْـــهَدُ أَنْ لا إِلـــهَ إِلاّ اللهُ، وَأَشْـــهَدُ أَنَّ مُحَمّـــداً عَبْـــدُهُ وَرَســـولُه

*Ash-hadu an lā ilāha ila Allāh wa ash-hadu anna Muḥammadan ʿabduhu wa rasūluh.*

Up to this part. This is the *taslīm* that is being referred to. So now the four *rakʿah* is referring to you just doing one, two, three, four without a *tashahhud*.

These are all interpretations that were put forward by senior scholars to try to hold on to the fact that we do believe that four *rakʿah* is a valid expression as opposed to always having to pray two and two.

Here is what Shaykh al-ʿUthaymīn puts forward. He says: This *ḥadīth* (the Prophet ﷺ used to pray four *rakʿah* before *Ẓuhr*, without separating between them with a *taslīm*), Shaykh says this *ḥadīth* does not indicate that this had two *tashahhuds*. It says he didn't separate between *taslīm*, but it doesn't say it had *tashahhuds*:

ولهذا نرى أنه إذا صَلّى أربعاً بتشهُّدين فهو إلى الكراهة أقرب

So, he makes a big statement. He says: So therefore, as far I am concerned, when I read this *ḥadīth* if a person was to do four *rakʿah sunnah* with two *tashahhuds*—which basically means like praying like *Ẓuhr*, so after two, *al-taḥḥiyyāt ʿabduhu wa rasūluh*, stand up and you do it again just like the *farḍ Ẓuhr*, prayer—for me, Shaykh al-ʿUthaymīn says, it is closer to being a disliked action. The evidence for that, he says, is the statement of the Prophet ﷺ:

لا تُوتِرُوا بِثَلاث لا تُشْبِهُوا بِصَلاةِ المَغْرِبِ

This *ḥadīth* actually is a combination of different narrations. This *ḥadīth* is a controversial *ḥadīth*.† The reference to this by the way, let me read out the reference at the bottom of the page Shaykh says this is on page 16 and the reference to this *ḥadīth* is [Ibn Ḥibbān, al-Dāraquṭni, and] Imām al-Ḥākim.[9,10,11] And Imām al-Ḥākim considered this *ḥadīth* to be authentic.

† Please note that when citing the references for this statement, Ustādh read footnotes 3 and 4 from Volume 4, page 16. This statement is referenced in footnote 3 and not footnote 4. MT

[9] *Ṣaḥīḥ Ibn al-Ḥibbān, ḥadīth no. 2429.*

[10] *Sunan al-Dāraqutni, 2/24.*

[11] *Imām al-Ḥākim, 1/304.*

This *ḥadīth* is translated as: The Prophet ﷺ said do not pray your *Witr* as three, do not make it like the *Maghrib*.

A number of scholars considered this *ḥadīth* to be authentic. This is the basis of the three schools of thought only ever praying *ṣalāt al-Witr* in the two ways that you are familiar with—by doing two *rakʿah* and one or doing three *rakʿah* without sitting down.

Whereas the Ḥanafi school, what do they do?

They pray the *Witr* like the *Maghrib*. So, they will do two *rakʿah* sit *tashahhud* and then stand up and do the third one—just like *Maghrib* basically.

Now here is the interesting thing. I will come to this *ḥadīth* whether it is authentic or not and what it means in a second. What is Shaykh al-ʿUthaymīn trying to say?

Shaykh al-ʿUthaymīn is trying to say that this *ḥadīth* (which he obviously sees as authentic), it says: Don't make your *Witr* prayer like your *Maghrib* prayer.

*Witr* is obligatory or not?

No.

*Maghrib* is obligatory?

Yes.

He is now taking a principle from this second *ḥadīth* that you should not be making your non-obligatory prayers like your obligatory prayers. If you agree with that principle, then you should not make your non-obligatory *sunnah* of the *Ẓuhr* prayer look like your obligatory of the *Ẓuhr* prayer.

He is doing an analogy. He is saying that we accept the principle for *Maghrib*, we should apply it now for *Ẓuhr* as well. Therefore, if this *ḥadīth* comes and says that the Prophet ﷺ prayed four *rakʿah* before *Ẓuhr*, then you know what? We will take every interpretation possible, but we will not allow it to look like the *Ẓuhr* prayer with two *tashahhuds.*

That is Shaykh al-ʿUthaymīn's thinking. That's where he is going. That's why he doesn't want the four *rakʿah* prayer to be prayed with two *tashahhuds*. You know his position. His position is that every prayer of the day should be two units. But he's like: If you are going to put four on it, and you are going to justify it I will take it with one *taslīm.* But I am not having two *tashahhuds*. So, he is gone for that left field opinion that third kind of approach.

(0:30:00) Let's just carry on and finish what he says. Shaykh says this *ḥadīth* about *Maghrib* is *ṣaḥīḥ*, the principle is *ṣaḥīḥ*, and that it indicates:

وهذا يدلُّ على أن الشَّارع يريد أن لا تلحق النَّوافل بالفرائض، والرَّجُل إذا تطوَّع بأربع وجعلها كالظُّهر بتشهُّدين فقد ألحق النَّافلة بالفريضة.

That the Lawmaker, the Legislator, Allāh ﷻ, doesn't want the obligatory to be connected to the non-obligatory, to be associated with, to be connected with—He doesn't want them to be the same. Shaykh says that if a person wants to pray the four *rakʿah* and he made it look like the *Ẓuhr*, then that is actually what he has done. He has actually connected the *nafl* with the *farḍ*, like as if it is connected.

Now Shaykh stops there.

Student (online): Isn't this *ḥadīth* very specific to *Witr/Maghrib*?

Before we even get to what he says, there are so many problems with this way of thinking. Let's just start with the *ḥadīth* first of all.

This *ḥadīth* is not as weak as people are making it out to be. This *ḥadīth* has been narrated *marfūʿun* and *mawqūfan*, meaning from the Companions themselves which would indicate some weaknesses, but also raised to the level of the Prophet ﷺ as well. That's just from a *sanad* point of view.

And I want you to know when you come across a *ḥadīth* which is not in *Bukhāri* or in *Muslim*, you are always going to have a debate about it. And if you are going to have debate about it and you can put forward opinions upon some of the narrators and so on and so forth. Then we will see that you can't be very, '*Absolutely no way that yours can stand*.' Because ultimately, how do we make a decision on whether a *ḥadīth* is authentic or not?

Our judgment call on whether a person is trustworthy or not.

That is always a judgement call unless you have consensus of all the *ḥadīth* scholars that the guy is a liar, he used to fabricate *ḥadīth*, he is rejected. And you will find narrators like that. This is not one of those *ḥadīth*. It doesn't have one of those narrators that completely disables the *ḥadīth*.

That's the first thing I will say: There is debate over authenticity.

Second thing I would say—and this is the order of how you go around these things. This is the order when you want to make an argument. You don't start with what I am about to say now. From a meaning point of view, we have problem here. If we were to accept this *ḥadīth* as super authentic—literally—what should we not be doing then?

Student: We should not be reading any two *rakʿah*.

Ustādh: No, no. This *Maghrib ḥadīth*. If we took this *ḥadīth* literally, what would it mean?

Student: You can't do *Witr* as a three.

Ustādh: And what do we do? We do *Witr* as a three.

So, it is clear that this *ḥadīth* has some deeper meaning or maybe it's not authentic at all.

The *ḥadīth* says: Do not do *Witr* as three and do not make your *Witr* like *Maghrib*.

Now they will respond and say: Actually, there is no 'and'. They will say: Actually, what this *ḥadīth* means is don't pray your *Witr* like three and make it like *Maghrib*. That will be their response.

But there are a number of narrations from this *ḥadīth* that don't suggest it like that. It suggests don't make your *Witr* three—because there are other versions of this that say: Don't make your *Witr* three, but make it five, make it seven, make it nine, make it eleven.[12]

So therefore, those *ḥadīth* that say: Don't make it three, but make it this, this, and this, would therefore indicate that it is trying to exclude three. And we know by the consensus of the scholars, in fact even the people who are making this argument using this *ḥadīth*, pray *Witr* as a three. Very well established.

And they won't deny that. The scholars who are using this *ḥadīth* will not deny it. But they will say: No, what this *hadith* means is you are allowed to pray three, but you are not meant to make the three like *Maghrib*—which is a fair point. But you are having to play around with the wording a bit.

Student: So, could it be that they are saying don't pray it like three because you include *qunūt* in it as well, so it's kind of differentiating from *Maghrib* anyway?

Ustādh: So that is another argument.

So, some Ḥanafis were straight on to the attack. Because the Ḥanafis are not going to lie down and say: Alright. You are making our key *ḥadīth* weak. So, they will go straight on the attack and prove its authenticity. And maybe even go further and try to weaken the other *ḥadīth* as well. In this case, they can't weaken the other *ḥadīth*. It is very well established, highly authentically, that the Prophet ﷺ prayed three *rakʿah Witr* as a two

[12] *Ṣaḥīḥ Ibn al-Ḥibbān*, *ḥadīth no. 2429*.

and a one,[13] and as a three without any *tashahhud.*[14,15] So, they know that they have to accept that. So now it's back to defence: 'We are going to defend our *ḥadīth.*' And you will find the *muḥaddithīn* focusing on that.

Regardless of whether you take that approach or you take the more classic Ḥanafi approach, which is to *fiqh* explain it out. So, they say we will take the *ḥadīth* as authentic, no problem. We have no issue with that. We will take the *ḥadīth* as authentic, what the *ḥadīth* means is that don't make it like *Maghrib* without a *qunūt*, you need to put a *qunūt* in yours. Therefore, you differentiate between the two. So *Maghrib* is a straightforward prayer, there is no recitation for example in the third *rakʿah* of *Maghrib* but in the *Witr* you definitely recite something. There is no *qunūt* in *Maghrib*, you should do a *qunūt* in the *Witr.*

But even that is a problem. Because it is allowed to recite in the third *rakʿah* of *Maghrib*. It is allowed to recite in any *rakʿah* of a prayer. I am going to be honest, first of all I just told you what I said to you. It is actually a forgotten *sunnah* to revive the fact that you are allowed to recite. It is not the norm, should never be the norm, but you are allowed to recite in the third and the fourth 'empty units'. We are brought up like that, it's correct to be brought up like that, we covered it I think a couple years ago in LP.[‡] There is recitation allowed but it wasn't the established *sunnah* of the Prophet ﷺ.

Now we know that it is one of the established acts that the Prophet ﷺ approved, to recite *Sūrat al-Ikhlāṣ* after every *sūrah*. So, I mean in a normal prayer you read *Fātiḥah*, you read a *sūrah* and then you add the *Ikhlāṣ* on top anyway. Not something you do all the time, but one of the Companions did it and the Prophet ﷺ was very happy with that person and he ﷺ praised him for it.[16] So, we know that it is a thing which is done. That is a little bit different than saying you recite *Ikhlāṣ* in every *rakʿah,* which we don't have specific *ḥadīth* for but we do know that he ﷺ sometimes would recite.

Another point which is to be made, we know from the *ḥadīth* in the *Muwaṭṭaʾ* of Imām Mālik, that Abu Bakr al-Ṣiddīq ؓ used to recite chosen verses in the third *rakʿah* of *Maghrib*. We have that narration in which one of the *Tābiʿīn* said: I wanted so much to pray behind Abu Bakr al-Ṣiddīq ؓ I came as close as I possibly could. I was so close to
(0:40:00) him in the front line that I was almost touching him and when I was listening in the third *rakʿah* I heard *amīn* (I mean very similar to what we are talking about) and then instead of saying *Allāhu akbar* he said:

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[13] *Ṣaḥīḥ al-Bukhāri, The Book of Witr Prayer, Chapter: What Is Said Regarding the Witr Prayer, ḥadīth no. 991*.
[14] *Muwaṭṭaʾ Imām Mālik, ḥadīth no. 466*.
[15] *Imām al-Ḥākim, 1/304*.
[‡] Recitation in the 'empty' *rakʿah* was discussed in *Logical Progression*, Year 7, Chapter 16, Lessons 35 and 50. MT
[16] *Ṣaḥīḥ al-Bukhāri, The Book of Oneness, Uniqueness of Allāh ﷻ, Chapter: The Prophet ﷺ Inviting His Followers to Tawḥīd of Allāh ﷻ, ḥadīth no. 7375*.

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنتَ ٱلْوَهَّابُ ۝٨﴾

"Our Lord, do not let our hearts deviate after You have guided us. Grant us Your mercy: You are the Ever Giving." [*Sūrat Āli ʿImrān*: 8]

So, reciting from *Sūrat Āli ʿImrān* in the third *rakʿah* of *ṣalāt al-Maghrib.* So, this is an accepted practice, it is just not meant to be a regular common one.

To make that argument, that the Ḥanafis will make—that actually make it different is allowed—both arguments can be made. So, I hope that you understand that you can defend the idea that I am not making my *Maghrib* like my *Witr*. The Ḥanafis can defend it. That's my point. They can make the *ḥadīth* weak as well. That's my point. The *ḥadīth* is probably authentic. That is the point for the other side. Therefore, I don't think that we can win this issue on the issue of the *Maghrib*.

As for the *qiyās*, now let us go from a third point of view what actually Shaykh al-ʿUthaymīn's saying. He is saying that this *Maghrib ḥadīth* is authentic and if it is authentic, then the basic principle for the *Ẓuhr* about not comparing *sunnah* to a *farḍ* is a problem.

Well, let's pause there. Is that true in Islam? Shouldn't we have versions of obligatory acts in the *sunnah* acts?

Like I think it was mentioned that the *sunnah* of *Fajr* is exactly the same as the *farḍ* of *Fajr*? Someone will say well no, that is because it is two.

That is the problem if you keep changing the goal posts, then we are never going to get anywhere.

We have the voluntary fasting, and we have obligatory fasting—exactly the same. Just *niyyah* is different.

What else do we have that is *sunnah* and obligatory that is exactly the same except for *niyyah*?

Student: *Ṣadaqah, zakāh* yes, I guess if it is an amount. If it is a set amount, then you know your *zakāh* is this amount and you are giving *ṣadaqah* of the amount. The only difference is your intention.

Student: *Ḥajj*.

Ustādh: I don't think *Ḥajj* can come under that no, not *Ḥajj*. It doesn't have a *sunnah* equivalent.

Student: *ʻUmrah*?

Ustādh: *ʻUmrah*, are there times of *ʻUmrah*? That is also a maybe? The *ṭawāf* of normal *sunnah ṭawāf* but then *ʻUmrah* is more than that. Maybe.

Fasting, I think.

Student: What about sacrifice? Those scholars that say…

Ustādh: *Sunnah* sacrifice? No, we can't talk about *ijtihād*, we are meaning those who agree on an obligatory and a non-obligatory one. That is what has got to be compared.

Anyway, *fihi naẓr*, I want to say I don't think that we should take the position in its entirety. Anyway, Shaykh al-ʻUthaymīn says:

وهذا الحديث ــ إن صَحَّ عن النبيِّ عليه الصَّلاة والسَّلام أنه فَعَلَ هذا ــ فمن المعلوم أنَّ الواجبَ قَبولُه، ويكون مُستثنى مِن الحديث الذي هو قاعدة عامَّة في أنَّ صلاة الليل والنهار مثنى مثنى.

This *ḥadīth* of the four *rakʻah* of *Ẓuhr*—let me remind you again that the Prophet ﷺ before *Ẓuhr* used to pray four units and did not separate between them with the *taslīm.* Shaykh al-ʻUthaymīn ends this section by saying: As for this *ḥadīth*, if it is actually authentic that he ﷺ did this, then listen. It is well known that it is obligatory to accept it if it is authentic. Then it would be an exception, we would have to reconcile. The norm is two and then we will basically say, '*Okay. Yours is authentic as well*.' But because the norm is two, yours is an exception to the rule and it can be prayed on an exceptional basis—but the norm should be two.

And frankly that is the safe point to make. And it is effectively what the Ḥanābilah are saying.

So, the Ḥanbali position is actually a very pragmatic balanced one: The principle is two, but because there seems to be quite a body of evidence to allow it to be four without a *taslīm,* it could be argued, we will say: Okay we will let it go, there is enough evidence for you, I'm still not convinced but maybe it is an exception. That is Shaykh al-ʻUthaymīn's position.

The **<u>class position</u>** for me, I am happy to stick to that because it just doesn't cause any grief. Four units is valid. I would say from my point of view, four units is valid just because the fact that it is a Ḥanafi opinion. It is enough for a Muslim to follow a *mujtahid* opinion. And it is more than that. There are more than the Ḥanafis who consider that the four *rakʻah* can be prayed.

Student: So, are they saying it is authentic. But it is *shādhdh*?

Ustādh: The *ḥadīth* you mean?

Student: Yes.

Ustādh: No. This is one of the scenarios in which they are not able to just restrict the issue to the *ḥadīth*. Just only to the *ḥadīth*. They are going to have to make an argument with all of the components. So, the reason it can't be *shādhdh* is because there are other narrations and other versions of the *ḥadīth.*

Student (online): But with *zakāh*, percentage is not the only factor, the recipient is also specified. My point being that a *sunnah* act is not the same as the obligatory act only differentiated by the intention.

Ustādh: So now she is making a point, and this is what Shaykh al-ʿUthaymīn would say. He goes that actually, *sunnah* acts are not the same as the obligatory acts only differentiated by the intention. You would always find some kind of difference. So, in *zakāh* one that we gave, she made the fair point saying that you are right *ṣadaqah* and *zakāh* are the same the amount, it is looking the same, different only intention, if you look from that angle. But from a recipient's very, very different. *Ṣadaqah* can go to everyone one, the *zakāh* can't. It is an excellent point. So, you will find if you go dig, dig, dig, you know really deep then you will find a difference.

Student (online): Is that not the case with *Fajr* though, if you had a problem with making the *sunnah* look like the *farḍ*?

Ustādh: That is the problem when you get into this debate. Of course, there are differences, you don't need to recite, you know one is recited out loud, one is not recited out loud, one is recited quickly, the *sunnah* of *Fajr* is to make it long as possible etc., etc., etc. So, you can argue that. And then you realise you go back and forth and it is too much.

Let's move on to the next part. The Shaykh says:

وأَجْرُ صلاةِ قاعدٍ على نِصفِ أجْرِ صلاةِ قائمٍ.

The reward for the one praying sitting down is half that of the one praying standing.

So, what do we learn from this?

That it is valid for a person to pray sitting down. Of course, this is referring supererogatory prayers, not obligatory prayers. Shaykh says that is the intention here

and that is why he put it in the Chapter of the Supererogatory Prayer. He hasn't mentioned that in the sentence, but this is the chapter that we were talking about.

Shaykh says: What about obligatory prayer? Is it allowed to pray the obligatory prayer sitting down?

أما الفريضة؛ فصلاةُ القاعدِ القادرِ على القيام ليس فيها أجر؛ لأنها صلاة باطلة، لأنَّ مِن أركان الصَّلاة في الفريضة القيام مع القدرة.

The one who prays sitting down, obligatory prayer and who was able to pray it standing, then they don't get any reward for that prayer, or half the reward for their prayer, or any reward for the prayer because their prayer is invalidated. So, it is not even a question of do you get rewarded or not reward. If you are able to pray a *farḍ* prayer standing and you pray sitting down, the action is invalidated from the beginning because you have put forward an action that is not from the way that the *Sunnah* establishes it. This is the one who is able to stand because it is a *rukn* of the prayer to stand. (0:50:00)

As for a person:

وقوله: «أجر صلاة قاعد» مراده إذا كان قاعداً بلا عُذر

This is of course referring to a person who doesn't have an excuse. If a person is sitting with an excuse, it is a whole different ball game. If you are sitting with an excuse, a *ʿudhr*, a *sharʿi* excuse, then it is something different.

So now let us apply it. It is different in a couple of ways.

First of all, let's focus back on the obligatory prayer. If you have a knee problem, if you have surgery, if you have whatever it is but you can't stand—you need to stand for as much of it as you can and then you sit for that which you can't. Or if you realise that standing will cause a problem that can't be adjusted during the prayer you must start off from the beginning sitting down because of your condition or whatever. So for example, maybe neurological symptoms where you might be feeling fine at the beginning but you find that maybe a minute or two in you start to lose balance and then to try to go for a chair at that time would be dangerous and a lot of movement. So, this is a legal excuse for sitting down from the beginning, obligatory.

However, if you had like just a knee problem that it just manifests as pain, then you would stand praying and then when you become tired or hurt then you would sit down.

The two are very different.

Student: I have seen more and more chairs with time, could it be subjective?

Ustādh: It is subjective. There are no parameters that scholars can use and neither want to use because the scholars are not meant to police the people. On the other hand, you become too lackadaisical then the people just take liberties. So, there is a balance. You have to try to educate the people, empower them, but try to give them a warning. Like I've just given a warning and say, '*Listen if you don't have an excuse…'*

And then they start becoming paranoid, *'Do I have an excuse or not? Do I have an excuse or not?'*

And then you have the masses which would always then err on the side of caution because it is the prayer (that is the cultural approach to it).

So, we do have a problem here. If you look at the masses, masses don't want responsibility, they don't want to be thinking about these things. That is why the *madhāhib* exist, that is why culture is so strong. They just want the imām to say to them: If you have a headache, you can't. If you have had surgery, you can… That is what they want. They just want the scholars to go bam, bam, bam.

*'Am I a traveller? Don't tell me that do you feel like a traveller or not,'* which is the closer to the *sunnah, 'Just tell me miles. Give me miles. Just say fifty miles*.' Muslims want to be treated like that. And you know what it is? There's not too much wrong with that, although there is of course something wrong with that—it is not exactly accurate. But there just needs to be a balance, which is just very difficult to achieve.

Student: Is it fair to say though if you yourself, just between you and God, know that you can push it, but you didn't push it to the limit, Allāh ﷻ knows best that your prayer may not be counted. But you can't tell them that as a scholar, only they know their limit, right? So, can you tell somebody that you know that there is a chance your prayer may not be counted?

Ustādh: So, look, I mean obviously how you explain something to someone at some point everybody is going to learn in your life that standing in a prayer is the fundamental aspect of the prayer. It is fundamental, meaning it is a pillar. Anybody who is able to do a pillar and doesn't do it out of laziness or out of disobedience, then not only are they in sin, not only is the prayer invalidated, it could even go further than that. If you were like saying, *'I am not going to pray'* that would be *kufr* that is a whole different level. As for a person who knows but says, *'Ahh you know what? I can't be bothered*,' that is moving away from *kufr*, that is moving into the *ḥarām* part and invalidation part. Then you have a person who genuinely has a problem but he or she

can't assess the level of that problem accurately or doesn't have the guts to try to assess it or had a little accident with it or not. That I don't think will ever get into the issue of them being at risk of invalidating the prayer, especially when the Muslims by their nature when it comes to the prayer are very, very careful. They are generally.

Now I am not going to lie. Our generation has moved well away from that, a concession is on offer we're taking it. But if you look at your parents in general, they are a pain, aren't they? '*We're fasting don't tell us. We're praying we have had surgery.'* Things like that. I have just gone through that scenario with my own parents. My mum, nightmare. My dad used to be a nightmare, I found recently very pliable to the whole idea. Both of them had conditions, one had COVID where he'd fatigue. I was praying next to him, I was leading him, I see him go like that [staggering], I said, '*Goodness gracious!*' So, then I kind of like almost linked my arm so he is praying like this, and I am praying like this but I put my elbow in [with his] without him realising what I am doing. He just thinks I am just doing normal movement like swaying but I kind of linked, finished the prayer and I said, 'Listen. From now on you are praying [sitting].' He'd be killing me for that if I did that even one year ago. Now he really feels his own weakness, he accepted and prayed sitting down for the obligatory prayer because he is all over.

My mum proper had surgery, all that whole stroke behaviour, aneurysm etc. She is all over the show, she is refusing *khāliṣ*, like as if it is the most important thing in the world. So, what would you do with people like that? They have that belief that that is the fundamental, identifying factor of the Muslims that I have to pray standing up. And there's culture that plays a part in that. There are maybe some ethnic issues going as well. There are *madh-hab* issues there as well.

I'll give you an example. An Arab community will not have the same reticence to this like the Pak community. So, for example if you were to go to a *Tarāwīḥ* normal gathering, you will not see classic Paks, classic Ḥanafis ever do the whole praying *Tarāwīḥ* [standing up] and after the *Fātiḥah* finishes they take a seat—which you see in Arab mosques. I don't want to bring up the Arab point, but this is a flexibility around the kind of nature of the prayer and flexibility around movement in the prayer. And then when they hear the imām come to the end of the *sūrah* and slowing down, they'll stand back up again, say *Allāh akbar* [and go into *rukūʿ*]. Now think about all the times you have seen it in the mosque you have gone to. How many of the times out of ten you have seen a Pak or a Ḥanafi do that? Very rare. Whereas it seems to be the other kind of *madhāhib* or other ethnicities that do it.

So, I want to say that when it comes to the whole standing and insisting on standing there is more than just culture, there is more than just age, there is a little bit of *madh-hab*. You know, the Ḥanafi school has very little movement in the *ṣalāh* and they build it in. Whereas the other *madhāhib* have a more relaxed approach to movement, so you're not surprised when they move around a bit. So, these are to be taken into account.

Student: Just a more practical thing you know because you're emphasising that you must try your best to stand and do all that. So sometimes it is due to convenience as well and that is where the grey area is. You're in an airplane where you can—at least I can stand I am sure you will probably struggle—but I can stand. But there is a concession there and that brings into that grey area.

Ustādh: What he is saying is about you know there's a convenience issue as well, it is not even about excuse of pain or whatever, what about other excuses? So, the issue of the airplane about standing and sitting those who took the *Fiqh* of *Ṣalāh* with me with AlMaghrib, the full class compressed everything into the two weekends, you will remember that when we spoke about this issue of sitting down in a prayer or sitting down to pray that the scholars that give this *fatwa* always give it reluctantly. And the reason is because they all know like we all know that if you want to, you can one way or the other pray standing on a plane.

That's just facts, whether you are on a Saudi flight that has an actual area for praying (which is unlikely for the vast majority of the time) or whether you politely ask and say, '*Can I pray in the gallery, or x, or y, or z?*' Which on one hand is possible if they're not serving food, on the other hand this is dangerous if you're blocking the emergency exit. It is in praying in the pathways, which shouldn't be done, inconveniencing, or shouldn't be done in the gallery because they're not going to move around you preparing food and all the rest of it and someone has ordered x, y, z drink whatever. And does your prayer override a paying customers food request?

(1:00:00) So, safety issue, should you be walking around or not?

That is very weak because you are actually encouraged to go up and down to make sure that that blood clots are not forming. So, that wouldn't come into it.

Praying where you are. So, you might say, *'Alright then I am not going to pray in a disliked manner, I am not going to pray in a pathway, I am not going to pray in an emergency exit, so I am going to pray where I am standing.'*

But a lot of the time you have the issue of the fact that the overhead locker is too low and so you end up [leaning sideways or leaning forward].

So, then we enter into another area of *fiqh*: Do you bring an action as much as you can or if the action that you are doing does not represent the required one then you don't do it?

What do I mean?

If you pray [leaning sideways], am I 'standing' here or am I closer to leaning is a valid question. Some will say that is good enough for a standing, you did the best that you can. Others will say that the reason that the Prophet ﷺ didn't like (I forgot the name of

the *ṣaḥābiyyah*) praying with a stick leaning is because you're not meant to lean in the prayer, sit down. If you're leaning on a stick, then there is some issue and that is the reason why a person is allowed to sit down.

So that indicates to us that if you are unable to fully do something, then you move to the next stage. So, what are you doing here then if you're standing [leaning sideways]? It means you can't stand.

So, the second approach is: Well, you know what? You don't actually have a disability so you shouldn't really move to sitting. You are kind of standing and the *ḥadīth* of walking sticks, and don't lean, and whatever, those were in scenarios where they couldn't stand. Your 'couldn't stand' is purely because you are being prevented from a physical kind of thing, not because you're tired or because you're ill or whatever.

So, this is actually a difficult issue to work out what is the correct position. You can see arguments for both.

Some will say: No. If you can stand even [leaning sideways] then you should. And others will say: No. You should sit down. That is where the scholars allow the person to pray sitting down.

Others put forward an argument and they said that it is allowed to pray sitting down if you are so anxious that you've almost mentally disabled yourself.

Now this is obviously tenuous, I'm not gonna lie. You are kind of stretching, but I'll give you the example that I give in *Fiqh* of *Ṣalāh*. Now some of the *fuqahāʾ* said that if there was a person who is on the run and the scenario that is been given is: He is on the run, he is a righteous person, he is innocent, and there is an oppressive tyrant that is on his case and he has escaped and we are now doing a search party for him and they cannot find him because he is in the wheat field. So, he is crawling along and now it is *ṣalāh* time. In this scenario he is fully fit so he should stand. But if he stands, he could get caught—not he is going to get caught, he could get caught. So, what is going to happen when he stands? What will his prayer be mentally?

It will be all over the place. He might not be turning around but his whole prayer is dominated by this fear that he could get caught. They said that this person can pray sitting down because he is righteous and there is *ẓulm* happening to him, etc. So, that is in its right place.

What would the application today be?

I put the application forward because I am not a massive fan of sitting down thing in a plane, but I think that it is acceptable. To defend that position I will say using that principle that the books of *fiqh* mention, today there are people who honestly are terrified in praying standing up, they just do not have it in them. When I taught this class first time around maybe 10-12 years ago, we were still kind of coming off the

whole of 9/11 air marshal shoot you in the head kind of thing, that real fear. We seem to have kind of moved away from that now. But there is in America I think every flight has an air marshal with a gun. You are hearing every other day someone doing some *duʿāʾ* or reading something and they are freaking out etc.

What I am saying is that I am no way hating on a person who says: I cannot pray standing up I am sorry. Whether they say I do not want to take the risk of being shot in the head or whether they are saying I do not want to take the risk of being thrown out or people misunderstanding.

I am going to share this joke. I was once on a plane and normally you put people at ease. On the Saudi flight here (to Jeddah) I told the Muslim staff who is going around saying *salām* to everyone, I even told him that I am praying because they get freaked out by the way you are standing in your seat because it is not necessarily natural or whatever. I was on a plane I think it might have been to Canada. *Ṣalāh* time came I was sitting next to an oldish lady in her 60's/70's. We had been chatting niceties, so I said to her, "I just want to let you know I am about to pray. I am a Muslim. My hands will do this, etc. I don't want you to get freaked out. It's our prayer, we do it five times a day. You might have seen it."

She leans over and says, "Honey. Everybody prays on a plane. You go do what you want."

We do sometimes make a bigger thing out of it then it is. But I have no problem with having a hybrid version.

What is a hybrid version?

If you are on a plane with Muslims, you are on a plane where the culture of the people is okay; you are able to pray without doing something dangerous or *makrūh* or putting other people at harm, then I think you should pray standing as much as you can. On the way here I prayed standing for the *qiyām*, for the *rukūʿ* I sat down because there was no way, I then stood back up [saying] *samiʿ Allāhu liman ḥamidah Rabanna wa lakʾl-ḥamd*, and then I sat down and did the *sujūd* [gesturing the *sujūd*], which is lesser the amount I was bowing when I was sitting in the seat. And I completed my prayer like that. *Tashahhud* obviously I sat down. This is an approach in that environment.

If I was on a non-Muslim plane, loads of non-Muslims and for some reason I am feeling a bit soft that day, then I might pray the whole prayer sitting down. Or the plane might be going through turbulence. I have done that once as well. Serious turbulence, seatbelts have to go on, the whole prayer is being prayed sitting down. Hybrid.

Back to the point at hand: Can a person pray the obligatory prayer sitting down?

The answer is yes if they are disabled, or problem, or pain, or medical condition and we can even extend it to some kind of 'psychological medical condition' that is extreme anxiety or fear, and that person is allowed to pray sitting down.

This section is about supererogatory prayers this section is not about *farḍ* prayers. This section is saying what?

If a person prays their *sunnah* or *nafl* prayer sitting down, they get half of the reward.

Who is this referring to?

Student (onsite): The person who is able to stand.

If a person is unable to stand then they get full reward whilst sitting down. The evidence for that is a statement of the Prophet ﷺ:

إِذَا مَرِضَ الْعَبْدُ أَوْ سَافَرَ، كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا

"When a slave falls ill or travels, then he will get reward similar to that he gets for good deeds practiced at home when in good health."[17]

(1:10:00) Meaning, that if because you are ill are praying sitting down, lying down, and it is from your normal habit to smash it out proper all the time, lots of units, standing up etc., then you will get the reward during your sickness like you are praying all day all the time. If you are on travel and you are praying half, half, as a traveller because you are always regularly praying your prayer properly in normal prayers full, you get the reward because of your normal habit. Therefore, from that point-of-view a person who is ill, and he prays sitting down, he gets full reward.

Our chapter, our sentence, is about a person who is able to stand:

وأَجْرُ صلاةِ قاعدٍ على نِصفِ أجْرِ صلاةِ قائمٍ.

The reward for the one praying sitting down is half that of the one praying standing.

The *nafl* prayer has flexibility. It is not an obligation to pray it standing. That is why he gets half the reward. For obligatory, it does not apply. That is the summary of the section.

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[17] *Ṣaḥīḥ al-Bukhāri, The Book of Fighting for the Cause of Allāh ﷻ, Chapter: A Traveller Is Granted Reward, ḥadīth no. 2996.*

## Q & A

Q (online): Can we use that point to actually sit and pray on road during extreme cold weather? I made my husband and myself pray in extreme cold on our road trip and he kept saying I got it wrong, and we should sit and pray in the car.

A: The sitting in the car is much more difficult than just being unable to stand. But yes, if there is danger then one should go in. The problem is not what usually people talk about. People normally talk about this is the context of extreme traffic or raining. We have to ask ourselves what is justifying your praying in your car.

I have to say, I find it difficult to say yes, it is okay in rain weather. But then there is rain and there is rain. And if you are in a car, you always have the ability to pull under a bridge or pull into a service station. I just do not want to be giving that. My answer differs from man to woman as well. If a man is asking me that, I am not giving them that answer. If a woman is asking me that, then I am far more lenient giving the *fatwa*. A woman should not be out in the prayer in the public in the perfect of weather—open, in front of everybody everything to do with shape of the woman, the wisdom of women praying behind men, sexuality etc., public safety, let alone bad weather, etc. *Fatwas* are built upon a number of factors, Allāh ﷻ knows best.

Extreme cold? I do not know. If you are talking about a mental blizzard, then yeah. Okay.

I have prayed on the A1 which is a road to Newcastle when it was freezing, *Fajr*. I used to do a Locum in the early morning in Newcastle from Manchester, which is like a 2–3-hour ride, and in the wintertime, I had to set off before *Fajr*. Normally people do not start work before *Fajr* or are on the road at *Fajr* time. It is a nightmare being on the road at that time because obviously it's dark and horrible and it's cold normally, but also because it is time restricted, so you must pray before [sunrise]. So, you are under pressure. I have prayed some killers on the side of a dual carriageway and motorway. So, there is no way I am letting anyone else get away with it.

Q (online): Can the *ʿudhr* be to avoid people finding out in the case of a new Muslim in front of her family?

A: Absolutely because that is beyond psychological abuse, or anxiety, or fear. That has real [implications]. And we have text from the Qurʾān, that when a person is fearing for themselves, and they are hiding their *imān*, then it makes it easier.

Q (online): With regards to four *rakʿāt sunnah*, would there be the *ṣalawātʾl-Ibrāhīmiyyah* and remaining *duʿāʾ* after the first *tashahhud*? That would make it a little 'different' than *Ẓuhr*.

A: No, it wouldn't. It would be without the *ṣalawāt'l-Ibrāhīmiyyah*. I did not see in the books of *fiqh* them taking that out.

# 9. Chapter 21 Lesson 21: The Supererogatory Prayer

(0:38:00) We are on page 80 of the commentary.

وأَجْرُ صلاةِ قاعدٍ على نِصفِ أجْرِ صلاةِ قائمٍ.

وتُسَنُّ ( صلاةُ الضُّحَى )، وأَقَلُّها رَكْعَتانِ وأَكثرُها ثَمَانٌ، ووَقْتُها من خروجِ وقتِ النَّهْيِ إلى قُبَيْلِ الزوالِ.

The reward for the one praying sitting down is half that of the one praying standing.

The *Ḍuḥa* prayer is a *sunnah*. It is a minimum of two units and a maximum of eight. Its time is from the end of the prohibited time until just before the moment of *zawāl.*

Let's jump straight into the concept of reward. Last week we spoke about that. This of course is a person who is able to stand and pray but decides not to. We said that if a person is not able to stand, that sitting is the only thing that they can do, then they get the full reward. This is not applying to them. The reward halved concept is only when you are able to actually do it. If you are unable to, then you do not.

And we spoke about the evidences for that. The Prophet ﷺ said:

إِذَا مَرِضَ الْعَبْدُ أَوْ سَافَرَ، كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا

"When a slave falls ill or travels, then he will get reward similar to that he gets for good deeds practiced at home when in good health." [1]

Meaning that, if that is your norm and you do that, but you have now been prevented from your norm because either you have travelled, or because you are ill, or because you are unable, or because you are being forced, or because you are in a situation, etc., you will get the full reward of what you used to do. That is where we ended last week.

[1] *Ṣaḥīḥ al-Bukhāri, The Book of Fighting for the Cause of Allāh ﷻ, Chapter: A Traveller Is Granted Reward, ḥadīth no. 2996.*

To continue, Shaykh al-ʿUthaymīn says, this is from the blessings of Allāh ﷻ, this concept. Anyone who thinks about this, they should really take this as a motivation to do as much *nafl* as possible, as much supererogatory actions as possible, the non-obligatory acts. They should be really regular on that as they can in their good health, and when they are at home, for the sole reason that when they are travelling, or when they are at work, or they are ill, then all of that reward keeps carrying on for them.

An idea came to my mind. I speak about this in *Fiqh of Ṣalāh*. One of the issues of the *fiqh* of *ṣalāh* that I am worried about is that a lot of people, when they are working whether in retail or corporate or wherever, when it comes to their *ṣalāh*, few people pray the *sunnah,* very few—*Ẓuhr*, I am talking about. It is *Ẓuhr* and *ʿAṣr* that people really end up praying at work. Obviously with winter now it is *Ẓuhr, ʿAṣr, Maghrib, ʿIshāʾ.* You might as well chuck *Fajr* in right now. Missions every ten minutes you have got to go and pray. But *Ẓuhr* is the main one, and it has *sunnah* prayers. I have always said: Look. We want to try to encourage people to never let their *sunnah* go, but not at the risk of making the *ṣalāh* so difficult that they actually start to then go off praying the obligatory prayer.

That is the general principle anyway, let alone then when you are at work and it is tough. We say: Okay, no problem. Leave the *sunnah* when you are at work because it is just a mission, and you have a little bit of time, and you have to take lunch and you have got to take a break as well if you have been working proper and hard. Then, that is what you should do.

However, the idea that you do not pray the *sunnah* there must be compensated for on the days that you are not working and that is my big concern. My big concern is that people are not going hardcore when they are at home on the weekend.

This *ḥadīth* should be a real motivation, that when you are at home, or you are off, or you are not at work, or you are on shifts, or the weekend like I said, you must try and ensure that you do the non-obligatory stuff to a level which is more and above than what you would normally do. If only for the reason to be able to qualify to come under this *ḥadīth*.

And I do think that you will come under this *ḥadīth*. The *ḥadīth* does mention *maraḍ* or *safar*. This is not restricted to this. My opinion is that these are explaining the *ʿillah* for why you get the reward. The *sharʿi* reason is being required to do something—not forced to. You are not forced to go and travel, sometimes I mean. Illness is obviously something that is put upon you. You cannot do anything about that.

My point is that there are expected from you, from your life, there are going to be key moments where you are meant to get out, and be around, and be in difficult situations and so on and so forth. Allāh ﷻ has given provision for those folks by allowing them to clean up, get extra reward, even in that situation. The Prophet ﷺ said (the *ḥadīth* again):

إِذَا مَرِضَ الْعَبْدُ أَوْ سَافَرَ، كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا

"When a slave falls ill or travels, then he will get reward similar to that he gets for good deeds practiced at home when in good health."[1]

So, when he is not a resident, i.e., he is travelling, and he is not able to do the stuff that he wants to do, like fasting because he is travelling, like the *sunnah* prayers because he is now busy. And for example when he used to worship, and he used to have lots of energy, and he used to pray and so on, but now he is ill and so he does not have the energy, and he can't.

And I gave the example of my father. Firsthand, I know that he continuously prays *ṣalāt al-Awwābīn,* which according to him and the school that he follows—which is the opinion of some of the *ṣaḥābah* and *tābiʿīn*—is eight *rakʿāt* after *Maghrib.* I never see him miss that, in my life anyway. Then, when he had COVID very bad, he could not even stand up. He is like any other Pak dad, a pain in the backside when it comes to issues of *ʿibādah* and health. So, when we tell them they are on medication, they do not need to fast, like every diabetic Pak we know. They will respond, 'N*o, I am fasting even if it kills me*,' and all this kind of nonsense. And I was getting ready for a real battle with my dad. But it just seems that when they get to that age now, or the older my father has become, he seems to have chilled out more which is strange. He took it. And I kept telling him this *ḥadīth* and I said to him, '*Wallāhi. Trust me. Just take the advantage and enjoy the fact that you have been doing it every day and you do not need to do it today. And you are getting the full reward. Wallāhi! This is the statement of the Prophet ﷺ. You are getting your eight rakʿāt done because that is exactly what the Prophet ﷺ said."*

I just think that if you are one of those people who works in retail and finds it very difficult to pray the full *sunnah* with their *Ẓuhr*, I believe this *ḥadīth* will apply to them, if and because they are earning *rizq* which is *ḥalāl*, and it is tough to get the time off and so on and so forth. I do not want to say that the *ḥadīth* fully applies, but I think there is a lot that we will be able to benefit from.

Student (online): It is hard when you are not in the daily habit. It is also very difficult when men would pray long *sunnahs* in a small work prayer room and us women had to wait outside and couldn't pray in public and lunch break running out.

Ustādh: That is a very good practical point she makes. People praying *sunnah*, when other people are not even able to pray their *farḍ* in the small, restricted place. It is difficult.

My concern is not just getting the reward for the days when you are at work and not able to pray the *sunnah* as per this *ḥadīth*. My bigger concern is that you fall out of the habit. Once you fall out of the *sunnah* habit, it is the most difficult thing to get back into.

Because *shayṭān* makes you so comfortable in justifying that, '*Just do the obligation! Just do the obligation!*' So comfortable. And that is a real problem.

Shaykh al-ʿUthaymīn is saying that this is a real blessing that we should take energy from and do as much as we can.

Shaykh says: But if you do not have an excuse, i.e., you are not being forced or you are not ill, and you have the full choice to stand up, but you decide to sit down, then you will get the reward of the one who is praying standing. If you were going to get ten units standing, you are going to get five if you are sitting down. As simple as that.

Shaykh says: There is also *ḥadīth* that indicates that the same happens for the one who is lying down. The lying down one will get half the reward of the one sitting down. So, the lying down one gets a quarter of the standing guy. This text is based on the *ḥadīth* narrated by Imām al-Bukhāri following the same pattern. That is where the concept comes from.

إِنْ صَلَّى قَائِمًا فَهْوَ أَفْضَلُ، وَمَنْ صَلَّى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ، وَمَنْ صَلَّى نَائِمًا فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ

"If he prays while standing it is better and he who prays while sitting gets half the reward of that who prays standing; and whoever prays while lying gets half the reward of that who prays while sitting."[2]

But Shaykh al-ʿUthaymīn mentions something interesting. He says: But this portion of the *ḥadīth*, even though it is authentic and well-known and established, the majority of scholars did not actually act by it. They did not implement it. They did not really push towards it. The majority of scholars did not apply this practically. There is a reason for that is because a lot of scholars didn't accept the validity of praying lying down, which we know is not really an acceptable position.

(0:50:00) Shaykh al-ʿUthaymīn says that some of the scholars said that no, we take the *ḥadīth*, *we* apply it, but we just keep halving it. So, this person will never get half the reward of the standing prayer, will always only get a quarter. And that is what Shaykh al-ʿUthaymīn agrees with. He says the *ḥadīth* is in *Ṣaḥīḥ Bukhāri*, the *ḥadīth* is established, we are always going to accept it even if we don't practise it and if you are able to and you pray lying down then you are going to get a quarter. And the whole point behind this is to encourage us to pray more *nafl*.

First of all, let's stop and not miss the forest or the woods for the trees. Let's not lose sight of the bigger picture here, what are we even talking about? We are trying to

[2] *Ṣaḥīḥ al-Bukhāri, The Book of Shortening the Prayers, Chapter: To Offer Prayers While Sitting, ḥadīth no. 1115.*

encourage people to do more *nafl* prayers, to do more *sunnah* prayers. That is what we are talking about. And if you are being told that you can pray sitting down and you can pray lying down and whatever, then really all your excuses are being removed from you, it is being made easy for you. It is about mindset. Muslims must be in a practising mindset and have an *ʿibādah* mindset. So, what do I mean by an *ʿibādah* mindset?

A *ʿibādah* mindset sees things differently to other people because the paradigm shift that has occurred has put their reality into a different perspective.

What do I mean by that?

Like a business class seat and an economy seat, there is a thousand pounds difference but the person who is looking at it from a distance, journey (and these are all *ḥalāl* of course, there is no doubt about it), want to make it easier, want to make it more relaxed, want to enjoy the meal, maybe he is a foodie, doesn't like the economy food etc. These are all *ḥalāl* reasons to pay the money. But you have some people who pay that purely because they 100% can pray there properly. They don't have to depend upon begging the air hostess or being dangerous in the emergency exit, pray fully standing, make prostration in the space that they have, etc. They have an *ʿibādah* mindset that is justifying for them that expenditure versus not.

The thing I've been thinking about a lot recently is the auto driving mode on the cars that is being tested on all the different electric cars and Tesla and all the rest of it. And I've been thinking about this for a long time. Now I am not the religious guy. Let me just make it clear. Because I don't want this to come across as, '*Oh he's praising himself.*' Because anybody who knows me knows 100% that I am not that person. But I'll tell you something, I am obsessed with one day getting one of these electric cars as soon as possible but I am always one of these people who never is a first adopter. I always wait for everyone to go through the whole mill and understand it and make the system perfect and then once it is all done, and all the bugs are out then I am going to go into it.

And the reason I want to get into it, and again this is horrible because even when I am saying it, it's making me feel sick but the idea of having your car warm at *Fajr* time, melted. I know some people are going to sit around and say you can do that with your normal car. Bro. There is a big difference being on your phone and your car is secure, on, frost melted, warm. Bro I am telling you. *Alḥamdulillāh,* I don't have a major problem going to *Fajr at* the *masjid*, I have done that for the last twenty years. But I can tell you it is tough in the winter. And if you are in Canada let's say it is impossible, and they still do it. But to have that and you get into your car, I'll be buzzing over that. I can't wait for that.

Other people are doing it because of economy and blah, blah which is absolutely *ḥalāl* and great. Save the planet—great. I am thinking about it for my father. My father doesn't like living with me and he prefers to live separately because he likes to go to the *masjid* every *ṣalāh*. When you live with me, then we have to drive to the *masjid* and

his driving ability is going down slowly. So, for me I want to get the car so that he can sit in the car and just press *masjid* and he will go. Because that is what the whole point of auto driving is meant to be, right? What else is it meant to be? Even for another thirty years, he could be hundred years and he will know. He is an amazing driver—his skills. He can be there doing the emergency part. But the whole point is that I want him to be able to be taken to the *masjid* and then back again. What an incredible result! How much hassle that will save me for example putting him in a situation that can do that.

And the reason I brought this point up here is that people should be choosing to be driven as opposed to driving so that they can get more opportunity to do *sunnah* whilst they are in the car like the Prophet ﷺ used to do.

So, what is really interesting is that the Prophet ﷺ is on a journey and he ﷺ is never losing an opportunity to pray *sunnah*. And so he ﷺ is not going to stop by and ruin his journey or put the journey at risk. So, he ﷺ is not going to stop. He ﷺ gets on the camel and he ﷺ is clearly praying on the camel.[3,4] And the camel was going in a direction not in the direction of the *Qiblah* and he ﷺ is doing pseudo *rukūʿ*, pseudo *sajdah*, not touching the back of the camel at any point, indicating that technology, and luxury, and resources are meant to be used for a reason. There are multiple reasons.

What is your reason?

That is the paradigm shift. That is the *ʿibādah* mindset. That is what we need to remember in this little section here that the reason these *aḥādīth* have been put into play that the prayer of the one sitting down is half is to say it is not all over, '*Hey man! You even get reward for praying sitting down. So just take advantage*.'

So, if the *dīn* is pushing all of these things as you can see, you have to adjust your mindset to receive it and be happy that there are these concessions and therefore embrace them. If you are not embracing them, then you are missing the point of the *ḥadīth*.

And I know that we get all kind of technical into the legalities of the *ḥadīth*, but the real point of the *ḥadīth* is to make us understand to take every single opportunity that we get to worship Him properly in this very little time that we have.

Student (online): Fully autonomous vehicle as opposed to simply self-driving.

Ustādh: I meant fully autonomous. Thank you for that. That is what I meant. I am not very good with these kinds of phrases just yet. One day *in shāʾ Allāh*. One day.

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[3] *Ṣaḥīḥ al-Bukhāri, The Book of Shortening the Prayers, Chapter: To Get Down to Offer Compulsory Ṣalāh, ḥadīth no. 1099.*

[4] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: It Is Permissible to Offer Voluntary Prayers atop One's Mount When Travelling, No Matter What Direction It Is Facing, ḥadīth no. 700 b.*

The Shaykh says Imām al-Ḥajjāwi the author of our text says:

وَتُسَنُّ صَلاَةُ الضّحَى

The *Ḍuḥa* prayer is a *sunnah*.

*Ṣalāt al-Ḍuḥa* is one of these kinds of names which is given because of his association with the time that it is in. So, the *ṣalāt al-Ḍuḥa* (the *Ḍuḥa* prayer) is the *Ḍuḥa* prayer because it is prayed in the *ḍuḥa*. The *ḍuḥa* is the fore noon and the fore noon is about a quarter of an hour, twenty minutes after sunrise until about a quarter of an hour before *zawāl*, before the *Ẓuhr* starts. So all this period of time is called the *ḍuḥa*. And the *Ḍuḥa* prayer is called that because it is prayed in [this time].

This is a common practice naming things after the place or the time. For example, the *uḍḥiyah* which Paks called *qurbāni* is called *uḍḥiyah* because it is done at the time of the *ḍuḥa*. The *uḍḥiyah* is from the same root of the word *ḍaḥa* because that is when the *sunnah* is to actually do the sacrifice, the slaughter of the animals. It is the *uḍḥiyah* because of the *ḍuḥa*. So, the name is linked to the time. The prayer here is linked to the time.

And the author says it is a *sunnah*.

What does that mean?

*Sunnah* means something which has been commanded to be done but not by way of obligation. We have been requested to do it but not by way of obligation.

So, what is the ruling of a *sunnah*?

The ruling of a *sunnah* is that you are rewarded for doing it and you are not punished for leaving it, what we call:

أنه يُثابُ فاعلُها، ولا يُعاقبُ تاركُها.

That the one who does it is rewarded and the one who leaves it is not punished.

What is the evidence that this prayer is a *sunnah* prayer?

The statement of the Prophet ﷺ when a person came to him, and he ﷺ told him:

(1:00:00)

"خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ." فَقَالَ هَلْ عَلَيَّ غَيْرُهَا قَالَ " لاَ، إِلاَّ أَنْ تَطَوَّعَ."

"[The Prophet ﷺ said:] 'You have to offer prayers perfectly five times in a day and night (24 hours).' The man asked, 'Is there any more (prayers that I must offer)?' Allah's Messenger ﷺ replied, 'No, except that which you want to offer in a supererogatory fashion.'"[5]

And of course, these five are the five daily prayers, *ṣalāt al-Ḍuḥa* was not mentioned from them. Therefore, it is not an obligatory prayer.

Shaykh says another evidence that the *Ḍuḥa* prayer is a *sunnah* prayer and not an obligation is the *ḥadīth* of Muʿādh ibn Jabl ﷺ when at the end of the Prophet's ﷺ life when he ﷺ sent Muʿādh as an envoy to Yemen to give them *daʿwah*. And he ﷺ said to Muʿādh ﷺ:

أَعْلِمْهُمْ أَنَّ اللَّهَ قَدِ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ

"Teach them that Allāh has enjoined on them five prayers in every day and night (in twenty-four hours)."[6]

This *ḥadīth* is narrated in *Bukhāri*. The previous *ḥadīth* is also narrated in *Bukhāri*. These are both super authentic *ḥadīth*.

So, in this one the Prophet ﷺ did not mention *ṣalāt al-Ḍuḥa*. He ﷺ told Muʿādh go and teach them that there are five obligatory prayers in the day and the night and they must do—bare minimum—otherwise there is going to be trouble.

He ﷺ didn't mention *ṣalāt al-Ḍuḥa*. Therefore, *ṣalāt al-Ḍuḥa* is not an obligation.

Now what does it mean that it is a *sunnah*?

There are different interpretations from the scholars about what this means and what it means.

The first opinion is that it is a regular absolute *sunnah*, a *sunnah muṭlaqah*, meaning that it is unrestricted. It is something which is to be done in an absolute sense, to be done regularly, and so on and so forth.

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[5] *Ṣaḥīḥ al-Bukhāri, The Book of Belief, Chapter: To Pay Zakāh Is a Part of Islam, ḥadīth no. 46.*
[6] *Ṣaḥīḥ al-Bukhāri, The Book of Obligatory Charity Tax (Zakāh), Chapter: The Obligation of Zakāh, ḥadīth no. 1395.*

What's the evidence for that? (That it is a *sunnah* to be done regularly and to be done continuously and regularly.)

The *ḥadīth* of Abu Hurayrah ﷺ which is also narrated by Abu al-Dardāʾ ﷺ and Abu Dharr ﷺ that the Prophet ﷺ advised them to do a few certain things, from them to pray two *rakʿah* of *ṣalāt al-Ḍuḥa*. In Abu Hurayrah's ﷺ version which is the most famous of them, he said:

أَوْصَانِي خَلِيلِي بِثَلاَثٍ لاَ أَدَعُهُنَّ حَتَّى أَمُوتَ صَوْمِ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَصَلاَةِ الضُّحَى، وَنَوْمٍ عَلَى وِتْرٍ.

"My friend (the Prophet ﷺ) advised me to do three things and I shall not leave them till I die, these are: To fast three days every month, to offer the *Ḍuḥa* prayer, and to offer *Witr* before sleeping."[7,8,9,10]

These three days [he was advised to fast are] referring to the *ayyām'l-bayḍ*, thirteenth, fourteenth, and fifteenth of the lunar month, when the moon is full light.

Student (online): To clarify, is this use of *muṭlaq* different from the discussion a few weeks ago about *muṭlaq* versus *muqayyad sunnahs* because this one is connected to time?

Ustādh: That is a very, very good question. And the truth is that it's not clear why of all words that Shaykh al-ʿUthaymīn called it a *sunnah muṭlaqah* in this particular sense. Because as you said, everybody agrees that if we are going to call it a *sunnah* it is only a *sunnah* at this time. So, it is restricted. I don't think it's being used in that sense, in the concept of restricted and unrestricted. I think it's being used more in the sense of absolute, and authentic, and to be done in an emphasised way. I think that's what it is being used for—not in its *uṣūli* sense. But Allāh ﷻ knows best.

That's my own interpretation. Because exactly as you have said, it doesn't make sense to use the word *muṭlaq* for it. But when you compare it to the other opinions (this is why I'm saying what I'm saying) when you compare it to the other opinions of what *ṣalāt al-Ḍuḥa* actually is, then *muṭlaq* seems to take on a new meaning, which is what I

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[7] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: To Offer Ṣalāt al-Ḍuḥa When Not Traveling, ḥadīth no. 1178.*

[8] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: It Is Recommended to Pray Ḍuḥa, the Least of Which Is Two Rakʿah, the Best of Which Is Eight, and the Average of Which Is Four or Six, and Encouragement to do so Regularly, ḥadīth no. 721 a.*

[9] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: It Is Recommended to Pray Ḍuḥa, the Least of Which Is Two Rakʿah, the Best of Which Is Eight, and the Average of Which Is Four or Six, and Encouragement to do so Regularly, ḥadīth no. 722.*

[10] *Musnad Imām Aḥmad, 5/173.*

told you what it is—that it's a not to be missed kind of *sunnah* which is to be practised regularly. It will become clear in a second.

Student (online): I interpreted it as him saying that it's *muṭlaq* in the sense of it is always a *sunnah*, to do it regularly.

Ustādh: How you interpreted it is how we are interpreting it. Exactly like that.

Student (online): So, we should pray *Witr* before sleeping? I thought it was the last prayer to pray at nighttime—after *tahajjud* for example.

Ustādh: On the issue of *Witr,* the whole point of *Witr* is whatever happens is that you are going to go to sleep after it—whether you go to sleep a full night's sleep and not pray, then wake up for *tahajjud* or whether you pray *tahajjud* and go back to sleep after it. At some point you sleep after the *Witr*—in general.

But anyway, the whole point of this *ḥadīth* is you don't miss the *Witr* not that you are not going to wake up for *tahajjud*. So, if you are going to wake up for *tahajjud*, that is an exception. Then you don't pray the *Witr.* You go to sleep and then you wake up later and you pray it. But if you aren't waking up for *tahajjud*, then you should pray your *Witr* before you go to sleep in case you miss it.

فظاهر هذا أنّها سُنّة مطلقاً في كُلِّ يوم

That this is a general *sunnah* that is to be done regularly every single day.

وذهبَ بعض أهل العلم :إلى أنها ليست بسُنَّة؛ لأن أحاديث كثيرة وردت عن النبيِّ صلّى الله عليه وسلّم أنَّه كان لا يصلِّيها

The second opinion Shaykh al-ʿUthaymīn says about the *Ḍuḥa* prayer is that some of the scholars said that it is not a *sunnah* at all. So, it is the opposite of this first opinion. Because there are so many *ḥadīth* narrated (this is the statement of the scholars), that the Prophet ﷺ did not pray the *ṣalāt al-Ḍuḥa*.

[One] example is the *ḥadīth* narrated by Imām al-Bukhāri no less, on the authority of ʿAbdullāh ibn ʿUmar ﵄:

قَالَ قُلْتُ لاِبْنِ عُمَرَ ــ رضى الله عنهما ــ أَتُصَلِّي الضُّحَى قَالَ لاَ. قُلْتُ فَعُمَرُ. قَالَ لاَ. قُلْتُ فَأَبُو بَكْرٍ. قَالَ لاَ. قُلْتُ فَالنَّبِيُّ صلى الله عليه وسلم قَالَ لاَ إِخَالُهُ.

"I asked Ibn ʿUmar: 'Do you offer the *Ḍuḥa* prayer?' He replied in the negative. I further asked, 'Did ʿUmar use to pray it?' He (Ibn ʿUmar) replied in the negative. I again asked, 'Did Abu Bakr use to pray it?' He replied in the negative. I again asked, 'Did the Prophet ﷺ use to pray it?" Ibn ʿUmar replied, 'I don't think he did.'" [11]

*Lā ikhālahu* is a phrase which basically means I don't think so. So, he is not being certain, certain about it because the question was: Did you see him pray? (or that is how some scholars interpreted it.) Do you think he ﷺ prayed? Did he ﷺ pray?

The point is he didn't want to give the same level of certainty about the Prophet ﷺ not praying *Ḍuḥa* like he had with ʿUmar and Abu Bakr ﷺ.

Now that comes as a big shock to a lot of people, there are more than these *ṣaḥābah* by the way that didn't pray *ṣalāt al-Ḍuḥa*. Then it makes you think, this is the most, how can I say? One of the most basic *sunnah* acts.

(1:10:00)

It's not just these Companions. There is a very interesting *ḥadīth* also from ʿĀʾishah:

مَا رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يُصَلِّي سُبْحَةَ الضُّحَى قَطُّ.

"I have never seen the Messenger of Allāh ﷺ observing the supererogatory prayer of the forenoon" [12]

That's a key statement here 'at all'.

Now I don't want to spend so much time here, but I do want to say something about this. It's absolutely clear that there is more to this than meets the eye. So, let's start with ʿAbdullāh ibn ʿUmar ﷺ.

There are two strong schools of thought on ʿAbdullāh ibn ʿUmar's ﷺ position on the *Ḍuḥa* prayer. When it is so well established, so authentically narrated that he ﷺ did it, encouraged others to do it, and so how on earth is ʿAbdullāh ibn ʿUmar ﷺ holding this

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[11] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: To Offer Ṣalāt al-Ḍuḥa while on a Journey, ḥadīth no. 1175.*

[12] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: It Is Recommended to Pray Ḍuḥa, the Least of Which Is Two Rakʿah, the Best of Which Is Eight, and the Average of Which Is Four or Six, and Encouragement to do so Regularly, ḥadīth no. 718.*

position? And more so, how about the others? Why are they holding this position? ʿAbdullāh ibn ʿUmar ﷺ used to be quite vociferous in his position.

The first opinion is that he just didn't get the evidence. He just did not see the evidence. And that is the explanation for most of these scenarios in which Companions seem to go against others in an issue. It's they didn't hear the *ḥadīth* or they didn't see the action and so they assumed that it didn't happen. But what we know of course as a principle is that the lack of an action being narrated or seen by a person or by all of us does not mean it didn't happen. So, that is the first thing.

However, the scholars prefer the second opinion more. The second opinion is that ʿAbdullāh ibn ʿUmar ﷺ used to be very strict on this issue to the extent that people used to think that it is not [*sunnah*] to actually to do it. To that extent—that it is not *sunnah* to pray the *ṣalāt al-Ḍuḥa*.

And now there are two opinions here now as well. So the second opinion can split into two: a not so common one and then the common one.

The not so common one is because he was worried that people were going to take it too important, too seriously and therefore they were going to like never leave it, almost become like obligation. Very similar to what the Prophet ﷺ did with the *Tarāwīḥ* prayer, he ﷺ left it after three nights because he ﷺ doesn't want it to become obligatory. So, that is one explanation.

The more commonly accepted position that you will find in the books of *fiqh* is that there are evidences to suggest that all these *ḥadīth* and everything they were said in the context of *masājid* and in *masājid* and that the *Ḍuḥa* prayer is meant to be prayed in situ. Certainly, at the time of ʿAbdullāh ibn ʿUmar ﷺ what he was observing, he was observing the people praying the *Ḍuḥa* prayer in the *masjid*, so much so that it was like as if it is connected to the *masjid*. If it is not prayed in a *masājid*, it is not a *Ḍuḥa* prayer.

And this would be very wrong. There is no connection actually between the *masjid* and *sunnah* prayers in general anyway, let alone the *Ḍuḥa* prayer. And so some scholars said that ʿAbdullāh ibn ʿUmar ﷺ and his vociferousness in kind of saying: '*No. There is no Ḍuḥa prayer*,' is a kind of another way of going all the way in this negative kind of way to get them to stop praying it in a *masjid* in its entirety. Almost like he has tried telling them, '*Listen. Don't pray this in the masjid*. *If you want to pray it, pray it at home*.' He is kind of gone through that it is not happening, so he is like, '*Listen! There is no prayer in the masjid. No*.'

I can imagine that, you know when you get irritated. I am not saying he did it out of irritation, but that is one explanation that scholars favoured. Allāh ﷻ knows best. So, there is reasoning that we can give for ʿAbdullāh ibn ʿUmar's ﷺ position.

Student (online): With the *ḥadīth* of ʿĀʾishah, maybe because of the timing of the *Ḍuḥa*, the Prophet ﷺ did not pray it at home.

And on the position ʿĀʾishah, as the student mentioned, I think it is a good starting point. In the *ḥadīth* of ʿĀʾishah, maybe she said that I didn't see that because the Prophet ﷺ didn't pray at home, he ﷺ prayed it elsewhere.

Now we do have evidences that the Prophet ﷺ did used to move around and pray the *ṣalāt al-Ḍuḥa* in different places. So, this is a possibility. However, to say that he prayed it in the *masjid* would create the other problem. That is why people used to think that he ﷺ used to pray it in the *masjid*, because he ﷺ did pray in a *masjid*. And therefore, ʿĀʾishah wouldn't see it. So, that makes sense why she would say this. But it also would make sense why the people took it so important to be in a *masjid*, which is not where *sunnah* prayers are meant to be prayed. So, there is an interesting narrative there.

But one thing that is very important for us to know about ʿĀʾishah is that we know that ʿĀʾishah knows that the Prophet ﷺ prays this prayer. We know that because in *Ṣaḥīḥ Muslim* again, same book, same book of *ḥadīth,* she said that the Prophet ﷺ would pray four *rakʿah* of *ṣalāt al-Ḍuḥa* and sometimes would increase upon it whenever he ﷺ wanted.[13]

This is *ḥadīth* which is *ṣaḥīḥ,* we are going to come to later, next week. So, she knows very clearly that the Prophet ﷺ prays the *Ḍuḥa* prayer. And it is not about whether she could see or couldn't see. She definitely has seen him pray, whether she is gone to the *masjid* to see, you know doesn't need to look from the house, or whether he ﷺ has prayed it at home. But she definitely knows that he ﷺ prays. Definitely.

We also have another evidence and that is because in the full version of this *ḥadīth* in which the Prophet ﷺ was not meant to have prayed the *Ḍuḥa* prayer at all, in other versions of this *ḥadīth* ʿĀʾishah herself is basically saying that he ﷺ was never regular on it.[14] That was her intended meaning, that sometimes would be on and then sometimes it would be off. And I just want to repeat this, because we are coming at the end, so let me just say this

For those people who might be thinking: Why would you say something like that, that he ﷺ is not regular upon it?

Don't forget that ʿĀʾishah was the one who narrated the very famous *ḥadīth* to us that the Prophet ﷺ would sometimes fast so much, like you are thinking that he ﷺ is fasting all the time. And sometimes he ﷺ would not fast so much that you would think that he ﷺ doesn't fast at all, he ﷺ never fasts.[15] So this is a kind of an observed reality around

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[13] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: It Is Recommended to Pray Ḍuḥa, the Least of Which Is Two Rakʿah, the Best of Which Is Eight, and the Average of Which Is Four or Six, and Encouragement to do so Regularly, ḥadīth no. 719 a.*

[14] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: It Is Recommended to Pray Ḍuḥa, the Least of Which Is Two Rakʿah, the Best of Which Is Eight, and the Average of Which Is Four or Six, and Encouragement to do so Regularly, ḥadīth no. 717 a.*

[15] *Ṣaḥīḥ Muslim, The Book of Fasting, Chapter: The Prophet's ﷺ Fasts at Times Other Than Ramadan; and It Is Recommended to Ensure That no Month Is Free of Fasting, ḥadīth no. 1156 c.*

the Prophet ﷺ. All the time doing this in order that the people don't feel too much pressure to become connected to it, so it becomes too difficult upon them, so that it doesn't become obligatory upon them, so that it makes the situation worse for them. He himself ﷺ can handle praying all day, every day and fasting all day every day, no problems. But if he ﷺ does an action continuously people will copy. People will take it very, very seriously and they are going to get into difficulties as a result of it. So, that is my personal opinion.

I think all of these narrations can be reconciled and the observations of ʿAbdullāh ibn ʿUmar and ʿĀʾishah ﷺ are part and parcel of the Prophet ﷺ definitely doing this act but in a way which is measured and not making it more important than what it actually is.

These are the two opinions of the scholar so far. Two more left.

وفصَّلَ بعضُهم فقال: أمَّا مَن كان مِن عادته قيامُ الليل؛ فإنه لا يُسَنُّ له أن يُصلِّيَ الضُّحى، وأمَّا مَن لم تكن له عادة في صلاة الليل فإنها سُنَّة في حَقِّهِ مطلقاً كلَّ يوم.

Other scholars said if a person's *sunnah* is to pray the *qiyām al-layl*, it is not *sunnah* for them to pray the *ṣalāt al-Ḍuḥa*. They have fulfilled the extra, bonus *sunnah* offered to Allāh ﷻ in the day and night. But if they don't pray the *qiyām al-layl*, then that is what compensates for it. It is *sunnah* for them to pray the *Ḍuḥa* prayer as a kind of replacement for what they didn't pray in the night before which is a more emphasised and a better prayer. *Tahajjud*, no doubt about it, better and more emphasised than *ṣalāt al-Ḍuḥa*.

So, that is the third position of the scholars.

The fourth position of the scholars, that it is a *sunnah* but a very unrestricted one. This is the point I was making: It is a *sunnah ghayr rātibah*:

يفعلها أحياناً وأحياناً لا يفعلها

So, it is done sometimes and left sometimes. It is here and there, here and there—like ʿĀʾishah is kind of describing.

These are the four positions. In summary:

1. It is a general *sunnah* to be done all the time.
2. It is not *sunnah* at all.

3. It is *sunnah* only for people who don't pray *qiyām al-layl* then.

(1:20:00) 4. It is a *sunnah* to be done on an irregular basis, just to keep it alive, just to stay in the game here and there, here and there.

Shaykh al-ʻUthaymīn concludes and says: In my opinion, what I think is most obvious is that it is the first position. It is an absolute *sunnah*, it is to be done regularly, it is well established from the Prophet ﷺ in his advice and then it is super emphasised in a very important *ḥadīth* which is what I want to close on.

The Prophet ﷺ said:

إِنَّهُ خُلِقَ كُلُّ إِنْسَانٍ مِنْ بَنِي آدَمَ عَلَى سِتِّينَ وَثَلاَثِمَائَةِ مَفْصِلٍ فَمَنْ كَبَّرَ اللَّهَ وَحَمِدَ اللَّهَ وَهَلَّلَ اللَّهَ وَسَبَّحَ اللَّهَ وَاسْتَغْفَرَ اللَّهَ وَعَزَلَ حَجَرًا عَنْ طَرِيقِ النَّاسِ أَوْ شَوْكَةً أَوْ عَظْمًا عَنْ طَرِيقِ النَّاسِ وَأَمَرَ بِمَعْرُوفٍ أَوْ نَهَى عَنْ مُنْكَرٍ عَدَدَ تِلْكَ السِّتِّينَ وَالثَّلاَثِمِائَةِ السُّلاَمَى فَإِنَّهُ يَمْشِي يَوْمَئِذٍ وَقَدْ زَحْزَحَ نَفْسَهُ عَنِ النَّارِ

"Every one of the children of Adam has been created with 360 joints; so he who declares the Glory of Allāh, praises Allāh, declares Allāh to be One, Glorifies Allāh, and seeks forgiveness from Allāh, and removes stone, or thorn, or bone from people's path, and enjoins what is good and forbids from evil, to the number of those 360 joints, will walk that day having saved himself from the Fire." [16]

The Prophet ﷺ said in the *ḥadīth* that Allāh ﷻ created Adam or created mankind with 360 joints. Now, the scholars differed on the word *mafṣal*. What does it mean 'joints'? Does it mean bones? Does it mean joints?

By the way if anybody is a medic and knows how many joints or someone Google it. How many joints do we actually have in the body? Because I have always wondered about this. I know what the scholars have said about the Arabic of *mafsal* whether it refers to the actual joints or not or whether it is something bigger than that. But you can translate this even that the 360 aspects to the moving body, I'll even make it as flexible as that. That is me having lots of artistic license. So, think about that; that you have been created upon 360 kind of joints.

Student (online): If only adults are considered, there are 360 joints in the adult human body. Wikipedia

Student (online): If only adults are considered, there are 360 joints in the adult human body. Joints are mainly classified structurally and functionally. Structural classification

[16] *Ṣaḥīḥ Muslim, The Book of Zakāh (Ṣadaqah), Chapter: The Word Charity May Apply to all Forms of Good Deeds, ḥadīth no. 1007 a.*

is determined by how the bones connect to each other, while functional classification is determined by the degree of movement between the articulating bones.

Ustādh: Really? How about that? I never knew that you know. You know sometimes I am a *pendu*, proper *pendu* I am. And I look at this *ḥadīth* all the time and I just accepted it that we have 360 joints. Because to be honest, I wouldn't care less whatever the *kufs* tell me whether it is 360 or not. I know it is going to come down to 360. The *ḥadīth* is going to be first not the rest. I couldn't care less. But I am really impressed with that.

Anyway, so there are 360 joints. Now we know that is a fact physiologically.

In the next *ḥadīth* the Prophet ﷺ says:

يُصْبِحُ عَلَى كُلِّ سُلاَمَى مِنْ أَحَدِكُمْ صَدَقَةٌ فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ وَنَهْىٌ عَنِ الْمُنْكَرِ صَدَقَةٌ وَيُجْزِئُ مِنْ ذَلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحَى

"In the morning charity is due from every bone in the body of every one of you. Every utterance of Allāh's glorification is an act of charity. Every utterance of praise of Him is an act of charity, every utterance of profession of His Oneness is an act of charity, every utterance of profession of His Greatness is an act of charity, enjoining good is an act of charity, forbidding what is distreputable is an act of charity, and two *rakʿah* which one prays in the forenoon will suffice."[17]

That a person wakes up every morning and upon every limb is a *ṣadaqah,* so a person wakes up and approaches the morning and upon all of these limbs is *ṣadaqah*.

Student (online): There is no definite answer to this question. The estimated number is between 250-350. Babies start out with about 270 bones. Some of these bones fuse together during growth. Adults have about 206 named bones, with 80 in the axial skeleton and 126 in the appendicular skeleton.

Ustādh: I am more than comfortable with your answer. 300. We had this discussion before when it comes to numbers and a very definitive statement being made, in general, it's meaning many, and small is meaning small, not the exact number.

Student (online): Limbs or joints?

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[17] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: It is Recommended to Pray Ḍuḥa the Least of Which is two Rakʿah, the Best of Which is Eight, and the Average of Which is four or six, and Encouragement to do so Regularly, ḥadīth no. 720.*

Ustādh: It's a joint. A *mifṣal* is a joint. But I'm just trying to put in limbs to kind of make it a bit more… My physiology now needs to be refreshed. What's the definition of a limb? What's the definition of a joint? Someone post some limb and joint things. While you're doing that, whatever it means look at this *ḥadīth* here.

Every limb meets the morning, and it has a *ṣadaqah* upon it. So, now you know that 360 *ṣadaqah* need to be done in a day. That's basically the meaning of the *ḥadīth*. The Prophet ﷺ then goes on and he ﷺ says:

فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ

So, every *subḥān Allāh* that you say is a *ṣadaqah*. So he ﷺ is trying to make it easier for you, to cheer you up that don't get worried, you don't have to pay hundreds of pounds every day, every *tasbīḥah* is a *ṣadaqah*.

وكُلُّ تحميدةٍ صَدقةٌ،

And every time you say *alḥamdulillāh* that's also *ṣadaqah*.

وكُلُّ تهليلةٍ صَدقةٌ،

Every time you say *lā ilāha illa Allāh*, that's a *ṣadaqah.*

وكُلُّ تكبيرةٍ صَدقةٌ،

Every time you say *Allāhu akbar*, that's a *ṣadaqah*.

وأمرٌ بمعروف صَدقةٌ،

And to enjoin good is *ṣadaqah*.

ونَهيٌ عن مُنكرٍ صَدقةٌ،

And to forbid evil is *ṣadaqah*.

وَيُجْزِئُ مِنْ ذَلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحَى

But two units of *ṣalāt al-Ḍuḥa* suffices for all of this, meaning that with all this pressure that's upon you every day to do how much *ṣadaqah* that you need to do as a bare minimum to make up for the blessing that Allāh ﷻ has given to you.

Student (online): Joints are movable connection between two bones. Limb: one of the paired appendages of the body used in locomotion and grasping.

Ustādh: So, it's the joint anyway. I'm sticking to joint, all right. And that's it.

So, I just want you to know that if you step back and think about this *ḥadīth* that there's a *ṣadaqah* up on the joints.

Why on the joints?

Because it's like an extra blessing, right? Imagine you've got all these bones that do these great actions, but if they were not able to move then you know you would still be able to get by but it would be all kind of... So, it's almost like we should be grateful for the blessing in the blessing. And that blessing in the blessing is like to the extent of the joints itself we should thank Allāh ﷻ for. And there's 360 of them so we need to do 360 versions of thanks every day in charity and give charity for it. And these are the ways to do it: say *subḥān Allāh*, *alḥamdulillāh, Allāhu akbar*, *lā ilāha illa Allāh*, to enjoin the good and to forbid the evil, to teach people, to stop people from *ḥarām*, to give money—all of these are *ṣadaqah*. But if you want, then just two *rakʿah* of *ṣalāt al-Ḍuḥa* covers all of this these 'obligations'—'obligations' because it's not an obligation.

وبناءً على هذا الحديث نقول: إنه يُسَنُّ أن يُصلِّيهما دائماً؛ لأن أكثر النَّاس لا يستطيعون أن يأتوا بهذه الصَّدقات التي تبلغ ثلاثمائة وستين صدقة.

Shaykh al-ʿUthaymīn then says and he ends, he says: So, based upon this *ḥadīth* it is definitely a *sunnah* to pray every morning.

I like his thinking because he said every morning the joints are 'obligated' to pay their *ṣadaqah*. Shaykh says most people are not able to do all of this *ṣadaqah*, give all this money and so on, and so this is a way which should be the substitute. And that's the **class position** as well that it is a regular common, *sunnah* to be performed.

And Allāh ﷻ knows best.

## Q & A

Q (online): You said you have to keep sitting after *Fajr* in order to pray *Ḍuḥa* prayer?

A: No. What I actually said is that the *Ḍuḥa* prayer has according to different cultures, different names according to the time that you pray. We'll come to that maybe a little bit later, but the *Shurūq* prayer which is what we were talking about, the *ḥadīth* which indicates that if a person after they finish the *Fajr* prayer remains in their place, not doing anything other being engaged in *dhikr*, not moving around, not speaking about anything and remains there until the sun rises and above the [horizon], 15-20 minutes later, and then prays two *rakʿah*, then that person will get the reward of a *Ḥajj* and *ʿUmrah* completely.[18] This is the *ḥadīth* of the *Shurūq* prayer. And I said that the *Shurūq* prayer is a form of the *Ḍuḥa* prayer as you'll see next week *in shāʾ Allāh*.

Q (online): My grandmother is ninety-something years and can pray while standing but can't sit between the *sajdahs* and for *tashahhud* because she has a knee problem on her left knee. I told her to do the *qiyām* and to sit after the first *rukūʿ* and to sit throughout the prayer, is this right? She wants to know if she can be exempted for next year's Ramadan if it becomes difficult for her.

A: That is right exactly like that because then to get back up is difficult.

"She wants to know if she can be exempted for next year's Ramadan if it becomes difficult for her."

Yes. The *ayah* specifically in *Sūrat al-Baqarah* is for those who are unable to—then they will feed others on behalf.

﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ﴿١٨٤﴾﴾

[18] *Jāmiʿ al-Tirmidhi, The Book on Traveling, Chapter: What Has Been Mentioned About What Is Recommended When Sitting After the Morning Prayer Until the Sun Has Risen, ḥadīth no. 586.* This narration has been graded as *ḍaʿīf.*

"For those who can fast only with extreme difficulty, there is a way to compensate—feed a needy person." [*Sūrat al-Baqarah*: 184]

(1:30:00)

Q (online): If a woman is bleeding during pregnancy and these are intermittent from being heavy, light to none, how does this affect her prayers? Does she have to make up those that she couldn't pray? And just to be clear, a *ghusl* is required when the bleeding stops right?

A: No. There is no *ghusl* required, there is no stopping her prayer. A woman in pregnancy is always praying because she cannot have menses. At the very beginning it's something else, but I'm talking in the middle of a pregnancy she's bleeding this is just whatever blood, it's not menstrual blood. If it's labour, that's something else. But this is not labour. So, there is no *ghusl*, there is no stopping the prayer, the prayer continues, she keeps herself as clean as possible.

Q (online): Is it permissible to pray the four *sunnah* before *Ẓuhr* as sometimes two and two and sometimes as four?

A: I don't believe that it's an act which has multiple forms. I believe that you either follow the opinion that it's four or you follow the opinion that it is two and two. It's permissible because it is a matter of difference of opinion, but I don't think you should do both. You either believe that it is two and two or you believe that it is four and I think it is two and two.

Q: If you are physically shattered (exacerbated by chronic health condition) or in extreme pain, and you can't sit and pray *nawāfil*/*sunan*, should you pray lying down?

A: Yes. That's what you should do.

# 10. Chapter 21 Lesson 22: The Supererogatory Prayer

(0:10:00) وتُسَنُّ ( صلاةُ الضُّحَى )، وأَقَلُّها رَكْعَتانِ وأَكثرُها ثَمَانٌ، ووَقْتُها من خروجِ وقتِ النَّهْيِ إلى قُبَيْلِ الزوالِ.

The *Ḍuḥa* prayer is a *sunnah*. It is a minimum of two units and a maximum of eight. Its time is from the end of the prohibited time until just before the moment of *zawāl.*

What are the minimum units of the *Ḍuḥa* prayer?

We are on page 84 and Shaykh al-ʻUthaymīn says that it's two units. And some scholars said it is a single unit.

So, you know obviously the fact that *ṣalāt al-Witr* technically can be one and *ṣalāt al-Witr* is technically a *sunnah* prayer, not an obligatory one and so therefore the scholars said that even a single unit is possible for *ṣalāt al-Ḍuḥa*. Or a bigger statement was that if it is possible in something which is as important as the *Witr* prayer, then surely it should be allowed in something which is as flexible as the *sunnah* prayer. That is the argument.

Our response, as Shaykh al-ʻUthaymīn actually elucidates very nicely, is that: No. That is not possible. The one unit for *Witr* is a unique situation which only happens for the *Witr* sometimes here and there. But no, the supererogatory *nafl* prayers, those prayers that you are not obligated to do but you get reward for doing it, they are two units as a minimum across the board whether it has a reason or no reason, whether it is absolute, whether it is restricted to time, whether there is something going on. It is always two units.

There are many evidences for this, that this is the principle with the *sunnah* generally—the minimum is two units, not one. And then we will apply it to *ṣalāt al-Ḍuḥa* in a second. But one of the evidences is the *ḥadīth* in *Ṣaḥīḥ Muslim*, where a man came in whilst the Prophet ﷺ was giving a *khuṭbah* on [Friday] and he ﷺ said to the person:

قُمْ فَارْكَعْ رَكْعَتَيْنِ وَتَجَوَّزْ فِيهِمَا

"Stand and observe two *rakʿah* and make them light." [1]

Shaykh al-ʿUthaymīn says: If it was legislated to pray supererogatory prayers, *nafl* prayers, less than two units, this would have been the moment that the Prophet ﷺ would have told him, '*Stand up pray one rakʿah*.' He ﷺ even told the man, in the middle of the *khuṭbah*—obligatory to listen to, don't forget. Can't be distracted with *ṣalāh* while someone is trying to speak and tell something very, very important. So important, that in the rules of *Jumuʿah* (when we come to it, whenever we do come to it, when we study the Chapter of *Jumuʿah*) so important in that you are meant to sit and turn in the direction of the *khaṭīb* if you are in the wrong part of the mosque. If you are straight in the middle where he is in front of you, it's fine but if you are over here [to the side] and then you turn your body towards him. You don't speak. You don't turn to others to speak. You don't even cuss another guy for speaking, because he might turn around and see you chatting to this guy here (the *khaṭīb*) and you are like saying, '*Listen! Can you shut up please?*' And then you know he is looking at you. He doesn't know what you said to him. And you are like (gesturing that it's the other guy). You are not meant to chat at all. That is how important it is to listen to the *khaṭīb* and the *khuṭbah*.

And therefore, this is the moment where the Prophet ﷺ should just be cancelling two units. So, he ﷺ is not cancelling two units. He ﷺ wants people to pray *taḥiyyatʾl-masjid.* He ﷺ wants to preserve that whole institution of the 'two units for the mosque'. Therefore, if this is the moment that he ﷺ has the chance to do it and he ﷺ doesn't take it and he ﷺ still insists on two, even emphasising that they shouldn't really be praying so much because he ﷺ is saying to make them light.

This is a beautiful evidence to be honest. This is good *fiqh*. So, that is why he ﷺ told him to be brief and two as opposed to just be brief in one or long in one. No, he ﷺ said you have to do the two.

Now specifically of course for *Ḍuḥa* the *ḥadīth* of Abu Hurayrah ؓ, (we already mentioned this). He said:

أَوْصَانِي خَلِيلِي بِثَلاَثٍ لاَ أَدَعُهُنَّ حَتَّى أَمُوتَ صَوْمِ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَصَلاَةِ الضُّحَى، وَنَوْمٍ عَلَى وِتْرٍ.

"My friend (the Prophet ﷺ) advised me to do three things and I shall not leave them till I die, these are: To fast three days every month, to offer the *Ḍuḥa* prayer, and to offer *Witr* before sleeping."[2]

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[1] *Ṣaḥīḥ Muslim, The Book of Prayer - Friday, Chapter: Greeting (Prayers Upon Entering the Masjid) While the Imām Is Preaching*, *ḥadīth no. 875 g*.

[2] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: To Offer Ṣalāt al-Ḍuḥa When Not Traveling*, *ḥadīth no. 1178*.

Therefore, Shaykh al-ʿUthaymīn says that it is not valid to offer a single unit prayer as a supererogatory, prayer *nafl* prayer, even though some scholars did opine that based upon *qiyās* on *Witr* and some other evidences. But it is a weak position to hold. *Wa Allāhu taʿāla aʿlam*.

Now what's its maximum?

This is interesting. Our author, Imām al-Ḥajjāwi in the Ḥanbali school, he puts forward the established position, the standard position, which is that the maximum is eight.

وأَكثرُها ثَمَانٌ

It is a maximum of eight [units].

That the maximum is eight—eight with four *taslīm*. So, that is four sets of two. Evidence for that is the *ḥadīth* of Umm Hāniʾ.

The Prophet ﷺ in this *ḥadīth* which is narrated by Bukhāri in the *Book of the Prayer ḥadīth* number 357 also narrated by Imām Muslim as well. It is interesting because Imām Muslim narrates this *ḥadīth* in the Chapter of the *Musāfirīn*, in the Chapter of the Travellers. And this is because the Prophet ﷺ was actually traveling from Madīnah, on the outskirts, coming to Makkah. And the Prophet ﷺ entered the house of Umm Hāniʾ at the *Ghazwatʾl-Fatḥ*, the Conquest of Makkah, during the Conquest of Makkah, or at the beginning of the Conquest of Makkah as soon as he ﷺ entered Makkah. And he ﷺ entered into the house of Umm Hāniʾ, on the entrances of Makkah and he ﷺ prayed eight units.[3,4]

This is the observation of Umm Hāniʾ. This *ḥadīth* is *ṣaḥīḥ* as I have just said. This *ḥadīth* is also interesting because ʿAbdullāh ibn ʿAbbās ﷺ was of the opinion like ʿAbdullāh ibn ʿUmar ﷺ that there is no established *sunnah* called *al-Ḍuḥa*. Maybe something Prophet ﷺ prayed here and there or whatever, but we just didn't see it. We didn't see it observed. And we spoke about that last week, it could be because the people connected it to the *masjid* and they wanted to warn against these people making it, you know, something that it's not. Or maybe the people are doing it so much, and so that they didn't want it to be that it becomes something which people take almost as a *farḍ*, or simply—which is what seems the most correct opinion—they just didn't see it or get the evidences of the Prophet ﷺ doing it as regular as he ﷺ did it.

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[3] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer, Chapter: To Offer the Prayers with a Single Garment Wrapped Around the Body, ḥadīth no. 357*.

[4] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: It Is Recommended to Pray Ḍuḥa, the Least of Which Is Two Rakʿah, the Best of Which Is Eight, and the Average of Which Is Four or Six, and Encouragement To Do So Regularly, ḥadīth no. 336 d*.

In any case, what's interesting is ʿAbdullāh ibn ʿUmar ﷺ did not change his position, well not really, whereas ʿAbdullāh ibn ʿAbbās ﷺ did.

And when did he change his opinion after the death of the Prophet ﷺ?

He changed it when he went to the house of Umm Hāniʾ and he observed her praying this eight *rakʿah*. And when he saw her and asked her and she told him that this is what happened and this is when the Prophet ﷺ came, this was the time, it was the time of the forenoon and he ﷺ prayed eight *rakʿāt*, that's when I understood it to be *ṣalāt al-Ḍuḥa*. And then he accepted the prayer then as a *sunnah* as well and he started to change his opinion with respect to that eight units.

Shaykh al-ʿUthaymīn says at the top of page 85: And for this reason then, if a person was to pray ten units, based upon this *ḥadīth* and based upon what the Ḥanbalis are
(0:20:00) saying, if a person was to pray ten units with five *taslīmāt* that means five sets of two, ten units: two, two, two, two, two, what would happen is that the first eight would be considered *Ḍuḥa*, as per that person's intention. And even though they made the intention for the last set of two to be *Ḍuḥa* as well, it would not be considered *Ḍuḥa* because the *Ḍuḥa* is maximum eight as the Ḥanbalis say and the *ḥadīth* suggests. So then the last two, they're not invalid, because it's two units, but they will be considered *muṭlaq nafl*, that means unrestricted, no connected reason… I don't know the phrase I want to use but like a general two units that have just been offered for the sake of Allāh ﷻ, which is of course, a great thing anyway, but it's not been connected to a reason.

That's if we follow that logic.

والصَّحيح :أنه لا حَدَّ لأكثرها

Shaykh al-ʿUthaymīn says: But the more correct position (according to Shaykh al-ʿUthaymīn) is that no, we're not going to go along with this thinking. There is no maximum number, there is no limit.

Student(online): Freestyle.

Ustādh: Freestyle, *muṭlaq*, yeah, maybe freestyle works. Okay. I think there is a better phrase out there, freestyle will do for the time being until someone thinks of it. Because it's absolute, but you know what I mean? Unrestricted and absolute. Yes unrestricted, absolute are the literal, legal definitions of *muṭlaq*. But we need a more friendly phrase that people would understand. And I think that freestyle is far friendlier and populist that would be understood by people. When you say, '*Hey, just pray two*.'

Student (online): Open.

Ustādh: Open is good, yeah. You see, open is a bit more towards freestyle. Yeah, I think this would be good if we can find a phrase for *muṭlaq*, right.

*Muṭlaq* is unrestricted, without reason. It's basically without reason it's unrestricted, it's not been defined. You know if I was praying and when I do have the *tawfīq* to pray and I've got people around me, they know what I call it, I say I'm just going to pray a cheeky two. That's what we call it, a cheeky two.

Student (online): There's many benefits in the 'cheeky two' *rakʿah*.

Ustādh: 100%. This is *kahthratʾl-sujūd*. This is what helps people get to *Jannah*. This is what is an evidence for you.

These two *rakʿah* are what is used in your vat—the *ḥadīth* we spoke about in the beginning of this chapter, where the Prophet ﷺ said that when the obligatory units are looked at and they're found to be deficient, as they clearly are going to be, then the obligatory prayer would be fixed from the vat of the non-obligatory prayers.[5] That is going to need to be full. That is going to need to be full of *Ḍuḥa*, *rawātib*, *Awwābīn*, *tahajjud* and *qiyām al-layl*—each one having a value of its own. And there will be in there, lots of 'cheeky twos' *in shāʾ Allāh*.

These cheeky twos are going to have a very important role, to fix the obligatory prayer and its mistakes. So, 100%.

Student (online): Just like we don't set a limit on the maximum *Tarāwīḥ*, we don't set a maximum limit on *Ḍuḥa*?

Ustādh: Correct-ish. Because we know that there is definitely a preference to praying eight for the *Tarāwīḥ* because of ʿĀʾishah's statement that he ﷺ didn't pray more than eight in Ramadan, outside of Ramadan [he ﷺ prayed] units of four, etc. Technically, a person could pray more, but the *sunnah* is to pray eight.[6,7]

Here, the evidence that they've put forward, we're now going to deconstruct.

Why are we suggesting there's no maximum limit for the *Ḍuḥa* prayer?

Because ʿĀʾishah said:

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[5] *Sunan Ibn Mājah, The Book of Establishing the Prayer and the Sunnah Regarding Them, hadīth no. 1426*. This narration has been graded as *ṣaḥīḥ*.

[6] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: The Prayer of the Prophet ﷺ at Night in Ramadan and (in) Other Months, ḥadīth no. 1147*.

[7] *Ṣaḥīḥ Muslim, The Book of Prayers—Travelleres, Chapter: Night Prayers and the Number of Rakʿah Offered by the Prophet ﷺ at Night, and That Witr Is One Rakʿah, and a One-Rakʿah Prayer Is Correct, ḥadīth no. 738 a*.

كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُصَلِّي الضُّحَى أَرْبَعًا وَيَزِيدُ مَا شَاءَ اللَّهُ.

"The Prophet ﷺ would pray the *Ḍuḥa* prayer as four and he ﷺ would increase whatever Allāh ﷻ willed for him ﷺ to increase."[8]

So, ʿĀʾishah says that he ﷺ used to pray four. And we already spoke about this. This does not mean that he ﷺ prayed four without any *taslīm*, but it just means that he ﷺ used to pray four and he ﷺ used to increase whatever Allāh ﷻ willed.

And so, it has not been specified or restricted. So, Shaykh al-ʿUthaymīn gives the example that from after sunrise if a person wants to pray forty *rakʿah*, then all of this would be considered *ṣalāt al-Ḍuḥa.* That is the first thing. Because there is no limit. ʿĀʾishah said whatever Allāh ﷻ willed to increase him whether that was ten, twelve. She did not mention a number. So, why are we restricting it to eight?

The response would be the *ḥadīth* of Umm Hāniʾ because she said very clearly that he ﷺ came to my house and prayed eight units.[3,4]

(0:30:00) What is our response to that?

Well, Shaykh al-ʿUthaymīn says there are two responses to that. The first thing is that actually, many of the scholars did not even consider—and here is the irony, the irony of this is beautiful actually—that ʿAbdullāh ibn ʿAbbās ؓ did not even consider the *Ḍuḥa* prayer an actual proper prayer that should be promoted and so on and not a *sunnah*. He decided to do that based upon a *ḥadīth* and the direct evidence of Umm Hāniʾ to which actually, a large number of scholars said it was not even *ṣalāt al-Ḍuḥa* in the first place, which is a delicious, and may I say, a hilarious irony, if we believe that to be the case.

What does that mean?

Some of the *ʿulamāʾ* said that these eight units of prayer that the Prophet ﷺ prayed was a unique prayer that the leader offers when they conquer a land, on the cusp or after you have a major victory, a major moment. *Shukran lilāhi ʿazza wa jall*, out of gratitude towards Allāh ﷻ for His blessing and His mercy in giving us this kind of magnificent opening and opportunity etc.

So, in the case of the Prophet ﷺ, obviously it is amazing how the whole of *Fatḥ* Makkah occurred, something that could not have possibly happened from us ourselves, required everything to be set up in the order that it was. From *sīrah* you know all about

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[8] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: It Is Recommended to Pray Ḍuḥa, the Least of Which Is Two Rakʿah, the Best of Which Is Eight, and the Average of Which Is Four or Six, and Encouragement To Do So Regularly, ḥadīth no. 719 a*.

that. Pre-wars before that. Ḥudaybiyyah before that. Then in the end to be able to actually do it, take back and return home, and take Makkah. It is absolutely huge, which is why Allāh ﷻ said:

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝١﴾

"Truly We have opened up a path to clear triumph for you [Prophet]." [*Sūrat al-Fatḥ*:1]

The interesting thing is that in the *ḥadīth* the Prophet ﷺ when he ﷺ entered Makkah, of course it is a very dramatic scene. He ﷺ enters as the conquering leader, and everyone is completely *ḥaryān*. '*What is going to happen? We are finished. We are dead. We tortured these people and ruined their lives and all the rest of it, and now they have won, and they are coming back for us and God knows what is going to happen now*.'

And, while they are all watching, instead of all of this big pomp etc., the Prophet ﷺ is on a small donkey, and he ﷺ is very humble, quiet, no fanfare, and his ﷺ head is bowed down, no arrogance, no pride. And he ﷺ kept repeating this opening verse of *Sūrat al-Fatḥ*.[9]

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝١﴾

"Truly We have opened up a path to clear triumph for you [Prophet]." [*Sūrat al-Fatḥ*:1]

He ﷺ was repeating it. And this is, of course, from his ﷺ *khushūʿ* and his ﷺ humility in front of Allāh ﷻ. Obviously, Makkah, the greatest, the biggest, the most important of all the *qura*, the *Umm'l-Qura*, the mother of all cities.

Shaykh al-ʿUthaymīn mentions some interesting things. He says: This is the greatest of blessings.

لأن من أكبر النعم أن يفتح الله بلد أعدائك على يدك

[9] *Ṣaḥīḥ al-Bukhāri, The Book of Military Expeditions Led by the Prophet* ﷺ*, Chapter: Where Did the* Prophet ﷺ *Fix the Flag on the Day of the Conquest of Makkah? ḥadīth no. 4281*.

That from the greatest of blessings is that Allāh ﷻ opens up the land or conquers for you the land of your enemies at your hands. As Allāh ﷻ says in *Sūrat al-Tawbah*, verse 14:

﴿قَٰتِلُوهُمۡ يُعَذِّبۡهُمُ ٱللَّهُ بِأَيۡدِيكُمۡ وَيُخۡزِهِمۡ وَيَنصُرۡكُمۡ عَلَيۡهِمۡ وَيَشۡفِ صُدُورَ قَوۡمٖ مُّؤۡمِنِينَ ١٤﴾

"Fight them: God will punish them at your hands, He will disgrace them, He will help you to conquer them, He will heal the believers' feelings." [*Sūrat al-Tawbah*: 14]

The key point there is that He will punish them by your hands. Allāh ﷻ mentions that as a real *shifā'*. Allāh ﷻ says again in *Sūrat al-Tawbah,* verse 52:

﴿قُلۡ هَلۡ تَرَبَّصُونَ بِنَآ إِلَّآ إِحۡدَى ٱلۡحُسۡنَيَيۡنِۖ وَنَحۡنُ نَتَرَبَّصُ بِكُمۡ أَن يُصِيبَكُمُ ٱللَّهُ بِعَذَابٖ مِّنۡ عِندِهِۦٓ أَوۡ بِأَيۡدِينَاۖ فَتَرَبَّصُوٓاْ إِنَّا مَعَكُم مُّتَرَبِّصُونَ ٥٢﴾

"Say, 'Do you expect something other than one of the two best things to happen to us? Well, we expect God to inflict punishment on you, either from Himself or at our hands. So wait; we too are waiting.'" [*Sūrat al-Tawbah*: 52]

Are you waiting for us? What do you think is going to happen? For us, we have only got two options here. Whatever you're waiting for, we know what we're waiting for. We're getting two great outcomes (this is not a translation; this is my commentary)—either *shahādah* and *Jannah*, or victory.

﴿ وَنَحۡنُ نَتَرَبَّصُ بِكُمۡ أَن يُصِيبَكُمُ ٱللَّهُ بِعَذَابٖ مِّنۡ عِندِهِۦٓ أَوۡ بِأَيۡدِينَاۖ فَتَرَبَّصُوٓاْ إِنَّا مَعَكُم مُّتَرَبِّصُونَ ٥٢﴾

"'Well, we expect God to inflict punishment on you, either from Himself or at our hands. So wait; we too are waiting.'" [*Sūrat al-Tawbah*: 52]

Because we are expecting, and just waiting for what is going to happen to you, which is that Allāh ﷻ is going to afflict you with a punishment either from Him or at our hands.

Again, it is very interesting (a little bit of ART here) how Allāh ﷻ brings the narrative back to wanting to give honour, and glad tidings, and the positivity, and the mental kind

of satisfaction, of you achieving this at your own hands. Otherwise, Allāh ﷻ punishing is our punishing, and our punishment is Allāh's punishing. But then to emphasise "at our hands" is clearly intended.

Remember the ART rule: Never is anything mentioned without reason. There is clearly a reason. And you know one of the rules in ART that we spoke about is that if a sentence is complete without having to add further phrases…

﴿أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ﴾

"We expect God to inflict punishment on you from Himself."

Then close the verse. *Khalāṣ*, that: We're waiting for Allāh ﷻ to afflict you from a punishment from Him. That is it. The sentence can end.

﴿أَوْ بِأَيْدِينَا﴾

"Or at our hands."

This is an additional aspect to the sentence. It is an additional information, clearly Allāh ﷻ wants us to think about it, reflect upon it.

That is what Shaykh al-ʿUthaymīn is picking up on here. He is saying that:

وما أحلى العذاب إذا كان بأيدينا لأعدائنا!.

And how beautiful that would be to deal with them at our own hands—the satisfaction.

And I know that sounds a bit kind of gory. But when you have been battered, and killed, and slapped, and whatever what not, then it just makes sense. When you have been in that situation, there is no problem.

Student (online): So, it is offered after some major achievements, not only after military victories?

Ustādh: The answer to that is that first of all not all the scholars believe that this is actually a valid prayer that is done. This is their supposition. It is a matter of *ijtihād*.

There is no evidence statement-wise or whatever. But I will tell you what is interesting, a number of the Companions did follow the Prophet ﷺ in this example. The most famous of them that I know of is Saʿd ibn Abi Waqqāṣ ؓ.

Saʿd ibn Abi Waqqāṣ when he conquered parts of Persia, the beginning parts or whatever, he prayed this eight *rakʿah*. And it was made a big thing of as well (that he prayed it). This was when Kisra basically was ultimately defeated. And at the time of ʿUmar ؓ and certainly in the time of Saʿd ibn Abi Waqqāṣ ؓ, he wanted his leaders or military group leaders when they would open up certain lands to do that as a way of thanking Allāh ﷻ.

(0:40:00)

Student(online): Would this *ṣalāt al-Fatḥ* be prayed only in the *ḍuḥa* time or was it prayed at other times in the day?

Ustādh: That is a good question. That is difficult to answer. This is ironically the problem you create for yourself when you go not for the obvious option.

The obvious option guys is to look at this prayer and say it is *Ḍuḥa*. And we know then if it's *Ḍuḥa* well of course it is only prayed in the *ḍuḥa* then that is the end of the story. Once you start to say '*Well you know what? It is not actually Ḍuḥa, this is probably another prayer*,' then you are opening yourself up for so many different questions.

'*Okay then. Well, if it is for a reason, then why would you need to restrict it to ḍuḥa time, and it should be prayed any time?*'

So, the answer to your question is that I think that those scholars that believe that it is such a thing, that this is a valid prayer, I think they consider that this can be prayed at any time and that the fact that the Prophet ﷺ prayed it at the *ḍuḥa* time was purely incidental.

Now there is an indication here in the next point that Shaykh al-ʿUthaymīn makes. He says: Let's just ignore the fact that there is a prayer called the prayer of military victories. Imagine that doesn't exist. And let's imagine that this is a *ṣalāt al-Ḍuḥa* that the Prophet ﷺ prayed at the house of Umm Hāniʾ in the *ḍuḥa* time. Let's just assume.

That doesn't mean that it is not permissible to pray more than that. It means that he ﷺ prayed eight *rakʿah*. And we have to be very careful when we are establishing *sunnah* for ourselves to not make everything that the Prophet ﷺ does to be a *sunnah* because as we know there are certain things that he ﷺ does which are just for him ﷺ. There are certain things which he ﷺ does which are from his habit. There are certain things which he ﷺ does out of personal desire, not because they are legislated for the people. There are certain things that are done as part of natural life.

And what Shaykh al-ʿUthaymīn is basically trying to say is that it is very entirely plausible and acceptable to believe that the Prophet ﷺ who prays *ṣalāt al-Ḍuḥa* all the time regularly, comes to the house of Umm Hāniʾ and decides to knock out eight. And

that is what he ﷺ prayed. Because we have the *ḥadīth* that ʿĀʾishah said that he ﷺ prayed four.[8] Because we have the *ḥadīth* of Abu Hurayrah ؓ which says that he ﷺ prayed six. So therefore, this is not eight which is indicating a restriction, but it is indicating that it just happened to be eight.

Shaykh al-ʿUthaymīn gives a good example. He says: When we are at ʿArafah in *Ḥajj*, it is not recommended to leave ʿArafah. And as soon as you come to the boundaries of Muzdalifah where the bushes and the kind of vegetation starts and it starts to become a more built-up kind of area, it is not the *sunnah* to suddenly then go to find one of those bushes and urinate (break your *wuḍūʾ*) and then do a very quick simple-like *wuḍūʾ*—because you are in the middle of nowhere, you have limited water and so on. This is not the *sunnah*. And that is despite the fact that that is exactly what the Prophet ﷺ did.[10] He ﷺ only did once in his life. He ﷺ only did it on the day that he ﷺ did *Ḥajj*. He ﷺ only did it on the Day of ʿArafah.

Normally if you were like legislating as a scholar of *fiqh*, these are the kind of flags or big indicators that we're about the *sunnah* here. You know, once off, big moment, big action—these big action days, big action rituals, you are looking at every single detail and you are saying that's a *sunnah*, that's a *sunnah*, that's a *sunnah*, that's a *sunnah,* of what you do this day.

Why is it that no scholar of history said it is not the *sunnah* to go and to urinate in this place and then to make *wuḍūʾ* and make it a light one, before you enter into Muzdalifah proper on the night after you have just finished standing and making *duʿāʾ* at ʿArafah?

The answer is it's because the Prophet ﷺ did not expect it or wanted to be a *sunnah.* He ﷺ needed to go to the toilet. He ﷺ needed to go to the toilet, so he ﷺ went to the toilet. And he ﷺ wanted to make *wuḍūʾ* because he ﷺ wanted to make the rest of the evening the *adhkār* and *talbiyah* to be said in *ṭahārah* which was his habit.

And indeed, the point of this point is that not everything the Prophet ﷺ said is a *sunnah* to be followed and practised. And this is of course an area which we have covered. And it is very useful and important to understand this. It is very important in *fiqh* to know that the Prophet ﷺ that his actions and statements are divided into different categories. That's done in order for us to know what is an actual *sunnah* and what's not an actual *sunnah*.

So therefore, the Prophet ﷺ needed to urinate and so he ﷺ did and he ﷺ made *wuḍūʾ*. And he ﷺ wanted to do this because he ﷺ wanted to maintain the *manāsik* (the rituals) whilst in the state of purity and not for any other reason.

And by the way, just from an Arabic language point of view this word *thamānin*, is *thamānin* because it is *marfūʿ* and it is one of the unique ways… It's *thamāniyah*, eight,

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[10] *Ṣaḥīḥ al-Bukhāri, The Book of Ablutions, Chapter: The Completion (or Perfection) of Ablution (One Should Wash All the Parts Perfectly), ḥadīth no. 139*.

but this is one of the ways of showing, because it's *khabr mubtadaʾ* (just for those who like Arabic) it's actually pronounced *thamānin* even though it is *marfūʿ*.

That's what Shaykh al-ʿUthaymīn says.

I just want to mention something. Shaykh Muḥammad Mukhṭār al-Shinqīṭi (I was reading early on), what did he say? Something really interesting actually.

Shaykh Muḥammad Mukhṭār al-Shinqīṭi's opinion is that the maximum of the units of the *Ḍuḥa* prayer is twelve.

He said that because he said that this is a restricted prayer and we shouldn't treat it as freely as Shaykh al-ʿUthaymīn is treating it. He is treating it like it's just unrestricted, go ahead and pray as much as you want. But we want to kind of keep it within reason. And he said the reason it is twelve units is because we have *ḥadīth* from which we can derive every unit number all the way to twelve. This is quite nice actually. He says that the *ḥadīth* of Abu Hurayrah ﵁ the Prophet ﷺ said: Pray two *rakʿah* of *Ḍuḥa*.[11]

Student (online): What is the class position? Completely unrestricted?

Ustādh: The **<u>class position</u>** is that it is unrestricted, that eight *rakʿah* is a preferable maximum, preferable limit. But technically it is unrestricted.

(0:50:00) And we do want to put forward even though there is not the strongest evidence in the world, that there seems to be some kind of symmetry between the night and the day… there is some kind. We spoke about this last week I think or the week before that. These eight units are only prayed by the people who missed the *qiyām*. Remember we spoke about that? Go back and revise it.

So minimum is two because of the *ḥadīth* of Abu Hurayrah ﵁, and there are other *ḥadīth* of the Prophet ﷺ. Where the Prophet ﷺ said whoever prays two units then he is from the worshippers.

Anyway, he said when you look and go through all of the numbers, you will see *ḥadīth* for four that's the *ḥadīth* of ʿĀʾishah.[8] He said there is *ḥadīth* for six—there is but it's not very strong. There is *ḥadīth* for eight—that's the *ḥadīth* of Umm Hāniʾ.[3,4] There is *ḥadīth* for ten—and it is not too bad, but I think it is weaker. And then the *ḥadīth* for twelve.

By the way when I say these *ḥadīth* for eight and six, etc., these are specifically also for *ṣalāt al-Ḍuḥa*. But also, some of the scholars said that these *ḥadīth* that talk about the

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[11] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: It is Recommended to pray Ḍuḥa, the Least of Which is two Rakʿah, the Best of Which is Eight, and the Average of Which is Four or Six, and the Encouragement to do so Regularly, ḥadīth no. 721 a.*

units in the day can be considered to be the units of *al-Ḍuḥa* as well, which is not a very strong opinion. That's why our **class position** is two units minimum.

By the way why did Shaykh Muḥammad Mukhṭār al-Shinqīṭi say twelve units?

Because of the *ḥadīth* of the one who prays twelve units in a day Allāh ﷻ will build that person a palace or home in *Jannah*.[12,13] So, some of them considered this *ḥadīth* to not be the *ḥadīth* referring to the *rawātib*—the two before *Fajr,* the four before *Ẓuhr*, the two after *Ẓuhr* the two after *Maghrib*, the two after *'Ishā'*—but it actually refers to *ṣalāt al-Ḍuḥa*. So, a little bit of playing around the *ḥadīth* you will see you can make, two, four, six, eight, ten, twelve—but no more than that. And therefore, they said twelve is the limit.

Our position is that two is the minimum no maximum, but if a person prayed four or eight that's good.

ووَقْتُها من خروجِ وقتِ النَّهْيِ إلى قُبَيْلِ الزوالِ.

Its time is from the end of the prohibited time until just before the moment of *zawāl.*

I know we have covered them before a couple of years back. We are going to cover it properly in a different sense in a couple of weeks' time. For now, it is enough to say that one of the prohibited times to pray is after the obligatory *Fajr* prayer.

If you missed your *sunnah* and you arrived at the *masjid* and *ṣalāt al-Fajr* has started and you have not prayed your *sunnah* then you finish your *Fajr*. We have spoken about this briefly.† There are some people who say you pray the *sunnah* immediately. But actually, the correct position is that you should wait until after sunrise because this is a prohibited time, in general, to pray. We will speak about these two missed *sunnah*s maybe some other time. But I am sure we have covered it. I said that it is much better to wait. And I said the only time that you would not wait until after sunrise is if you know you will not pray it because you are working, or school, or x, or y. Then you pray it in this prohibited time because (a) it is not very strictly prohibited and (b) because we have some evidence to show that this exception is allowed.

This prohibited time is straight after you finish the *Fajr* prayer—and I mean whether you are in the *masjid* or at home. The obligatory *farḍ* prayer once you have finished it,

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[12] *Sunan Ibn Mājah, The Book of Establishing the Prayer and the Sunnah Regarding Them, Chapter: What Was Narrated Concerning Ḍuḥa Prayer, ḥadīth no. 1380*. This narration has been graded as *ḍa'īf*.

[13] *Ṣaḥīḥ Muslim, The Book of Prayer - Travellers, Chapter: The Virtue of the Regular Sunnah Prayers Before and After the Obligatory Prayers, and Their Numbers, ḥadīth no. 728 a.*

† Sleeping through *Fajr* or not being able to catch the *Fajr sunnah* before the congregation starts was covered in *Logical Progression*, Year 4, Chapter 13, Lesson 4. MT

from this moment, whether you have finished it five minutes before sunrise or whether you completed the prayer one hour before sunrise—this whole period of time is a *ḥarām* time to pray. This is time for *dhikr*, Qurʾān and *ʿibāda*h etc. This time starts after the *Fajr* prayer has finished and it ends about fifteen minutes after sunrise.

When is sunrise?

Sunrise is the moment that the disc of the sun appears on the horizon. That is sunrise. Sunrise is not the whole disc [rising] above [horizon].

How long does it take for the sun to clear the horizon?

About 12-15 minutes. Shaykh al-ʿUthaymīn says twelve minutes, fifteen minutes to stay on the safe side. I am always a 15–20-minute kind of guy. But you will see in certain places, especially equatorial, that it is very accurate. Around 11-12 minutes is exactly how long it takes.

What does it mean to clear the horizon?

Clear the horizon means that there is clear ground underneath, what seems to you what is clear ground. Obviously, this is not how it works, this is about how you see. That is why you always see the *ḥadīth* talk about the height of a spear.

(1:00:00) The height of a spear if you look at [a pen right up close to the face], this pen is as big as my head. [But as you move the pen further away from the face in front of the head, it appears to get larger relative to the head.] This pen is not bigger than my head, and my hat, and my beard etc. It is about preceptive. [If you hold the pen behind the head, as you continue to move the pen further away from the head it appears smaller.]

When you are looking at the sun and you were to put a spear there with the bottom on the horizon and the top part of the spear where the bottom of the disc of the sun has now got to, this is what they call, "the sun has risen above the horizon the amount the height of a spear." This is what that means.

In real time, in modern life, what does that mean?

It means that when you look at your watch, or your phone or your weather app, or your prayer time app, or you type in sunrise in Manchester into Google and it gives you a number, that number you add fifteen minutes to that time, and you are now allowed to pray again. This is the end of the prohibited time, that is what the text says.

ووَقْتُها من خروجِ وقتِ النَّهْيِ إلى قُبَيْلِ الزوالِ.

Its time is from the end of the prohibited time.

*Ṣalāt al-Ḍuḥa* time starts once the prohibited time expires.

When does it expire?

Fifteen minutes after sunrise.

Student (online): Is this the time that you can pray the missed *sunnah* of *Fajr*?

Ustādh: Correct. This is the time that you pray the missed *sunnah*. This is the time that you prayer *ṣalāt al-istikhārah*, any other prayer for any other reason, and *ṣalāt al-Ishrāq*, the *Shūrūq* prayer, the prayer of those people who have stayed in their position in the *masjid* ideally after they have prayed *Fajr jamāʿah* or for anybody who has prayed at home if they have a reason not to pray at the *masjid* and they prayed the *Fajr jamāʿah* or the *Fajr* prayer and they remain in their place, not moving around, not flaffing about, not looking at the phone, not checking. But they are making their *dhikr*, *tasbīḥ*, *duʿāʾ* and Qurʾān, all of that way, may be an hour, allow the sun to rise, allow it fifteen minutes to get up on the horizon nice and clear, then they pray two *rakʿah*, the Prophet ﷺ said the reward of *Ḥajj* and *ʿUmrah*.[14] That is the prayer that comes in, and then *ṣalāt al-Ḍuḥa* as well, which we are going to speak a little bit about.

Student (online): How tall were the spears?

Ustādh: The spear is never the height. A spear is always two meters, odd. It is not about the height of the spear. Every spear is a standard size of two meters. It is not the object. Actually, what you are seeing is an optical illusion. What you are seeing is actually not corresponding to reality. The Sun is [an average of 150 million km away from the Earth].[15] It's nowhere near the Earth. So, it does not matter how big your spear is. Your spear could be 200 miles. It is all about your point of view. That's why the spear is used, because it is something they would put in front of them.

Let me summarise what the rest of the chapter is about.

We have already said, obviously, that the time of *al-Ḍuḥa* starts from the prohibited time finishing. We have already said that is fifteen minutes after sunrise, until just before *zawāl*, which is about fifteen minutes before the *Ẓuhr* start time. So, when you see your prayer timetable, and you see a time for *Ẓuhr*, you should know that what is preceding that *Ẓuhr* start time is a time at which the sun is at its highest point, and it is not 'moving'. But it is. But it's not… moving it seems. It is at its highest point, and that is when the *kufs* used to do their *ʿibādah* because they used to worship the Sun and they used to think this is what it is all about. It is either just: *'Sunrise—amazing, Sun at its*

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[14] *Jāmiʿ al-Tirmidhi, The Book on Traveling, Chapter: What Has Been Mentioned About What Is Recommended When Sitting After the Morning Prayer Until the Sun Has Risen, ḥadīth no. 586*. This narration has been graded as *ḍaʿīf*.

[15] Davis, Phil, "How Big is the Solar System?—NASA Solar System Exploration." *NASA,* NASA, 28, July 2021, solarsystem.nasa.gov/news/1164/how-big-is-the-solar-system/.

*highest and brightest point—amazing, and the Sun setting—amazing. These are our three ʿibādah times*.'

When the Sun gets to its highest point, visually, and then it starts to fall, that is the start time [for *Ẓuhr*]. That is the 'first setting of the Sun'. And when it starts, that is the start time of *Ẓuhr*. It is 'stationary', it is *ḥarām* for that 10, 12, 13 minutes when it is there. Before that 10, 12, 13 minutes, you are technically in the forenoon. Noon is that moment when it is halfway up there. So, *Ḍuḥa*, in reality, starts fifteen minutes after sunrise and it ends fifteen minutes before the *Ẓuhr* start time. That is what you can remember.

Now, the real question is: Is all this time called *Ḍuḥa*? Are there preferable times for *Ḍuḥa*?

The scholars differed. I want you to remember this and then challenge me on it next week. Shaykh al-ʿUthaymīn for example, he used to say that the best time to pray the *Ḍuḥa* is really late. So, if we go by to today's *Ẓuhr* time, which is like 12:00ish. Where I am in Cairo at the moment, it is about 11:45 am. And in the UK, we have probably gone into winter timing where it is probably around that as well. So, he would be wanting us to be praying *Ḍuḥa* prayer like 11:30 am. Whereas the majority of scholars will be saying no, if there is a sunrise at around 6:00 am or 7:00 am, then the *Ḍuḥa* prayer needs to be prayed at 9:00 am. And I want to discuss some of the understandings of why this difference amongst the scholars.

## Q & A

Q (online): If you pray *Ḍuḥa* ten minutes before *Ẓuhr*, is that acceptable?

A: Well, that is cutting it too fine. That is in the *ḥarām* time. You should not be praying in that. There should be no prayer in that 15-20 minute gap before *Ẓuhr* prayer. Just like there is no prayer for the 15-20 minutes that the sun is rising.

Q (online): What happens if one misses the obligatory *Fajr* prayer and wakes up at this time. Should they wait?

A: If someone misses their *Fajr* prayer and wakes up at sunrise, there are a number of scholars that say you pray at the prohibited time if you are the kind of person that is unlikely to be gutted about missing the prayer, and not practising so much, and '*I am going to become distracted afterwards*.' Then we make an exception. And I really sympathise with that opinion. And that is the opinion of the Ḥanafi scholars—a lot of them. As for the current position, *wa Allāhu aʿlam*, once it is gone, it is gone, and once

you are in the prohibited time, it is a prohibited time. And you should not pray at that moment. And as soon as it finishes, then you should pray your *Fajr* prayer. It's gone.

Q (online): When does *shurūq* end and if one wants to pray both *Shurūq* and *Ḍuḥa*?

A: This is a really difficult question to answer because the *shurūq* is not a time, as such. It is a moment which is linked to the fact that the sun just rose. And if you are knocking out just unit after unit after unit, it would all be connected to the fact that you started it because of *shurūq*. It might even be half now. In actual fact, you are only meant to
(1:10:00) pray two units at the point of *shurūq*. *Shurūq* is a form of the *Ḍuḥa* prayer. I often say, and it is not very accurate, but it makes it easy for people to make sense, that every prayer that is prayed in this period—fifteen minutes after sunrise until fifteen minutes before *Ẓuhr*—is a *Ḍuḥa* prayer, if you consider it to be a *Ḍuḥa* prayer. But its names and realities change slightly depending up on what time you pray it. So, if you pray it in its early parts, then it should be called the *Shurūq* prayer, and if it is prayed later, then it should be called the *Ḍuḥa* prayer.

Now, this is a lazy-ish from me. It works for the majority of people who are not studying *fiqh* in detail. In actual fact, it can be argued that it is not technically the *Ḍuḥa* prayer when it is prayed early, even though it is in the *Ḍuḥa* time, as you have seen. So, I am right still, but to say it is a type of the *Ḍuḥa* prayer is kind of lazy. We should say that the *Shurūq* prayer is its own prayer. But if a person said it is a type of *Ḍuḥa* prayer, it is absolutely fine. It is fine. Being lazy is not wrong. It is just not putting lots of effort into trying to find some accuracy. That what I want to say. *Wa Allāhu aʿlam*.

Q (online): I have the opportunity to go for *ʿUmrah* in the next few weeks. The problem is the flight my parents are flying on is over £1.5K now. My sister and I were thinking of taking another flight on the same day and meet up with them at Jeddah airport. As they are staying for longer, we were thinking of returning back without them. Would you advise this is all okay to do? We are well travelled but we don't want to risk upsetting Allāh ﷻ.

A: Do you mean would I advise this in terms of the rights of my parents? Do you mean that: We're meant to be looking after them and coming back early to get the cheaper ticket means we won't be looking after them?

Because if that's the answer, then of course that's not great and you should think about your parents. But if you are saying your parents are completely fine, they're chilling, and they know what's going on, and they don't need you for any other aspects, then there's absolutely no problem coming back earlier.

Student: They are fine with us coming back earlier but I am worried about travelling without *maḥram*.

Ustādh: For me, anyone who's travelling on modern day transport (planes etc.) does not need a *maḥram*, there's no problem there. I've covered the issue of *maḥram* and travelling, let alone *Ḥajj* and *ʿUmrah* in a video which you can type in and you'll see some details on that.

Q (online): The *ḥadīth* related to *Ḍuḥa* prayers and charity on behalf of the 360 joints.[16] During our monthly cycle, do we then make up this charity with other actions as we can't pray the *Ḍuḥa* prayers?

A: What a great question. *Allāhu aʿlam* what the answer is. It's a great question. The whole point of the *ḥadīth* is that you are unable to fulfil the dues of the blessings that Allāh ﷻ has placed upon you. Let's take a step back and look at the *ḥadīth*. This is an opportunity to remember why we do worship, why we pray two *rakʿāt* when we're told to give charity.

Now, I'm not saying to the woman on her cycle, '*Don't give charity because that's not going to get it done*.' No. Of course you do. I want you to know that's the whole reason why we have this charity and mercy from Allāh ﷻ in acts of worship that cover for our lack of being grateful and fulfilling that covenant by not being able to give enough charity like we should be able to. So we pray the *ṣalāh*. If you understand that then you know that a woman is clearly going to be covered when she is on her cycle because the whole point of what's happening here is that Allāh ﷻ has put prayer there to save the situation. She can't save the situation except for prayer. She can't pray the prayer, Allāh ﷻ is not going to hold her accountable for that. Of course, she should give charity in general, but she's not going to be able to fulfill, and neither is she obligated to pay 360 units of charity. I hope that makes sense.

Q (online): If you come to the *masjid* just before *Ẓuhr* in the prohibited time do you stand and wait?

A: Personally, I think that a person should, but we will come and speak about that soon (what you pray and don't pray during prohibited times).

Q (online): Is *Awwābīn* the same as *Ḍuḥa* prayer? If not, what is *Awwābīn*?

A: *Awwābīn* is, as some scholars said, during the *Ḍuḥa* time and others—a lot of them-consider it to be what's prayed after *Maghrib*, eight units. Both are not from the Prophet ﷺ they are from the *Salaf*. Both are acceptable, we'll speak about it a little bit later.

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[16] *Ṣaḥīḥ Muslim, The Book of Zakāh, Chapter: The Word Charity May Apply to All Good Deeds Maʿrūf, ḥadīth no. 1007 a*.

Q (online): Is there two *rakʿah* after the *adhān*?

A: Between every *adhān* and *iqāmah* there are two *rakʿāt,* as the Prophet ﷺ said.

# 11. Chapter 21 Lesson 23: The Supererogatory Prayer

(0:09:15) وتُسَنُّ ( صلاةُ الضُّحَى )، وأَقَلُّها رَكْعَتانِ وأَكثرُها ثَمَانٌ، ووَقْتُها من خروجِ وقتِ النَّهْيِ إلى قُبَيْلِ الزوالِ.

The *Ḍuḥa* prayer is a *sunnah*. It is a minimum of two units and a maximum of eight. Its time is from the end of the prohibited time until just before the moment of *zawāl.*

That is the section that we are covering today.

Whilst I have the opportunity, one of the *ḥadīth* that we mentioned, one of the reasons we know that it is a *sunnah* and we believe that it is a *sunnah* is the *ḥadīth* of Abu Hurayrah ﵁ narrated by Imām al-Bukhāri where he said:

أَوْصَانِي خَلِيلِي بِثَلاَثٍ لاَ أَدَعُهُنَّ حَتَّى أَمُوتَ صَوْمِ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَصَلاَةِ الضُّحَى، وَنَوْمٍ عَلَى وِتْرٍ.

"My dear friend (the Prophet ﷺ) advised me to do three things and I shall not leave them till I die, these are: To fast three days every month, to offer the *Ḍuḥa* prayer, and to offer *Witr* before sleeping." [1]

Those three days started now in Egypt time and a lot of the calendars. So, those are the thirteenth, fourteenth, and the fifteenth. And they are known as *ayyāmʾl-bīḍ*—the bright days, the white days following the fact that it is the bright nights because the moon is full on the thirteenth, fourteenth, and the fifteenth of the lunar calendar. So, a reminder that tomorrow being Thursday which is a *sunnah* to fast. The Prophet ﷺ said:

تُعْرَضُ الأَعْمَالُ يَوْمَ الاِثْنَيْنِ وَالْخَمِيسِ فَأُحِبُّ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ

"Deeds are presented on Monday and Thursday, and I love that my deeds be presented while I am fasting." [2]

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[1] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: To Offer Ṣalāt al-Ḍuḥa When Not Traveling, ḥadīth no. 1178.*

[2] *Jāmiʿ al-Tirmidhi, The Book on Fasting, Chapter: What Has Been Related About Fasting on Monday and Thursday, ḥadīth no. 747.* This narration has been graded as *ḥasan.*

It's not just that you don't eat guys, but you try to do something a bit extra, make your day a bit different so that it is not just different because you didn't eat. Because people are dieting day and night and they don't eat and people are having late lunches and teas right now. And *Maghrib* is what? Probably on the door of 4:30 pm in London and 5:30 pm in Canada. That's a late lunch guys. Come on!

It's a short day guys. Let's first of all not be scared of the fasting or getting hungry. But secondly, the reason I made this point, because it's so easy now to fast, that people just focus on how easy it is too fast. They forget that a fasting day is meant to be a day which is different from your normal day. So, you are watching less *bakwās*, you are playing less *bakwās*. You are doing more *dhikr*, you are reading more Qurʾān, you are praying more *sunnah*. Your fasting day must be a different day. It can't be, '*Oh! It's different because I did not eat.*' Are you kidding me? No.

So, a reminder that Thursday being Thursday tomorrow and the first of the three days, you are making a double intention—and that is not a verbal one, it's in your heart. '*Yā Allāh accept this fast from me both for it being ayyāmʾl-bīḍ one of the three days which is the sunnah to fast and it being a Thursday*.'

And of those folks whose thirteenth is tomorrow night because the night (becomes the day) and therefore, your fasting starts on Friday, then it is even better. That means you have an excuse to fast Thursday, Friday, Saturday, and Sunday, and then cheeky Monday on top. That's five straight days. Then you can get back to the game again even Monday and Thursday every week, which really to be honest in the wintertime it has got to be a norm. And then even move onto maybe a little cheeky fast of Dāwūd ﷺ one day on, one day off.

Student (online): Winter is good for *ʿibādah* all around.

Ustādh: As she said, winter is really good for *ʿibādah* all round, whether it's fasting, whether it's *ṣalāh*, whether it's *tahajjud*.

Student (online): Have we discussed the authenticity of narrations re: the three white days?

Ustādh: We've not discussed the authenticity of the narrations of the three white days. But it is a good point because there are two points to be brought up.

(0:15:00)

People might turn around and say, '*What do you mean authenticity? The ḥadīth is in Bukhāri*.'

The *ḥadīth* is in *Bukhāri*.[1] The question is not whether the *ḥadīth* is in *Bukhāri* or not. The *ḥadīth* is in *Bukhāri*. This particular narration doesn't mention the three white days *ayyāmʾl-bīḍ* itself and it doesn't necessarily mention that it is the thirteen, fourteen, and fifteen. That's just the position of the majority of scholars.

There are some scholars that said that these three white days that are mentioned in this *ḥadīth* are not actually the three middle days of the month, and they shouldn't be specified but they should be seen to be done here and there. Some said they're done at random, others said that you would be literally counting them, whether you did it on a Monday or a Thursday or whatever, etc.

Student (online): How can you combine Monday and Thursday fasts with the fast of Dāwūd ﷺ?

Ustādh: You cannot combine Monday and Thursday with the fast of Dāwūd ﷺ in its entirety, but what you are getting is a better fast. And it is very difficult fast, and it is not a fast that a person should do. When it comes to fasting, the Prophet ﷺ told us the *sunnah* is a simple and easy one. The Prophet ﷺ did not fast the fast of Dāwūd ﷺ. Let me just make that clear. It is very clear because 'Ā'ishah said that the Prophet ﷺ would fast so much that you would think that he ﷺ did not do anything but fast, sometimes he would not fast for so long that you would think he ﷺ never fasts.[3]

So, it is clear that he ﷺ is not fasting the fast of Dāwūd ﷺ, which is the best fast, the highest level of fast—day on, day off, day on, day off. The scholars differed on what that means, whether it is the best, best, best or whether the *sunnah* is best, which is to stick to something which is consistent, small, and easy which is every Monday, every Thursday and then three days from the month.

That answers that question, that if you go for the fasting of every alternate day, you will get Mondays and Thursdays here and there, you will capture it of course. But will you get Monday and Thursday every week? Of course, you will not. Maths show that. But then it is better than just fasting Monday and Thursdays and it not something which is very easy to do for a long period of time. So, in the winter if you did it for a short period of time that is great.

Back to the point, your point is that this *ḥadīth* only tells us three days, it does not tell us that it is the three white days. The *ḥadīth* that speak and actually articulate three white days and *ayyām'l-bīḍ* as a phrase, they are certainly not in *Bukhāri,* and they are weaker, and there is question about it. But the majority applied the weakness of those *ḥadīth* mentioning what those days are, the authenticity of this *ḥadīth* which says three days in the month, and they interpolated it together and that is why the majority go with these three: thirteen, fourteen and fifteen. But I like the position that critiques that, that it is not actually referring to the three white days. But the majority of the scholars are comfortable with that and we stick with that, that is a nice and convenient system.

(1:08:00) There are people who don't like to using the [phrase] *ayyām'l-bīḍ*. I said there is a deeper point.

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[3] *Ṣaḥīḥ Muslim, The Book of Fasting, Chapter: The Prophet's ﷺ Fasts at Times Other than Ramadan; and It Is Recommended to Ensure That No Month Is Free of Fasting*, *ḥadīth no. 1156 e.*

Whenever you are critiquing an argument Islamically in *Sharīʿah*, we always go via the *isnād*. We always focus on authenticity. We destroy arguments by making sure there is no argument in the first place. When that fails, or when we cannot get a conclusive enough argument, if you are qualified enough, then you move to a very dangerous, very risky approach, which is the *naqd* of the *matn* itself, which is to try to refute an argument from a wholistic sense. There have been arguments that have been put forward that are so woke that you feel, '*Honestly*, *this is ridiculous*.'

*Ayyām'l-bīḍ* cannot possibly be the three middle days because why would colour be brought into it.

Okay. The *ḥadīth* are not so weak so we can't go down that line. But would the days be called white? Then you open up a deeper kind of narrative which exists in Islam, and that is the juxtaposition of black and white versus bright and dark, and whether we should start re-translating white and black every time the Prophet ﷺ or the Qurʾān mention it. Versus in our current time, because people get so offended by that, to now move into bright and dark and whether that discussion was happening before. And that is the deeper point. There are indications that such discussions had primordial mentions here and there. But today it's now getting out of control.

We want to speak about *Ḍuḥa* and what is its best time.

Shaykh al-ʿUthaymīn says that just before *zawāl*, maybe ten minutes before *zawāl*, or 15-20 minutes before the start time of *Ẓuhr* [is when *Ḍuḥa* time ends].

That is fine in terms of the time limits. But what should be the best time that you pray *ṣalāt al-Ḍuḥa*? And that is not including *ṣalāt al-Ishrāq*, which is what I am going to cover next week.

*Ṣalāt al-Ḍuḥa*, Shaykh al-ʿUthaymīn puts, forward:

وفِعْلُها في آخر الوقت أفضل

To pray the *Ḍuḥa* prayer later is better because the Prophet ﷺ said:

صَلاَةُ الأَوَّابِينَ حِينَ تَرْمَضُ الْفِصَالُ

"The prayer of those who are repentant is observed when your weaned camels feel the heat of the sun."[4]

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*4 Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: Ṣalāt al-Awwābīn (the Prayer of the Penitent) Is When the Young Camels Feel the Heat of the Hot Sand, ḥadīth no. 748 a.*

Shaykh al-ʻUthaymīn quotes this *ḥadīth* that the prayer of the *Awwābīn*, the prayer of the repentant, is when the young camels feel the heat.

What does that mean: When the young camels feel the heat?

So, they would be sitting on the sand obviously, kneeling down, bodies touching, lying down, etc., etc. And after a couple of hours of sun on the sand it starts to get hot, and then the young camels basically start to become uncomfortable, and then they start to look for shade. What time is that?

Now, you need a good couple of hours of proper sun.

(1:15:00) Shaykh al-ʻUthaymīn says:

وهذا يكون قُبيل الزَّوال بنحو عشر دقائق.

Shaykh al-ʻUthaymīn says:

تقوم مِن شِدَّة حَرِّ الرَّمضاء، وهذا يكون قُبيل الزَّوال بنحو عشر دقائق

This extreme heat of the sand occurs just before *zawāl*, before 10 minutes.

Now how can I argue with the scholar of scholars who lives in the desert and all the rest of it and he has camels and sees camels and I don't live in a desert and don't have camels or anything. But I want to say to you that this is a very interesting statement, where he said that this is ten minutes before. I don't think it is that late. And the scholars very much differed over him with that. So even though Shaykh al-ʻUthaymīn's position is that the best *Ḍuḥa* prayer, in modern times it is like 11:00 am–11:30 am—that is according to Shaykh al-ʻUthaymīn.

And other scholars said no, this is a 9:00 am–9:30 am, that is because sunrise has occurred at 6:00 am–7:00 am. 8:00 am sun is too weak, but 9:00 am–10:00 am sun is strong and heavy. A couple of hours of that and it starts to become uncomfortable. This *ḥadīth* doesn't mention that they get burned, it is that they can become uncomfortable. They start to move because it becomes uncomfortable. So they are now more towards nine and ten.

Then there are other positions which I want to recount to you. I'm going to translate something. Shaykh Muḥammad al-Mukhtar al-Shinqīṭi says that you will find that the young camels, when the sun gets a bit too much then they start to hide underneath their

mothers or they will start to go towards the trees. Shaykh Muḥammad Mukhṭār al-Shinqīṭi says:

فهذا الوقت الذي هو ما بعد طلوع الشمس إلى ساعتين أو ساعتين وقليل هو أفضل اوقات صلاة الضحى

Look at this. Shaykh Muḥammad Mukhṭār al-Shinqīṭi says that this time is about 2-2.5 hours after sunrise.

So, if we say sunrise is around 7:00 am or something like that, then that's now gone to what I'm talking about, which is 9:00 am–10:00 am. Look at the difference between these times. There's two hours off.

I know that Shaykh al-ʻUthaymīn has his position, but I just think that he's really, really late on this.

Which one do I think is better?

I am definitely in the camp that the best time is around the 9:00 am-10:00 am, for a number of reasons [is] the **class position**. That is because this is the actual time that it starts to get uncomfortably hot.

A classic example actually is, so you know when I do a *ʻUmrah* program it starts in Madīnah. And one of the key things we do is we go to Uḥud, the mount of Uḥud. And to go to the mount of a Uḥud and to logistically get it all sorted out, we normally go in the morning. I want to say to you right now that even in the wintertime, let alone summer, when we get there around 8:00 am–8:30 am and we stand outside, the people are finished after five minutes. Bro, they feel like they're getting sun stroke.

You've seen videos of me speaking on the Mount of Archers a number of times. And it's a major concern, how to time it right. So, I don't know why Shaykh al-ʻUthaymīn said that it's so late. It's definitely in the 9:00 am region, which I think is best. That's the first reason. That's hot enough.

The second reason is that the scholars used to say that 9:00 am–10:00 am, a couple of hours before *Ẓuhr,* is such a dead period for *ʻibādah* that it's called *waqtʾl-ghaflah*—an hour of heedlessness, or the time period of heedlessness. People are so into the *dunya* at that moment because business would start 7:00 am–8:00 am, not 9:30 am, and we're so far away from a prayer.

So, if you go towards the afternoon period —you've got *Ẓuhr*, and it's broken up two hours later by *ʻAṣr*, then it's broken up two hours later by *Maghrib*, which is broken up two hours later by ʻ*Ishāʾ*. There's always something happening. Whereas the morning period is the period where after sunrise, that's it. You're in a 5-6 hour stretch where

there's no *ʿibādah* happening. Nothing's happening, right? And so, people get really hooked up into their markets, into their business, into their culture, and so on. And so, people are further away from *ʿibādah.* And the scholars therefore said that one of the reasons why the *Ḍuḥa* prayer was so important is to keep the day in balance so that you don't have that.

Before the five prayers were obligated, what prayers did the Prophet ﷺ read?

The *ḥadīth* are not so strong on this, but strong enough. The answer is *ṣalāt al-Ḍuḥa* and *ṣalāt al-ʿAṣr.*

There are different explanations for this. This is because of:

﴿بِٱلۡعَشِيِّ وَٱلۡإِشۡرَاقِ ١٨﴾

"At sunrise and at sunset." [*Sūrat Ṣād*: 18]

There is a general idea that the *ʿashiyy*, which is the evening, and *ishrāq*, which is basically after sunrise. So, the idea would be that they are the two opposite ends of the day. The two opposite ends of the day meaning the morning time and the evening time. And the evening is not nighttime. The evening is end of *ʿAṣr* time.

It is actually very interesting that even before the five prayers were legislated, that he ﷺ would pray in the night—we know that—but in the daytime it would be *Ḍuḥa* and *ʿAṣr* which is basically like a symmetry, trying to split the day so that there is no mega long period of time without prayer. Trying to minimise the problem as much as possible.

Now that you know that and you look at our current day—and I have spoken about this before, that *Ẓuhr* prayer is one of my favourite prayers because you are just desperate to make *sajdah* because that whole morning you have just been battering work and this and that. So, the scholars said that to pray at 9:00 am–10:00 am which is a time where you are most forgetful of Allāh ﷻ, it is at your highest state of *ghaflah*. This is an act of *ʿibādah* which is more beloved because the *ʿibādah* which is done at times of *ghaflah*, it has greater value.

I hope you understand what I am trying to say. It makes more sense. I could go on about it, and there are some very nice statements and examples, but Shaykh Muḥammad Mukhṭār al-Shinqīṭi says here:

وكان بعض العلماء يستحب أن تكون في أوَّل اشتداد النهار

There are some scholars that said that you should pray right at the beginning of the day so that would be like a 7:00 am–7.30 am, 8:00 am, because of the statement of the Prophet ﷺ:

ابْنَ آدَمَ ارْكَعْ لِي مِنْ أَوَّلِ النَّهَارِ أَرْبَعَ رَكَعَاتٍ أَكْفِكَ آخِرَهُ

"Son of Adam: Perform four *rakʿah* for Me in the beginning of the day it will suffice you for the latter part of it." [5]

This *ḥadīth* is not very strong, but the idea that you start the day well and I will end it well for you, so you should pray those extra *rakʿāt* earlier.

So, there are these different competing narratives. No authentic clear *ḥadīth* from the Prophet ﷺ about exact time, but we do have an idea that the prayer of the repentant people, those who are seeking repentance, and are pure and righteous people, they pray in the morning time when it gets quite hot. That is the only thing we have from the *ḥadīth* of the Prophet ﷺ.

Now that can actually happen at 7:00 am or 8:00 am, it can be argued—it is hot enough. 9:00 am–10:00 am, without a shadow of a doubt it is boiling, and a late morning is super-hot. Shaykh al- ʿUthaymīn is going with that opinion.

I have just given you three opinions there. Logically, they can all make sense. Our **class position** is 9:00 am–10:00 am. It is when it is uncomfortably hot. It is at that time which is halfway through the last prayer which you did which was an *Ishrāq* and the *Ẓuhr* prayer, at the beginning time.

[5] *Jāmiʿ al-Tirmidhi, The Book on al-Witr, Chapter: What Has Been Related About the Ḍuḥa Prayer, ḥadīth no. 475.* This narration has been graded as *ṣaḥīḥ.*

# 12. Chapter 21 Lesson 24: The Supererogatory Prayer

(0:14:30) We finished *ṣalāt al-Ḍuḥa* and in actual fact, now the author is now leaving the prayers and he is moving on to *sajdat'l-tilāwah*. So, he has completed all of the *sunan*. That is where the class online is. But for the benefit of you folks and actually for the benefit of those online, I want to read the entire text that we have done in this book chapter.

آكَدُها كُسوفٌ ثم استِسقاءٌ ثم تَراويحٌ ثم وِتْرٌ يُفْعَلُ بينَ العِشاءِ والفَجْرِ، وأَقَلُّه رَكْعةٌ وأَكثرُه إحدى عشرةَ مَثْنَى مَثْنَى، ويُوتِرُ بواحدةٍ، وإن أَوْتَرَ بخَمْسٍ أو سَبْعٍ لم يَجْلِسْ إلا في آخِرِها، وبتِسْعٍ يَجلِسُ عَقِبَ الثامنةِ ويَتَشَهَّدُ ولا يُسَلِّمُ ثم يُصَلِّي التاسعةَ ويَتَشَهَّدُ ويُسَلِّمُ، وأَدْنَى الكمالِ ثلاثُ رَكَعَاتٍ بسلامَيْنِ يَقرأُ في الأُولى بسَبِّح وفي الثانيةِ بالكافرونَ وفي الثالثةِ بالإخلاصِ ، ويَقْنُتُ فيها بعدَ الركوعِ ويَقولُ:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وعافِنِي فِيْمَنْ عَافَيْتَ، وتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وبارِكْ لِي فِيما أَعْطَيْتَ وقِنِي شرَّ ما قَضَيْتَ، إِنَّك تَقْضِي ولا يُقْضَى عَلَيك، إِنَّهُ لا يَذِلُّ مَنْ وَالَيْتَ ولا يَعِزُّ مَنْ عَادَيْتَ، تَبارَكْتَ رَبَّنَا وتَعَالَيْتَ.
اللهمُّ إِني أَعوذُ بِرِضاكَ مِن سَخَطِكَ، وبعَفْوِك من عُقُوبَتِك، وبِكَ مِنْك، لا نُحْصِي ثناءً عليك أَنْتَ كما أَثْنَيْتَ على نَفْسِك.
اللهمَّ صلِّ على مُحَمَّدٍ وعلى آلِ مُحمَّدٍ.

ويَمْسَحُ وَجْهَه بيَدَيْه، ويُكْرَهُ قُنُوتُه في غيرِ الوِتْرِ إلا أن تَنْزِلَ بالمسلمينَ نازلةٌ غيرَ الطاعونِ فيَقْنُتُ الإمامُ في الفرائضِ.

والتراويحُ عشرون رَكعةً تُفعلُ في جماعةٍ مع الوِترِ بعدَ العشاءِ في رَمضانَ ويُوتِرُ الْمُتَهَجِّدُ بعدَه فإن تَبِعَ إمامَه شَفَعَه بركعةٍ، ويُكْرَهُ التنَفُّلُ بينَها لا التعقيبُ في جماعةٍ.

ثم ( السنَنُ الراتبةُ ) ركْعتان قبلَ الظُهْرِ وركْعتانِ بعدَها وركْعتان بعدَ المغرِبِ ورَكْعتانِ بعدَ العشاءِ وركْعتانِ قبلَ الفجْرِ وهما آكَدُها، ومَن فاتَه شيءٌ منها سُنَّ له قضاؤُه.

و ( صلاةُ الليلِ ) أفْضَلُ من صَلاةِ النهارِ وأَفْضَلُها ثُلُثُ الليلِ بعدَ نِصفِه، وصلاةُ ليلٍ ونهارٍ مَثْنَى مَثْنَى وإن تَطَوَّعَ في النهارِ بأربعٍ كالظُّهْرِ فلا بَأْسَ، وأَجْرُ صلاةِ قاعدٍ على نِصفِ أجْرِ صلاةِ قائمٍ.

وتُسَنُّ ( صلاةُ الضُّحَى )، وأَقَلُّها رَكْعَتانِ وأَكثرُها ثَمانٌ، ووَقْتُها من خروجِ وقتِ النَّهْيِ إلى قُبَيْلِ الزوالِ.

و ( سُجودُ التِّلاوةِ ) صلاةٌ يُسَنُّ لِلقَارِئِ والْمُسْتَمِعِ دونَ السامعِ، وإن لم يَسْجُدِ القارئُ لم يَسْجُدْ، وهو أربعَ عَشْرَةَ سَجدةً في الْحِجِّ منها اثْنَتان، ويُكَبِّرُ إذا سَجَدَ وإذا رَفَعَ ويَجْلِسُ ويُسَلِّمُ ولا يَتَشَهَّدُ، ويُكرَهُ للإمامِ قراءةُ سَجْدَةٍ في صلاةِ سِرٍّ وسجودُه فيها، ويَلْزَمُ المأمومَ متابَعَتُه في غيرِها ، ويُسْتَحَبُّ ( سجودُ الشكْرِ ) عندَ تَجَدُّدِ النِّعَمِ وانْدِفاعِ النِّقَمِ، وتَبْطُلُ به صَلاةُ غيرِ جاهلٍ وناسٍ،

The most emphasised is the Eclipse Prayer, then the Rain Prayer, then *Tarāwīḥ*.

Then it is the *Witr* Prayer which is performed between *ʻIshāʾ* and *Fajr*. It is a minimum of one unit, and a maximum of eleven which is performed in twos and ends with a single unit. If one was to perform the *Witr* as five or seven, they would not sit until the very end. If nine is performed, one only sits in the eighth unit, performs *tashahhud* but does not do the *taslīm*, then prays the ninth unit, then does *tashahhud* again and does the *taslīm*. The basic complete version is three units with two *taslīms*, reciting *Sūrat al-Aʻlā* in the first, *Sūrat al-Kāfirūn* in the second and *Sūrat al-Ikhlās* in the third. One performs the *qunūt* after the *rukūʻ* saying:

"O Allāh, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, be an ally to me along with those whom You are an ally to and bless for me that which You have bestowed. Protect me from the evil You have decreed for verily You decree and none can decree over You. For of a surety, he whom You show allegiance to is never abased and he whom You take as an enemy is never honoured and mighty. O our Lord, Blessed and Exalted are You."

"O Allāh, I take refuge within Your pleasure from Your displeasure and within Your pardon from Your punishment, and I take refuge in You from You. We cannot enumerate Your praise. You are as You have praised Yourself."

"O Allāh, send salutations upon Muḥammad and the family of Muḥammad."

Then he wipes his face with both hands. It is disliked for one to perform the *Qunūt* except in the *Witr* unless there is a calamity which afflicts the Muslims, for which the *Imām* does the *Qunūt* in the obligatory prayers. This is not done for the plague.

The *Tarāwīḥ* prayer is twenty units performed in congregation along with *Witr* after *ʻIshāʾ* during Ramaḍān. The one performing *Tahajjud* performs *Witr* after it. If he is praying (*Witr*) with his imām, he makes it even with an additional unit. It is disliked to

perform further supererogatory prayers in between (the *Tarāwīḥ*), unlike praying the *Taʿqīb* prayer (later) in congregation.

Then it is *al-Sunan al-Rawātib* (the prescribed supererogatory prayers): two units before *Ẓuhr*, two units after it, two units after *Maghrib*, two units after *ʿIshāʾ* and then two units before *Fajr*—these two being the most emphasised of them all. If any of these are missed, it is a sunnah to make them up.

The prayer of the night is better than the prayer of the day; the best time is during the third of the night after midnight. The prayer of both the night and the day is to be offered in units of two. There's no harm if one offers the supererogatory prayer during the day in a unit of four like the *Ẓuhr* prayer.

The reward for the one praying sitting down is half that of the one praying standing.

The *Ḍuḥa* prayer is a *sunnah*. It is a minimum of two units and a maximum of eight. Its time is from the end of the prohibited time until just before the moment of *zawāl.*

The prostration for recitation is an actual prayer and is *sunnah* for the reciter and the one actively listening, but not for the one who merely hears it. If the reciter doesn't prostate, neither does the listener.

There are fourteen prostrations, two within *Sūrat al-Ḥajj*. One makes the *takbīr* when prostrating and rising back up, then sits and offers the *taslīm* but doesn't do the *tashahhud*.

It is disliked for the imām to recite a verse of prostration in a silent prayer and to prostrate therein. Those praying behind the imām must follow him in all other prayers.

(0:24:20) There are two things that are glaringly obvious from this passage. The first is that the order doesn't seem to fit what we know is more important. And so, there is some discussion that maybe the author had his own opinion. And we discussed this in the last year or so why he put for example *ṣalāt al-Kusūf* more important than the *sunnah Fajr* for example, which when you look at it doesn't sound right at all.

For example, *Tarāwīḥ* prayer. *Tarāwīḥ* has been put in front of the two *sunnah* of *Fajr*, but the Prophet ﷺ actually in a way encouraged the people not to pray the *Tarāwīḥ* every night and yet we do not have him ever missing the *sunnah* prayer.

*Witr* prayer—to put the *Witr* prayer so low down after *ṣalāt al-Kusūf* and *ṣalāt al-Khuṣūf*, and so on, also doesn't fit maybe what the evidences suggest.

So maybe he is listing the prayers in a general way, not putting them in a rank order. But whilst we've been covering all of these, you know that there are some important

prayers in there. *Witr* prayer is a prayer the Ḥanafi school takes very, very seriously. In fact, it doesn't even consider it to be a *sunnah* prayer. They call it *wājib* prayer. And a *wājib* of course is unique to the Ḥanafi school because it is more than a *sunnah* and less than an obligation, but something still very, very serious. The other three schools of course consider it to be a *sunnah* prayer, highly emphasised *sunnah* prayer.

And frankly in my mind there is absolutely no doubt that in this entire chapter, *Witr* is the most important non-obligatory prayer. There is no doubt about it, if not out of respect to Imām Abu Ḥanīfah, just the fact that his entire school considered it to be obligatory, then certainly because of the evidences. Never did the Prophet ﷺ say for any *sunnah* prayer: "The one who does not pray the *Witr* prayer is not from us." [1] That does not have any prayer attached to it other than the *Witr* prayer. We also see that he ﷺ makes it up all the time, and so on and so forth.

So that is the first thing.

The second thing that we notice is that this is meant to be a comprehensive summary of the non-obligatory prayers, but there is so many that are missing. And that is what I thought we would cover today.

Shaykh Muḥammad al-Mukhṭār al-Shinqīṭi in his notes, he says in commentary to this:

وهناك نوافل أخرى لم يذكرها رحمة الله عليه ورضوانه، ومن هذه النوافل ركعتا الوضوء

There are other *nawāfil* prayers (non-obligatory prayers) which the author may Allāh ﷻ have mercy upon him he did not mention, I want to mention them: the two units of *wuḍū'*—this is what he has called it.

What are the two units of *wuḍū'*?

We have a number of *ḥadīth* which describe this for us. One of the *ḥadīth* is the *ḥadīth* of ʻUqbah ibn ʻĀmir, the *ḥadīth* which is famous is the *ḥadīth* of ʻUthmān ibn ʻAffān ؓ.[2] The *ḥadīth* of ʻUthmān ؓ, by the way, is the way not very common. So, when you hear: '*Ḥadīth* of ʻUthmān', you always know that it is, '*Oh! That ḥadīth*,' because there are very few *ḥadīth*, like Abu Bakr al-Ṣiddīq ؓ has very few *ḥadīth*.

So the *ḥadīth* of ʻUthmān in *wuḍū'* is very famous because it covers two separate chapters. The first is how to do the perfect *wuḍū'*. The second is this prayer that follows it. This is what we learn from this *ḥadīth*.

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[1] *Sunan Abu Dāwūd, The Book of Prayer: Detailed Injunctions about Witr, Chapter: Concerning One Who Does Not Pray Witr*, *hadīth no. 1419*. This narration has been graded as *ḍaʻīf* by al-Albāni.

[2] *Ṣaḥīḥ Muslim, The Book of Purification, Chapter: The Description of Wuḍū' and Its Perfection*, *ḥadīth no. 226 a*.

What is the *ḥadīth*?

Ḥumrān who was this freed slave of ʻUthmān ibn ʻAffān ﷺ, narrated: ʻI saw ʻUthmān request: ʻ*Bring me some ṭahūr.*"

*A*nd *ṭahūr* means the water for *ṭuhūr*, *waḍūʾ* is the water for *wuḍūʾ*. In Arabic, the *fatḥah* on the first letter indicates the thing which is used to achieve the state, which is with the *ḍammah*. So *waḍūʾ* is the water that allows you to make *wuḍūʾ* and *ṭahūr* allows you into a state *ṭahārah* or *ṭuhūr*.

فعن حمران مولى عثمان أن عثمان دعا بطهور، فتوضأ فأكفأ على يديه، فغسلهما ثلاثاً، ثم مضمض واستنشق ثلاثاً، ثم غسل وجهه ثلاثاً– أي :توضأ وضوءاً كاملاً، وهو وضوء

So he asked for water to be brought, he washed his hands three times. Then he rinsed his mouth. [Water] into the mouth it goes and into the nose at the same time. And so what happens? All the way in and out, in and out, that is the *maḍmaḍah* and the *istanshaqa,* meaning into the nose as well and then out it came. Sniff in/out—three complete separate times. Obviously, I'm just translating this *ḥadīth*, we've covered this
(0:30:00) for years, all this detail. Then he washed his face three times. And the author says: "Meaning that he did everything properly." He then washed his right arm three times, then he washed his left arm three times. He wiped over his head, he then wiped in his ears. He washed his right foot three times, his left foot three times, then he said:

رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا

"I saw the Messenger of Allāh ﷺ perform ablution like this ablution."[2]

This by the way is called the perfect *wuḍūʾ*. This is what the scholars call *isbāghʾl-wuḍūʾ*—the perfect *wuḍūʾ*. And basically, it is all the actions that you can see, mixing up obligatory and non-obligatory. Because washing the face for example is obligatory, many scholars do not consider washing their mouth (inside) actually as obligatory, just so that you know. Washing their hands at the beginning by the way—not considered obligatory by the majority, and so on. So, the perfect complete *wuḍūʾ* is the non-obligatory, obligatory, and the number of times. Because one is enough for every limb, but three times is the perfect *wuḍūʾ*.

So, this is the first thing that we learned.

Then he said in this particular version:

مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا ثُمَّ صَلَّى رَكْعَتَيْنِ لاَ يُحَدِّثُ فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

"He who performs ablution like this ablution of mine and then stood up (for prayer) and offered two *rakʿah* of prayer without allowing his thoughts to be distracted, all his previous sins are expiated."[2]

Now, us Paks we all know this *ḥadīth* because all of our parents doing this, or our mums we should say, have been doing this all of their lives. And when we covered this *ḥadīth,* I don't know when we covered it. We have hilarious memories of this. You remember you mum coming out of the bathroom and you being a child saying, '*Mum! Can I have some food?*' She is looking at you, not speaking, not saying anything. You are thinking, '*What the hell is going on?*' And then she is putting her *ḥijāb* on, putting her *jilbāb* on and then you are thinking, '*I'm here! What's going on?*' Like you don't even exist.

My memories of this are so vivid, my mum doing this to me. And I was full *ḥaryān*, '*What's going on?*' And then she would jump on the *Qiblah*, and I'm saying, '*Wait! Before you start your Tarāwīḥ prayers, just tell me. Are we getting food or not!*' And then she would be [indicating with her hands to be quiet] and pray two *rakʿah*, and then give the *salām*, then she is back to life again, speaking and talking. We never understood. And obviously this is a very strong cultural thing. Agreed? We see it, we know it.

But in actual fact, our elders, not so much our youngsters—if they pray any prayer, they are good, let alone the prayer of *wuḍūʾ*—but our elders really understood this *sunnah*. This is a very clear *sunnah* of the Prophet ﷺ. And the reward is huge—the sins are forgiven. Now when you hear this kind of *ḥadīth* about the sins being forgiven, this is of course referring to the minor sins, not the major sins because the major sins require an act of *tawbah*. This is the minor sins. Sins are of course two types.

So that's the *ḥadīth* which is clearly indicating that there is something called the perfect *wuḍūʾ,* but there is also something called the two units for *wuḍūʾ.*

We have another famous *ḥadīth* as well. This is the *ḥadīth* of Bilāl ؓ. The Prophet ﷺ came up to Bilāl ؓ (and there are a number of variations of this *ḥadīth*), the *aṣl* is in *Bukhāri*, the simple version of this *ḥadīth* is in *Bukhāri* and he ﷺ said:

يَا بِلاَلُ حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمِلْتَهُ فِي الإِسْلاَمِ، فَإِنِّي سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَىَّ فِي الْجَنَّةِ

"Bilāl! Tell me of the best deed you did after embracing Islam, for I heard your footsteps in front of me in Paradise." [3]

[3] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: The Superiority of Remaining with Ablution During the Day and Night, ḥadīth no. 1149.*

"So, tell me the most *arja* act," linguistically translates as the most hopeful act, but technically translated it means the act that you do produces a massive reward that you know that you are doing that everybody else is not doing. This is what he ﷺ is trying to say. Tell me the secret thing that you are doing, this great thing that you are doing, that achieves this.

In the different narrations of course this *ḥadīth*, Bilāl ﷺ is super shocked, in other versions "I don't do anything," other versions, so and so forth. This version that we are going to move to is the version of Imām Aḥmad. He says:

يا رسول الله! ما أحدثت إلا توضأت، ولا توضأت إلا صليت ما كتب لي

"O Messenger of Allāh! I would not speak except that I make *wuḍūʾ*. and I did not make *wuḍūʾ*. except that I will pray that which is written for me."[4]

This *ḥadīth* is indicating that there is a prayer, which is a two-unit prayer, a minimum, which is prayed with the *wuḍūʾ*. And there is no discussion, chatting and whatever.

So therefore, guys we now have clear evidence that there is another prayer that we should include in this chapter and that is the prayer for *wuḍūʾ*.

In summary it is a two-unit prayer. It is done after *wuḍūʾ*. It is done without chatting about anything. It is the *dunya* which is primarily the point. If someone for example sneezed and said *alḥamdulillāh* and you said *yarḥamuk Allāh*, this would not break your state. It would not break the reward either.

Other questions people ask is: What about if you start thinking? Because *ḥadīthʾl-nafs*, is not speaking out per se. *Ḥadīthʾl-nafs* means that you just start daydreaming basically or start thinking. That's what *ḥadīthʾl-nafs* means—when you speak to yourself. When you speak to yourself, it doesn't mean like as in a film you are narrating to yourself. I mean you are thinking about the *dunya*, you are thinking about business, you are thinking about x, you are thinking about y. The whole point here is to maintain the prayer chain, to maintain the state of purity, a very high-quality act.

But the scholars said sometimes a person is not actively sitting down to have a think or have a meeting, but thoughts might come to him in between the *wuḍūʾ* and the prayer. And the scholars said this is something which does not break the state because this is something you have no control over (some thought that comes to your mind). Even you know, you look at the *ḥarām* glance, the [second] glance is something which is forbidden. That's a glance. What about the thing that comes to your mind? That is even more deadly and direct and quicker.

[4] *Musnad Imām Aḥmad, no. 23046.*

The whole point is that you are not meant to get involved in any chatting or any *ghībah*, any *namīmah*, any rubbish stuff, or whatever. And you just maintain that state, that *dhikr* of Allāh ﷻ.

So that's the first thing I want to speak about.

By the way question: Some versions of this *ḥadīth*, at the beginning of it the Prophet ﷺ went to *Jannah* and he ﷺ found Bilāl ؓ or the house of Bilāl ؓ there. And he ﷺ heard his footsteps when he ﷺ entered *Jannah.*

Who's the first person who will enter *Jannah*?

Students: The Prophet ﷺ.

Ustādh: The Prophet ﷺ.

Students: Bilāl ؓ.

Ustādh: Bilāl ؓ surely? Because he ﷺ heard his footsteps in *Jannah*.

Isn't this *ḥadīth* proof that Bilāl ؓ actually is the first person to enter *Jannah*?

There is another *ḥadīth* that tells us about ʿUmar ؓ. He ﷺ said: Whose is this castle (on the *Laylah* of *Miʿrāj*) And the Prophet was told this was the castle of ʿUmar ؓ.[5] This is one of the lesser narrations. What do you think?

Ustādh: ʿUmar ؓ first? Bilāl first ؓ.

Student: Prophet ﷺ.

Ustādh:  Prophet first! Uff! So, what about this *ḥadīth* then?

Student: There is another *ḥadīth* that says that *Jannah* will open with the Prophet's ﷺ intercession.

Ustādh: So then how do we explain these *ḥadīth* then?

Student: That's inside *Jannah,* not entrance.

Ustādh: It's not necessarily, order of. It's not necessarily indicating this is the first second of. This could be the Prophet ﷺ exploring *Jannah*, going around, checking, hearing things, seeing things. This *ḥadīth* does not necessarily state the first, second, the exact chronology or the order. So that's what some scholars said.

Other scholars said this is actually the Prophet ﷺ not talking about what's going to

[5] *Ṣaḥīḥ al-Bukhāri, The Book of Companions of the Prophet ﷺ, Chapter: The Merits of ʿUmar Ibn al-Khaṭṭāb ؓ, ḥadīth no. 3679*.

(0:40:00) happen per se, but rather dream he ﷺ saw a dream. When we say dream, meaning this is like a picture being played out. Like we have *ḥadīth* about what Paradise looks like. Like the Prophet ﷺ knew about what happens in *Jahannam* for example, the different people. So, this is of that type of *ḥadīth*.

The next prayer, the favourite of all Paks and non-Paks and everybody else, girl's best friend, especially those who want to get married, *ṣalāt al-Istikhārah.* Why that is not included we do not know. I think the Paks would be in revolt if they find out that there is chapter on the *Sunnah* prayers and no *istikhārah*, the prayer that we pray every single day for everything?

We need to have a chat about that.

*Ṣalāt al-Istikhārah* is an interesting one. It is interesting for a number of reasons. This is my take on it: The people who understand it least pray it the most, and the people who understand it the most pray it the least. It is a good summary, right? I thought about that!

What is interesting is that when the masses do it, they are thinking that *istikhārah* is like a big magic spell basically. '*I have got this big mas'alah (issue/decision) that I cannot work out, so I am going to pray this istikhārah and I am going to sleep and something is going to happen. I am going to have a dream and I am going to see red dresses everywhere hanging or flying over the house where he lives. Then the guy who is not getting the vote will see cloves of garlic or wasabi*,' or something like that.

People create their own ways of seeing positive signs and negative signs, yes and no, in order to work out what their decision is. Like I said, the masses culturally pray *istikhārah* the most, but they understand it the least. They think that it creates a decision for you and then you go with the decision.

In actual fact, when we look at the *ḥadīth* of the Prophet ﷺ, I am going to read for you in its entirety. This is the narration, the *ḥadīth* of Jābir ؓ:

كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُعَلِّمُنَا الاِسْتِخَارَةَ فِي الأُمُورِ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ:
"إِذَا هَمَّ أَحَدُكُمْ بِالأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ..."

"The Prophet ﷺ used to teach us the way of doing *Istikhārah* [prayer] in all matters as he ﷺ taught us *sūrahs* of the Qur'ān. He ﷺ said: 'If any one of you thinks of doing any job he should offer two *rakʿah* prayer other than the obligatory…'" [6]

[6] Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: What Is Recited in the Two Rakʿah (Sunnah) of the Fajr, *ḥadīth no. 1166*.

This is a very interesting because he ﷺ did not say *sunnah*. He ﷺ did not say *nafl*. He ﷺ said:

غَيْرِ الْفَرِيضَةِ

So, from this *ḥadīth* we also learn about the concept of non-obligatory prayers. The *ghayr al-farīḍah* linguistically is non-obligatory, other than the obligatory.

He should offer two units of the non-obligatory:

ثُمَّ لِيَقُلِ

"And then say…"

I will come to the *duʿāʾ* in a minute.

First of all, whenever he wants to do something, wants to make a plan or something like that, wants to go ahead with a decision etc.

Now, the mistake that people make straight off the bat is that they think that, '*As soon as the situation comes in front of me*.' It is the exact opposite. You now have the situation in front of you, you now go and solve it like you normally would—go speak to your dad, speak to your mum, husband, wife, speak to the experts, do the research, go onto Google, go onto Wikipedia, go onto the market, go and ask the first shopkeeper.

Can you imagine, by the way, if we took this like the people take it?

The Prophet ﷺ said if you want to make a decision about something then you do it. That means when we go to the first shop and we want to buy something we should pray two *rakʿah* first before we buy it. Because you don't know. If we were to logically carry on with how the people understand it.

What did the Prophet ﷺ actually indicate it as the kind of way of buying things in shops? Does anyone know?

Student (onsite): You have to check a few.

Ustādh: Correct. We have some *ḥadīth* in which the Prophet ﷺ said you get a price by going to the first, then the second, and then the third. So, that is actually 'from the *sunnah*'—I use scare quotes because there is some discussion about that. But the point

is that you survey the market, you do the research, you get an idea of what he is charging, and then what he is charging and then the third one, then you know whether it's... So, it is clear that it is not *istikhārah* that gives you the decision, but your own *shūrah*.

﴿وَشَاوِرۡهُمۡ فِي ٱلۡأَمۡرِۖ ١٥٩﴾

"Consult with them about matters." [*Sūrat Āli* 'Imrān: 159]

You always make *shūrah* with the people who know. And if you understand that, that *istikhārah* has nothing to do with the decision-making process, but instead understand that *istikhārah* is a blessing prayer. It is a prayer which blesses your decision. It is a prayer which makes you content with your decision. It is a prayer which makes your decision a holy, sacred one—even if it is for the *dunya*. It means that you did everything that should have been done in this decision. That is basically what it is. It is something offered after you have made your decision. You have it clear in your mind, you now ask Allāh ﷻ for His help in protecting from the bad of that decision and to promote the good from that decision. It is done after. And then you relax. And the whole point of this *istikhārah* is that whatever happens will happen. Not, '*I am waiting.*' But you go ahead with what you had decided before and now you know that *alḥamdulillāh* if good comes out of it is from Allāh ﷻ and if bad comes out of it, it is from Allāh ﷻ and I am going to be happy with the decision.

(0:50:00) A lot of the time, one of the beautiful psychological benefits of *istikhārah* is that actually, we think of a good and bad decision in very subjective terms. After you do the prayer, the subjectivity is taken out. Nothing else has changed, actually. But your mindset has changed and now you do not think so negatively, like you were before. And you also do not think so positively as you did before. Now you have moved to a purer state of *qadr*, of appreciating *qadr*.

Let's look at the *ḥadīth*: Pray the two units and then say:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمَكَ،وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ، وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ- خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي-او فِي عَاجِلِهِ وَآجِلِهِ- فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي، فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ——وَاقْدُرْهُ لِي—— وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ

*"Allāhumma inni istakhīruk bi-ʿilmika wa astaqdiruka bi-qudratika wa asʾaluka min faḍlik al-ʿaẓīm, fa-innaka taqdir wa lā aqdir, wa taʿlam wa lā aʿlam, wa anta ʿallāmʾl-ghuyūb. Allāhumma in kunta taʿlamu anna hādhaʾl-amra khayrun lī fī dīni wa maʿāshi, wa ʿāqibati amri—wa fī ʿājilihi wa ājilihi—fa-qdurhu lī wa yassirhu lī thumma bārik lī fīh. Wa in kunta taʿlamu anna hādhaʾl-amra sharrun lī fī dīni wa maʿāshi, wa ʿāqibati amri fa-aṣrifhu ʿanni wa-aṣrifnī ʿanhu wa-qdirhu lī—wa-aqdur al-khayru lī—ḥaythu kāna thummā bārik lī fīh."*

"O Allāh! I ask guidance from Your knowledge, and Power from Your Might and I ask for Your great blessings. You are capable and I am not. You know and I do not, and You know the unseen. O Allāh! If You know that this matter is good for my religion and my subsistence and in my Hereafter—(or said: If it is better for my present and later needs)—Then ordain it for me and make it easy for me to get, and then bless me in it. And if You know that this matter is harmful to me in my religion and subsistence and in the Hereafter—(or said: If it is worse for my present and later needs)—then keep it away from me and let me be away from it. And ordain for me whatever is good for me and make me satisfied with it." [6]

(There are different versions of this *ḥadīth*, of course. All of them are pretty much authentic. The variations do not change it.)

That is the *duʿāʾ*. The wording itself indicates clearly that this is not something which is a toss-up between two, or whatever. This is asking Allāh ﷻ to bless your decision, which you have already come to.

These are two units, which are to be done in non-obligatory prayers. Let's cover some of the *fiqh* of it.

The first is: Is it permissible to do this on a prayer that has other uses? Like the two *sunnah* of *Fajr*, for example? Or, like the two *rakʿah* of the *Ḍuḥa*? Or does it have to be two units without any single prior reason?

Some scholars said, yeah, it needs to be two dedicated, pure units. It cannot be jumping on the back of another one.

But the majority say that is no problem. That's okay. If you have the intention before the prayer that, '*This is the two units of Ḍuḥa I'm praying*,' or, '*This is the two units of Ishrāq that I am praying, but I also want to do istikhārah*,' then that is okay.

And the majority position is correct, actually. Even though, I have to say, it is a nice opportunity to pray something extra other than what you normally pray, especially if you are asking Allāh ﷻ to bless something for you. You might as well put some value in there, right?

And that is why the scholars said that the *istikhārah*, because you are seeking such a big thing from Allāh ﷻ, it is a good thing that you offer something—as a thank you, as a *bismillāh*. Like the *thanāʾ*, like [*duʿāʾ al-istiftāḥ*] when you start the prayer. It is all praising Allāh ﷻ. You are giving to Allāh ﷻ before you start asking in *Sūrat al-Fātiḥah*. So, likewise, when in the Qurʾān, the Companions were told to give *ṣadaqah* first before you start asking the Prophet ﷺ for *fatwa* and this, and that.[7] Likewise here, offer the prayer before you are asking Allāh ﷻ to bless you in this decision.

So, it is nice if you make it a dedicated prayer. However, if it is not dedicated, as long as it is not the *farḍ* prayer, that is the most important first rule.

Secondly: When is the *istikhārah duʿāʾ* made with respect to the prayer?

After the prayer. After *salāms*. This is the position of the four Imāms. It is generally the position of the four Imāms, the four schools, and there is some difference, but minor, that this is done after.

However, a number of scholars, particularly the contemporary scholars, and most famously championed by Ibn Taymiyyah—Ibn Taymiyyah's position is that no, this is actually in the place of the *duʿāʾ* which is before the *taslīm*.

We have covered this a lot in class, but you might have also come across this, our obsession with *duʿāʾ* after the *ṣalāh*, like we all do, and we all make *duʿāʾ* for our parents and our teachers. The Muslims, around the world, have always made *duʿāʾ* after the
(1:00:00) prayer. And the irony is that this is hardly, hardly ever narrated from the Prophet ﷺ or the Companions—not that you cannot or you should not—but in this manner, all the time, with the hands up straight after the prayer, it is very rarely seen. It is allowed, and it has happened, and we accept it—even in congregation, by the way. And that is even less dominant. But we cannot say it is *ḥarām*, or something like that. So, the point is that it is very rare in the *sunnah*. However, amongst the masses, it is the most common thing. The people think the *moulvi* has not even done the prayer properly if he does not lift his hands. And you yourself, if you are praying by yourself, you feel like, '*I did not pray properly if I do not make duʿāʾ*.' That shows how important it is to people after the prayer. And it is not just Paks, this is actually Muslims around the world.

And the irony is, is that actually virtually all of the *ḥadīth* that are about *duʿāʾ* after the prayer refer to the *duʿāʾ* in the prayer after you have finished *Allāh humma ṣalli ʿalā Muḥammad wa ʿalā āli Muḥammad.* So*, Allāhumma inni ẓalmtu nafsi*—that's in there. *Allāhumma aʿnni ʿalā dhikrika, wa shukrika*—that's actually within the prayer. *Allāhumma inni aʿūdhu bika minʾl-Naārr*—within the prayer. *Allāhumma ajirni minʾl-Naārr*—that's within the prayer.

[7] [*Sūrat al-Mujādalah*: 12]

I also need to add that the scholars were flexible. They also said that these can be given after the *taslīm* over the doubt over whether it is before *taslīm* or after *taslīm*.

So, the lesson is that we are already doing plenty of *duʿāʾ* after *salāms*, because of our culture, we need to increase more *duʿāʾ* in the prayer. Make it connected to the prayer. The prayer, by the way, is what is boosting the quality of the *duʿāʾ*. That's the reason.

You know, when we study the prayer, we say that there are two highly emphasised parts and moments—special moments in the prayer—that you should let go and make as much *duʿāʾ* as possible if you want it accepted.

The first: *sajdah*.

The Prophet ﷺ said that you are closest to your Lord in *sajdah*.[8]

The second: here.

Because the Prophet ﷺ said: "And let him ask his Lord whatever he wants therein," meaning right there before the *taslīm*.

That is the obvious reason why Ibn Taymiyyah said this is the place that you should make *istikhārah duʿāʾ* and that is my **class position** as well.

The **class position** is that the *duʿāʾ istikhārah* is inside the prayer before the *taslīm*. However, I want to add and say that if a person does it after, then that is no problem at all. In fact, Ibn Taymiyyah said it does not affect the *istikhārah*, whether done before or after, both are acceptable. Ibn Taymiyyah himself said that.

So, that is the second prayer. You agree that should be included, isn't it?

Who wants to add another one? We mentioned this last week from the text that I mentioned, you didn't see the other famous *Desi* prayer. Which is another famous *Desi* prayer that we didn't mention?

Student: *Ṣalāt al-Ḥājah*

Ustādh: *Ḥājat* is a good one. We will come to that actually in a second. *Shukrāna*, we will come to that in a second.

Student: Fear?

Ustādh: Which Paks are doing that?

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[8] Ṣaḥīḥ Muslim, The Book of Prayer, Chapter: What Is to Be Said While Bowing and Prostrating, *ḥadīth no. 482*.

Student: *Tasbīḥ*

Ustādh: *Ṣalāt al-Tasbīḥ*, very good one, we will come to that in a second.

Student: *Awwābīn.*

Ustādh: We will come to that in a second.

The common one is *ṣalāt al-Ishrāq*, which is called *shurūq* in the rest of the world or in Arab-speaking world. And the reason is there are some scholars that consider this *ḥadīth* to be indicating a prayer which is separate from the *Ḍuḥa*.

Now my preferred position is that *ṣalāt al-Ḍuḥa* is the generic name for all the prayers that are prayed in the *Ḍuḥa* period but if you pray early then we call it *Shurūq.* If we pray it later proper like around 9:00 am-10:00 am, then it is a proper forenoon by a couple of hours and then that is the *Ḍuḥa* prayer.

But it is probably more accurate to say no, there are two separate prayers: *Ḍuḥa* is what you pray 9:00 am-10:00 am, 11:00 am even. 12:00 pm even. Because that is just five minutes before the *ḥarām* time for *Ẓuhr*.

Anyway, so just so that you know for your own sake, if the *Ẓuhr* time is 12:20 pm, it means that it is *ḥarām* to pray between 12:00 pm-12:20 pm. That is what you should know. This is the *zawāl* time it is one of the three prohibited times. And *Ḍuḥa* [ends] about 5-10 minutes before then. So, 11:50 am would be your cut off for *Ḍuḥa*.

Now those people who follow the opinion that *Ishrāq* is a separate prayer, they say that *ishrāq* is its own prayer, it has to have its own conditions and to be honest there is a lot of evidence for that—even though it is prayed technically in the *Ḍuḥa* time. So technically it could be called the *Ḍuḥa* prayer.

But actually, it is its own prayer. Why?

Because the *ḥadīth* that set up its circumstances is very unique. The Prophet ﷺ said in the *ḥadīth* which is narrated:

مَنْ صَلَّى الْغَدَاةَ فِي جَمَاعَةٍ ثُمَّ قَعَدَ يَذْكُرُ اللَّهَ حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ صَلَّى رَكْعَتَيْنِ كَانَتْ لَهُ كَأَجْرِ حَجَّةٍ وَعُمْرَةٍ ." قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَامَّةٍ تَامَّةٍ تَامَّةٍ. "

"Whoever prays the *Fajr* prayer in congregation and then remains in the place that he prayed, in the state of remembering Allāh ﷻ doing the *dhikr* of Allāh ﷻ until the sun

rises, then prays two *rakʿah* it will be for him the reward of *Ḥajj* and *ʿUmrah* completely, completely, completely."[9]

Now I want to say a couple of things, a student actually asked a question just a minute ago. He said: Can you speak about the authenticity of this *ḥadīth*?

A lot of people, the majority of scholars, take this *ḥadīth* as authentic and is probably the correct position. However, this *ḥadīth* is not as strong as you may think. There are a lot of concerns at a *naqd* level of this *ḥadīth.* I don't see too much need to discuss it here, but maybe I will on the Telegram group. But I just want you to know that this is not the most authentic prayer that we have. And this is going to become important when we start talking about *Ḥājah, tawbah*.

So, this prayer is established by this *ḥadīth*. So, it is not the most authentic and we
(1:10:00) already have *Ḍuḥa* prayer. However, going with the majority position that it is authentic, is good enough. Remember—this is an important point—does it need to be bang on super *ṣaḥīḥ* this *ḥadīth*?

Student: No.

Ustādh: Why not?

Student: *Ḥadīth* that are weaker, below *ḥasan* in general, then you can use it for your own sake, but you can't legislate it and ask others to do it or ask others to follow it.

Ustādh: Is that for *ḥasan ḥadīth* or for a weak *ḥadīth*?

Student: *Ḥadīth* below *ḥasan*.

Ustādh: All right. Good.

Anyone else want to say something about that? Do we need the *ḥadīth* on *Shurūq* prayer to be super, super authentic?

According to a number of scholars, you wouldn't need to do that. Those scholars who allow the use of weak *ḥadīth* in what we call *faḍāʾil-ʾl-aʿmāl*—those actions which are just good deeds in general—there are a number of scholars that allow that. Senior scholars that allow that. But they put three conditions down.

[9] *Jāmiʿ al-Tirmidhi, The Book on Traveling, Chapter: What Has Been Mentioned About What Is Recommended When Sitting After the Ṣubḥ Prayer Until the Sun Has Risen, ḥadīth no. 586*. This narration has been graded as *ḍaʿīf*.

They allow you to use it *in faḍāʾil-ʾl-aʿmāl*—not in *fiqh*, not in law, or *ʿaqīdah*, or in serious issues, but only in general good deeds. But they put three conditions down. Who can remember the conditions of using weaker *ḥadīth* in such an act?

It cannot be establishing an independent, individual, brand-new act.

That's why we say it's used in *targhīb wa tarhīb*. It's used to enjoin—*targhīb*—and to scare you off—*tarhīb*. If you're enjoining something, recommending something, it's because it's already recommended but it didn't do the trick, the *ḥadīth* that you've got already didn't motivate the person enough so, '*Let's chuck this one in*,' it's a bit weaker, to help you over the line.

It can't be a *ḥadīth* which comes and tells you, '*Right. On Wednesday, Ẓuhr time, fast for two hours*…' You know what I mean? You get my point.

So that's the first point: It can't legislate something new.

The second is that it cannot be very weak. It cannot be *ḍaʿīf jiddan*, it cannot be *munkar*, and it cannot be *mawḍūʿ*. It can only be just weak or roughly weak. Why do I say that?

It's when it becomes very *shādhdh*, when it becomes contradicting, then that *ḥadīth* is rejected. It's a very severe level of weakness.

So, the second condition: It cannot be very weak.

The third condition is that you must make it clear that the *ḥadīth* is weak. A disclaimer must be given. You must say: '*This was said to be narrated.*' '*This was reportedly stated by the Prophet* ﷺ,' or '*There's a ḥadīth of the Prophet* ﷺ *and it's weak*.' So, these are the three conditions.

Student: Would you still consider the act *ḥasan*?

Ustādh: Well, you could because it's already been established. That's the whole point, right? You're not bringing something new.

So, here's the question: could we use weak *ḥadīth* for *Ishrāq*?

Student: Yes.

Ustādh: Why?

Student: The *ḥadīth* can't be very weak,

Okay. So, we've said that it should not be very weak. This *ḥadīth* is not very weak.

Second condition: We've announced that it's quite weak. Okay. I've announced it.

Third condition: It cannot establish something new. This *ḥadīth* is indicating something new.

Student: It's near the *Ḍuḥa*, time.

Ustādh: It's near the *Ḍuḥa*, time so it's kind of coming under that already. It's a good argument.

That's what some scholars said. Some scholars said that the *Ḍuḥa,* is already established. You're not adding anything. But we are, aren't we?

We're adding new conditions.

*Ḍuḥa*, prayer in the other *ḥadīth* did not have that you cannot speak, you cannot move. It didn't give a specific reward of *Ḥajj* and *ʿUmrah*. *Ḍuḥa*, prayer has specific rewards. This actually is an argument for *Ishrāq* by the way-the fact that the *ḥadīth* of *Ḍuḥa*, says that when you wake up in the morning, you have 360 joints in your body, upon each one is the *ḥaqq* of *ṣadaqah*, that you're not going to be able to give the *ṣadaqah* of your body, and that two units of *Ḍuḥa*, covers all of this. [10]

So the reward of two units of *Ḍuḥa*, is huge. It's following the *sunnah* of the Prophet ﷺ, it's performing *ṣadaqah* for your body, it's the prayer of the repentant, *awwābīn,* as some scholars said. So maybe it could be argued that with *Ishrāq*, with another *Ḥajj* and *ʿUmrah* thrown in, is just following the same kind of principle?

But the opposite could be argued as well. The opposite could be that no. Those are prayers that are without any conditions. This one has a condition. The condition is that you must not move from your place, you must start before *Fajr* (be in that position) can't be making anything, you must be raining in *dhikr*.

My opinion, *Allāhu aʿlam*, is that it is a separate prayer; it is a separate act. It shouldn't try to come under the coattail of *Ḍuḥa.* But because it is prayed in *Ḍuḥa* period of time, we need to be a bit more relaxed towards it. I don't think the *ḥadīth* are so weak in the first place, and so I think that it is a *ḥadīth* which we can act by. And these are the two units.

This is a third prayer that has not been mentioned in the Chapter of the *Sunnah* by Imām al-Ḥajjāwi which we will add, which is this *Ishrāq* prayer.

Student: Is there a consensus on these three conditions of weak *ḥadīth*?

Ustādh: No. God no. Of course not. These three conditions are the conditions of Imām Ibn Ḥajr al-Asqalānī, the greatest of the *muḥaddithīn* in the latter era. He put this

[10] *Ṣaḥīḥ Muslim, The Book of Zakāh, Chapter: The Word Charity May Apply to all Good Deeds Maʿrūf, ḥadīth no. 1007 a*.

condition. He also feels that this is the opinion of Imām al-Bukhāri as well, who is *amīr al-Muʾminīn* in *ḥadīth*.

A lot of scholars agree with this, but some scholars increase it to five conditions, others reduce it to two, and there are some scholars that reject it entirely. Some said absolutely impossible, like Shaykh al-Albāni for example, from those from the modern time, that said it's impossible to ever use a weak *ḥadīth.* Maybe Imām Muslim can be thrown into this category. There are scholars that are in different camps here.

But yeah, the majority of the scholars are comfortable that if you're going to use a weak *ḥadīth* in *faḍāʾilʾl-aʿmāl*, in good deeds, to encourage that, then these three principles, they are very safe.

If you're warning a person that it's a weak *ḥadīth*, you should automatically be saying, '*Well, you know what? He just told me it's a weak ḥadīth. I'm not going to take it too seriously*.' And it's actually not bringing anything new. It's covering something which has already been covered…

Student: How much would that statement be true—once you come for your *ʿĪd* prayer, you should not do your *Ishrāq*?

Ustādh: Oh, you mean in the *masjid*? It's not *Ishrāq*, it's the *taḥiyyatʾl-masjid.* Are you talking about a *ḥadīth*?

Student: Yes.

Ustādh: I don't know of a *ḥadīth* that says there's no *Ishrāq*...

Student: [inaudible]

Ustādh: Are you mixing it up with that there should be no *sunnah* to be prayed?

Student: These prayers here we call *nafl*.

Ustādh: Correct.

Student: [inaudible]

Ustādh: How do you differentiate *chāsht* from the *Shurūq* prayer?

Students: Time.

Ustādh: What time?

Students: [inaudible]

Ustādh: So *chāst* is your *Ḍuḥa*?

Students: Yes.

Ustādh: Or do you differentiate between *Ḍuḥa* and *chāsht*?

Students: *Ḍuḥa* is later.

Ustādh: *Ḍuḥa* is later, yeah? See, that's interesting.

Students: [inaudible]

Ustādh: There's more than three. Others will say that A*wwābīn* is its own six *rakʿah*.

Students: [inaudible]

(1:20:00) Ustādh: According to many of the Companions [*Awwābīn* is at] *Ḍuḥa* time. Abu Hurayrah's ﷺ opinion in one narration [is that it is] after *Maghrib*, like we do. Another authentic narration from Abu Hurayrah ﷺ—authentic—[says it is] at *Ḍuḥa* time. Actually, more *ḥadīth* indicate that it is *Ḍuḥa* time, by the way. More evidences would suggest that.

Is it possible for a woman to do this at home? Is it possible for a woman to do *Ishrāq* at home?

Students: Yes.

Ustādh: The *ḥadīth* says *al-Fajr fi jamāʿah*. Yes? Everybody jumping on me.

Student: That *ḥadīth* is for that reward only or general?

Ustādh: Unless you have another *ḥadīth*. "*Man ṣalla al-Fajr fi jamāʿatin*."

I follow the opinion that if there is someone that is unable to pray the *jamāʿah*, whether that's someone who is a male who goes there normally but then he's ill or something, or a woman who is unable to because the mosques don't allow it, or it's not easy, or the husband needs them, or the children require them at home, then I think that they are allowed to pray at home without the condition of the *jamāʿah*. And Allāh ﷻ knows best.

But this is a risky position because the *ḥadīth* says *fi jamāʿah*. And your *muṣalla* will be wherever you just prayed, that will be the place that you are.

Another point is what time it is.

It is to be prayed early because Allāh ﷻ says:

﴿يُسَبِّحْنَ بِٱلْعَشِيِّ وَٱلْإِشْرَاقِ ١٨﴾

"Glorifying Us at sunset and sunrise." [*Sūrat Ṣād*: 18]

And ʿAbdullāh ibn ʿAbbās ﵄ said about this *ayah* that I only know about this *ayah* what I heard from Umm al-Muʾminīn Maymūnah that she used to pray this two *rakʿah* at this exact time after *Ishrāq*. So, Allāh ﷻ knows best.

The final thing that I will mention is the *ṣalāt* of *al-Ḥājah* or *al-Hamm*.

Now, *ṣalāt al-Tasbīḥ*, *ṣalāt al-Tawbah*, *ṣalāt al-Shukr*, *ṣalāt al-Awwābīn*—Why are all these four [prayers] not being included by me or mentioned by me?

Because the majority of the scholars did not put those into the category of regular *sunnah* prayers—either because they're not regular *sunnah* enough, they're like one off in a lifetime kind of thing, like *ṣalāt al-Tasbīḥ* for example. All the evidences for these individual prayers are a lot weaker than you may think—certainly, the case with *ṣalāt al-Tawbah*. Certainly, the case for the actual prayer that's to be done *shukrānah*, specifically. In general, of course. But specifically, as an act, '*I need to now pray two rakʿah*.' No. There's no evidence for that or strong evidence. Likewise, *Awwābīn*, *ḥadīth* not very strong for it.

*Ṣalāt al-Ḥājah* is an interesting one. From a *ḥadīth* point of view, you are finding some *ḥadīth* that talk about if there was something that is needed, the Prophet ﷺ would pray two *rakʿah*. These *ḥadīth* are weak and that's why we are not going to include *ṣalāt al-Ḥājah* purely in this category.

However, Shaykh Muḥammad Mukhṭār al-Shinqīṭi concludes this section with the final prayer and he called it *ṣalāt al-Hamm waʾl-Ḥājah*, the prayer of stress and need. And what he's done there is an interesting move. He's basically put a new category for the prayer using another *ḥadīth* of the Prophet ﷺ, not the one that we all know which is weak. What is that? ʿĀʾishah said:

كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا حَزَبَهُ أَمْرٌ صَلَّ

"When anything distressed the Prophet ﷺ, he prayed." [11]

If he ﷺ used to get stressed out over something, or get anxious about something, or get worried about something he would rush to the prayer. This *ḥadīth* is super *ṣaḥīḥ*. It's the prayer which the Prophet ﷺ would do often during the day to get clarity.

[11] *Sunan Abu Dāwūd, The Book of Prayer: Voluntary Prayer, Chapter: The Time That the Prophet ﷺ Would Pray at Night, ḥadīth no. 1319*. This narration has been graded as *ḥasan* by al-Albāni.

Why?

Because Allāh ﷻ says in the Qurʾān:

﴿وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ﴿٤٥﴾﴾

"Seek help with steadfastness and prayer." [*Sūrat al-Baqarah*: 45]

When you are in a difficult situation, seek help from Allāh ﷻ by (1) practicing patience, calm down and (2) the prayer. So, this is like almost a *tafsīr* of the *ayah*. So, that's what the *ayah* says: Seek help through the prayer. And ʿĀʾishah said that when Prophet ﷺ used to get stressed, needing help, he ﷺ would then go and pray.

Shaykh Muḥammad Mukhṭār al-Shinqīṭi has said this is actually like a *ḥājah* really, because when you have a need you're stressed, isn't it? When you have a need you want help, don't you? So, he's put it in like that and if we do that, then okay *ṣalāt al-Ḥājah* needs to be added to the authentic regular *sunnah* list as well.

But if you are going to use the *ḥadīth* which is the famous one, there's a guy who's relaxed, he's not stressed at all and he's in need of something. So, he's got a new phone, for example, he has an iPhone 13, he wants an iPhone 14. He's not stressed about it one little bit and he says, '*Yeah there's a ḥadīth which says if I have a need, I should pray two rakʿah*.' (I'm just trying to give some kind of example.) Then this is unacceptable, according to me, according to a number of scholars that see this *ḥadīth* as weak. And it should be considered to be weak. It's not authentic, specifically. But in general, if you have a need, then of course you can.

Now, remember by the way, these are the regular *sunnah* prayers. There are many *sunnah* prayers out there that you can pray without reason and that we should do, just pray, '*I'm just stressed out, I am going to pray*.' '*I just need more reward, I'm going to pray,*' in the empty times of the morning and the afternoon in the nighttime as well. But what we've now just completed is a list of the most popular regular *sunnah* prayers.

Student (online): *Ṣalāt al-Fatḥ*.

Ustādh: *Ṣalāt al-Fatḥ* is something we mentioned a couple of weeks ago which is the prayer that you pray when you have a great victory especially when you open a land, when you conquer a land. The Prophet ﷺ prayed it. Saʿad ibn Waqqāṣ ؓ prayed it when he opened up the Persian Empire. The Prophet ﷺ did it for Makkah of course. But these are one-offs, we're not talking about one-offs. We're talking about regular *sunnah* prayers.

Let me summarise and say that at the top would be *Witr*, *taqrīban*, *Witr* would be right bang up there. Then it would be the *sunan al-rawātib*, *Fajr* [*sunnah*] at the top of them. Then it will be the *Tarāwīḥ*, then it'll be the night prayer, then it will be the *Istisqāʾ*—needing rain desperately, *Kusūf*, *Khusūf*, because you need that as well, you have the prayer for *wuḍūʾ*, you have the prayer for *Istikhārah*, you have the prayer for *Ishrāq,* you have *Ḍuḥa* (which you put high up in that list). You put *ṣalāt al-Ḥājah* slightly probably towards the back end of that list, but it's there.

And that would be a summary of all of the regular *sunan* prayers—not the entirety of non-obligatory prayers. I didn't say that. Regular *sunan nafl* that are done on a regular daily, weekly, monthly kind of basis.

*Wa Allāhu taʿāla aʿlam*.

## Q & A

Q (online): How about the *sunnah* between the *adhān* and the *iqāmah*?

A: That's a very good one. Actually, there are many more that come into this category and it's not necessarily between the *adhān* and the *iqāmah*. Some call it the two for the *adhān*, and some call it the two for the *iqāmah*, and some call it the two *rakʿah* between the two, and the last is the more accurate because the Prophet ﷺ said that there is always two *rakʿah* for that.

Now, some said that that's the pre-condition for the *duʿāʾ*. You see, sometimes when you are not convinced completely by the *ḥadīth* that establishes the prayer, then look also to other things around that time. And we have super authentic *ḥadīth* that make it clear that the *duʿāʾ* between the *adhān* and the *iqāmah* is not rejected.[12] And when you are looking for some kind of *duʿāʾ*, or you find a *duʿāʾ* that is so powerful, it is not usually so far away that you find a prayer before it. So, it makes sense that there would be a prayer there as well, and a *duʿāʾ*.

Q: *Taḥiyyatʾl-masjid*.

(1:30:00) A: So, I have covered this in class, but for the benefit of everybody sitting here, there is no such thing as a unit of prayer called *taḥiyyatʾl-masjid.*[‡] *Taḥiyyatʾl-masjid* must be seen very differently. *Taḥiyyatʾl-masjid* is making sure you do not sit down in the *masjid* without praying. There is a massive difference between that and saying that it is a two-

[12] *Sunan Abu Dāwūd, The Book of Prayer, Chapter: Regarding the Supplication Between the Adhān and the Iqāmah, ḥadīth no. 521*. This narration has been graded as *ṣaḥīḥ* by al-Albāni.
[‡] *Taḥiyyatʾl-masjid* was covered in *Logical Progression,* Year 10, Chapter 21, Lesson 18. MT

unit non-obligatory prayer. There is no such thing. Never. What *taḥiyyatʾl-masjid* is, is that you must not sit down before praying. So, if a person walks in and the *jamāʿah* has started, and he joins the *jamāʿah*, he has fulfilled the requirements of *taḥiyyatʾl-masjid.* If a person walks in and starts praying the *sunnah* of *Fajr*, he has fulfilled the *taḥiyyatʾl-masjid.* If a person comes in and prays the *ṣalāt al-Kusūf* and *Khusūf* because the mosques are praying the eclipse prayer, he has done that.

But if a person walks in at 9:00 am, no prayers, nothing, he is chilling. He did *Ḍuḥa* at home but walks into the *masjid* because he wants to revise some Qurʾān, he wants to do some *dhikr*, he cannot sit down. He must pray two *rakʿah*. He creates two *rakʿah* to sit down.

Student: Is this compulsory?

Ustādh: It is not compulsory. According to the majority of scholars, this is a highly emphasised *sunnah*. According to a minority of scholars—and it is a strong position, by the way—that it is obligatory.

Q: Can you have multiple *niyyah*?

A: Yes. But again, you will not need to. You will get it automatically because you are thinking, '*Can I make the taḥiyyatʾl-masjid niyyah?*' Well, it is automatically built in, but you would, yes. Multiple *niyyahs* are acceptable when the act is not super specific. When the two units is not specific.

Q: *Istikhārah* prayer can be done with the regular *sunnah*?

A: *Istikhārah* can be done with the regular *sunnah*, according to the majority. Yes.

Q: A person walks into the *masjid* and the time for prayer is almost about to start. Is he supposed to leave the two *rakʿah* or can he wait?

A: No, he can wait.

Student: Does he have to stand and wait, or can he sit?

Ustādh: According to the majority, it is allowed to sit down because they do not consider it obligatory. But I think a person should sit.

There is *fiqh*, by the way, that is attached to this point that you just said. The classic example is in a *masjid*, on *Jumuʿah*, walking in. Sometimes what happens, and I have seen this, I do not know if I have told this story to anybody. I walked into a *masjid* with

a scholar and the *adhān* was going for *Jumuʿah*. The *sunnah* of course is to repeat after the *muʾadhdhin*—huge reward for that, actually. So, he stood and repeated after the *muʾadhdhin*. And I was standing next to him, and I prayed my two *rakʿah* of *taḥiyyatʾl-masjid* and I sat down. By the time that I had finished, he was just about to start the *khutbah.* He stood, repeated after the *muʾadhdhin*, then prayed his two *rakʿah*. The imām had started his *khutbah.* When he finished, I said to him afterwards, "This is not right what you did.'

He asked, "why?"

I explained it to him and in the end, he agreed, because to repeat after the *muʾadhdhin* is *sunnah*, but to listen to the *khutbah* is obligatory. He decided to do the *sunnah* before the obligatory. What he should have done is to pray his *sunnah* first and be ready and present to be fulfilling the obligatory.
When I said 'should not', I didn't say it's *ḥarām*. But I'm saying that it is *khilāfʾl-awla*, meaning that you shouldn't be doing that.

Q: You said he waited until the *adhān* was finished and then he prayed his *taḥiyyatʾl-masjid*. You said we should give preference to the *khuṭbah* because the *khuṭbah* is an obligation. Now, if you compare the *khuṭbah* and *taḥiyyatʾl-masjid*, which is obligatory? Should we sit down and listen to the *khuṭbah* because it is obligatory, or should we first do *taḥiyyatʾl-masjid*?

A: You know that famous *ḥadīth* in *Bukhāri* that Prophet ﷺ was giving a *khuṭbah* and a man came in. He sat down. The Prophet ﷺ stopped the *khuṭbah* and asked him, "Have you prayed?" The man said no. He ﷺ said: "Stand up and pray." So, the man stood up and prayed two *rakʿah* then he sat back down again. Prophet ﷺ carried on.[13]

This is the *ḥadīth*, which that minority of scholars that consider *taḥiyyatʾl-masjid* obligatory, this is their number one evidence. They said that it is impossible that something which is obligatory to listen to (the *khuṭbah*) will therefore make the Prophet ﷺ tell a person to miss it, which proves that that is obligatory as well.

So, the problem with this thinking is that if that is the case, then that means that that *sunnah* is more obligatory than the *khuṭbah*. What's the evidence than that? Either you are saying it's the same—if it's the same, then why is this one being given precedence? Or is that the only way to deal with it? And this is a *ḥadīth* which is difficult to reconcile.

Most scholars reconcile it by saying that this was specific about the person, etc., and they try to give an exception to it. This is what seems to make sense because the stronger position is that the *taḥiyyatʾl-masjid* is not obligatory, from the other *aḥādīth* that we have. But Allāh ﷻ knows best.

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[13] *Ṣaḥīḥ al-Bukhāri, The Book of Friday Prayer, Chapter: During the Khuṭbah, two Rakʿah Ṣalāh Before Sitting, ḥadīth no. 930.*

Q: What to do if after *istikhārah* someone got *ṭalāq* or got married but life is not going well?

A: This is a miserable *istikhārah* question. Again, as I said, *Istikhārah* blesses the decision. It doesn't tell you that you made the right decision or the wrong decision. It means that whatever happens now, this is meant to happen, and you should be happy with it. So, if *ṭalāq* happens, *ṭalāq* is a mercy in our religion—sometimes. We are not Catholics, until death do us part. That is the difference between Islam and Christianity. Islam lets you go if there is a problem. And sometimes the marriage continuing is a blessing. It just means that we must be happy with it.

Q: Can we do *istikhārah* without the *nafl*?

(1:40:00) A: No. What you are doing if you don't pray the *istikhārah* is that you are making a strong *duʿāʾ*. That's what you are doing. And it might be responded to, but it's not the *duʿāʾ* of *istikhārah*. If you don't pray the units before.

Q: Can we do *istikhārah* to hire someone, or to launch any program, or to meet someone?

A: This is the Pak way, isn't it? It's the opposite—hire someone, meet someone, make your decision, then pray *istikhārah*, and be happy with your decision. Whether the guy turns out bad, say *Alḥamdulillāh ʿala kulli hāl*. If the person comes out good, say *Alḥamdulillāh ʿala kulli hāl*.

Q (online): For *sunnah* prayers, must the *iqāmah* be said?

A: There is no *iqāmah* for the *sunnah* prayers.

# 13. Chapter 21 Lesson 25: The Supererogatory Prayer

(0:15:50) و ( سُجودُ التِّلاوةِ ) صلاةٌ يُسَنُّ لِلقَارِئِ والْمُسْتَمِعِ دونَ السامعِ، وإن لم يَسْجُدِ القارئُ لم يَسْجُدْ، وهو أربعَ عَشْرَةَ سَجدةً في الْحِجِّ منها اثْنَتان، ويُكَبِّرُ إذا سَجَدَ وإذا رَفَعَ ويَجْلِسُ ويُسَلِّمُ ولا يَتَشَهَّدُ، ويُكرَهُ للإمامِ قراءةُ سَجْدَةٍ في صلاةِ سِرٍّ وسجودُه فيها، ويَلْزَمُ المأمومَ متابَعَتُه في غيرِها ، ويُسْتَحَبُّ ( سجودُ الشكْرِ ) عندَ تَجَدُّدِ النِّعَمِ وانْدِفاعِ النِّقَمِ، وتَبْطُلُ به صَلاةُ غيرِ جاهلٍ وناسٍ

The prostration for recitation is an actual prayer and is *sunnah* for the reciter and the one actively listening, but not for the one who merely hears it. If the reciter doesn't prostate, neither does the listener.

There are fourteen prostrations, two within *Sūrat al-Ḥajj*. One makes the *takbīr* when prostrating and rising back up, then sits and offers the *taslīm* but doesn't do the *tashahhud*.

It is disliked for the imām to recite a verse of prostration in a silent prayer and to prostrate therein. Those praying behind the imām must follow him in all other prayers.

We are at the bottom of page 88.

و (سُجودُ التِّلاوةِ) صلاةٌ

The prostration for recitation is an actual prayer.

It is a prayer—that is what the Ḥanbali position is.

Obviously, this title '*sujūd'l-tilāwah*' is not an accurate kind of title because that would translate as the prostration for recitation, right? That is not correct. Recitation itself is not a reason to make *sajdah* but *al-sabab*, the reason, is the recitation of a verse of prostration—not the recitation. But the prostration is for the recitation of a verse of prostration. So, I want you to understand that when you say *sujūd'l-tilāwah* then there

are brackets basically: *sujūd'l-tilāwah (ayat'l-sajdah)*, it is like the prostration for the reciting of a verse of prostration.

Now. When anybody starts to say that this is a prayer, then what does it mean?

It basically means that they are stating that this is an act of worship which has specific statements:

فهو:عبادة ذات أقوال وأفعال مفتتحة بالتكبير مختتمة بالتِّسليم،

That this is an act of worship, very specific one, very defined one, that has specific actions and statements that opens with the *takbīr* and it closes with the *taslīm*.

That is the definition of prayer. That is what a prayer is.

And so that is what they are saying (the Ḥanbalis) by definition, when they say it is a prayer. Then, we must say; '*Well hold on! That means this is what you are saying*.'

Now, that is obviously a problem because: Does it start with *takbīr?* Does it end with *taslīm*?

That is what we are going to cover in today's class.

This is a prayer which is considered to be a recommended prayer, a *nafl* prayer, so not obligatory.

And this is basically what is being assumed when we take the statement of the Imām on its own merits.

وعلى هذا؛ فتعتبر له الطّهارةُ من الحَدَث، والنّجاسةُ في البدن والثوب والمكان، واستقبالُ القِبْلة، وسَتْرُ العورة، وكلُّ ما يُشترط لصلاة النّافلة.

He says: Therefore, what the author is saying, by definition, is that a person must have *wuḍū'* and must not have ritual impurity—this is the Ḥanbali [position] because they have called it a prayer.

If it is a prayer, then what else is a prayer? So that means they must have *wuḍū'*, that means that they cannot have *najāsah* on either the body or on the clothes—so, neither on the skin, neither on the clothes, neither in the area that you are praying. You must

face the *Qiblah,* and you have to cover your ʻ*awrah* and all of the normal conditions for a normal prayer like a *nāfilah* prayer.

Shaykh al-ʻUthaymīn says:

وذهب بعض أهل العلم: إلى أنه ليس بصلاة، لأنه لا ينطبق عليه تعريف الصَّلاة،

But some of the scholars said: No, it is not a prayer, because the definition of *ṣalāh* doesn't apply to it. When you try to apply the definition of prayer to it, it falls up short.

That is why you always have a technical definition. The reason that we make these technical definitions is to make that decision that, well, if you make the definition then afterwards when something new comes along, we apply it onto the template, if it doesn't fit sorry, you're not a prayer.

(0:25:00)

This is how they started: For starters, there is no evidence in the *Sunnah* of the Prophet ﷺ that you need to make *takbīr*. There is no evidence that you must make *taslīm*.

فالأحاديث الواردة في سجود التِّلاوة ليس فيها إلا مجرد السُّجود فقط

And all of the *aḥādīth al-wāridah*, that have been narrated on the subject of *sujūd'l-tilāwah* just mention the *sajdah* in general. They don't talk about details. They don't mention *takbīr* or *taslīm*. In actual fact, some of the wording he said:

يَسجُدُ ونَسجُدُ معه

"He ﷺ would prostrate and we would prostrate with him." [1]

Not he ﷺ made the *takbīr* and then fell into prostration then sat back up and then gave *salām*. No. He ﷺ would prostrate and we would prostrate with him ﷺ.

And making a statement like that, and narrating a *ḥadīth* like that, and leaving it like that, would indicate that that is literally just what happened. Otherwise, it would be obligatory upon the Companions to clarify what that means—exactly what happens.

[1] *Ṣaḥīḥ al-Bukhāri, The Book of Prostration During Recital of Qur'ān, Chapter: Whoever Prostrated with the Prostration of the Reciter, ḥadīth no. 1075.*

There is a *ḥadīth* narrated by Abu Dāwūd, but its chain has something we need to consider. There are some questions. It is of questionable authenticity. Its chain of narrators are not very authentic—and that is probably correct position as well.

What does this *ḥadīth* indicate?

أنه كَبَّرَ عند السُّجود

That when he ﷺ made the *sajdah,* he ﷺ would make *takbīr*—but even in this *ḥadīth* it does not mention *taslīm.*[2]

ولكن ليس فيه تسليم، فلم يردْ في حديث ضعيف ولا صحيح أنه سَلَّمَ من سجدة التلاوة

This is very interesting. Shaykh al-ʿUthaymīn says if we were to focus on *takbīr* only, yes *takbīr* has been mentioned in the *ḥadīth* of Abu Dāwūd and it is not very authentic, but okay. As for *taslīm*, to say *assalāmu ʿalaykum wa raḥmat Allāh,* that has not been narrated at all, neither in this *ḥadīth,* neither in authentic *ḥadīth* neither in any other weak *ḥadīth*. That is very important because we might start to get sympathetic towards the *ḥadīth* of Abu Dāwūd and say it is authentic enough, it is good enough.

ولكن ليس فيه تسليم

Not narrated in *ḍaʿīf*, not narrated in *ṣaḥīḥ* that he ﷺ did that.

وإذا لم يصحِّ فيها تسليم لم يكن صلاة

Shaykh al-ʿUthaymīn says that we can discuss and argue all we want, but if there is not a single *ḥadīth*, neither weak nor authentic that mentions a *taslīm*, then how can we call it *ṣalāh*? *Ṣalāh* by definition has to open with *takbīr* and end with *taslīm*. So, when that is not happening, it cannot be a prayer.

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[2] *Sunan Abu Dāwūd, The Book of Prayer: Prostration While Reciting the Qurʾān, Chapter: A Person on a Mount Hears a Verse of Prostration, or Someone Who Is Not Praying (Should He Prostrate?), ḥadīth no. 1413.*

وهذا اختيار شيخ الإسلام ابن تيمية رحمه الله

That was the position of Shaykh al-Islam Ibn Taymiyyah that this *sajdat'l-tilāwah* is not to be considered a prayer.

Therefore, based upon that (top of page 90):

وبناءً على ذلك؛ لا يُشترط له طهارة

Therefore, *ṭahārah* is not a condition for it.

ولا سترُ عورة، ولا استقبالُ قِبلة، فيجوز أن يسجد ولو كان محدثاً حَدَثاً أصغر، بل ولو كان محدثاً حَدَثاً أكبر إنْ قلنا بجواز القراءة للجُنب، والصَّحيح: أنه لا يجوز للجُنب قراءة القرآن

Shaykh al-ʻUthaymīn is quoting Shaykh Ibn Taymiyyah and he says that therefore according to Ibn Taymiyyah, there does not need to be any *wuḍū'*, any state of *ṭahārah*, any facing the *Qiblah*, do not have to cover yourself in terms of covering the *ʻawrah*, therefore you can prostate while you are in a minor state of ritual impurity. And Shaykh says even by the way you could theoretically even prostate in a major state of ritual impurity, according to that tiny minority of scholars that allow the recitation of Qur'ān when you are ritually impure, meaning after relations or menstruation or something like that. The dominant position and the **class position** is that there is no recitation allowed for the one who is the state of sexual impurity. One must not recite, that is the position of the vast majority.

Shaykh al-ʻUthaymīn says: If you really study what Ibn Taymiyyah said and studied what he put forward as research on this issue, you will realise that the correct position really does seem to be that the *sajdat'l-tilāwah* is not a prayer. You do actually come to that conclusion; it is not a prayer.

And that is my personal position, it always has been, and it is the **class position** as well. It is the position of Shaykh al-ʻUthaymīn.

He says: Therefore, the conditions for the *sajdat'l-tilāwah* are not the same as the conditions for prayer.

فلو كنتَ تقرأ القرآن عن ظهر قلب وأنت غير متوضىء، ومررت بآية سجدة، فعلى هذا القول تسجد ولا حرج

For example, if you were just reciting Qurʾān, doing *murājiʿah* and you did not have *wuḍūʾ* and you come across an *ayah* of *sajdah* then according to this position you would make the *sajdah* and there is no problem.

ʿAbdullāh ibn ʿUmar ﵄, despite how strict he was and how cautious he was, meaning his basic methodology was one of being on the safe side. He was a safe side kind of guy. He is like a social conservative and he is also conservative within his narrations and positions as well.

وكان ابن عُمر رضي الله عنهما مع شِدَّة وَرَعِهِ ــ يَسجدُ على غيرِ وُضُوءٍ ل.

He would do the *sajdatʾl-tilāwah* when he would recite it or when he was listening. He would actually make *sajdah* and he did not have *wuḍūʾ*. That is the position of a number of *Ṣaḥābah* and the position of Ibn Taymiyyah and the **<u>class position</u>**.

However, Shaykh al-ʿUthaymīn closes this particular section by saying:

كن الاحتياط أن لا يسجد إلا متطهِّراً

However, there is no doubt that the safer position is to make *sajdah* when you are in *wuḍūʾ*. It is best that you stick to doing it in the state of *wuḍūʾ*.

And because it is something that does not need to be done immediately, we can keep to that particular position out of safety. However, technically speaking we hold the position that you do not need to have *wuḍūʾ* or any of the other conditions of the prayer.

The next point is:

يُسَنُّ لِلقَارِئِ

It is a *sunnah* for the reciter [to do the *sajdatʾl-tilāwah*].

Shaykh al-ʿUthaymīn says the first benefit that we learn immediately from our author's statement in the Ḥanbali position is that the *sajdatʾl-tilāwah*, the *sajdah* for recitation of an *ayah* of prostration, is itself not obligatory. Because the Shaykh has said that is a *sunnah* for the reciter to prostate, not obligatory, which is useful and interesting. This is an area of difference of opinion amongst the scholars, the scholars differed over this.

فَمِنهم مَن قال :إنَّ سجود التِّلاوة واجب؛ لأنَّ الله أَمَرَ به، وذمَّ مَن تَرَكه

The first position on this opinion is no, that this is *wājib* to do the *sajdatʾl-tilāwah*, which is a very common sense, logical… I want to say it is natural position to hold.

(0:35:00)

However, the scholars differed on it. The first position is that it is obligatory.

What I wanted to say—and I don't know if you agree—but whenever I recite the *sajdatʾl-tilāwah,* it's a scary kind of thing. I don't think you even need to be a scholar or know Arabic or anything. You could read the English translation when you're reading it and it kind of stresses you out that you're not going to make a *sajdah*. I don't know if that's just me, or whether you agree with that.

However, let's go with the first position; it is *wājib*. The reason for that is because Allāh ﷻ commanded it, and Allāh ﷻ blamed the one who didn't do it. Allāh ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱرۡكَعُواْ وَٱسۡجُدُواْ وَٱعۡبُدُواْ رَبَّكُمۡ وَٱفۡعَلُواْ ٱلۡخَيۡرَ لَعَلَّكُمۡ تُفۡلِحُونَ ٧٧﴾

"Believers, bow down, prostrate yourselves, worship your Lord, and do good so that you may succeed." [*Sūrat al-Ḥajj*: 77]

Here, Allāh ﷻ commands that you make *sajdah*. He said: *wasjudū*, which is a *fiʿl-amr*, a command.

Allāh ﷻ also says:

﴿وَإِذَا قُرِئَ عَلَيۡهِمُ ٱلۡقُرۡءَانُ لَا يَسۡجُدُونَ ٢١﴾

"Why, when the Qurʾān is read to them, do they not prostrate themselves [to God]?" [*Sūrat al-Inshiqāq*: 21]

Meaning that there is a criticism of those that are not making *sajdah*. So, the first one was a command, and the second one was a straight-out criticism because they didn't make the *sajdah*.

And then Allāh ﷻ also praised *al-sājidīn*:

﴿إِنَّ ٱلَّذِينَ عِندَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَيُسَبِّحُونَهُۥ وَلَهُۥ يَسْجُدُونَ۩﴾

"[Even] those who live in the presence of your Lord are not too proud to worship Him: they glorify Him and bow down before Him." [*Sūrat al-Aʿrāf*: 206]

Therefore, Allāh ﷻ is proud of them, praising them, describing them in the best terms. All of this indicates that the prostration for forgetfulness is obligatory: (1) because the one who does it is praised, (2) the one who leaves it is cussed and cursed and blamed, and (3) it has been commanded.

The other scholars said (on top of page 91): No, this is a *sunnah*. It's not *wājib*.

وقال آخرون :بل هو سُنَّة وليس بواجب. وهو الرَّاجح.

And Shaykh al-ʿUthaymīn says this is the correct position, this is the stronger position. And this is the **class position** as well.

What is their evidence?

The first is that Zayd ibn Thābit ؓ recited upon the Prophet ﷺ *Sūrat al-Najm*. And *Sūrat al-Najm* has an *ayah* of *sajdah*, and he [Zayd] did not do a *sajdah*. This *ḥadīth* is narrated by Imām al-Bukhāri and in *Ṣaḥīḥ Muslim*, 577.[3,4]

So, Zayd did not make the *sajdah*. And Shaykh al-ʿUthaymīn says that if the *sajdah* was obligatory, then the Prophet ﷺ would not have let him get away with it. Meaning, he ﷺ would have insisted, by telling him, '*Listen, make sure you do the sajdah afterwards*,' or '*Do the sajdah now*.'

That's the key thing. A person might say, '*Well, he did it afterwards (or not)*.'

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[3] *Ṣaḥīḥ al-Bukhāri, The Book of Prostration During Recital of Qur'ān, Chapter: Whoever Recited the Verses of Prostration and Did Not Prostrate, ḥadīth no. 1073.*

[4] *Ṣaḥīḥ Muslim, The Book of Mosques and Places of Prayer, Chapter: The Prostration of Recitation, ḥadīth no. 577.*

Well, in front of the Prophet ﷺ it doesn't work like that. You've either got to do it straight away, or you've got to tell him to do it straight away or do it later. Neither was said, and therefore it is an evidence for it to not be obligatory.

Shaykh al-ʻUthaymīn, playing advocate, says: What if someone were to say it's possible to say that Zayd didn't have *wuḍūʾ*?

هذا احتمال، لكنه ليس بمتعيِّن، بل الظَّاهرُ أنَّه على وُضُوء، لأنه يبعد أن يقرأَ القُرآنَ على غير وُضُوء.

Shaykh al-ʻUthaymīn says: Well, yeah, that's possible. But it's not something which we can use in a specific sense, as an argument. What seems obvious is that he was in *wuḍūʾ*. We would assume that he was. The basic assumption or status quo of people is that they are in *wuḍūʾ* when they are reciting, and when they are Companions, and they are in acts of *ʻibādah*. Shaykh al-ʻUthaymīn says it's difficult to think that they were not in *wuḍūʾ*, especially if they were reciting to the Prophet ﷺ, that awe, etc.

Also, Shaykh al-ʻUthaymīn says:

لو كان السُّجود واجباً لاستفصلَ منه النَّبيُّ صلّى الله عليه وسلّم؛ هل كان على وُضُوء فيسجد، أو على غير وُضوء فلا يسجد

If the *sajdah* was something which was obligatory, the Prophet ﷺ would have made a point of it. And from the basic points would be about whether you need *wuḍūʾ* or not. He would say, '*Right. This is something where you need wuḍūʾ (or you don't need wuḍūʾ*).' Like, for *Ṣalāh*, like for other things—he ﷺ goes into that detail. The Prophet ﷺ did not go into any *tafsīl* in any single *ḥadīth* about the need for *wuḍūʾ*, which does not fit with an act that needs *wuḍūʾ*.

Shaykh al-ʻUthaymīn gives the example about a man who entered the *masjid*. The Prophet ﷺ was doing the *khuṭbah*. It was the day of *Jumuʻah*. The man sat down.

فَقَالَ " أَصَلَّيْتَ؟" قَالَ لاَ . قَالَ " قُمْ فَصَلِّ الرَّكْعَتَيْنِ. "

"[The Prophet ﷺ said:] "Have you prayed?" He said: 'No.' [The Prophet ﷺ] said: 'Stand and offer two *rakʻah*.'" [5]

[5] *Ṣaḥīḥ Muslim, The Book of Prayer—Friday, Chapter: Greeting (Prayers Upon Entering the Masjid) While the Imām Is Preaching, ḥadīth no. 875 c.*

What is the point?

The point is that the Prophet ﷺ, if something is obligatory, he will definitely point it out and teach the people in this manner. He ﷺ did not.

This man came sat down, he ﷺ made him stand up in front of everybody, whilst he ﷺ is speaking, which is the biggest sign of disrespect. Completely. You are giving a talk and someone else is praying, just chilling. He ﷺ made him get up and pray because it is obligatory—according to some scholars. Some said it is highly emphasised, others said it was for this particular Companion, and we will come to that in its right time. The main learning point is that the Prophet ﷺ did not hesitate in making it a learning point. However, in the issue of *sajdatʾl-tilāwah*, nothing. We have nothing. So, no, it does not seem that you need *wuḍūʾ*.

The second evidence for why it is a *sunnah* and not obligatory is because ʿUmar ibn al-Khaṭṭāb ؓ, it is authentically narrated from him in *Ṣaḥīḥ al-Bukhāri* and other sources, that he recited on the *minbar*, while he was giving *khutbah Sūrat al-Naḥl*, and when he came to the *ayah* of *sajdah*, he descended from the *minbar* and he prostrated on the floor, and everybody prostrated with him. Then, the next week, he did *Jumuʿah* again, gave the *khutbah,* and he recited it again but he did not prostrate. He then said— to make sure that there were no doubts about it:

إِنَّ اللَّهَ لَمْ يَفْرِضِ السُّجُودَ إِلاَّ أَنْ نَشَاءَ.

"Allāh has not made the prostration for the recitation of an *ayah* of prostration compulsory, but if we wish we can do it." [6]

(0:45:00) That is narrated by Imām al-Bukhāri in "The Book of the Prostrations for the Qurʾān," in the chapter, "Those Who Consider that Allāh Did Not Obligate the *Sujūd," ḥadīth* number 1077. A very interesting title for the chapter.

So, this is the position of ʿUmar ibn al-Khaṭṭāb ؓ and he is someone that obviously should be considered very carefully when he holds a position in *fiqh*, in legal positions. You know when he openly expresses an opinion, openly leads on a position, we take it very seriously because the Prophet ﷺ said about him:

إنْ يكن فيكم مُحَدَّثُونَ فعُمَرُ

[6] *Ṣaḥīḥ al-Bukhāri, The Book of Prostration During Recital of Qurʾān, Chapter: Whoever Thinks That Allāh ﷻ Has Not Made Prostration of Recitation Compulsory, ḥadīth no. 1077.*

"If there was one amongst you who was from the *muḥaddithūn* (those who were given understanding), it would be ʿUmar." [7]

If there was someone who is receiving inspiration, someone who is receiving divine kind of knowledge—not inspiration *waḥi*, not that kind of *waḥi*, but we are talking about some kind of *ilhām*, intuition. If there was anyone from you that was receiving divine information, the one who gets it right—the Prophet ﷺ is highly, highly praising ʿUmar here—then he ﷺ said: "That person would be ʿUmar."

محدَّثون، أي: مُلهمون للصَّواب

Shaykh al-ʿUthaymīn says: *muḥaddithūn* means they are given an intuition to the truth. They are given like a sixth sense or whatever instinct that leads them to the correct position.

Shaykh al-ʿUthaymīn says what ʿUmar ؓ did—prostrating and not prostrating in front of a huge number of Companions—not one single one disagreed with him, criticised him, differed with him. This is very clear evidence that this is not obligatory.

What if a person says:

ما هو الجواب عن الآيات التي استدلَّ بها مَن قال: إنَّه واجب؟

What do we say then to those scholars that said look at these *ayāt* which make it so clear, that they command the *sajdah*, they cuss the one who does not do it, and they praise the one who is quick to do it?

Shaykh says: As for the statement of Allāh ﷻ:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱرۡكَعُواْ وَٱسۡجُدُواْ وَٱعۡبُدُواْ رَبَّكُمۡ وَٱفۡعَلُواْ ٱلۡخَيۡرَ لَعَلَّكُمۡ تُفۡلِحُونَ ٧٧﴾

"Believers, bow down, prostrate yourselves, worship your Lord, and do good so that you may succeed." [*Sūrat al-Ḥajj*: 77]

[7] *Ṣaḥīḥ al-Bukhāri, The Book of Companions of the Prophet ﷺ, Chapter: The Merits of ʿUmar Ibn al-Khaṭṭāb ؓ, ḥadīth no. 3689.*

Shaykh al-ʿUthaymīn says okay then let's go with that, well then at least tell us to make *rukūʿ* as well then. Because if you are using this *ayah* to obligate the *sajdah*, then you should obligate the *rukūʿ* as well because that is what it says. It says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱرۡكَعُواْ وَٱسۡجُدُواْ ﴾

"Believers, bow down, prostrate yourselves." [*Sūrat al-Ḥajj*: 77]

So, you are saying well it is not obligatory to do the *rukūʿ* only the *sujūd* there is no consistency, so sorry. This is a contradiction.

And therefore, we understand that this *ayah* has nothing to do with *sajdat'l-tilāwah*. It's an *ayah* which is commanding the prayer in a general sense, commanding the prayer with its *rukūʿ* and with its *sajdah* etc.

As for the statement of Allāh ﷻ:

﴿وَإِذَا قُرِئَ عَلَيۡهِمُ ٱلۡقُرۡءَانُ لَا يَسۡجُدُونَ﴾

"Why, when the Qurʾān is read to them, do they not prostrate themselves [to God]?" [*Sūrat al-Inshiqāq:* 21]

So, in this we say: I don't think that you guys believe in this *ayah* either. (This is Shaykh al-ʿUthaymīn is having a conversion with those that are saying it is obligatory.) He says: I don't know why you are using this *ayah*, because you do not even believe in this *ayah*, because the *ayah* says and when the Qurʾān is recited they don't prostrate. But the Qurʾān is being recited day and night and you are not prostrating. So not even you agree with this. You are only applying this to the *ayāt* of *sajdah* whereas the *ayah* is speaking about the Qurʾān as a whole—which I think is a great statement to be honest. It is absolutely great.

So, Shaykh al-ʿUthaymīn says: Clearly the *ayah* is talking about the Qurʾān in general, not of the *ayāt* of *sajdah.* And the *sajdah* here—*lā yasjudūn*—is not referring to the actual *sajdah*, but more of humbling yourself, *al-tadhallul*. Meaning showing humility, prostration in terms of one's desires, and *ʿaql*, and ideas, and ideology—just submit. That's what is basically intended, it's not the actual prostration, the physical one.

So, what the *ayah* is basically saying, when the Qurʾān is being recited, they do not submit to it. So, this is for the whole Qurʾān. And of course, if that is the meaning, then

that is not the meaning just for *ayāt* of prostration that's the meaning for the whole of the Qurʾān of course.

وأما مَدْحُ الملائكةِ بالسُّجودِ؛ فالمراد بالسُّجود: الصَّلاة

And as for those that are being praised:

﴿إِنَّ ٱلَّذِينَ عِندَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَيُسَبِّحُونَهُۥ وَلَهُۥ يَسْجُدُونَ ۩﴾

"[Even] those who live in the presence of your Lord are not too proud to worship Him: they glorify Him and bow down before Him." [*Sūrat al-Aʿrāf*: 206]

Who is being praised?

Those that are with their Lord, who are not proud, who are not arrogant with their worship, and they are making *tasbīḥ* of Him all the time, and they are prostrating to Him. This is in reference to the *malāʾikah*, this is in reference to the angels, who are with him *subḥānahu wa taʿāla* and that's all they do. They are always praying, always making *tasbīḥ* always making *sajdah* to Allāh ﷻ. This is a prayer that is being referred to.

And as the Prophet ﷺ said that there is not even the space of four fingers in heaven except you will find an angel that is either standing, or prostrating, or bowing to Allāh ﷻ.[8]

So that is I think a pretty good kind of deconstruction of the evidences.

Shaykh says:

وقوله: «يُسَنُّ للقارىء» دليله أنَّ النَّبيَّ صلّى الله عليه وسلّم كان يسجد إذا مَرَّ بآية السَّجدة. وفِعْلُ الرَّسول صلّى الله عليه وسلّم الشيءَ على سبيل التَّعبُّد يقتضي سُنِّيَّته.

[8] *Jāmiʿ al-Tirmidhi, The Book on Zuhd, Chapter: What Has Been Related About the Prophet ﷺ Saying: "If You Knew What I Know Then You Would Laugh Little", hadīth no. 2312.*

The [evidence for the] position of Imām al-Ḥajjāwi in the Ḥanbali school that it is only a *sunnah* for the reciter, is that the Prophet ﷺ used to make *sajdah* when he ﷺ would pass by an *ayah* of *sajdah*. And the action of the Messenger of Allāh ﷺ, when it is done for the purposes of worship, then it indicates that a person should follow it. This is what then leads to a principle in *uṣūl'l-fiqh*.

(0:55:00)

ولهذا مِن قواعد أصول الفقه: أنَّ فِعْلَ الرسول صلّى الله عليه وسلّم الذي فَعَلَهُ على سبيل التَّعبُّد يكون للاستحباب لا للوجوب، إلا أنْ يُقْرَنَ بأمرٍ، أو يكون بياناً لأمر، أو ما أشبه ذلك مِن القرائن التي تدلُّ على الوجوب. أما مجرَّد الفِعْل فإنه للاستحباب.

An action of the Prophet ﷺ that he ﷺ does—an action that he ﷺ does—that is the whole point, not a statement—an action that the Prophet ﷺ does, in principle indicates recommendation not obligation. In principle, as a base. And then you are waiting for more information.

This is the point I want to make. You are basically then waiting for more information to see then what happens, in case it is meant to be a higher-level ruling, then he ﷺ will say something or he ﷺ will indicate by his action that it is to be considered obligatory. You will need some kind of additional evidences.

أما مجرَّد الفِعْل فإنه للاستحباب.

Simply an action of the Prophet ﷺ indicates *istiḥbāb*, not obligation. And the *aṣl* of the statement of the Prophet ﷺ is obligation.

Narrated by Abdullah ibn 'Umar that the Prophet ﷺ

يقرأُ علينا السُّورةَ فيها السَّجدةُ،

Narrated by 'Abdullāh ibn 'Umar ﵄:

كَانَ النَّبِيُّ صلى الله عليه وسلم يَقْرَأُ عَلَيْنَا السُّورَةَ فِيهَا السَّجْدَةُ، فَيَسْجُدُ وَنَسْجُدُ، حَتَّى مَا يَجِدُ أَحَدُنَا مَوْضِعَ جَبْهَتِهِ.

"When the Prophet ﷺ recited a *sūrah* that contained the prostration he ﷺ would prostrate and we would do the same, and some of us (because of the heavy rush) could not find a place for prostration."[1]

I mean I don't know whether the sisters have experienced this, but certainly the brothers and certainly when we used to be students of knowledge in big circles—that is exactly what happens. If you are in a circle the shaykh recites, you just look for him to prostrate. If he doesn't prostrate, we carry on. If he prostrates, we are all sitting in a big group, aren't we? And then it is all like trying to find a space and everybody is like, you know everybody is making *sajdah*. *Subḥān Allāh*, when you read this *ḥadīth*, it is exactly what it is like when you are in a circle of knowledge.

So, they made prostration and they were so close to the Prophet ﷺ and they were crowded and Shaykh says:

لأن السَّاجد يشغل مكاناً أكثر مِن الجالس

Because when you prostrate you end up taking up more space than a person who is just seated normally. And this obviously indicates how keen they were to prostrate which indicates just how recommended the act is.

We look at the *riwāyah* of ʿUmar ؓ about prostrating and then not prostrating and that also indicates its *istiḥbāb*.

Student (online): Can you clarify for me what Shaykh means by *ʿala sabīlʾl-taʿabbud*?

Ustādh: Meaning that the action of the Prophet ﷺ that he does intending thereby worship. So, for example, if the Prophet ﷺ says, '*Can I have something sweet?*' and they say, '*Ya Rasūl Allāh we've dates and we've sugar mixed with yoghurt,*' for example. And he says, '*I'll have the sugar with yoghurt,*' and he ﷺ eats it.

This is not *ʿala sabīlʾl-taʿabbud*. This is not him eating this out of worship, he's eating this because he ﷺ likes it. That's what it means. So, that's *ʿala sabīlʾl-shakhsi*, *ʿala sabīl*
(1:05:00) *shahawātihi*, *al-taladh-dhudh biʾl-ṭaʿām*. But that's what we call *ʿādatihi*—*ʿala sabīl ʿādatihi* or *ʿādāt* or *taqālīd*. Whereas this is *ʿala sabīlʾl-taʿabbud* meaning an action that he ﷺ does thereby wanting it to be an act of worship.

So, it is a *sunnah* for the reciter. What about the one who hears it?

يُسَنُّ لِلقَارِئِ والْمُسْتَمِعِ دونَ السامعِ

[The prostration for recitation] is a *sunnah* for the reciter and the one actively listening, but not for the one who merely hears it.

Well, we now learn that there are two types of people: the *mustamiʿ* and the *sāmiʿ*, you've heard this before, the hearer and the listener or the one who hears and the one who listens. Listen is someone who's listening—active. Hearing is the one they hear it in the background and it kind of just goes off and on and whatever.

It's like when music is playing in a shop, and you walk in and you're hearing it. You're hearing it, you're not listening to it. You can pray while you're in a changing room and you can hear the kind of music in the shop, you are hearing it not listening to it. It doesn't really affect the ruling.

When you hear something on the radio and you realise that, '*Oh, yeah I know that song from you know back in the day or whatever*,' but you're not listening to it actively until you then turn your attention to it and then you start singing the next line and you're thinking about it and enjoying it and all the rest of it. That's when you're listening to the music. That's the *mustamiʿ*.

So, the one who is, for example, minding his own business and not sitting with the imām or the reciter then this person hears the *ayah* of *sajdah*, he is not required to prostrate. Whereas a person might be reciting for a group and we're saying, '*Please recite for us*,' and we're listening sitting there with him and he recites, it is a *sunnah* for us all now to prostrate. And the evidence for this is what we just mentioned now that the Prophet ﷺ recited, and we were sitting there with him he ﷺ was reciting upon us:

كَانَ النَّبِيُّ صلى الله عليه وسلم يَقْرَأُ عَلَيْنَا السُّورَةَ فِيهَا السَّجْدَةُ،

That he ﷺ was reciting the *sūrah* upon us which had *sajdah*, he ﷺ made the *sajdah*, we made the *sajdah*.

دونَ السامعِ

[The prostration for recitation is not a *sunnah* for the one who merely hears it.

Shaykh al-ʿUthaymīn, using his definition, he goes the *mustamiʿ* is the one who listens intently to the reciter and following him and the *sāmiʿ* is the one who hears something without listening intently.

He goes an example of a hearer is a person who goes past the market, and he hears music and that's it. Whereas a *mustamiʿ* is the one who goes past the market hears the music and he sits down, starts listening to it the this second one is a person of sin, the first one is not a sinner at all.

Shaykh says likewise the *sāmiʿ* with respect to the recitation of the Qurʾān. So, the one who is hearing the Qurʾān is not the same as listening to the Qurʾān as well.

هو الذي مَرَّ وقارىءٌ يقرأُ فمرّ بآية سجدة فلا يُسَنُّ له أنْ يسجُدَ

He goes past the reciter who's reciting, and he knows that it's an *ayah* of *sajdah*, but he's not listening to it. He's going by, he's doing his own business he's doing his own thing and so he's not sinful.

My cousin is asking [in the audience]: So you are saying that a person is not considered sinful if he goes past and hears music, then, what happens when he is reciting?

I said: The same thing. Both of them are not involved—he is not involved in sin; he is not involved in the *sajdah*. That is the point. But if he now sat down and said, *"Recite upon me,'* and he did recite, then it is required of him to do the *sajdah*. The same with the person who passes by music and says, '*Put that on rewind.'*

Shaykh al-ʿUthaymīn says that the evidence for the *mustamiʿ,* the one who listens intently, has the same ruling as the *qāriʾ*—and this is very interesting—is because Mūsa عليه السلام, what did he say in the Qurʾān in *Sūrat Yūnus*?

﴿وَقَالَ مُوسَىٰ رَبَّنَآ إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَأَهُۥ زِينَةً وَأَمْوَٰلًا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا رَبَّنَا لِيُضِلُّوا۟ عَن سَبِيلِكَ ۖ رَبَّنَا ٱطْمِسْ عَلَىٰٓ أَمْوَٰلِهِمْ وَٱشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا۟ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٨٨﴾﴾

"And Moses said, 'Our Lord, You have given Pharaoh and his chiefs splendour and wealth in this present life and here they are, Lord, leading others astray from Your path. Our Lord, obliterate their wealth and harden their hearts so that they do not believe until they see the agonizing torment.'" [*Sūrat Yūnus*: 88]

What did Allāh ﷻ say?

﴿قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا فَٱسْتَقِيمَا وَلَا تَتَّبِعَآنِّ سَبِيلَ ٱلَّذِينَ لَا يَعْلَمُونَ ٨٩﴾

"God said, 'Your prayers are answered, so stay on the right course, and do not follow the path of those who do not know.'" [*Sūrat Yūnus*: 89]

Allāh ﷻ is quoting to us what Mūsa ﷺ said to him in the *duʿāʾ*: O our Lord, you have given Firʿawn and his gang the beautification of this world. All the luxury, all the money, in this life. And what does he do with it, my Lord? He just takes more people away from Your path. *Yā Allāh*, destroy their wealth. Make it an evidence against them. Close their hearts. Let them not even be given an opportunity, not even a chance to believe in You until they face punishment, meaning it is too late. So, if that's the path they have chosen, and they are so ignorant and so arrogant that, you know what Allāh ﷻ? Do not even give them another chance.

It is a hardcore *duʿāʾ*.

What did Allāh ﷻ respond in the *duʿāʾ* of Mūsa ﷺ?

He said: I have guaranteed that I have accepted the *duʿāʾ* of both of you—and Hārūn ﷺ did not make any *duʿāʾ*. Mūsa ﷺ made the *duʿāʾ*. Allāh ﷻ said, both of your *duʿāʾ*, Allāh ﷻ has responded to it.

That is because the one who is with the other one is being given the same ruling as the one who is saying it. They are both together. They are both treated in the same way.

Some of the scholars of *tafsīr* said that Hārūn ﷺ was saying, *amīn.* When Mūsa ﷺ said "*Rabbana*," he said, "*Amīn.*" Hārūn ﷺ is saying "*amīn*", so that is why they both get the same ruling.

فجعل الله تعالى للمستمع حكم المتكلم الداعي

So, the one who is listening gets the same ruling as the one who is speaking.

What if someone says: How is it possible that the one who hears (not listens now) the *ayah* of *sajdah*, and the *qāriʾ* makes *sajdah*, and he does not?

We say:

لأنه لا يلحقه حكم القارئ, فليس له ثوابه يطالب بما يطالب به القارئ, ولهذا قال المؤلف: دون السامع

(1:15:00) Because he is not considered to be like the reciter, and he is not in his position. He does not get the reward of the reciter either, so he is not treated the same.

## Q & A

Q (online): During menses if a person recited an *ayah* required to do *sajdat'l-tilāwah*, does it need to be made up when a person is in a state of purity? If so, would one *sajdah* be enough if you recited multiple *ayahs* with *sajdat'l-tilāwah*?

A: No, according to my position, it does not because: (a) It is not obligatory, and (b) according to some scholars, this is not a state of *janābah*, it is a unique state therefore you are allowed to make *sajdah*.

But, in my opinion, you should hold it back and do it afterwards. And it's okay.

"If so, would one *sajdah* be enough if you recited multiple *ayahs* with *sajdat'l-tilāwah*?" That is a different question. It has nothing to do with the menses. But yes, one *sajdah* is enough for—not multiple *ayāt*. For each *ayah*, it has its own feel and context. But one *sajdah* is enough for the multiple recitation of one *ayah* when you are memorising or studying.

Likewise, I just want to say to you that those who have been studying this lesson, even though technically this is not the recitation, but it is the study of (*sajdat'l-tilāwah*), so after this lesson if you are in a time of not prohibition then please make a *sajdah*. Because I will be doing so as well.

Q (online): If imām doesn't prostrate, then even if we are listening intently, we wouldn't prostrate?

A: Correct, you don't have to prostrate.

Q (online): *Ishrāk*…women don't get the reward of *Ḥajj* and *'Umrah*. Is there another *ḥadīth* to encourage staying until after and doing it?

A: Majority of scholars nowadays do say that we believe that if a woman is leaving this, like I covered last week. I said if a woman is leaving this to stay at home to look after the kids or because the husband doesn't like it, meaning she is doing it for a good reason, dutiful reason, honourable reason. Then she gets the reward. But if a woman

has no reason and the husband wants her to go to the *masjid*, she has no kids, and she doesn't go to the *masjid*. Then she gets no reward. Allāh ﷻ knows best.

Q (online): How is it that more emphasis is laid on *sajdat'l-tilāwah* in *ṣalāh* even when it disrupts the order of *ṣalāh*, but less outside of *ṣalāh*?

A: Why is there a bigger emphasis in *ṣalāh*? Who told you that? I don't understand where the emphasis is. I think it's the same.

Q (online): What about if an imām reads an *ayah* that requires it during *jamāʿah*? is the *sajdah* done right away?

A: Only if the imām does it. If the imām doesn't do it, then you don't do it, at all.

Q (online): If a woman doesn't want to get pregnant and have a child because she is genuinely worried about maintaining her mental and physical wellbeing, but her husband wants her to have children, is the woman sinful?

A: No, I don't think she is sinful if there really is a genuine concern. And that genuine concern would come if there were already multiple children. But if there are no children, this is one of the absolute key points behind marriage. But this is too a difficult question, there is far too much nuance. A *qāḍi* would get involved. This is on a case-by-case basis. There is no general rule for that.

Q (online): If it is not considered like *ṣalāh*, is *ḥijāb* required for *sajdat'l-tilāwah*?

A: The answer is no, according to our **<u>class position</u>**.

Q (online): Just want to clarify, in relation to the *ḥadīth* of Bilāl ؓ, can we basically pray two *rakʿāt* of *sunnah* after doing ablution and no intention except because you just performed ablution?

A: Exactly that.

# 14. Chapter 21 Lesson 26: The Supererogatory Prayer

(0:05:30) و ( سُجودُ التِّلاوةِ ) صلاةٌ يُسَنُّ لِلقَارِئِ والْمُسْتَمِعِ دونَ السامعِ، وإن لم يَسْجُدِ القارئُ لم يَسْجُدْ، وهو أربعَ عَشْرَةَ سَجدةً في الْحِجِّ منها اثْنَتان، ويُكَبِّرُ إذا سَجَدَ وإذا رَفَعَ ويَجْلِسُ ويُسَلِّمُ ولا يَتَشَهَّدُ، ويُكرَهُ للإمامِ قراءةُ سَجْدَةٍ في صلاةِ سِرٍّ وسجودُه فيها، ويَلْزَمُ المأمومَ متابَعَتُه في غيرِها ، ويُسْتَحَبُّ ( سجودُ الشكْرِ ) عندَ تَجَدُّدِ النِّعَمِ وانْدِفاعِ النِّقَمِ، وتَبْطُلُ به صَلاةُ غيرِ جاهلٍ وناسٍ،

The prostration for recitation is an actual prayer and is *sunnah* for the reciter and the one actively listening, but not for the one who merely hears it. If the reciter doesn't prostate, neither does the listener.

There are fourteen prostrations, two within *Sūrat al-Ḥajj*. One makes the *takbīr* when prostrating and rising back up, then sits and offers the *taslīm* but doesn't do the *tashahhud*.

It is disliked for the imām to recite a verse of prostration in a silent prayer and to prostrate therein. Those praying behind the imām must follow him in all other prayers.

It is recommended to offer the prostration of thankfulness when a new blessing presents itself or harm is averted. If offered during a prayer, it will be invalidated other than for the one who is ignorant or forgetful.

Last week:

The prostration for recitation is an actual prayer and is *sunnah* for the reciter and the one actively listening, but not for the one who merely hears it.

Our **<u>class position</u>** of course, is that it is not an actual prayer. It is very different from an actual prayer. So, we spent a lot of time speaking about that

We ended the class speaking about: Who is it upon?

First of all, we said it's not an obligation. It's a *sunnah.* The whole point of this is that it is in the Chapter of *Sunan*—supererogatory. So, it's not obligatory.

But who is it upon?

It's upon the reciter and upon the one who is actively listening—we call those people the listeners, not the hearers. When you hear something it's different. Listening, sitting down, focusing, is something different.

Today we are at the top of page 95 in the commentary. This is quite nice *in shāʾ Allāh* today. We're going to go through *ayāt* of *sajdah* and discuss a few interesting things which I think are interesting.

وإن لم يَسْجُدِ القارئُ لم يَسْجُدْ

If the reciter doesn't prostate, neither does the listener.

If the reciter does not do a prostration for the *ayah* that he recites—I say "he", that's an imām of course male. But it could be a female imām in a female gathering, it could be a female at home and people are listening. That was a little bit, to be honest, just a little bit lazy frankly (me saying he). But the point is that we are going to continue with the pronoun or the gender of the text.

So, if he, the reciter, does not prostate then neither does the one listening. This is another indication that it is not obligatory to prostate which we already covered last week. But anyway, let's just see what Shaykh al-ʿUthaymīn says.

If the reciter does not do it then the one who is listening does not do it because the one who is listening is only following the *qāriʾ*. He is not following the Qurʾān. Otherwise, he would be reading it himself. He is actually following the *qāriʾ*. The *qāriʾ* is the *aṣl*, he
(0:10:00) is the *farʿ*—that's the root [the reciter], that's the branch [the follower].

The evidence for that is the *ḥadīth* of Zayd ibn Thābit ﵁:

عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ قَرَأْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم {وَالنَّجْمِ} فَلَمْ يَسْجُدْ فِيهَا.

"It is narrated by Zayd ibn Thābit ﵁ that he said: 'I recited *Sūrat al-Najm* before the Prophet ﷺ, yet he ﷺ did not perform a prostration.'" [1,2]

[1] *Ṣaḥīḥ al-Bukhāri, The Book of Prostration During Recital of Qurʾān, Chapter: Whoever Recited the Verses of Prostration and Did Not Prostrate, ḥadīth no. 1073.*
[2] *Ṣaḥīḥ Muslim, The Book of Mosques and Places of Prayer, Chapter: The Prostration of Recitation, ḥadīth no. 577.*

So Zayd ibn Thābit ﷺ recited upon the Prophet *Sūrat al-Najm* and he did not prostrate and neither did the Prophet ﷺ. So Zayd didn't make the prostration—he recited *al-Najm*, he did not prostrate neither did the Prophet ﷺ—despite the fact that the Prophet ﷺ has previously prostrated for this *sūrah* inside prayer, outside the prayer.[3] The fact that Zayd ﷺ did not do it, means that he understood the ruling on it, that it's not obligatory. The fact that the Prophet ﷺ also didn't do it, despite having done it before when he ﷺ was reciting, proves that when you are following another reciter you [follow the reciter].

So, other times the Prophet ﷺ would make *sajdah* and then the Companions would make *sajdah* with him and the Prophet ﷺ did not criticise them for doing that, meaning that the opposite is not wrong either, meaning that if the imām does the *sajdah* then everybody does the *sajdah*. And if that was wrong, the Prophet ﷺ would have said that is wrong. And so him ﷺ not doing *sajdah* himself is indicating the only answer that will fit all of these scenarios perfectly, is that it is not obligatory first of all. And secondly, that the one who listens only follows what the imām does.

So, what Shaykh al-ʿUthaymīn says is that it is very clear what this *ḥadīth* indicates. This *ḥadīth* indicates that the reciter is the one to be followed and if he doesn't do *sajdah* then you don't do *sajdah*. It does not indicate what some scholars said, which is that the *sujūdʾl-tilāwah*, this prostration of recitation, is actually abrogated as an act or as a requirement to be done for the *mufassal sūrahs*.

The point is that the *mufassal sūrahs* are the last couple of *juzʾ*, short *sūrahs* in the Qurʾān. There is an opinion that because Zayd ibn Thābit ﷺ recited *Sūrat al-Najm* and didn't make *sajdah*, that this is an argument to indicate that all of the *sujūd* were in action, all throughout the time and then towards the latter time of the life of the Prophet ﷺ, because Zayd did not do it and because the Prophet ﷺ did not do it, then the ruling on *sujūdʾl-tilāwah* is abrogated.

Anyway, this is incorrect. This theory is not established.

لأنه ثبت في «صحيح مسلم» عن أبي هريرة أنَّ الرَّسول صلّى الله عليه وسلّم سَجَدَ في «إذا السماء انشقت» وفي سورة «اقرأ» .وهما من «المُفَصَّل».

Because it is well established such as for example in *Ṣaḥīḥ Muslim,* that Abu Hurayrah ﷺ said that the Messenger ﷺ [performed *sujūdʾl-tilāwah* for *Sūrat al-Inshiqāq* and for *Sūrat al-ʿAlaq* (*Iqraʾ*) both of which are *mufaṣṣal sūrahs* in *Juzʾ ʿAmma*].[4]

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[3] *Jāmiʿ al-Tirmidhi, The Book on Traveling, Chapter: What Has Been Related About Prostration in Sūrat al-Najm, hadīth no. 575.* This narration has been graded as *ṣaḥīḥ.*

[4] *Ṣaḥīḥ Muslim, The Book of Mosques and Places of Prayer, Chapter: The Prostration of Recitation, ḥadīth no. 578c.*

There is an argument that because they did not do the *sajdah* for *Sūrat al-Najm,* that you don't need to make it.

Our response is that is not the case. Actually, the Prophet ﷺ did do that for other *sūrahs*, so it is clearly something that is applied to the whole Qurʾān and the *mufassal sūrahs* as well. And actually, what this *ḥadīth* means is that Zayd did not do it because you don't have to do it. That's it. It's not an obligation.

مسألة :هل للمستمع أن يُذَكِّرَ القارئَ فيقول: اسجدْ؟

What about if the *qāriʾ*, the reciter, is reciting—whether in *ṣalāh* or outside of *ṣalāh*—comes across an *ayah* of *sajdah*, does not do the *sajdah*, should the *mustamiʿ*, the one who is listening, at that moment perk up and remind the reciter that '*Hey! You forgot*,' or say something like *usjud*, prostrate, or *sajdah, sajdah*—something minimal, something Arabic, something Islamic that does not become a completely foreign word in the prayer, so that it does not negate the prayer.

Should the *mustamiʿ* do that to the imām?

Shaykh al-ʿUthaymīn says that if it is clear, the context of the situation (it is a case-by-case basis) if the situation is super clear that the imām really has forgotten. For example, the fact that the imām never forgets to do the *sajdah*, and he is not a student of knowledge, he is not like a scholar, but he is an imām, or a reciter, meaning he does not understand all of the issues. He is a simple kind of guy who basically whenever he recites, whether in the prayer or outside of the prayer, he always makes *sajdah*. And he has got a good memory and all of the rest of it. And it is clear that this guy has forgotten. It is a one off, he has forgotten.

So, therefore if he has forgotten it is okay then, to remind him if he is definitely in that scenario, clear to everybody that he has forgotten.

أما إذا لم يحتمل النسيان كأن يكون ذاك فلا يذكره

But for example, this guy never forgets. Very much in control. You know he is a student of knowledge, understands the rulings, clearly did it on purpose, or what you can assume to think, did it on purpose (meaning he did not prostrate), then you do not remind him. Then you should not be reminding him because that person left it intentionally—clearly.

(0:20:00) And that is something which is good to do, from time to time. It is actually meant to be left from time to time to teach the people that it is not obligatory. This is an act that we do—we leave certain acts of worship, on purpose, to teach people that this is not obligatory. Because actually, a lot of the time, many people think that these acts are obligatory. And the *sajdah* of *tilāwah* is a very good example. How many folks do you know who think that the *sajdah* of *tilāwah* is not just obligatory but the highest levels of obligatory? Mental madness levels—especially in the prayer, for whatever reason. Is it an emotional thing? I do not know. But they really, seriously consider this—inside and outside of the prayer.

Student (online): I feel weird if I hear a verse requiring a *sajdah* of *tilāwah* and not prostrating.

Ustādh: That is exactly it. That is just the way that we are cultured. It is a good thing as well. I do not mind feeling weird, but it's when the weirdness feels like you have not completed *dīn*. It is not good, that.

Student (online): So, we would prostrate for recitation during the prayer?

Ustādh: What I think you need to do is revise these last fifteen minutes. We are saying this is applied in prayer, outside prayer. This is nothing to do with the prayer. This is about the one who is reciting. If the guy recites and prostrates, we prostrate. If he does not prostrate, we do not prostrate—whether inside the prayer or outside of the prayer.

As for the *sujūd'l-tilāwah,* the prostrations for recitation:

وهو أربعَ عَشْرَةَ سَجدةً

There are fourteen prostrations.

What are these fourteen *sajdahs*?

As you can see the Ḥanābilah are very clear and strict and obvious on it. By the way (and we have said this before) when you see a definitive statement come out of the blue like that, not like saying, *'Here are the verses of prostration,'* or *'Here are some of the verses of prostration.'* When you hear a very definitive statement, *'There are fourteen verses of prostration,'* that is a clue that others don't think there are fourteen.

In *fiqh* always be suspicious—suspicious in a good way, like '*I need to investigate*,' or rather that there's something else behind this basically. You should always assume that something's going on.

Student (online): 14-15

Ustādh: As she says, 14-15, even one less as well. There are differing numbers but the majority of them fall into 14-15.

Let's go through them.

First of all, Shaykh al-ʻUthaymīn says: What's the *dalīl*?

The *dalīl* is the *Sunnah* because the scholars followed the Prophet's ﷺ prostrations. And these prostrations when they occur in the in *ḥadīth* forms, the *aḥadīth* are a mixed bag. Some of them are *ṣaḥīḥ*, some of them are *ḍaʻīf*. Some are *ṣaḥīḥ marfūʻan*, some are *ṣaḥīḥ mawqūfan*.

What that means is that some are absolutely authentic proper bona fide *ḥadīth* in which all the narrators are present, they are narrating one from the other, from the other, from the other to the Companion from the Prophet ﷺ directly. They saw the Prophet ﷺ or he ﷺ said something etc. That's *marfūʻ*, raised all the way to the Prophet ﷺ, at the top of the chain.

Then you have *mawqūf*. *Mawqūf* means that it stopped. What does that mean?

Stopped at the Companion, it didn't actually become a statement of the Prophet ﷺ but rather it's a statement of a Companion in one way or another.

Now this is interesting because of course a *mawqūf ḥadīth* is technically not a *ḥadīth* at all, right? It's not a *ḥadīth* at all because it's not a statement of the Prophet ﷺ. However, you will remember many times we've discussed this in the class that there is a concept of *mawqūf bi-ḥukm'l-rafʻ*, that you have a suspended or paused or *mawqūf ḥadīth* (which is a statement of a Companion essentially), that is actually given the legal ruling of something better than that, which is that it's an actual *ḥadīth*, a raised *ḥadīth*, *marfūʻ ḥadīth* i.e. *lahu ḥukm'l-rafʻ*. It has the ruling and is to be treated like it is a raised one, as if the Prophet ﷺ said it, simply because of one reason. And that is because the matter which is being spoken about could not have come to via a logical deduction, it would have to had to been told to the Companion by the Prophet ﷺ. Normally it's about the *ākhirah*, the matters of the *ghayb*. If a Companion mentions something about the *ghayb* or some issue about *Jannah* or *Nār* or whatever, it's impossible for a Companion to know that. They don't receive revelation. They don't get any separate guidance. When you hear something like that, they might forget to say that the Prophet ﷺ told me, but that is exactly what happened. They were told by Prophet ﷺ because there's no other way that they could have worked it out. That's why the Shaykh says:

والذي صَحَّ موقوفاً له حكمُ الرَّفعِ؛ لأن هذا مِن الأمور التي لا يسوغُ فيها الاجتهاد، فهي توقيفيَّة.

This matter of working out which verse of the Qurʾān is a verse of prostration is not something which a person can make *ijtihād* of, not something you can work out yourself necessarily. It's not an area for rationale, but rather this is something which can only be divinely established. Therefore, the matter is *tawqīfi*.

We've spoken about that before. When we say an issue is *tawqīfi*, *tawqīfi* means that this is a matter that has been established divinely, there's no space for my opinion, your opinion, thinking about, not thinking about it. No. It's something which is a matter from Allāh ﷻ not something that we can rationally work out.

What are these verses in the Qurʾān?

(0:34:20) In compiled order of the Qurʾān *Sūrat al-Aʿrāf* is the first one.

Allāh ﷻ says:

﴿إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لاَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ﴾

"[Even] those who live in the presence of your Lord are not too proud to worship Him: they glorify Him and bow down before Him." [*Sūrat al-Aʿrāf*: 206]

The point behind this particular *sajdah* being that Allāh ﷻ praises it so much and indicates His praise of the angels.

Shaykh al-ʿUthaymīn says:

وما امتدحَ اللهُ فاعلَه فهو محبوبٌ إليه.

And whatever Allāh ﷻ praises and praises the one who does it, then of course that's going to be something which is beloved to Him. So, that definitely has to be included. It's in.

That's the first one.

The second in compiled order of the Qurʾān is in *Sūrat al-Raʿd*.

Allāh ﷻ says:

﴿وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالأَرْضِ طَوْعًا وَكَرْهًا وَظِلالُهُمْ بِالْغُدُوِّ وَالآصَالِ﴿١٥﴾﴾

"All that are in the heaven and earth submit to God alone, willingly or unwillingly, as do their shadows in the mornings and in the evenings." [*Sūrat al-Raʿd*: 15]

The third is *Ṣūrat al-Naḥl*, verse 50.

Now, I just want to pause here and say something. When we say a single verse number, we mean that that is the end, the last, final verse in an either one-, two-, or three-verse sequence that leads to the *sajdah*. It's quite possible that the starting of the plan to make the *sajdah* starts a few verses before. I will give you an example in a minute. This is one of them.

*Ṣūrat al-Naḥl* verses 49 and 50 are what lead to the *sajdah*, but it is only verse 50 which is called the *ayah* of the *sajdah*.

Allāh ﷻ says:

﴿وَلِلَّهِ يَسْجُدُ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ مِن دَآبَّةٍ وَٱلْمَلَـٰٓئِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾ يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

"It is to God that everything in the heavens and earth submits, every beast that moves, even the angels- they are free from arrogance: they fear their Lord above them, and they do as they are commanded." [*Sūrat al-Naḥl:* 49-50]

Verse 50 is the *ayah* of *sajdah*, even though verse 49 is the one that starts it off and indicates what it is that they actually do. You wouldn't actually prostrate after finishing *ayah* 49. You would prostrate after *ayah* 50.

And that is why we said this is *tawqīfi* matter. This is a divine matter, not a ʿ*aqli* one. You could maybe prostrate after *ayah* 49, but the Prophet ﷺ prostrated after *ayah* 50, which is why in the *maṣāḥif* you see that [symbol] indicating that this is time to make *sajdah*.

The next one is in *Ṣūrat al-Isrāʾ.*

*Ṣūrat al-Isrāʾ is* a three-verse combo: 107, 108 and 109. However, the *ayah* of *sajdah* itself is 109, as I said, the last one of the combo. You will see what I mean.

(0:40:00) ﴿قُلْ ءَامِنُوا۟ بِهِۦٓ أَوْ لَا تُؤْمِنُوٓا۟ ۚ إِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مِن قَبْلِهِۦٓ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ۝
وَيَقُولُونَ سُبْحَٰنَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ۝ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ۝﴾

"Say, 'Whether you believe it or not, those who were given knowledge earlier fall down on their faces when it is recited to them, and say, "Glory to our Lord! Our Lord's promise has been fulfilled." They fall down on their faces, weeping, and [the Qurʾān] increases their humility.'" [*Sūrat al-Isrāʾ: 107-109*]

Next, in *Sūrat Maryam* verse 58. Allāh ﷻ says:

﴿أُو۟لَٰٓئِكَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ مِن ذُرِّيَّةِ ءَادَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَّةِ إِبْرَٰهِيمَ وَإِسْرَٰٓءِيلَ وَمِمَّنْ
هَدَيْنَا وَٱجْتَبَيْنَآ ۚ إِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُ ٱلرَّحْمَٰنِ خَرُّوا۟ سُجَّدًا وَبُكِيًّا ۝٥٨﴾

"These were the prophets God blessed – from the seed of Adam, of those We carried in the Ark with Noah, from the seed of Abraham and Israel—and those We guided and chose. When the revelations of the Lord of Mercy were recited to them, they fell to their knees and wept." [*Sūrat Maryam:* 58]

When it comes to the order of *sūrahs*, the first five verses of *sujūdʾl-tilāwah* in the Qurʾān, then there's no kind of discussion or dispute.

But now we start getting into some difference of opinion. Now we enter *Sūrat al-Ḥajj*. In *Sūrat al-Ḥajj* you have some that said there is only one, like the Ḥanafi scholars and a number of other scholars actually, and then you have others such as the Ḥanābilah, such as the Shāfiʿis who said there are two. Let's look at these.

First of all, in verse 18 Allāh ﷻ says:

﴿أَلَمْ تَرَ أَنَّ ٱللَّهَ يَسْجُدُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ وَٱلشَّمْسُ وَٱلْقَمَرُ وَٱلنُّجُومُ وَٱلْجِبَالُ وَٱلشَّجَرُ وَٱلدَّوَآبُّ
وَكَثِيرٌ مِّنَ ٱلنَّاسِ ۖ وَكَثِيرٌ حَقَّ عَلَيْهِ ٱلْعَذَابُ ۗ وَمَن يُهِنِ ٱللَّهُ فَمَا لَهُۥ مِن مُّكْرِمٍ ۚ إِنَّ ٱللَّهَ يَفْعَلُ مَا يَشَآءُ ۝١٨﴾

"Do you not realise [Prophet] that everything in the heavens and earth submits to God: the sun, the moon, the stars, the mountains, the trees, and the animals? So do many human beings, though for many others punishment is well deserved. Anyone disgraced by God will have no one to honour him: God does whatever He will." [*Sūrat al-Ḥajj:* 18]

That is verse 18. They agree on that. Everybody agrees on that.

It is the next one that they disagree on. This is verse 77 in *Sūrat al-Ḥajj*. Allāh ﷻ says:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱرۡكَعُواْ وَٱسۡجُدُواْ وَٱعۡبُدُواْ رَبَّكُمۡ وَٱفۡعَلُواْ ٱلۡخَيۡرَ لَعَلَّكُمۡ تُفۡلِحُونَ ٧٧ ﴾

"Believers, bow down, prostrate yourselves, worship your Lord, and do good so that you may succeed." [*Sūrat al-Ḥajj*: 77]

Now as I said, this is a matter of difference of opinion. The *ḥadīth* are not very clear on it—number one.[5,6]

Number two: When the *ḥadīth* are not very clear on it, we look at context and does it seem to indicate that it should be something that we should be making *sajdah* for? Some scholars said that the word *wasjudu,* means the prayer itself. Others said: How can it mean the prayer, and not the *sajdah* when the *rukūʿ i*s there?

It is the stronger position according to the majority of scholars, that this is actually an *ayah* of *sajdah*. So, we are with the Shāfiʿis and the Ḥanābilah. But again, it indicates that the matter is flexible, that there is a difference of opinion. The Ḥanafis do not consider this to be one of the *ayāt* of *sajdah* and it is not the end of the world. I mean we didn't even say the *ayāt* of *sajdah* are obligatory to form either, but this is for knowledge purposes. At least you guys now are in the full picture.

Then next one, the eighth one, is *Sūrat al-Furqān:*

﴿وَإِذَا قِيلَ لَهُمُ ٱسۡجُدُواْ لِلرَّحۡمَٰنِ قَالُواْ وَمَا ٱلرَّحۡمَٰنُ أَنَسۡجُدُ لِمَا تَأۡمُرُنَا وَزَادَهُمۡ نُفُورًا﴾

[5] *Jāmiʿ al-Tirmidhi, The Book on Traveling, Chapter: (What Has Been Related) About the Prostration in Sūrat al-Hajj, ḥadīth no. 578. This narration has been graded as ḥasan.*

[6] *Sunan Abu Dāwūd, The Book of Prayer: Prostration While Reciting the Qur'ān, Chapter: How Many Places Are There in the Qur'ān Where Prostration Is Required, ḥadīth no. 1401. This narration has been graded as ḍaʿīf by al-Albāni.*

"Yet when they are told, 'Bow down before the Lord of Mercy,' they say, 'What is the Lord of Mercy? Should we bow down before anything you command?' and they turn even further away." [*Sūrat al-Furqān:* 60]

And it only increases them in *nufūra*, in aversion, and if they feel less inclined, Allāh ﷻ pushes them even further away, which is just even worse for them.

The next one is in *Sūrat al-Naml*.

Allāh ﷻ says:

﴿أَلَّا يَسْجُدُوا۟ لِلَّهِ ٱلَّذِى يُخْرِجُ ٱلْخَبْءَ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾
ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿٢٦﴾﴾

"Should they not worship God, who brings forth what is hidden in the heavens and earth and knows both what you people conceal and what you declare? He is Allāh! There is no god ˹worthy of worship˺ except Him, the Lord of the Mighty Throne." [*Sūrat al- Naml:* 25-26]

This is 25 and 26—26 being the verse of actual prostration.

Then the next one is *Sūrat al-Sajdah. Sūrat al-Sajdah* by the way, is known as *Alif, lām, mīm, tanzīl*, it is another name of *Sūrat al-Sajdah*.

Those who are currently studying ART (*Alternative Random Taddabur*) we were talking about the names of *sūrahs* and what is their position in terms of whether the names of the *sūrahs* are *tawqīfi*. i.e., named by Allāh ﷻ, or is it something which is a matter of difference of opinion. The scholars differed over that, but there is flexibility in the names of the *sūrahs*.

So, we call it *Sūrat al-Sajdah* but actually most of the time you will see it in the *Sunnah* narrated as *Alif, lām, mīm, tanzīl*.

*Sūrat Bani Isrā'īl* and *Sūrah al-Isrā',* the most famous I would say… You guys tell me what you think, but at the top of my head if we are talking about the most famous *sūrahs* that have names that the scholars differed over I would say *Sūrat al-Isrā'* which is known as *Sūrat Bani Isrā'īl* in the *Sunnah* far more than it is known as *Sūrat al-Isrā'*.

*Sūrat al-Qitāl* which is *Sūrat Muḥammad,* and *Sūrat al-Sajdah*, which is *Alif, lām, mīm, tanzīl*

*Sūrat al-Sajdah,* which is *Alif lām mīm, tanzīl.*

*Sūrat al-Aʿlā* which is known as *Sabbiḫ issma Rabbik*.

*Iqraʾ*, *Sūrat al-ʿAlaq*.

Those are the five that come to my mind.

Student (online): *Sūrat Tabārak.*

Ustādh: Very good, an excellent one.

*Tabārak* and *Sūrat al-Mulk*.

So, there you go. You have some of these *sūrahs*.

Allāh ﷻ says in verse 15 of *Sūrat al-Sajdah*:

﴿إِنَّمَا يُؤْمِنُ بِـَٔايَٰتِنَا ٱلَّذِينَ إِذَا ذُكِّرُواْ بِهَا خَرُّواْ سُجَّدًا وَسَبَّحُواْ بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ۩ ﴿١٥﴾﴾

"The only people who truly believe in Our messages are those who, when they are reminded of them, bow down in worship, celebrate their Lord's praises, and do not think themselves above this." [*Sūrat al-Sajdah*: 15]

That only those who believe in our verses, who when they are reminded by them, fall down in prostration and exalt the praise of their Lord and they are not arrogant—w*a sabbaḥu biḥamdi Rabbihim*—after the *sajdah*. *Wa hum lā yastakbirūn*—they're not too big of themselves to make that *sajdah*.

Allāh ﷻ says in verse 24 in *Sūrat Ṣād*:

﴿قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نِعَاجِهِۦ ۖ وَإِنَّ كَثِيرًا مِّنَ ٱلْخُلَطَآءِ لَيَبْغِى بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ دَاوُۥدُ أَنَّمَا فَتَنَّٰهُ فَٱسْتَغْفَرَ رَبَّهُۥ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾﴾

"David said, 'He has done you wrong by demanding to add your ewe to his flock. Many partners treat each other unfairly. Those who sincerely believe and do good deeds do not do this, but these are very few.' [Then] David realized that We had been testing him, so he asked his Lord for forgiveness, fell down on his knees, and repented." [*Sūrat Ṣād*: 24]

(0:53:00)

[This is] in the story of Dāwūd ﷺ giving the *ḥukm*. And this is very important, actually more important for me is to explain what happens in this story. And I say that because the good news is that Dominion is going to be coming back *in shāʾ Allāh* live.

Dāwūd ﷺ said: "He has certainly wronged you in demanding his extra sheep in addition to your one," in the story of the judgment, "And indeed, many associates oppress one another except for those who believe and do righteous deeds and few are they."

It was at that moment of course that Dāwūd ﷺ realised that actually he had given the ruling before thinking about it. And Dāwūd ﷺ became certain that "We had tried him," this is back to the translation, "and he asked forgiveness from his Lord and he fell down bowing to Allāh ﷻ in repentance."

﴿وَخَرَّ رَاكِعًا وَأَنَابَ﴾

"[He] fell down on his knees and repented."

Anyway, like I said more on this story in Dominion *in shāʾ Allāh*. But my point is that this is a verse that the scholars differed over. And as you can see, a lot of the scholars do include it.

But my point was that this is very much a big thing in the Ḥanafi school. This is a very clear *sajdah* of *tilāwah* in the Ḥanafi school, but it is not with the Shāfiʿis, it is not with the Ḥanābilah. Some of the Shāfiʿis do include it. The Ḥanābilah certainly don't—as a *muʿtamad* position.

I believe I might have got that wrong. I know that there are some opinions in the Ḥanbali school that do include it. I could be corrected, but I am pretty positive that is the official Ḥanbali—I am not too fussed whether it is or not but just to be accurate—I think it is the official Ḥanbali position that this is not a *sajdah*

The next one is *Sūrat Fuṣṣilat* (in compiled order) verses 37 and 38:

﴿وَمِنْ ءَايَٰتِهِ ٱلَّيْلُ وَٱلنَّهَارُ وَٱلشَّمْسُ وَٱلْقَمَرُ ۚ لَا تَسْجُدُوا۟ لِلشَّمْسِ وَلَا لِلْقَمَرِ وَٱسْجُدُوا۟ لِلَّهِ ٱلَّذِى خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾ فَإِنِ ٱسْتَكْبَرُوا۟ فَٱلَّذِينَ عِندَ رَبِّكَ يُسَبِّحُونَ لَهُۥ بِٱلَّيْلِ وَٱلنَّهَارِ وَهُمْ لَا يَسْـَٔمُونَ ﴿٣٨﴾﴾

"The night, the day, the sun, the moon, are only a few of His signs. Do not bow down in worship to the sun or the moon, but bow down to God who created them, if it is truly Him that you worship. If the disbelievers are too arrogant, [remember, Prophet, that] those who are with your Lord glorify Him tirelessly night and day." [*Sūrat Fuṣṣilat*: 37-38]

But if they are arrogant, Allāh ﷻ warns, then those that are near your Lord (the angels) exalt Him by night and by day and they do not become tired. They are ready to make *sajdah*. If you do not want to, knock yourself out, do what you want because We have those who are ready to worship. "You need that worship not Me," says Allāh ﷻ. I don't need that worship from you folks."

I love this *ayah* by the way, mental levels.

Then *Sūrat al-Najm* which we spoke about earlier in the *ḥadīth* of Zayd ibn Thābit ﷺ.[1,2]

Allāh ﷻ says:

﴿فَٱسْجُدُوا۟ لِلَّهِ وَٱعْبُدُوا۟ ﴿٦٢﴾﴾

"Bow down before God and worship." [*Sūrat al-Najm*: 62]

The next one is *Sūrat al-Inshiqāq*:

﴿وَإِذَا قُرِئَ عَلَيْهِمُ ٱلْقُرْءَانُ لَا يَسْجُدُونَ ﴿٢١﴾﴾

"Why, when the Qurʾān is read to them, do they not prostrate themselves [to God]." [*Sūrat al-Inshiqāq*: 21]

The final one is in *Sūrat al-ʿAlaq*.

Allāh ﷻ says:

﴿كَلَّا لَا تُطِعْهُ وَٱسْجُدْ وَٱقْتَرِب ۩ ﴿١٩﴾﴾

"No! Do not obey him [Prophet]: bow down in worship and draw close." [*Sūrat al-ʿAl-ʿAlaq*: 19]

(1:00:00) These are fourteen *sajdah*s. In the text remember that *Ṣād* is not there—that's the Ḥanbali position, fourteen *sajdah*s in: *Sūrat al-Aʿrāf*, *Sūrat al-Raʿd*, *Sūrat al-Naḥl*, *Sūrat al-Isrāʾ*, *Sūrat Maryam*, two in *Sūrat al-Ḥajj*, *Sūrat al-Furqān*, *Sūrat al-Naml*, *Sūrat al-Sajdah*, *Sūrat Fuṣṣilat*, *Sūrat al-Najm*, *Sūrat al-Inshiqāq,* and *Sūrat al-ʿAlaq*.

That's fourteen.

Shaykh al-ʿUthaymīn says:

وأما سجدة «ص» فإنها سجدة شُكْرٍ

The *sajdah* of *Ṣād* according to Ḥanābilah is a *sajdah* of *shukr*. According to Ḥanbalis that this was an act of Dāwūd ﷺ that was specific to him, it is not something which can be applied to us. He made a mistake, he sought forgiveness, Allāh ﷻ forgave him and out of gratitude he made prostration to Allāh ﷻ. So, it is out of *shukr* and it is not a general kind of precept for us to apply. That is what is being put forward by the Ḥanābilah.

However, Shaykh al-ʿUthaymīn says:

ولكن صَحَّ عن ابن عباس رضي الله عنهما أنه رأى النبيَّ صلّى الله عليه وسلّم يسجدُ فيها

There is a *ḥadīth* which is narrated by Imām al-Bukhāri that the Prophet ﷺ, as observed by ʿAbdullāh ibn ʿAbbās ؓ, prostrated whilst reciting this verse.[7]

Shaykh al-ʿUthaymīn says: Therefore, the correct position is that it is a verse of prostration.

[7] *Ṣaḥīḥ al-Bukhāri, The Book of Prostration During Recital of Qur'ān, Chapter: To Prostrate While Reciting Sūrat Ṣād (No. 38), ḥadīth no. 1069*.

وعلى هذا؛ فتكون السَّجدات خمسَ عشرة سجدة، وأنه يسجدُ في «ص» في الصَّلاة وخارج الصَّلاة.

The prostrations for forgetfulness in the Qur'ān are fifteen, because we will do *Ṣād* as well. Fifteen is the final total. That is the Shāfiʿi official position. The Shāfiʿi position on this is solid and it is the position of the majority of contemporary scholars, the *muḥaqqiqīn*, it is the position of *ahl'l-ḥadīth.*

It is not the position of the Ḥanābilah.

It [fifteen] is also not the position of the Ḥanafi school, but they do include *Ṣād*. They also have fourteen because they take one off from *Sūrat al-Ḥajj*, whereas we include one in *Ḥajj*, and we also include this to make it fifteen.

But you now understand. The Ḥanābilah and the Ḥanafis, they both arrive at fourteen *sajdahs* but different ways—one has two in *Ḥajj*, and none in *Ṣād* and the Ḥanafis have one in *al-Ḥajj* and one in *Ṣād*, so they come to fourteen.

Whereas the Shāfiʿi school, they have fifteen and the majority of scholars follow that position of the fifteen.

Shaykh al-ʿUthaymīn says, what if someone was to say:

في القرآن آياتٌ فيها سُجود، و لم يُشرع فيها السُّجود

There are many verses in the Qur'ān that *sujūd* is mentioned, and it is not legislated to make *sajdah.* For example, Allāh ﷻ says:

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ ٱلسَّٰجِدِينَ ۝٩٨ وَٱعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ ٱلْيَقِينُ ۝٩٩﴾

"Celebrate the glory of your Lord and be among those who bow down to Him: worship your Lord until what is certain comes to you." [*Sūrat al-Ḥijr*: 98-99]

In *Sūrat al-Ḥijr*, verse 98 and 99. So, Allāh ﷻ says: Exalt the Glorification of your Lord and Praise Him. And be from those who prostrate and worship your Lord until death comes.

Shaykh is playing advocate: They would say there is no *sajdah* in this, so what is going on?

Shaykh al-ʻUthaymīn says:

لأن هذا أُمِرَ به النبيُّ صلّى الله عليه وسلّم في حال معينة

This is something that the Prophet ﷺ was very specifically commanded to do in a very specific situation. Because actually the verse before it, if you read it from 97:

﴿وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ٩٧﴾

"We are well aware that your heart is weighed down by what they say." [*Sūrat al-Ḥijr*: 98-99]

"And, absolutely, We know 100%, how much it hurts you, how much it distresses you what they say", talking about the *mushrikīn*, talking about the *kuffār*, talking about the Quraysh. The whole attack has started. The propaganda has started, really stressing out the believers, and the Prophet ﷺ being abused and being questioned and all the rest of it. This is something very specific.

So, Allāh ﷻ says:

﴿وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ٩٧﴾

And We absolutely know 100%, how much it distresses you because of what they say.

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ ٱلسَّٰجِدِينَ ٩٨﴾

So, make *dhikr*. Make the *tasbīḥ* of Allāh ﷻ. Basically, turn to the prayer, and seek solace and comfort and be from the people who prostrate.

And actually, the majority of scholars, accordingly, don't even think *sājidīn* even means *sajdah*, it means pray.

As we said last week:

﴿وَٱسۡتَعِينُواْ بِٱلصَّبۡرِ وَٱلصَّلَوٰةِۚ ﴿٤٥﴾﴾

"Seek help with steadfastness and prayer." [*Sūrat al-Baqarah:* 45]

We spoke about it last week or the week before about from the types of prayer, when the Prophet ﷺ used to be stressed out about something, he ﷺ would go and pray.[8] So, this is from that whole kind of chapter. This is from that kind of "*bāb*". This is that kind of a situation.

Student: So, class position: It is not a verse of *sajdah*?

Ustādh: The **<u>class position</u>** is that it is a verse of *sajdah*.

Student (online): By the way Ustādh, you may have mixed up Shaykh al-Shanqiṭi's position with Shaykh al-ʻUthaymīn's.

Ustādh: *Jazāk Allāh khayr.* That is exactly what I got mixed up. Shaykh Muḥammad al-Mukhṭār al-Shinqīṭi is defending the Ḥanbali position hardcore, and obviously, it is in its right place.[†]

Student: So in brief, if people question why no *sajdah* in other places mentioning *usjud*, *yasjudūn*, etc., then we say it implies *ṣalāh*, or we say there is no *ḥadīth* to back it up?

Ustādh: Correct, yeah. So, primarily of course, there has got to be evidence. This is the first thing. So, it is the other way around, no *ḥadīth* to back it up. Secondly, we do not necessarily say it implies *ṣalāh*, like a robotic answer. But we are saying that we have to look at the *tafsīr* and context to understand what is going on. That is actually the reason why they differed over *Sūrat Ṣād*, because of the context. Some said, well, no it does. Others said, no it does not. So, first, the evidence has got to suggest it, and then the context has got to suggest it.

Now, in the issue of *Sūrat Ṣād*, it is interesting because the *ḥadīth* suggests it, and the context could work for it, [or] could not work for it. But it does not matter now whether the context works or not, because the *ḥadīth* is there. With this one, in *Sūrat al-Ḥijr*, the *ḥadīth* is not there, so we are kind of suspicious, and then when it comes to trying to justify from a text point of view, we can find that the context is quite clear that you do not do a *sajdah*.

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[8] *Sunan Abu Dāwūd, The Book of Prayer: Voluntary Prayer, Chapter: The Time That the Prophet ﷺ Would Pray at Night, ḥadīth no. 1319*. This narration has been graded as *ḥasan* by al-Albāni.

[†] Earlier in the lesson Ustādh said that Shaykh al-ʻUthaymīn held the opinion that the *sajdah* in *Sūrat Ṣād* is not a *sajdah* of prostration. He misspoke and it was removed from the transcription. As indicated in *Sharḥ al-Mumtiʻ ʻAla Zād al-Mustaqniʻ*, Volume 4, page 98, he does consider it a *sajdah* of prostration. That is also the class position. MT

So, just to finish this off, Shaykh al-ʿUthaymīn says: According to what I said in explaining why we do not do a *sajdah* for *Sūrat al-Ḥijr*, I can cause myself a problem (he said). I could cause myself a problem because, for example, in *Sūrat al-ʿAlaq*, Allāh ﷻ says:

﴿فَلْيَدْعُ نَادِيَهُۥ ۝١٧ سَنَدْعُ ٱلزَّبَانِيَةَ ۝١٨ كَلَّا لَا تُطِعْهُ وَٱسْجُدْ وَٱقْتَرِب ۝١٩﴾

"Let him summon his comrades; We shall summon the guards of Hell. No! Do not obey him [Prophet]: bow down in worship and draw close." [*Sūrat al-ʿAlaq*: 17-19]

And Shaykh al-ʿUthaymīn says: I just argued and said that there was a very specific situation in which the Prophet ﷺ was being told to make the *sajdah*, because of the stress that he was being caused by what they were saying, so go and make *sajdah*. And I just told you that that didn't mean *sajdah*, it meant the prayer.

(1:10:00) And in *Sūrat al-ʿAlaq*, exactly the same situation is being said: "Let him then call his boys because We are going to call the *zabāniyah*, the guards of hell. No, don't obey him. Don't let him stress you out. Who cares about him (meaning Abu Jahl)? Prostrate and get close to Allāh ﷻ. That's the only one you need to worry about. Get close to Allāh ﷻ. He's going to protect you."

So, it's the same kind of concept if you think about it. And Shaykh al-ʿUthaymīn says that someone could read this *ayah* and then say: '*But we do make sajdah here*.'

That's the difference. We actually make *sajdah* here. So, that's a contradiction.

He says: This is an obligation. This is a command to make *sajdah* in a specific situation, and:

وهو إذا قام ذلك الرجل يتكلّم على الرّسولِ صلّى الله عليه وسلّم وينهاه عن الصلاة: قال تعالى

And this is speaking about a person who is preventing him from prayer, Abu Jahl, and so on and so forth.

ومع هذا؛ فالسُّجود فيها مشروع، وحينئذٍ يكون المرجع هو التوقيف، فنقول: وردت السُّنّة بالسُّجود في آيات معيّنة، فنتوقّفُ على ما جاءت به السُّنّة

I really love this statement. Shaykh al-ʿUthaymīn says that this shows why the answer to these questions is not how you work it out, but it is whether there is a *ḥadīth* or there is a proof on the matter. It is a matter of *tawqīfi*, not a matter for you to work out. Because here, the same reasoning could be to not do *sajdah* but there is a *sajdah*. And it is legislated because the *ḥadīth* establish it.

Therefore, the final say in the matter of a verse of *sajdah* is that it is a divine decision. And if Allāh ﷻ indicates that it should be prostrated for, through something directly or the *ḥadīth* of the Prophet ﷺ, then it is to be prostrated for. Other than that, it is not for you to try to work it out. That's the end of the story.

So, Ḥanbalis fourteen, Ḥanafis fourteen. They have their different ways. Shāfiʿis fifteen, and our **class position** is fifteen as well.

## Q & A

Q (online): What is the reasoning for scholars using these mental gymnastics in these examples if it is ultimately *tawqīfi* anyway?

A: Because the question is whether it's *tawqīfi aṣlan*. They are questioning: '*Who said it's tawqīfi aṣlan? That surely it should be worked out*.' So that's why we are trying to say that no, it is *tawqīfi*. And that's the end of it.

Student (online): Please can you clarify the mix-up.

Ustādh: I said that Shaykh al-ʿUthaymīn said that there is only fourteen *sajdahs*. And that *Ṣād* is not from it.

And it's actually the other way around. It's Shaykh Muḥammad al-Mukhṭār al-Shinqīṭi who is defending the Ḥanbali position that there is none in *Ṣād*.

Shaykh al-ʿUthaymīn does accept [that there is no *sajdah* in *Sūrat Ṣād*]. And it is the **class position**—fifteen *sajdahs*.

Q (online): Sometimes, during my work break, I only have enough time to either to do my *farḍ Ẓuhr* prayer with longish *qiyām/sujūd* etc. or do all my *sunnahs* along with *farḍ* with short *sūrahs*. Which option is better?

A: The first one is better. The *farḍ* is to be preferred, made better, made more meaningful. And it's not about long. I don't want to emphasise the long part. I want you to emphasise the quality of it. And likewise, I also want to make it clear that that's

because of the days you are working. The days you are not working, you compensate with the quality of the increased *sunnah,* and you do more than you normally would.

Q (online): Should I take UK timing for Fajr during travel this Sunday? The flight is to Lahore at 10:00 pm.

A: If your flight is at 10:00 pm from the UK, the UK time for any prayer has nothing to do with it. The prayer upon a Muslim is based upon where they are at the time. Not on times. So, you will pray as soon as you see the sky start to lighten up. I can't tell you exactly, there is an app for this by the way that works it out. So, I would go to sleep or not go to sleep at all and then I'd make sure that I wake up in four hours, five hours or so because that is roughly when *Fajr* is going to be.

So, you're watching out the window. Going from London, you are seeing for the sky to brighten. As soon as you see the sky brighten up, start praying *Fajr* quickly because in about 10-15 minutes, the time will be gone, and it will be sunrise because you are flying in the direction of sunrise. Don't forget that.

Student (online): The app is called Halal Trip, but you still need to verify with visual observation.

Ustādh: Yes. You still need to verify with visual observation. I don't trust any app. These are the only apps I trust [his eyes], even my dodgy eyes.

# 15. Chapter 21 Lesson 27: The Supererogatory Prayer

(0:11:30) We are on page 99 of the *Sharḥ*. We are carrying on with *sajdat'l-tilāwah*. The text that we will be reading today is:

ويُكَبِّرُ إذا سَجَدَ وإذا رَفَعَ ويَجْلِسُ ويُسَلِّمُ ولا يَتَشَهَّدُ، ويُكرَهُ للإمامِ قراءةُ سَجْدَةٍ في صلاةِ سِرٍّ وسجودُه فيها، ويَلْزَمُ المأمومَ متابَعَتُه في غيرِها

One makes the *takbīr* when prostrating and rising back up, then sits and offers the *taslīm* but doesn't do the *tashahhud*.

It is disliked for the imām to recite a verse of prostration in a silent prayer and to prostrate therein. Those praying behind the imām must follow him in all other prayers.

Shaykh al-'Uthaymīn says that the author says that the way you do the *sujūd'l-tilāwah* is that when you prostrate, you say the *takbīr*—*Allāhu akbar.*

Why?

Because it is the prayer, he says. And the prayer must have a *taḥrīmah*.

Now, what does he mean?

He means that if you are sitting down at your desk reading Qur'ān, you come across the *ayah* of *sajdah*, you need to stand up and say *Allāhu akbar*—like it is a prayer. Like entering into the prayer, with the *takbīrat'l-Iḥrām*, with the *taḥrīmah* as if you are about to do a prayer.

And the justification is because it is a prayer—that is the Ḥanbali justification, of course.

والصَّلاة لا بُدَّ لها مِن تحريمة

The prayer must have an opening *takbīr*.

Shaykh al-ʻUthaymīn says: As for those people who say that the *sajdah* of *tilāwah* is not a prayer (like us), then there is no *takbīr* because it is just a *sajdah*.

And we agree with the Shaykh.

Then Shaykh al-ʻUthaymīn says: *Lākin*, however, it has been narrated from the Prophet ﷺ:

أنه كان يُكبِّرُ عند السُّجُود

That he ﷺ used to make a *takbīr*, when he ﷺ used to go down for the *sajdah*.[1]

So, we are not talking about standing there saying, *Allāhu akbar* [*takbīrat'l-iḥrām* to enter the prayer, followed by] *Allāhu akbar* [and then going into *sajdah*].

No.

We said, first of all, that it is not a prayer, so there is no *Allāhu akbar* [*takbīrat'l-iḥrām*].

So, let us put that there. None of those.

Now though, we are saying, that the *ḥadīth* does actually say that when the Prophet ﷺ went for the *sajdah*, he ﷺ would make *takbīr*. Now, "went for the *sajdah*" means that if you are standing, you just say *Allāhu akbar* as you go straight down. If you are sitting, you just say *Allāhu akbar*, as you go straight down. That's the point. That is what we mean by this *ḥadīth*. The *ḥadīth* said that he ﷺ would make *takbīr* when he would go to *sajdah*.

Now Shaykh al-ʻUthaymīn says:

فإنْ صَحَّ الحديث عُمِلَ به سواء قلنا إنها صلاة أم لا، وليس في الحديث أنه كان يقوم ثم يَخِرُّ.

He says: If this *ḥadīth* is authentic (and he has some doubt about it, but it is not too bad—I am okay with it personally), then we act by it, regardless of whether we consider this to be a prayer or not. Regardless of whether we classify the *sajdah* of *tilāwah* to be a prayer or not, we will act by it. We will make *takbīr* as we go down.

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[1] *Sunan Abu Dāwūd, The Book of Prayer: Prostration While Reciting the Qur'ān, Chapter: A Person on a Mount Hears a Verse of Prostration, or Someone Who Is Not Praying (Should He Prostrate?), ḥadīth no. 1413.*

However, as Shaykh al-ʿUthaymīn correctly says: This *ḥadīth*, as we use it, let it be known that it has nothing that indicates that you must stand up like a prayer, enter into it like a prayer, fall down as if it is like a prayer. No. All the *ḥadīth* says is that when the Prophet ﷺ would go down to the *sajdah*, he ﷺ would say *Allāhu akbar.* Nothing to do with *rafʿ*. No raising of the hands, just *Allāhu akbar*. Therefore, Shaykh says, a person who makes *sajdah* from whatever position that he is in. If he is standing, then it is from standing. If he is sitting, then it is from sitting.

He makes a nice point. He says: If you are sitting, then you must not stand up because standing is an act of worship. And an act of worship requires an evidence. And there is no evidence that you must stand up. So, you will do it from where you are.

Student: Those who do not believe it is a *ṣalāh*, is *wuḍūʾ* still mandatory for the *sajdah*?

Ustādh: No, it is not.

فالتكبير في سجود التِّلاوة إذا كان خارج الصَّلاة فيه ثلاثة أقوال

Shaykh al-ʿUthaymīn says: Therefore, when we are talking about a *sajdah* of *tilāwah*, which is recited outside of the prayer. Meaning, when you are reciting Qurʾān by yourself, on your phone, at your desk, in the *muṣḥaf*, wherever it is—not praying—you read the *ayah* of *sajdah*, then the *sajdah* for that recitation takes three possible positions.

The first: Wherever you are, you stop, meaning finish the *ayah.* You are reading and you are sitting. You just say, *Allāhu akbar*, and you go into *sajdah*. You read what you are meant to read [in the *sajdah*] (we will come to that in a second), then you say *Allāhu akbar* as you come back up. That is the first position. *Takbīr* on the way down, and on the way back up—position one.

القول الثاني: يُكبِّر إذا سَجَدَ فقط.

The second statement on the issue: You just say *Allāhu akbar* when you go into the *sajdah*. And that is it. You make *takbīr* when you go down. That is it. Then you stand back up, or you sit back up, without any *takbīr*.

So, the first position: *Takbīr* on the way down, and *takbīr* on the way back up.

The second position: *Takbīr* on the way down, nothing on the way back up.

(0:20:00) Third position: No *takbīr* on the way down, and no *takbīr* on the way back up. Just go straight down, bam! Do the *sajdah*, sit back up again.

All of these three positions have some evidence, or interpretation, I mean. They also have some backing from the Companions, as well, in *athār*. So, none of them are to be rejected. All three are authentic positions. We will come to the most correct one in a minute.

Student (online): If I am on the bed, do I have to go down to the floor?

Ustādh: Good question. *Allāhu taʿāla aʿlam*. I would go down to the floor myself. That is all I will say. I do not know. Allāh ﷻ knows best.

وَيَجْلِسُ وَيُسَلِّمُ ولا يَتَشَهَّدُ

[He] then sits and offers the *taslīm* but doesn't do the *tashahhud*.

Shaykh al-ʿUthaymīn says: Then our author says that after that, he will sit, he will then give *salām*, he will not do the *tashahhud*.

Shaykh al-ʿUthaymīn says our author is obligating upon a person that as soon as he sits back up from the *sajdah*, he will sit there—obligatorily—not saying anything, no *dhikr*, no recitation, nothing. All he will say is a*ssalāmu ʿalaykum wa raḥmat Allah* to his right-hand side once.

So, according to the Ḥanābilah, what does the [*sajdat'l-tilāwah*] look like?

*Allāhu akbar* as you go down—this is if you are sitting down and reciting Qurʾān on the floor, come across the *ayah*, finish the a*yah*—you say *Allāhu akbar*, go into *sajdah*, say what you're meant to say (which I'll come to), *Allāhu akbar* [as you come out of the *sajdah*]—just once. You will then sit like you're sitting in *tashahhud*, without saying the *tashahhud*, and then you'll say a*ssalāmu ʿalaykum wa raḥmat Allāh* [once, while turning the head to the right]. And that's it. That is according to the Ḥanābilah.

Shaykh al-ʿUthaymīn says, the *sunnah*, however, indicates that this is not the case. He says the *sunnah* does not indicate this at all.

Student (online): And the Ḥanābilah start from standing right?

Ustādh: The Ḥanābilah don't start from standing. They say that if you're standing, then you stand and if you're sitting, then you sit as well. They actually say that.

Shaykh al-ʿUthaymīn says that the *Sunnah* does not prove or establish that there is a *takbīr* as you get back up.

We've already said that there's a *ḥadīth* which says that you make *takbīr* as you go down for *sajdah*, but not a *takbīr* when you come back up, neither does the *Sunnah* indicate a *tashahhud*, neither does it indicate any sitting, neither does it indicate any *salāms*.

Student (online): Evidence for the *taslīm*?

Ustādh: Because they're saying it's a prayer. That's the reason.

They're making this kind of analogy with the prayer. Clearly, it's a deficient one because if it's a prayer, why aren't you doing *tashahhud*? Why aren't you doing x? Why aren't you doing y?

They're saying, '*Well no. It's like a prayer. We didn't say it's the prayer, but it's like a prayer*.' That's the reason they want the *taslīm*.

We're saying, listen, if it's outside the prayer, we're not standing up, we're not doing an opening *takbīr*. All we're doing is doing a *takbīr* as we go down, as the *ḥadīth* indicates.[1] We are not doing a *takbīr* when we're coming back up, because the *Sunnah* doesn't indicate that. We're not sitting there for some moment in time because the *Sunnah* doesn't indicate that. We're not giving *salām* because the *Sunnah* doesn't indicate that either.

That's outside the prayer.

As for inside the prayer, if the imām recites an *ayah* of *sajdah*, then we will make *takbīr* on the way down and make *takbīr* on the way up. And that's the position of the majority of scholars (even that is differed over, but we'll come to that in a second). But Shaykh al-ʿUthaymīn is of that opinion that *takbīr* on the way down, *takbīr* on the way up. And I think that's the safest position.

And that's because of the *ḥadīth* of the Prophet ﷺ. Abu Hurayrah ؓ said—and a number of Companions said—that the Prophet ﷺ:

كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفْعٍ

"The Messenger of Allāh ﷺ would say the *takbīr* every time he went down and came up."[2]

[2] *Jāmiʿ al-Tirmidhi, The Book on Prayer, Chapter: What Has Been Related About the Takbīr for the Bowing and Prostration Positions, ḥadīth no. 253*. This narration has been graded as *ṣaḥīḥ.*

Meaning, every time you go for *rukūʿ*, every time you go down for *sajdah*, every time you come back up, every time you sit down, every time you stand back up—every time you go up and down there is a *takbīr*. This is called *takbīrat'l-intiqāl*, every time you move positions.

Because of this general *ḥadīth*, scholars said that this applies to everything in the prayer. If the *sajdat'l-tilāwah* is in the prayer, it will also come under the rule of having a *takbīr* on the way down, *takbīr* on the way up. But when the *sajdah* is outside the prayer—when you're sitting and reading—then it doesn't come under the rule of the prayer. It needs independent evidences.

Is there evidence to make *takbīr* on the way down?

Yes, the *ḥadīth* we mentioned previously.[1] We covered it last week, didn't we? Imām al-Nawawi said this *ḥadīth* has a weak chain. I told you some of the scholars were not happy with the chain. That's why some of the scholars don't even make a [*takbīr*] on the way down. (We'll come to that in a second.)

So, if you're outside the prayer, then it is: Go down [while saying] *Allāhu akbar*, but when you sit back up, no *takbīr* required.

Now, a number of the *Ṣaḥābah* (as I said, maybe a couple of years back) were of the position—and not just the *Ṣaḥābah*, but a number of the *muḥaqqiqīn* and a number of *ahl'l- ḥadīth* as well—that there is no [*takbīr*] on the way down, no [*takbīr*] on the way back up. They're assuming quite a few things there.

They are saying that there is no evidence to make *takbīr* on the way down. And to be honest, there isn't direct evidences for that.

The *aḥādīth* of this, for the first one it's general, it is referring to the prayer, the general up and down in the prayer, which you could argue there is an exception to, because this is not part of the prayer but then well it is in the prayer. So that is back and forth.

The *ḥadīth* which specifically says that the Prophet ﷺ would make *takbīr* as he ﷺ goes for *sajdah,* a number of scholars criticised the chain. I personally think that the *ḥadīth* is not too bad. However, weak rather than authentic is a strong argument.

So we could argue that evidences for *takbīr* on the way down are not so much.

As for sitting back up/standing back up whatever your default position is, making *takbīr* then, there is hardly any evidence to support that—authentic anyway. And therefore, you did have some Companions who said no, or members of the *Salaf* that said there is no *takbīr* on the way down or on the way back up.

Now Shaykh al-ʿUthaymīn is very much against that. He doesn't like that.

And I'm going to read to you what he says. But I just want to say that it is not as a rejected opinion as you may imagine—especially on the way back up. I have said to you before that even if you don't know what is going on, even if you are confused and you are a basic guy and you need a *takbīr* on the way down because you are so confused, I get that. But why do you need *takbīr* on a way back up for? If you are following an imām and he says *Allāhu akbar* and goes into *sajdah*, everyone is going to work out this is *sajdah* of *tilāwah* obviously. Then when he starts reciting again you have realised that he stood back up again, hasn't he?

So even *ʿaql,* it is not the most important *takbīr* to say on the way back up. However, it is not such a bad idea, to be honest, in the prayer. And outside the prayer there is absolutely no basis for it.

Student (online): Should shoes be off when doing this *sajdah*?

Ustādh: No. The shoes are not affected by this. People can keep it on or keep it off, that is fine.

Student (online): **Class position**: If in the prayer, *takbīr* on the way down and up. If not in the prayer, *takbīr* only on the way down. Is that correct?

Ustādh: Yes. That is correct. That is the **class position**. Well done.

(0:30:00) Now, Shaykh al-ʿUthaymīn says that therefore according to the *Sunnah*, the only time you make *takbīr* is when you go down but not when you stand up or sit back up. And there is no *salām* either unless you are in the prayer. If you are in the prayer, then you must say *takbīr* as you go down and you must say *takbīr* on the way back up because you are in the prayer. If you are in the prayer, then you must come under the rulings of the prayer.

Shaykh al-ʿUthaymīn says: We know Abu Hurayrah ﵁ has indicated that the Messenger of Allāh ﷺ did the *sajdah* and prostrated when he ﷺ recited *Idha al-Samāʾu Inshaqqat,* which of course has a *sajdah* at the end of it, and that was in *ṣalāt al-ʿIshāʾ*,[3] which is a loud prayer. And that goes to show that the Prophet ﷺ does practise it in the prayer. And when it is practised in the prayer it has a different reality—*takbīr* on the way down, *takbīr* on the way up according to the majority.

And it is authentically established (as I said before) that the Prophet ﷺ used to always make *takbīr* every time that he ﷺ would get up and when he ﷺ would go down—whether it is *rukūʿ* or *sajdah*.[2] We are not talking about say the *sajdatʾl-tilāwah* here. We are just talking about the general actions of the prayer. So therefore, Shaykh says, that *sujūdʾl-tilāwah* enters into this in general as well.

[3] *Ṣaḥīḥ Muslim, The Book of Mosques and Places of Prayer, Chapter: The Prostration of Recitation, ḥadīth no. 578 c.*

Shaykh al-ʿUthaymīn also then says (and here is his little attack on those people), he says: As for what some of the imāms do, in that they go for *sajdah* in the prayer, they read a *sajdah* of *tilāwah,* and they go down to the *sajdah* and they say *Allāhu akbar* as they going down but when they come back up, they don't make *takbīr*.

He says: As for this action, then this is based upon a misunderstanding. He says that just because some of the scholars chose the idea that when you do the *sujūd'l-tilāwah* that you make the *takbīr* on the way down but not on the way back up, they thought this is to be applied in the prayer as well.

Shaykh al-ʿUthaymīn says no. That's not the case. If you are praying a prayer by yourself or with somebody else and the *sujūd'l-tilāwah* comes and you decide to go down for it, (because it is not obligatory to do it), *Allāhu akbar* on the way down, *Allāhu akbar* on the way back up. Because of the general *ḥadīth* of the Prophet ﷺ always making *takbīr* on the way down and on the way up in any action of the prayer.[1]

Shaykh al-ʿUthaymīn says: Hey! The author hasn't told us what we should be saying whilst we are in the *sajdah.* Do we say anything different?

Shaykh al-ʿUthaymīn says this is what you say: *Subḥāna Rabbiyy'l-Aʿla*. This because:

فَلَمَّا نَزَلَتْ {سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى} قَالَ لَنَا رَسُولُ اللَّهِ ــ صلى الله عليه وسلم ــ " اجْعَلُوهَا فِي سُجُودِكُمْ. "

"When the following was revealed: 'Glorify the Name of your Lord, the Most High.' [87:1] the Messenger of Allāh ﷺ said to us: 'Say this in your prostrations.'" [4]

So therefore, you make *tasbīḥ, subḥāna Rabbiyy'l-Aʿla.*

And also, using this *ḥadīth*, means you also say *subḥānak Allāhumma Rabbana wa bi-ḥamdik, Allāhummaghfirli*—that is another thing that you say.

So, you say *subḥāna Rabbiyy'l-Aʿla*, a number of times, you also say *subḥānak Allāhumma Rabbana wa bi-ḥamdik, Allāhummaghfirli.*

The first reason for that is because Allāh ﷻ says in *Sūrat al-Sajdah*:

[4] *Sunan Ibn Mājah, The Book of Establishing the Prayer and the Sunnah Regarding Them, Chapter: Tasbīḥ (Glorifying Allāh ﷻ) When Bowing and Prostrating, ḥadīth no. 887.* This narration has been graded as *ṣaḥīḥ.*

﴿إِنَّمَا يُؤْمِنُ بِـَٔايَٰتِنَا ٱلَّذِينَ إِذَا ذُكِّرُواْ بِهَا خَرُّواْ سُجَّدًا وَسَبَّحُواْ بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ١٥﴾

"The only people who truly believe in Our messages are those who, when they are reminded of them, bow down in worship, celebrate their Lord's praises, and do not think themselves above this." [*Sūrat al-Sajdah*: 15]

"They extol the praises of their Lord." How do you do that?

*Subḥānak Allāhumma Rabbana wa bi-hamdik*—glory be to You O my Lord, O Allāh our Lord and Your praises—*Allāhummaghfirli*, O Allāh forgive me. That is actually the exact response to:

﴿وَسَبَّحُواْ بِحَمْدِ رَبِّهِمْ ١٥﴾

"[They] celebrate their Lord's praises." [*Sūrat al-Sajdah*: 15]

They are combining between saying *subḥāna Allāh* and combining between saying *alḥamdulillāh* which is *subḥānak Allāhumma Rabbana wa bi-ḥamdik, Allāhummaghfirli*.

That is the first evidence.

The second evidence that you should say these things in *sajdah* and then by extension you should say these things in the *sajdah* of *tilāwah* because there is no difference, is the *ḥadīth* of ʿĀʾishah.[5,6]

So this is another thing which is important, many of you might have picked up from maybe like *Ḥisnʾl-Muslim* or some kind of other *duʿāʾ* source that there is a specific *duʿāʾ* to be said for *sajdatʾl-tilāwah* and there are a few different versions of these. The most popular of them is:

اللّهُمَّ لك سَجَدتُ، وبك آمنتُ، وعليك توكّلتُ، سَجَدَ وجهي لله الذي خَلَقَهُ وصَوَّره وشَقَّ سَمْعَه وبصرَه بحوله وقوّته، فتبارك اللهُ أحسنُ الخالقين

[5] *Ṣaḥīḥ al-Bukhāri, The Book of Call to Prayer, Chapter: To Invoke and Glorify Allāh ﷻ in Prostration, ḥadīth no. 817.*

[6] *Ṣaḥīḥ Muslim, The Book of Prayers, Chapter: What Is to Be Said While Bowing and Prostrating, ḥadīth no. 484 a.*

*"Allāhumma laka sajadtu wa bika āmantu, wa ʿalayka tawakkaltu sajada wajhia lillāh al-ladhi khalaqahu wa ṣawwarahu wa shaqqa samʿahu wa baṣarahu biḥawlihi wa quwwatuhi fa-tabārak Allāhu aḥsanʾl-khāliqīn."*[7,8]

This particular *duʿāʾ* is sold as the *duʿāʾ* to be said in the *sajdah of tilāwah*.

There are also a few others, from the most authentic of them:

اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا وَضَعْ عَنِّي بِهَا وِزْرًا وَاجْعَلْهَا لِي عِنْدَكَ ذُخْرًا وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ

*"Allāhumma-ktub lī biha ajran ʿindaka wa ḍaʿ ʿanni biha wizran wa-jʿalha lī ʿindaka dhukhran wa taqabbalha minni kama taqabbaltaha min ʿabdika Dāwāud."*[9]

The first one is narrated by Imām Aḥmad and in the *Jāmiʿ of Imām al-Tirmidhi*. The *ḥadīth* is not too bad in authenticity.[8]

The *ḥadīth* of "*Allāhumma-ktub lī biha ajran*…" is narrated by Imām al-Tirmidhi as well, also not too bad in authenticity as well.[9]

I want to say that Shaykh al-ʿUthaymīn is quite comfortable. He said that if a person says this then it is okay and if he increases then that is all right as well.

I'm happy with what Shaykh ʿUthaymīn says, but what I will say, is that to specify these *duʿāʾ* for the *sajdah* of *tilāwah* is incorrect. Actually, the only thing that should be specified or made as a bare minimum or made as like an obligation bare minimum, should be *subḥāna Rabbiyyʾl-Aʿla.* That is the only thing that should maintain its continuity. If a person adds this to it, that is okay. But I don't want people to be putting this and saying this in the *sajdah* of *tilāwah* in deference or in place of *subḥāna Rabbiyyʾl-Aʿla*. No. *Subḥāna Rabbiyyʾl-Aʿla* is the *aṣl*—always. Then if you are going to put a second priority then it's *subḥānak Allāhumma Rabbana wa bi-ḥamdik, astaghfiruk or Allāhummaghfirli*—variations of this *duʿāʾ*. Then after that, as a kind of sense of priority, you can start adding the others like *Allāhumma laka sajadt* and so on so forth (the different variations). But you can add it, it's good. And you can make extra *duʿāʾ* in the [*sajdah* of] *tilāwah* as well.

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[7] *Musnad Imām Aḥmad, 6/30*

[8] *Jāmiʿ al-Tirmidhi, The Book on Traveling. Chapter: What Has Been Related About What Is Said During a Prostration for Recitation in the Qurʾān, ḥadīth no. 580*. This narration has been graded as *ḍaʿīf.*

[9] *Jāmiʿ al-Tirmidhi, The Book on Traveling, Chapter: What Has Been Related About What Is Said During a Prostration for Recitation in the Qurʾān, ḥadīth no. 579*. This narration has been graded as *ḥasan.*

(0:40:00) I want to say that a true proper moment to make *duʿāʾ* in the daytime are not many. Nighttime, yeah. Anytime you go and make *sajdah* at nighttime you feel it, you buzz off it, you connect. In the daytime you are not praying so much, so you don't get so much opportunity, and daytime is busy, and all the rest of it.

You know I'm all about studying the culture of Muslims, observing Muslims and how they do what they do. You see that a lot of Paks like to make *sajdah* after the prayer has finished. When the prayer has finished then they go into *sajdah* to make a *duʿāʾ* or say a few things here and there—Paks do it quite a bit.

The truth is that there is nothing like making *duʿāʾ* in *sajdah*. It is such a powerful thing. But because they are so *miskīn* and their scholars have messed them up so bad that they do not even feel, they are not even told or advised or encouraged to make *duʿāʾ* in the *sajdah* in the *ṣalāh,* so they don't, it's just *subḥāna Rabbiyyʾl-Aʿla* (quickly three times). They do not make *sajdah duʿāʾ* and they miss out on something so amazing. So, they compensate for it with this *bidʿah* really—they just go into *sajdah* after the prayer.

Student (online): Yes, Shaykh my nan does it all the time!!

Ustādh: It's done. It's not even just the elders. A lot of people do it.

I laugh because Zakariyyah, my youngest boy (17/18 years old) in the last few years especially—still—I mean it's a big thing, but he still does it like a five-year-old, what he does is that after the *ṣalāh* finishes because of tiredness and boredom more than anything else, he goes into *sajdah*. *Sajdah* meaning, he holds his arms [across his chest], and he goes into *sajdah*. He always gets cussed for it because people are saying he is going to sleep and all the rest of it. I laugh because I have done that as well. You know, when you are doing it out of tiredness, and you put your head down in a *sajdah* position (not your hands proper), it is such a nice place to be. What I want to say is that in the daytime you just do not get much opportunity.

The reason I am trying to get to is you know the *sajdatʾl-tilāwah*, especially if you are reciting Qurʾān yourself and you go down, oof! It's a wonderful moment of *duʿāʾ*. I'm not going to lie. I really will take advantage of that. You are resting a little bit as well, and you're taking it a bit easy during the day. But you are making *duʿāʾ*. And I like that. I really, really do.

Student (online): Using these *duʿāʾ*s instead of *subḥāna Rabbiyyʾl-Aʿla* is what I understood when I read the *duʿāʾ* books initially.

Ustādh: That is the reason I brought this point up. Others are saying the same because these books which are translated into English, as opposed to a commentary upon the *ḥadīth* themselves, indicate to a person and this is actually what you say. So, people do think that that's what you say. No. We say the *aṣl* is *subḥāna Rabbiyyʾl-Aʿla*, these are additional.

Student (online): Shaykh can we make *duʿāʾ* in our own language in *sajdah* in *farḍ ṣalāh*?

Ustādh: All the classical scholars do not allow that because it is the obligatory prayer, and it has the most amount of controls and restrictions. And I respect that. I like it. I personally do not like English in the obligatory prayer, I prefer that to be done in the *sunnah* prayer.

But as our Shaykh said (Kehlan): Who prays *sunnah* prayer these days anyway? No one does. He said if we stop them making *duʿāʾ* in English in the obligatory *sajdah*s, then what is going to be left?

He has got a point. But I am old school, Shaykh has far more guts than I have. He says let them make *duʿāʾ* in the *farḍ* prayer, no problem. I don't think there is a major issue. However, I do not have the guts to tell anyone else to do it. In the *sunnah* prayer, no problem. The *sunnah* prayer is relaxed. You can chill, do lots of things. But to do that in the obligatory prayer? I prefer not to. But I won't say that the person's prayer is invalidated.

Student (online): Would it not be *bidʿah* only if it was consistently done after every prayer, and not as a one off?

Ustādh: Just because your parents and grandparents are guided, you are missing the point. A lot of Paks do it all the time. It is has almost become part and parcel of the end kind of game.

Student (online): Is there something wrong or not too good about making worldly *duʿāʾ*s in *ṣalāh*?

Ustādh: If we are not going to make worldly *duʿāʾ* in *ṣalāh*?

Student (online): That is motivation for people to start doing the *sunnah* prayers.

Ustādh: See that is my take on it. I say, if we do not stand up for it right now then nobody is going to bother.

Student (online): *Duʿāʾ*s from the Qurʾān in *sajdah* can that be done?

Ustādh: You should just change the language a bit so that the *ayah* is changed a little bit. That is the safest position.

Student (online): *Subḥān Allāh* it goes back to what you mentioned previously Shaykh about how *duʿāʾ* should be during the *ṣalāt* and *dhikr* being the priority after *ṣalāt*.

Ustādh: Absolutely. *Duʿāʾ* must be the priority in *ṣalāh*. *Dhikr* is what you do afterwards.

Student (online): Some save their *sajdatʾl-tilāwah* and do it after *ṣalāh*.

Ustādh: Technically that is acceptable, but it is not the *sunnah*. The Prophet ﷺ does it normally when the *sajdah* is in play.

Now we know what to say, now we know what to do. So, we're good with that.

وَيُكْرَهُ للإِمَامِ قِرَاءَةُ سَجْدَةٍ فِي صَلاَةِ سِرٍّ وَسُجُودُهُ فِيْهَا

It is disliked for the imām to recite a verse of prostration in a silent prayer and to prostrate therein.

What does *karāhah* mean?

*Karāhah* has a very specific meaning, it means something which is disliked.

Student (online): What if you are just learning Arabic and you mess up the Arabic of your *duʻā'*?

Ustādh: That's okay. You can do English or Urdu in the meantime. That's no problem.

الكراهة عند المتأخرين :تُطلق على ما يُثاب تاركُهُ امتثالاً، ولا يُعاقب فاعلُهُ.

Shaykh says that the later scholars gave their own definition to *karāhah*. Whereas the earlier scholars and the Companions and the Prophet ﷺ had a different definition for *karāhah.*

(0:55:00) Obviously, the later scholars they needed to make things more kind of more formal, easy to understand, they have to give definitions and create artificial structures etc. So what happens is that they kind of decided to put the actions into *ḥarām, makrūh, mubāḥ*, recommended, *mustaḥabb* and then *farḍ*. And they gave that definition to *kirāhah* of what we call dislikes, and they said that action which you get rewarded if you don't do it, but you don't get punished if you do it. If you leave it for the sake of Allāh ﷻ, then you get rewarded for that. That's what *makrūh,* means classically amongst a lot of the classical scholars. What I mean by classical is the later scholars.

As for the early *al-mutaqddimīn* like the Prophet ﷺ and the *ṣaḥābah* and *al-tābiʻīn,* when they say the word *akrah* which is later translated as 'I hate', actually they considered it to be *ḥarām*. They consider it to be impermissible.

Even in the Qurʾān, let's have a look at the various things in *Sūrat al-Isrāʾ*. How many of them can we put together?

Allāh ﷻ said for example:

﴿وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ۗ وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ ﴿٣٤﴾﴾

"Do not take life, which God has made sacred, except by right, do not go near the orphan's property, except with the best [intentions]." [*Sūrat al-Isrā'*: 33-34]

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا ﴿٣٧﴾﴾

"Do not follow blindly what you do not know to be true, do not strut arrogantly about the earth." [*Sūrat al-Isrā'*: 36-37]

You know all of these big *ḥārams*:

﴿وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُمْ خَشْيَةَ إِمْلَٰقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْـًٔا كَبِيرًا ﴿٣١﴾ وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ ۖ إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ سَبِيلًا ﴿٣٢﴾﴾

"Do not kill your children for fear of poverty. And do not go anywhere near adultery." [*Sūrat al-Isrā'*: 31-32]

Can you see all of these big, big statements?

Then Allāh ﷻ said:

﴿كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُۥ عِندَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾﴾

"The evil of all these actions is hateful to your Lord." [*Sūrat al-Isrā'*: 38]

The evil of all these actions is ever in the sight of your lord *makrūhah*—detested. But when you look at that 'detested', it's being applied to what, big *ḥarām* actions—big *ḥarām* actions.

And so therefore it is important to know *makrūh* when people use it that you must be specific to what time, to what era. In the latter years it means something that is disliked, but in the early times it means something which is *ḥarām*.

Shaykh al-ʿUthaymīn is just reminding us of that. He is not making a point about the *sajdah.* He is just reminding us of that in principle.

Anyway, Shaykh is saying: Why are the Ḥanābilah even saying that?

The Ḥanābilah are coming out with a big statement. They are saying it is *makrūh* for a person who is leading the prayer in a quiet prayer—in an *ʿAṣr* or *Ẓuhr*—to suddenly recite an *ayah* of *sajdah* and then go for *sajdah*. It's *makrūh*.

Shaykh al-ʿUthaymīn says: How are they saying it's *makrūh*? Why are they justifying it that it is *makrūh*?

They are justifying it as *makrūh* because it is going to confuse the people who are behind them. When a person does that, it is going to confuse them. He says: Even if he doesn't decide to do the *sajdah* because he considers it to be *sunnah* (which the Ḥanbalis do), he says then at least he is going to make a decision to not prostrate. And the Ḥanbalis said: If he reads the *ayah* of *sajdah* and does not prostrate, he has missed out on such a good deed, which is not good either.

So, he has got two problems: (1) if he reads the *ayah* and decides to not prostrate, he has done a bad thing because he has missed out on good, (2) if he goes for *sajdah,* he is going to confuse everyone behind him they are all going to go, '*What the hell is going on?*' People are going to start saying *subḥān Allāh*, *subḥān Allāh*, because they are going
(1:00:00) to think that he went for *sajdah* and missed the *rukūʿ*, mixed it up etc. This is what made them say that therefore one should avoid making *sajdah* in the quiet prayers as an imām it is *makrūh*.

What is our response to this?

Shaykh al-ʿUthaymīn is saying we have a problem here. First of all, the number one problem is you said it is *makrūh*. To say something is *makrūh* requires evidence. Because *makrūh* is a legal position in Islamic law, it requires evidence. Brother where is your evidence?

Shaykh al-ʿUthaymīn says: They will say that our first evidence is what we just told you, that if we have come across the *ayah*, we're probably going to have to not make *sajdah* because we do not want to cause confusion. So, if we leave it, then we are going to be in trouble.

Shaykh al-ʿUthaymīn says no you're not.

حتى لو تَرَكَ السُّجودَ فإن ذلك لا يقتضي الكراهةَ؛ لأنّ تَرْكَ المَسنون ليس مكروهاً

He says, why are you in trouble? You said it is a *sunnah* act. Leaving out a *sunnah* act is not sinful. Otherwise, what is the point of calling it a *sunnah* act? So, your first point is completely irrelevant. You saying we are missing out on *khayr* etc. The whole point of it being *sunnah* is that you have a choice. Either you make *sajdah* or not. Do it there or do it later. It is up to you. Or not do it at all. It is up to you. It is a *sunnah* act. It is not obligatory. You yourself are saying that it is *sunnah*. So, how can it be anything other than that?

That is the first thing that they are saying.

Shaykh says: If we were going to follow this approach that you were talking about, that to leave a *sunnah* act is *makrūh*, well, every time that we pray bare-footed, we are doing something *makrūh* because it is a *sunnah* to actually pray in slippers or shoes. He says, and every single time we do not raise our hands, or those people who do not raise their hands, and they do not raise their hands for *takbīr* in the prayer, they are doing something *makrūh*. According to you, every single time that a person does not recite out loudly in the loud prayers, he is doing something *makrūh* because to recite out loudly is a *sunnah* act.

He says this is wrong. This is all wrong. The whole point of an act being *sunnah* is that it is allowed for you to leave it. That is the first thing.

As for the point that they made about confusing the people, well that is possibly quite right. That is true. If you were in *Ẓuhr*, halfway through the first *rakʿah* and you suddenly went down, even if you said *Allāhu akbar* to indicate to them, people would still get confused. Their immediate reaction is to say, *'Oh my God, he missed the rukūʿ. He missed samiʿ Allāhu li-man ḥamidah. He missed Rabbana wa lakʾl-ḥamd. He completely lost his mind and went for the [sajdah].'* They are all going to be saying *subḥān Allāh subḥān Allāh.* Some are going to go down; some are not going to go down. It is going to be a complete disaster.

Shaykh says that this is a fair point. To respond to this point, what will we say?

Shaykh says we can probably get around this. The way we would get around this is to raise our voices a little. When the *ayah* of *sajdah* comes, we will say it a little bit louder so that the people behind us understand. '*Oh, this is an ayah of sajdah that he has made takbīr for.'*

I do not know if Shaykh al-ʿUthaymīn is saying that tongue in cheek, but it is also not a very good argument as well. Half the world has no idea what the *ayah* of *sajdah* is, and he acknowledges that as well. He says: Yes, some people are going to say that some people will know the *ayah*, some people will not know the *ayah.*

Shaykh says: No problem then, this is what we will say: If you think that the people are going to get confused, do not recite the *ayah* or recite the *ayah* in your silent prayer, nobody knows, and do not make a *sajdah*. That's it. Because if you do not make a *sajdah*, you have not done something which is *makrūh*.

Also, Shaykh al-ʿUthaymīn says—something interesting—that it has been narrated in the *Sunan* with a chain that is questionable, that the Messenger of Allāh ﷺ recited in the *Ẓuhr* prayer *Alif Lām Mīm* (meaning *Sūrat al-Sajdah*), and he ﷺ made the *sajdah* in it—in *Ẓuhr*. [10,11] So, [it was] the quiet prayer, but he ﷺ did indicate somehow that it was *Sūrat al-Sajdah.* He ﷺ must have raised his voice.

Ibn Ḥajr considers this *ḥadīth* to be authentic. Shaykh ʿAbd al-ʿAzīz ibn Bāz's opinion is that its authenticity is questionable. Anyway, the *ḥadīth* has some issues.

Shaykh al-ʿUthaymīn says: If this *ḥadīth* is authentic, then it's game is over. We will carry on regardless.

Anyway, he says that the most important thing to understand here is that it's definitely not *makrūh*, and that is our **class position**. It is definitely not *makrūh* to recite an [*ayah* of *sajdah*] in the quiet prayers. It is not. You just do not have to make *sajdah*. You do not have to confuse the people. Or you can restrict it to those gatherings in which you know the people will trust you, small gathering or whatever. So, don't throw the baby out with the bath water is basically what I want to say and what Shaykh al-ʿUthaymīn wants to say.

وَيَلْزَمُ المأمومَ متابَعَتُه في غيرِها

Those praying behind the imām must follow him in all other prayers.

It is an absolute must for the follower to emulate the imām in everything other than that, meaning in the obligatory prayers etc. etc.

The author is saying that because he's saying that it's not obligatory to follow the imām in the quiet prayers. That's what he's saying.

And we'll say, no. This is not correct. You must follow the imām in the quiet prayer.

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[10] *Musnad Imām Aḥmad, 2/83.*

[11] *Sunan Abu Dāwūd, The Book of Prayer, Chapter: The Amount of Recitation in Ẓuhr and ʿAṣr, ḥadīth no. 807.* This narration has been graded as *ḍaʿīf* by al-Albāni.

Let me just make it clear by the way, that regardless of whether you understand it or not, if the imām goes down, whether he indicated or didn't indicate, you must follow the imām whether you like it or not.

Student (online): What if the imām gives prior notice that he will do a *sajdat'l-tilāwah* in the silent prayer he is about to lead? Another option or just do the *sajdah* after *ṣalāh*?

Ustādh: If the imām does that people have got zero excuse. This is a perfect example of saying that it is an absolute obligation to follow the imām in the quiet prayers and the loud prayers. So, no, we do not accept this statement either.

Therefore, as Shaykh al-ʻUthaymīn says:

الصَّحيح :أنه يلزم المأموم متابعته حتى في صلاة السِّرِّ،

The correct position is that it's absolutely necessary for the imām to be followed even in the quiet prayers and that is because when the imām makes *sajdah*, then the Prophet ﷺ already told us:

وإذا سَجَدَ فاسْجُدُوا

"When he prostrates, prostrate." [12]

And that includes this *sajdah* as well. And this *sajdah* does not invalidate any prayers or anything.

And at most, at most, at most—even according to the Ḥanābilah—this *sajdah* is *makrūh*, it is not even *ḥarām*. So, of course you're going to follow the imām in this *sajdah*. And even that position is not correct, actually. So, you are definitely going to follow.

Neither is that action *makrūh*, nothing is wrong with it, you should make *sajdah* with the imām.

[12] *Ṣaḥīḥ al-Bukhāri, The Book of Call to Prayer, Chapter: The Necessity of Saying the Takbīr, and the Commencement of the Prayer, ḥadīth no. 732.*

## Q & A

Q (online): There would be lots of *subḥān Allāhs*. Wouldn't you think he has missed the *rukūʿ*?

A: I would, yeah, depending upon who the imām is. But if it's my normal imām I would not think that he's made any mistakes. I'd know that he knows what he's doing.

Q (online): Is it okay for a confused *maʾmūm* to remain standing, not following the imām when going into *sujūdʾl-tilāwah*?

A: If he doesn't know what's going on and completely confused, that's an excuse for him. But he should follow the imām. You'll remember in the last couple of years or last year or whatever when we were covering the issues of mistakes of the imām, if the person knows that the imām is making a mistake he is not allowed to follow him. But in this case he doesn't know. You see? He's confused. So, he should follow the imām.

Q (online): I feel that doing a *sajdah* in a silent prayer can sometimes be an opening for *riyāʾ* if a person is not careful of their intention.

A: I think that's a very good point. It's a bit kind of you know on top. The problem with that is that the argument can be then doubled for the loud prayer. Just like you just said there about a silent prayer. If I said to you, silent prayer by yourself, you have no doubt that there's no issue about *riyāʾ*.

Then if you're doing the *sajdah* in the quiet prayer, then you are telling the people, you know, that you are a bit of a special one, but then how different is that from doing it in the loud one? So, you sometimes you got to be you know slap the *shayṭān* and he wants to make everything about *riyāʾ*.

Q (online): Imāms always inform in *Tarāwīḥ* prayers if there is a *sajdah*, so Prophet ﷺ could have done that.

A: We're not talking about loud prayers. We're talking about quiet prayers. There's no *Tarāwīḥ* quiet prayer.

Q (online): If we knew what we planned on reciting in *Ẓuhr* before we started, would it be okay to give the congregation the heads up before starting or would that be getting into a grey area?

A: It's okay. Is it getting into a grey area? Yes, because the Prophet ﷺ did not inform people, it's not his *Sunnah*. But then if people don't know and you're in an era where people don't know the Qurʾān, then it's something which is allowed to do.

Q (online): If the people have knowledge, then they will know what's going on?

A: Yes, they will. But where are the people of knowledge only in a gathering?

Q (online): We are flying out and need to be at the airport for 5:00 pm. Is it permissible to join *Maghrib* and *ʿIshāʾ* at home before we go to the airport, or do we read *Maghrib* at home and *ʿIshāʾ* at the airport?

A: I do think it's allowed for that to happen as one-offs if you think there is going to be a problem in the [airport]. Me, I'm not going to do that. No doubt about it. I'm going to pray *Maghrib* at home full. And then I'm going to get to the airport, and I know that I have all evening to pray *ʿIshāʾ*, in a hundred places in the airport. I don't like doing concessions at home. And the scholars don't as well. They prefer concessions to start once you are out of the city.

Now, I'll say that in exceptional cases I think that it is allowed. Combining is a lot more lenient than shortening the prayers. So, I'm okay with that if there is a need. I don't think that this is much of a need, frankly. If it's my mom, dad, aunty, or someone disabled, then I am saying to them, '*Pray Maghrib and ʿIshāʾ now because you will not be able to find a place in the airport to pray ʿIshāʾ. Then you can pray Witr on the plane. You don't have to worry about it. Any direction, sitting down, no issues*.'

Q (online): Should we elongate our *sujūd* in *farḍ* prayers by making *duʿāʾ*, or should that be reserved for *sunnah* prayers?

A: No, the *farḍ* prayers, go hard at it. 100%.

Q (online): What if you mess up the *sajdah* and go into *rukūʿ* instead?

A: You mean doing the *sajdatʾl-tilāwah*? I just kind of pause in *rukūʿ* and then style my way into *sajdah*. That's what I'd do. Straight up.

Q: How did those who reject *Sūrat Ṣād* having a *sajdatʾl-tilāwah* explain the *ḥadīth* of Ibn ʿAbbās ؓ if they claim it was specific to Prophet Dāwūd ؑ as a *sajdatʾl-shukr*?[13]

[13] *Ṣaḥīḥ al-Bukhāri, The Book of Prostration During Recital of Qurʾān, Chapter: To Prostrate While Reciting Sūrat Ṣāḍ, ḥadīth no. 1069*.

Why would the Prophet ﷺ prostrate here in that case as commented upon by Ibn ʿAbbās ﷺ (and reported as *ṣaḥīḥ* by Imām al-Bukhāri)?

A: You have to ask them, not me. I actually don't know. Their argument is going to be that the context makes it so specific to Dāwūd. They would just get themselves in trouble with that because there is no consistency. I agree with you.

Q (online): Question regarding insurance. I have some doubts about its permissibility. I understand the argument of those who say that *gharar* isn't an issue here, so the question isn't about *gharar*. It is about exchanging money for money. Insurance entails giving money with the expectation that you will possibly receive a different amount of money at some other time. Hence, it isn't hand to hand in the same sitting. How do those who argue for its permissibility answer the claim that this is *riba*?

A: I don't know who said that *gharar* isn't an issue, but they said certainly that *gharar* is insignificant.

I am one of those people who don't think that it is *riba*. So, I'll answer this claim as saying that *riba* is when you give a loan, and you benefit from it. I'm not loaning the money to the insurance company. I am purchasing something from them. I am purchasing a contract of peace of mind. They are selling me a product. That product is the peace of mind I want because of the flaw in the item, etc., or the inherent danger around the item. So that is how I would respond to it. Certainly, the scholars who are big fans of this issue, they would also respond in a similar way. As well as other things. *Wa Allāhu taʿāla aʿlam*.

Q (online): In *farḍ ṣalāh*, can we make any Arabic *duʿāʾ* from the Qurʾān/*sunnah* in *sajdah* or is it better to leave that for *sunnah ṣalāh*?

A: You can use any *duʿāʾ*, but when it comes to Qurʾān, it is just best—even though that's not so strict—but it's just best to change the *duʿāʾ* wording a little bit. So, if it says *Rabbana ātina fiʾl-dunya*, you should say *Allāhumma ātina fiʾl-dunya*. I only say that just so that you avoid having to recite Qurʾān in the *sajdah*, which is prohibited.

As I said before, the matter is flexible because the people who said that it was prohibited, is proper reading Qurʾān, not making *duʿāʾ* with the Qurʾān.

Q (online): If you are sitting down reciting Qurʾān when *sajdatʾl-tilāwah* comes, should you stand up first and then go down and do the *sajdah*? or okay just to do *sajdah* from the sitting position?

A: No. You sit and do *sajdah*.

Q (online): Do women have to cover their hair for *sajdatʾl-tilāwah* outside of *ṣalāh*?

A: In my opinion, no.

Q (online): Our local shipping company says media mail is "educational material" (which is the cheapest way to ship). So, we sell an educational toy but when they feel a plush toy through a bubble wrap envelop, they think it's simply a toy. So now do we go expensive shipping route or simply box it, so they don't find out because technically it is an educational item. (Do not want to end up lying in any way.)

A: I'm not really sure I understand what is going on. Anything that you have doubts about, just avoid it. You'll know best. If it can technically be an educational item, then I'm good with that.

Q (online): If you have to be at the airport for 1:00 pm, are you okay to combine *Ẓuhr* and *ʿAṣr* at home/airport?

A: I think it's okay, like I said, if there is a real need for it. Otherwise, I prefer, if I know I have lots of time and I don't have any problem praying outside or in the airport or anything like that, so I would pray *Ẓuhr* and I would pray *ʿAṣr* at the airport. But ladies I'm okay with, because it's a mission for them praying outside.

Q (online): For stocks screening, should we be looking at cash assets? And if so, why other than checking for interest income?

A: Of course, you must look at cash/assets. Cash is cash, but you must look at assets, because of *ḥarām* assets, how it's been achieved, how it came in.

Q (online): If we end our recitation with *sajdatʾl-tilāwah*, do we do two *takbīrs* on getting up back-to-back? (One to stand back up and the other to go into *rukūʿ*)?

A: Yes. These are two separate scenarios.

# 16. Chapter 21 Lesson 28: The Supererogatory Prayer

(0:06:30)

ويُكرَهُ للإمامِ قراءةُ سَجْدَةٍ في صلاةِ سِرٍّ وسجودُه فيها، ويَلْزَمُ المأمومَ متابَعَتُه في غيرِها

It is disliked for the imām to recite a verse of prostration in a silent prayer and to prostrate therein. Those praying behind the imām must follow him in all other prayers.

Basically, in summary the follower must follow the imām because we don't believe that to do *sajdah al-tilāwah* is *makrūh*. Therefore, the prayer is not invalidated. Therefore, if the imām goes down, it is allowed to make that *sajdah* and therefore it is obligatory to follow the imām if he goes for *sajdah*. And so, he must go down and follow the imām.

So, we disagree with this point here, that you must follow him in other than that.

No. We say you follow him in other than that and this. When he says 'in other than that', that means in other loud prayers. In the loud prayers we will follow the imām, and in the silent prayers we will follow the imām, because it is not a *ḥarām* action that imām has done. It might not be the cleverest actions...

Guys. You know when it comes to the *sajdah* of *tilāwah*, it's an art.

So, when it comes to the issue of the *sujūd'l-tilāwah* in a quiet prayer, you are going to avoid it because you are going to confuse people, just like you would avoid ending a *sūrah,* like *Sūrat al-ʿAlaq*, in which the *ayah* of *sajdah* is right at the end.

A number of scholars said that it is recommended for them to recite after the *sajdah*, so
(0:10:00) *sajdah* and the *rukūʿ* are not connected. Now, that's not a requirement. There's nothing wrong with that technically, that you go for *sajdah* and then stand back up and then go *Allāhu akbar* and then go for *rukūʿ*, because you finished the *sūrah* and the *sajdah* is at the end of the *sūrah* and now you finished your *rakʿah* and you want to go for *rukūʿ*. That's allowed. The problem is that you confuse the people. The people are like, '*What's happening? What's going on?*'

So, you are standing there, you have read your *sūrah*, got to the end, and then you go right down, and then stand up and go for *rukūʿ*—people would be all over the place. It's allowed to do, but I'm saying that the imām must be thinking more than, '*I have to do a sajdah for the people*.'

With that being said, let's speak about *sajdah al-sujūd'l-shukr* or the *sajdah* of *al-shukr*.

ويُسْتَحَبُّ (سجودُ الشكْرِ) عندَ تَجَدُّدِ النِّعَمِ وانْدِفاعِ النِّقَمِ، وتَبْطُلُ به صَلاةُ غيرِ جاهلٍ وناسٍ

It is recommended to offer the prostration of thankfulness when a new blessing presents itself or harm is averted. If offered during a prayer, it will be invalidated other than for the one who is ignorant or forgetful.

In the text, Imām al-Ḥajjāwi says it is *yustaḥabb*, it is recommended. Recommended meaning that it is *sunnah*, meaning that there is action from or evidence in the *dīn* that would actually put forward this act of worship.

And *yustaḥabb*, Shaykh al-ʻUthaymīn says, the one who does it emulating that, with the intention of reward is rewarded for it. However, if he does not do it then he will not be punished.

ولا يعاقب تاركُه

So, if you do the *sajdah* of *shukr* it is a recommended act, it's a good act, you get rewarded for it. If you don't do it, it's not the end of the world, there is no sin.

So, let's just speak about this a little bit. The *sujūd* of *al-shukr,* it is about the form of the sentence, is of course giving the reason for why one is doing it. So, the *sujūd* the prostration for *shukr*, gratitude.

What is *shukr*?

والشُّكر في الأصل هو :الاعترافُ بالنِّعَمِ باللسان، والإقرارُ بها بالقلب، والقيامُ بطاعة المُنْعِمِ بالجوارح.

Shaykh al-ʻUthaymīn puts a very nice summary together here. He says that in principle *shukr* is recognising the blessing that you have by announcing/by stating it, believing it in your heart. So, it's not just an empty thank you or fake thank you, but you really believe it as well—that's the second aspect. And the third is that you establish, or you show 'thanks' by obedience to the one who gives it, by your physical ability.

In the text it says 'by the limbs', basically it means that you would do some act of *ʻibādah*, you would be obedient, you would show your loyalty, your thanks, practically.

So, there is a verbal, there is an [internal aspect] whatever that is, and then there's a practical—three aspects of how you express thanks. So, you believe in it, you state it, and then you prove it, you show it on the outside.

Depending upon who the person is, or what the entity is that helped you, or gave you, or whatever they did that you are grateful for. For Allāh ﷻ, it is very straightforward because He is the One who blesses you with the gift and we thank Him very easily with worship—the physical aspect, I mean. The practical aspect. With others, it might be a bit more difficult how you would do that. It would differ on a case-by-case basis.

So, you must believe from the heart that this blessing is from Allāh ﷻ. You should be grateful for it. You confirm that with your tongue because Allāh ﷻ says:

﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾﴾

"Talk about the blessings of your Lord." [*Sūrat al-Ḍuḥa*: 11]

And, as for the blessing and the favour of your Lord, then announce it. Show your thanks by stating it, by speaking about it. And then you thank Allāh ﷻ with your limbs because you establish your obedience of Him ﷻ.

Some of the scholars defined *shukr* as the obedience of Allāh ﷻ, the obedience of the One who gifts you. That is what *shukr* actually is.

This also can be seen in the Qur'ān where the Prophet ﷺ said in the famous *ḥadīth* in *Bukhāri*:

إِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ { يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ} وَقَالَ {يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ}

"Allāh commanded the believers as He commanded the Messengers by saying: 'O Messengers, eat of the good things, and do good deeds; verily I am aware of what you do.' And He said: 'O those who believe, eat of the good things that We gave you.'"[1]

The place of the *shāhid*, the point of evidence, is the:

[1] *Ṣaḥīḥ Muslim, The Book of Zakāh, Chapter: Acceptance of Charity That Comes from Good Earnings, and the Growth Thereof, ḥadīth no. 1015.*

﴿وَٱعۡمَلُواْ صَٰلِحًا﴾

"And do good deeds." [*Sūrat al-Mu'minūn*: 51]

When We have given you what we have given you, the *rizq* that We have given you, which you should be grateful for, show your gratitude with good, righteous actions. So, that is the connection between the points.

And this *sujūd'l-shukr* is a very specific form of showing that thanks. So, this *sujūd'l-shukr* is one way of showing that thanks. You would fast, for example. You would give *ṣadaqah*, for example. You would do all acts of worship to show your gratitude.

And this happens when?

عندَ تَجَدُّدِ النِّعَمِ

[It is recommended to offer the prostration of thankfulness] when a new blessing presents itself.

And this happens, the *sujūd'l-shukr*, this practical form, in addition to being grateful to Allāh ﷻ, knowing that it came from Him, and thanking Him from your heart, and being happy and content with that, by saying *Allāhu akbar, Alḥamdulillāh, Allāhumma lak'l-ḥamd*—all these phrases that express that gratitude—that is the heart. And now, we are doing one of many physical applications or expressions of our thanks. Like I said, fasting, two *rakʿāt nafl*, doing a *ʿUmrah*, doing a *ṭawāf*, reading Qur'ān, etc.—acts that you offer to Allāh ﷻ to show your gratitude. This is one of those versions, which is the single prostration of thanks. We are going to speak about that in a second.

Student (online): Should we speak about these blessings to others? What about in public? Should we worry about the evil eye?

Ustādh: The evil eye, the problem with this attitude is that, of course, it would go against the command *faḥaddith*.[2] And *faḥaddith* is meant to be a general phrase. The problem is that at some level when we keep thinking that someone is going to put *naẓr* upon us, someone is going to hate on us, whatever whatnot, this is not the way that the believers act. Because you might avoid doing something or speaking about something, or whatever, but the truth is that at some point, the people are going to see the *faḍl* of Allāh ﷻ upon you. The only way that you cannot attract peoples' being impressed or being jealous even if they are evil like that, and they wish harm for you, and they are

[2] [*Surat al-Ḍuḥa: 11*]

(0:20:00) not happy to see the *faḍl* of Allāh ﷻ upon you, is that you completely divorce yourself from society. What I want to say is that Islam does not believe in this concept—this idea that you basically cut yourself off from the entirety of society. Allāh ﷻ does not accept that as a position. This *dīn* does not have that as a position. It is important that you appreciate that. It really is. So, we do speak about it. We do not hide, always worried, always obsessed. If something happens, something happens. It is their problem.

Student (online): It can show a lack of *tawakkul* because you are so scared of *naẓr* and don't trust that Allāh ﷻ will protect you.

Ustādh: As she said very nicely, it is a lack of *tawakkul*. Muslims must be educated, as opposed to us trying to disappear into the ground. So, we should be grateful. We should show that gratitude. So, that is a good question.

So, this [*sujūd'l-shukr*] happens when there is a new thing to be grateful for.

Student (online): Would you do it every time you score a goal?

Ustādh: Obviously, for him he would because he has never scored a goal in his life. Someone who obviously cannot play football and scores a goal, this is miraculous. This is from Allāh ﷻ. He should do *sujūd'l-shukr* and maybe give £500 in charity because this is *mā shā' Allāh tabārak'l-Raḥmān*.

But for normal footballers that would be ridiculous. That is why Mo Salah, for Liverpool—I have absolutely no doubt, and I said this years ago and I spoke about it—that his application of the *sajdah* of *shukr* is wrong. Especially him. Maybe like a medium quality or a poor-quality striker, like a Harry Kane. Harry Kane is a striker. The guys literally scored against Liverpool the other day his second goal of the season. He is a striker. He is meant to score 20-30 goals a season. After the season is nearly gone, he's only scored two goals. That's a guy who does a *sajdah* of *al-shukr*.

Jokes aside, the idea has to be that you cannot and should not be doing *sajdah* for normative actions. That is Mohamed Salah's normative action. His job is to score goals and he does it regularly and you do not do it for regularities or normality. The idea has to be that something new happens. Because, otherwise, if it is for blessings, what about our breathing? What about our sight? What about our health? These are much bigger blessings than some of the minor ones that we do.

It is important what I am saying. This is not for continuous blessings. The *sajdah* of *shukr* is not for continuous blessings.

Now, someone might argue and say that it is not really a continuous blessing, he does not do it every day.

Well, it is his job. He does not do it every day because he does not work every day.

This practice of lots of *sajdahs* of *shukr* is not the *sunnah*. The *sajdah* of *shukr* is a rare occurrence, new blessing, must have some kind of uniqueness and rarity around it. This is not narrated from the Prophet ﷺ to be done regularly. You can count on one hand, I would actually put up 2-3 fingers up actually, to count how many times he ﷺ has done a *sajdah* of *shukr.* He ﷺ is the example. The prophets are the example. We only see one *sajdah* of *shukr* in the Qurʾān and that is of course Dāwūd ؑ in *Sūrat Ṣād.*[3]

And of course, it loses its impact. It loses its meaning actually. Its impact is meant to make you grateful. I don't want to turn this into a Mo Salah hating session because everyone loves Mo Salah, not least myself. But you see it's just straight down and straight up. You look at the way the footballers do it and on one level you are happy because of just how much *daʿwah* does he do as a result of it, and so on. What he should do is to just break it down—the big games, the important goals, something which is unique.

Student (online): What defines rarity?

Ustādh: All the time these things are defined by culture and custom. It is very, very obvious for anybody who has any kind of understanding. Most people know exactly what I am talking about.

Now, let me read what Shaykh al-ʿUthaymīn says and then hopefully it will become clearer.

Student (online): Muhammad Yusuf always used to do it as well.

Ustādh: You see, Muhammad Yusuf, this is interesting—the Pakistani batsman—the reason and that's why it is something which is case by case. It is case by case because we're talking about Pakistani batsman.

Student (online): Overhead kick goal in a World Cup final.

Ustādh: Overhead kick goal in the World Cup finals, is not *sajdatʾl-shukr*, that's ten *sujūdʾl-shukr*. Now you are going too far. That's something else. Like the Pakistani batsman is a really good example.

You're looking at a different sport that has a different context. Now it's far more acceptable for them to do that because nobody or very few people are able to hit a century. Nobody does *sajdatʾl-shukr*, for example, for hitting a fifty, a half century, but if they hit a hundred, they will do it. And a hundred is not hit every game. It's not something which is easy. They might hit a hundred every couple of months or every month, unlike every week. So, there is a difference.

[3] [*Sūrat Ṣād*: 24]

Getting five wickets, for example, and then making *sajdah*, I can get that. That's difficult to do. It's rare in the game to do that. You wouldn't leave the *sajdah* of *shukr* as a professional sportsman, a professional cricketer, to getting ten wickets because that's only done five times in history, for example.

You get what I am trying to say? So, I think it is clear from life to whatever.

So, for example, the reason we're doing this today, the *dars* today is because *alḥamdulillāh* we're leaving for *ʻUmrah* tomorrow. And we're together on a group and it's been and of course it is stressful waiting for the negative PCR result to be able to board the plane the next day. And we've said clearly this is an *Allāhu akbar* moment. As soon as the results come in and we share the results as everybody comes in, *Allāhu akbar*, I post my unique dancing little GIF and big smiles and a *sajdah* of *al-shukr*. This is something unique.

And it's only a PCR test result, but it's a PCR test result that allows them to go to *ʻUmrah* which there's so much stress over. And the level of relief that everybody has that they can board the plane is something entirely unique. It is rare and it's incredibly relieving to hear and so we've been doing the *sajdah* of *al-shukr* each time that we ourselves have been getting the negative [result] which confirms that where we're going. So that's all of us in the group doing that.

So, now let's just see what Shaykh al-ʻUthaymīn says.

(0:30:00) He says: This is of course only with a new blessing, avoiding the continuous blessings. Because if we were to say continuous blessings and we were saying you have to do that all the time, then he would be in *sajdah* all the time because Allāh ﷻ says in the Qurʾān:

﴿وَإِن تَعُدُّواْ نِعۡمَتَ ٱللَّهِ لَا تُحۡصُوهَآ ٣٤﴾

"If you tried to calculate Allāh's favours you could never calculate them." [*Sūrat Ibrāhīm*: 34]

And the continuous blessings are always going with mankind, for example, the ability to hear, the ability to see, the ability to speak, and healthy bodies, and all of these multiple blessings that we have. And breathing, for example, it's such a blessing and there's so many others that are like that. But the *Sunnah* has not narrated the *sajdah* of *al-shukr* for breathing, and is there any greater blessing than breathing?

However, if someone was suffering from COVID or pneumonia and lost the ability to be able to breathe and they then they go onto ventilators and oxygen and they spend you know a couple of months on antibiotics and they really, really struggle, really hurts and

then they become cured and they start breathing clean again, this is a reason for *sajdah* of *al-shukr*. This is a renewal of an existing blessing, that they felt that had gone, they had lost the blessing and so on.

So, he would be correct, Shaykh al-ʻUthaymīn says, that after having difficulty, now he's able to breathe again proper and enjoy that, then this is something that he would do.

So, Shaykh gives some examples.

He says a person who for example, is successful in the exam and he was really worried that he wouldn't get the result, so this is something that he can make the *sajdah* of *shukr* for.

And if a person hears that the victory of the Muslims in some kind of matter, in any part of the world this is a new blessing that someone should do *sajdah* for.

And he says that someone gets the good news that he has been blessed with a child then this is a new [blessing] and he gives *shukr* for.

These are three excellent examples. Frankly, all of them you can see is something new. That is not done. So. rarity is human-led, culture-led—as is the majority of the principles in our religion. The confidence of allowing the community to be able to police itself in principles, after establishing of course the rules very clearly as Islam does.

وانْدِفاعِ النِّقَمِ

[It is recommended to offer the prostration of thankfulness] when a harm is averted.

The second reason that the *sajdah* of *al-shukr* is offered is when harm is averted, *indifāʻ al-niqam*. And that also needs, not theoretical averting, because all the time there is always the potential of disaster. There's a potential that my house could collapse on me right now, so I should now make *sajdatʾl-shukr* that it didn't. This is incorrect.

Student (online): But there must be a difference between subjectively seeing an event as rare and/or important and thus worthy of a *sujūdʾl-shukr*, and an objective assessment of that same event deeming it to not be worthy?

Ustādh: There is a subjective difference. I've just told you there, right now. You're sitting right there in your house, and your roof could collapse, but it doesn't. So, why are you not doing a *sajdatʾl-shukr*? Because this is a continuous averting of harm. That is the subjective, or even objective you can call it, measurement of what happens.

However, if the reason for something to occur occurs, and harm is averted, this is then the example of *sajdat'l-shukr*.

For example, there's a tornado that goes round, a hurricane, a massive storm, 100 miles an hour, starts battering houses left right and centre. Down the next city, it's taken a roof off, a person's shed collapses, this goes wrong, whatever, whatnot. Everyone is stressed that night. They go and tie things down. And then it goes past and the windows are rattled, and nothing happens—*sajdat'l-shukr*, because the storm doesn't come every week, and certainly not one that threatens the structure of your house. And so, therefore, you make a *sajdat'l-shukr.*

Shaykh al-ʿUthaymīn gives a number of examples.

I don't know, maybe I'm being kind of blasé here, but this is so clear to me, and I thought it would be so clear to the majority of people.

Shaykh says for example: You go out and you don't have an accident.

Okay, but that's every second that you're not having an accident. It's not what you make *sajdat'l-shukr* for.

Shaykh says: There's another person that is in a car crash, but he gets out completely unharmed. This is a [reason for] *sajdah*—not that he's not harmed and there's no car crash. There is a car crash and he is not harmed. This is:

النقمة وُجِدَ سببُها وهو الانقلاب لكنه سَلِمَ.

This is a situation in which a reason for the problem was there, and it happened, but he was protected. He was saved from great harm or great catastrophe. This is why they make the *sajdah*.

Another example: The house on fire, but he was able to get to it and put it out. This is obviously saving the house, saving himself—he makes a *sajdah*.

Another example: A person falls into a well, but instead of breaking his legs or whatever or get hurt, and he is able to get out. This is a reason for *sajdat'l-shukr*.

So, the whole point behind this is that the *sabab*, the reasoning of that to occur, and then they don't get affected by that. They get protected. As a result of that, then they make a *sajdah*. Not continuously being protected from something, just like the continuous blessings that happen. I think that's so clear.

What's the evidence for the *sajdat'l-shukr*?

I'm trying to think of the main one of the Prophet ﷺ. Shaykh al-ʿUthaymīn says that the Messenger of Allāh ﷺ, if he ﷺ was to receive some good news that made him happy, he ﷺ would make *sajdah* out of gratitude to Allāh ﷻ. [4,5]

The most famous one, which I think everybody knows about, but if you don't, I'll tell you. It's the *sajdat'l-shukr* of ʿAli ؓ.

Student (online): Harm averted, like being spared from severe flooding. Malaysia is experiencing severe floodings now. Loss of massive property, thousands of people displaced.

Ustādh: Absolutely, the flooding is hugely affecting everybody, and you get averted from that, the *sajdah* is done.

Student (online): I was expecting it to be more ubiquitous in the *Sunnah* as well based upon the emphasis on it.

Ustādh: Its lack of happening in the *Sunnah* indicates that it is meant to be something rare.

Shaykh al-ʿUthaymīn gives a little summary. He goes ʿAli ibn Abi Tālib ؓ, when he was fighting the Khawārij,[6,7] it was said to him that amongst the dead is Dh'l-Thudayyah.

Now, Dh'l-Thudayyah, Shaykh al- ʿUthaymīn says that the Prophet ﷺ said that he would be from the Khawārij, and so ʿAli ؓ made *sajdah* of *al-shukr* because Dh'l-Thudayyah is there, amongst the dead. That means ʿAli ؓ was correct in what he did, and therefore he was in the right, and Dh'l-Thudayyah was on the falsehood. And so, he made *sajdah* to Allāh ﷻ out of gratitude.[4,5]

Let me just speak about this. So, I want you to remember that the Prophet ﷺ, when he was doing the distribution in *Bukhāri* of various goods and so on Dhu'l-Khuwaysirah came, this man, came to the Prophet ﷺ and he said to the Prophet ﷺ, "Be fair." He accused the Prophet ﷺ of corruption and being fraudulent.

And the Prophet ﷺ became angry at this and he says, "If I am not going to be fair, who is going to be fair?" If I am not going to be just who is going to be just?

This man went off and caused a scene and the Prophet ﷺ then gave that famous kind of warning. Everybody was up to trying to kill him, ʿUmar ؓ said, "Let me just chop his head off. How dare he say something like that?"

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[4] *Sunan Abu Dāwūd, The Book of Jihād, Chapter: Regarding Prostration Out of Gratitude, ḥadīth no. 2774.* This narration has been graded as *ṣaḥīḥ* by al-Albāni.
[5] *Musnad Imām Aḥmad*, *5/45*.
[6] *Ṣaḥīḥ al-Bukhāri, The Book of Virtues and Merits of the Prophet ﷺ and His Companions ؓ, Chapter: The Signs of Prophethood in Islam, ḥadīth no. 3610.*
[7] *Ṣaḥīḥ Muslim, The Book of Zakāh, Chapter: The Khawārij and Their Attributes, ḥadīth no. 1064 f.*

This is Dhu'l-Khuwaysirah al-Tamīmi from the tribe of Tamīm. He is the founder of the Khawārij, he was the *aṣl* guy of the Khawārij, these people who obviously caused so much damage in Islam. The Prophet ﷺ said, "No, no. Leave him. Chill. Just let him go. This person, from his people, these people are going to come out, they are going to make your prayer look like there is no prayer. They are going to make your recitation look like no recitation. They are going to come out of Islam just like the way that the arrow goes straight through the flesh," i.e., in and out. Their *dīn* is going to be so kind of *bi mathlab* [without meaning] basically. They do recite the Qur'ān etc. but it doesn't go beyond their collarbones—the famous *ḥadīth* on the Khawārij. And then of course he ﷺ said, "If I am there when they come," there are a number of versions of this *ḥadīth*, "I will kill them."

(0:40:00)

Obviously, at the time of the Prophet ﷺ they were not able to be a group or do anything. They had no impact, just the founders were there. But the Prophet ﷺ is warning the Companions that they were going to come forth and they are going to cause a huge *fitnah.* Of course, assassinating ʿUthmān ﷺ, assassinating so many, causing such instability, making *takfīr* of the Muslims etc.

ʿAli ﷺ of course went to war against them. The Prophet ﷺ said that their sign of their arrival and their *fitnah,* other than of course the *fitnah* that they will cause, is that amongst them there will be a very, very, very dark man, very black, the Prophet ﷺ said. And he will have a couple of, if I remember correctly, he will have a couple of key *ṣifāt*. He will be very dirty smelling, he will be very dirty.

The reason he is called Dh'l-Thudayyah is because it is the *taṣghīr* of *thadiyy* meaning that it is like a breast, meaning that his arm is fat and fleshy and wobbly. He doesn't have a lower arm, he's just got like a stump kind of. Imagine like a stump.

So, the Prophet ﷺ said that this man will be amongst them, that is going to be their sign. And the *ḥadīth* in *Bukhāri* Shaykh al-ʿUthaymīn gives reference to this *ḥadīth* 3610. You see if you look at the chapter:

باب علامات النبوة في الإسلام

Basically, the prophecies and the signs of the prophethood that we saw, this is obviously a prophecy.

When ʿAli ﷺ went to war, there was obviously a big fight and a number of them were killed. And ʿAli ﷺ he sent the *ṣaḥābah* at that time, said "Look through the dead. I need to know if he is there. I made the judgment call that these are the Khawārij. These are Muslim people who are claiming to be Muslim and I had to make a judgment call." And that *ijtihād* was that these are the Khawārij they must be fought and killed—not some

merciful ransom, you know imprisonment, they had to be killed like the Prophet ﷺ commanded. But he wasn't sure.

So then they found Dhʾl-Thudayyah and he was there and he was exactly as the Prophet ﷺ described—the smell, the colour, the main thing is the arm. And ʿAli ؓ was so happy, so he made *sajdatʾl-shukr* and all the Companions all made *sajdatʾl-shukr* because the prophecy came true, because ʿAli ؓ made the right decision, he was upon the *ḥaqq* that the Khawārij had been killed, the *fitnah* had been averted, etc.

By the way just so it is clear, the *sajdatʾl-shukr* of ʿAli ؓ is not in *Bukhāri*. The *muḥaqqiq*, makes it clear that the *sajdatʾl-shukr* is narrated in the books of *Sunan*. I remember it is not actually in the *Ṣaḥīḥ,* but it is authentically narrated in the *Sunan* and the reference that the *muḥaqqiq* of this text has given is that it is narrated in the *Muṣannaf of Ibn Abi Shaybah*.[8]

So that is something which is an example—something rare, something huge, something amazing, something important.

Then Shaykh al-ʿUthaymīn says also Kaʿb ibn Malīk ؓ who stayed behind from the *jihād* and then you know was obviously in big trouble for that and then Allāh ﷻ accepted his *tawbah* and revealed the Qurʾān. And when they told him the good news that Allāh ﷻ had forgiven him, then he made *sajdatʾl-shukr* to Allāh ﷻ.[9] So this what is narrated in the *Sunnah*.

But still, I cannot remember the *sajdatʾl-shukr* of the Prophet ﷺ. Can someone find the *ḥadīth*?

Student (online): According to the version narrated by Aḥmad: He saw the Prophet ﷺ, when news reached him that his troops had prevailed over their enemy, he ﷺ was lying with his head in ʿĀʾishah's lap, then he ﷺ got up and fell in prostration. (Reported by Ahmad, 5/45; al-Hākim, 4/291).

Ustādh: I just need to know that battle. I can't remember which battle and I don't want to just go to Google.

Anyway, the point is from the Prophet ﷺ it was exceedingly rare.

So that being said and of course Dāwūd ؑ in *Sūrat Ṣād,* verse 24:

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[8] *Muṣannaf Ibn Abi Shaybah, 2/483.*

[9] *Sunan Ibn Mājah, The Book of Establishing the Prayer and the Sunnah Regarding Them, Chapter: What Was Narrated Concerning Prayer and Prostration at Times of Gratitude, ḥadīth no. 1393.* This narration has been graded as *ṣaḥīḥ.*

﴿وَخَرَّ رَاكِعًا وَأَنَابَ ۝٢٤﴾

"[He] fell down on his knees, and repented." [*Sūrat Ṣād:* 24]

Once he realised that he had been tested but Allāh ﷻ didn't punish him as a result of that test, sent the angels to him, recognised that Allāh ﷻ is watching him, looking out for him. He was very grateful, and he fell in prostration out of penitence as well, meaning he wanted to come back to Allāh ﷻ.

So that is enough evidence of course. The Prophet ﷺ, ʿAli ؓ, Dāwūd ؑ as a prophet in the Qurʾān—it's something which is great, but rare. But the whole point—rare. It is not something which is done all the time. The rest is your judgment call. First of all, it is not obligatory so you will not be held accountable for your judgment call and just make a good call on it.

Shaykh al-ʿUthaymīn says that the author did not indicate how the person should make the *sajdah of shukr*. However, the books of *fiqh* and commentary have gone into details, and they basically state that the *sujūd* of *al-shukr* is the same as *sujūd of al-tilāwah*, the *sajdah* of prostration for recitation of those *ayāt* in the Qurʾān, the fifteen that we covered. And so based upon this then the author is expecting and wanting the *sajdatʾl-shukr* to be done like the Ḥanābilah expect the *sajdah* of *tilāwah* to be done—to have *wuḍūʾ*, to make *takbīr* when you prostrate and you sit afterwards, no *tashahhud* and you give a *salām* etc., basically treating it like a prayer.

And you know our position. Shaykh al-ʿUthaymīn says as for the more correct position that you only make *takbīr* as you go down and you don't make *takbīr* when you raise your head, and there is no giving *salāms* or anything like that. And this is of course taking into account that even this *takbīr* going down there is something to be said about that, meaning it is questionable. Like I said to you before, myself I'm not a massive fan of the idea because the *ḥadīth* is weak. The *ḥadīth* narrated by Imām Abu Dāwūd on the matter (we covered it last week or week before) is not the strongest of *ḥadīth* that the Prophet ﷺ would make *takbīr* when going down, but that narration does say that.[10] Some people did accept that *ḥadīth*. This is of course outside of *ṣalāh*. It is very, very important to understand that this is not done in the prayer it is done outside the prayer. So, the rules that he would make *takbīr* every time that he would go up and down is something which is unique for *ṣalāh* and in *ṣalāh* there is no *sajdatʾl-shukr*, there is only *sajdatʾl-tilāwah*.

[10] *Sunan Abu Dāwūd, The Book of Prayer: Prostration While Reciting the Qurʾān, Chapter: A Person on a Mount Hears a Verse of Prostration, or Someone Who Is Not Praying (Should He Prostrate?), ḥadīth no. 1413.*

وتَبْطُلُ به صَلاةُ غيرِ جاهلٍ وناسٍ

If offered during a prayer, it will be invalidated other than for the one who is ignorant or forgetful.

For that reason, the prayer, as the author says, is invalidated by someone who does it in prayer because what he has done is he has increased actions of the prayer that are not meant to be done in the prayer, and he has done that intentionally. So, the prayer would be invalidated. The only people that would not fall under this invalidation of their prayer and the sin of doing that and the invalidating of the prayer are two people:
(0:50:00) (1) someone who didn't know the ruling. He didn't know what I just told you, that the prayer is invalidated if you make *sajdat'l-shukr*. If you don't know that, then you don't know that. Or (2) someone who did know that but forgot that he was in the prayer or forgot that this is *sajdat'l-shukr*, he thought he was doing something else etc. basically absent-mindedness.

In summary, Shaykh says:

من سجد سجدة الشكر عالما بالحكم ذاكرا له فإن صلاته تبطل

Whoever makes a prostration out of thankfulness knowing the ruling and aware of what he is doing, then the prayer is invalidated. For example, a person is praying and whilst he is praying, he hears the news that the Muslims have won the battle, so he goes into prostration out of thankfulness, he is so happy. We will say to this person: If you knew that to do *sajdat'l-shukr* in *ṣalāh* invalidates the prayer, your prayer is invalidated because you have intentionally increased on something from the genus of the prayer. If you didn't know that, then your prayer is *ṣaḥīḥ*. Your prayer is valid, you are okay, you are safe this time not the next time.

Why?

Because Allāh ﷻ says that the believers say:

﴿رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ﴿٢٨٦﴾﴾

"Lord, do not take us to task if we forget or make mistakes." [*Sūrat al-Baqarah*: 286]

And of course, we know from the *ḥadīth* that Allāh ﷻ says okay. Allāh ﷻ agreed to this *duʿāʾ* of the believers, meaning that Allāh ﷻ has given a concession to people who forget or who are ignorant of a ruling.[11]

Shaykh says that somebody gets some really good news and he is praying but doesn't think and goes into *sajdah*, not even aware, not knowing that he's not allowed to make *sajdatʾl-shukr*, or he forgets that he's praying, or forgets the ruling on it—any form of forgetfulness basically—then the prayer is not invalidated because he forgot.

He's *jāhil* (meaning he didn't know the ruling) and *nāsi* (meaning he forgot), and the same *ayah* is the evidence for that.

But if he is aware of it, meaning he knows the ruling and is aware of what he is doing, then of course the payer is invalidated.

Shaykh al-ʿUthaymīn says that what the author has said is correct, the Ḥanbali position is right.

With that being said, Shaykh al-ʿUthaymīn says that we do need to ask ourselves about the situation of the *sajdah* of *Ṣād*. We have said that there are fourteen *ayāt* of *sajdah*, some people didn't include the *sajdah* of *Ṣād*, whereas our **class position** is that the fifteenth *sajdah* is the *sajdah* of *Ṣād*. And a number of the *fuqahāʾ*—may Allāh ﷻ have mercy of them—have said that the *sajdah* of *Ṣād* is a *sajdah* of *shukr*, which it is. Because Dāwūd عليه السلام made the *sajdah* of *shukr* to Allāh ﷻ. It wasn't a command like the rest of them, to express their worship, to express their loyalty, etc. This was actually done out of thanks.

So, Shaykh al-ʿUthaymīn says that accordingly, if that's the case, if the majority of the *fuqahāʾ* considered this *sajdah* a *sajdah* of *shukr*, if people then make *sajdah* here, then they've invalidated their prayer because this is a *sajdah* of *shukr*. If we take the position of the scholars that they said this is a *sajdah* of *shukr*, then accordingly, this would therefore be a *sajdah* that would invalidate the prayer.

However, Shaykh says, the correct position in this issue is that the prostration that you do in *Sūrat Ṣād,* verse 24 is actually a *sajdah* of *tilāwah* because the reason that we do the *sajdah* is because we have recited this *ayah*, not because of giving thanks. We make *sajdah* because it's a *sajdah* of *tilāwah*. It's not because of any blessing that we have received or because of any harm that's been averted from us.

So, the reason for the *sajdah* is our recitation of this *ayah* and that therefore makes it a *sajdah* of *tilāwah*. This is the strongest position in this *masʾalah* and that is what we are going to choose.

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[11] *Jāmiʿ al-Tirmidhi, The Book on Tafsīr, Chapter: Regarding Sūrat al-Baqarah, ḥadīth no. 2992*. This narration has been graded as *ṣaḥīḥ.*

## Q & A

Q (online): What is the timeframe in which the *sajdatʾl-shukr* should be done, i.e. can I do one now for something that happened yesterday or last week?

A: There is no evidence that there is a timeframe, so you can do that. This is not something which is time restricted, but Allāh ﷻ knows best. Obviously, you want to keep in generally to the time, you don't want to make it too disjointed or disconnected.

Q (online): Abu Bakr ؓ made *sajdatʾl-shukr* when he heard Musaylamah had been killed, right?

A: The *sajdah* of Abu Bakr ؓ is well narrated, but I'm not too sure about its authenticity when Musaylamah al-Kadhdhāb was killed. But I think it's authentic enough *in shāʾ Allāh*, but it's not one of the more authentic ones—as far as I know.

Student (online): It's interesting because we are encouraged to act on gratitude but *sajdatʾl-shukr* is to be done as a rarity. Whereas, saying *Alḥamdulillāh*, reciting Qurʾān, praying extra, all acts of gratitude, should be done as much as possible. For example, when ʻʻĀʾishah asked Prophet ﷺ why he prayed at length when he was forgiven, and he said, "Should I not be a grateful slave?" [12]

Ustādh: That's a very good point. Very well said. And that just goes to show that it is not a common act.

Q (online): Do we also not give *salām* after *sajdatʾl-tilāwah*?

A: No. If you review last week's lesson, you will see that we covered that. There is no *salām* after *sajdatʾl-tilāwah*. In the Ḥanbali school there is.

Q (online): Can you pray two *rakʿah* for *shukr* or should it just be *sajdatʾl-shukr*?

A: It is good to thank Allāh ﷻ but we won't say that this is like a specific *sunnah*. We know that the Prophet ﷺ would pray it, but we don't necessarily have evidence that he ﷺ would pray two *rakʿah* out of thankfulness formally because of something that happened. Even a certain amount of *ṣadaqah* to a certain cause, but just out of thankfulness to Allāh ﷻ in general. You do the act, but you keep it general. The prayer

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[12] *Ṣaḥīḥ al-Bukhāri, The Book of Prophetic Commentary on the Qurʾān (Tafsīr of the Prophet ﷺ, Chapter: The Statement of Allāh ﷻ the Exalted: "That Allāh May Forgive You Your Sins of the Past and the Future and Complete His Favor on You and Guide You on the Straight Path." (V.48:2), ḥadīth no. 4837.*

can be done, but it's done generally. You don't make it like this is the only reason that I'm offering the prayer.

There is a reason for that. The point was made earlier on that it is so common to be thankful. My point is that these acts of worship need to remain common. We need to be praying extra *rakʿāt* regularly.

What I'm trying to say is that you know, like Shaykh al-ʿUthaymīn was making a point that *sajdat'l-shukr* is not going to be done for continuous blessings because then that would be us in *sajdah* all the time. However, praying units is done always for the blessings. And giving *ṣadaqah* always is done for the blessings. But the *sajdat'l-shukr* is not. It's like *sajdat'l-shukr* is like "the daddy". It's like for the big, big things. I hope that makes sense.

It's reserved for the big things. That doesn't make it any better. Don't make the mistake to think that *sajdat'l-shukr* is the highest form of worship. No. It's just another way of (1:00:00) thanking Allāh ﷻ that's pulled out in the rare scenarios. That's all. The prayer of course is better. The *ṣadaqah* of course is better because it's something which is in text, something which is emphasised, something which is regular, something which the Prophet ﷺ speaks so much about, something which he ﷺ spends so much time doing. We are just showing another form. And the reason that we spend some time on it is because according to the masses, it is something very common and we need to educate them on that, that it's not the case.

Q (online): So, we prostrate with a *takbīr*. Is there a *jalsat'l-istirāḥah* followed by the *salām*?

A: There is no *jalsat'l-istirāḥah*. And there is no *salām* with the *sajdat'l-shukr*.

Q (online): In the wording in *sajdat'l-shukr*, after all the regular wording, is it good to add words to thank Allāh ﷻ for the specific blessing you are doing *sajdah* for?

A: Yes. It's okay. As long as there is no insistence on specific kind of wordings.

Q (online): If *shukr* is obedience then is a sinful Muslim, by definition, ungrateful?

A: Absolutely. Because, of course, ingratitude is *kufr*. They are closer to *kufr*. They are not *kāfir,* but they are getting closer to *kufr*.

Q (online): What is the class position regarding the four *sunnah* of *ʿAṣr* and four *sunnah* of *ʿIshāʾ* preceding the *farḍ* prayer? Is there any *ḥadīth* regarding these?

A: The *aḥādīth* are general. And the **<u>class position</u>** is that these are not from the *sunnah* prayers, but they are from the *muṭlaq* prayers. The evidences for them are not very strong, so they cannot be considered the emphasised prayers. But then none of the scholars consider them to be emphasised prayers. In the Ḥanafi school they are called *ghayr mu'akkadah* (not emphasised). They are not to be practiced as such, with the belief that they are a strong *sunnah*.

Q (online): If it was an extremely rare scenario, would it be okay to top the *sajdat'l-shukr* with *ṣalāt al-shukr*?

A: There is no *ṣalāt al-shukr*. I want you to know that the *ṣalāh* is to be done all the time. The *ṣadaqah* is to be given all the time. It's the *sajdat'l-shukr* which is the rare one.

I don't want to mix you up and say that the prayer is done all the time and the *ṣadaqah* is given all the time. I just want you to know that like the *ṣadaqah*, etc. is a more normative kind of action and the prayer are a normative action because it exists without something new happening as well. Whereas the *sajdat'l-shukr* is never done if there is nothing new done.

Like the *ṣalāh* is to be done to show your obedience and it's done out of obligation, and it's done out of *sunnah,* and it's done out of gratitude in general. And so is the *ṣadaqah*. Even though when something new happens then you would increase on it or do a bit more, but it's there normally. Whereas the *sajdat'l-shukr* is something which is unique and not done outside. It is done only for the big items—not making it any better, just something different.

Q (online): If someone promises an x number of *ṣalāh* in *shukr* for something to happen, is this allowed?

A: It is allowed. But this is a vow and they must fulfill that vow. If not, then they must pay the expiation for that by fasting or following the normal rules of breaking of the vow.

# 17. Chapter 21 Lesson 29: The Supererogatory Prayer

(0:08:15) و (أوقاتُ النَّهْيِ) خمسةٌ من طُلوعِ الفجْرِ الثاني إلى طُلوعِ الشَّمسِ، ومِن طُلُوعِها حتى تَرْتَفِعَ قِيدَ رُمْحٍ، وعندَ قِيامِها حتى تَزولَ، ومِنْ صلاةِ العَصْرِ إلى غُروبِها، وإذا شَرَعَتْ فيه حتى يَتِمَّ

The prohibited times (for general prayer) are five:

1. From the true dawn until sunrise
2. From the sunrise until it has risen above the horizon the length of a spear
3. From the zenith until it starts to descend
4. After praying *ʿAṣr* until the beginning of sunset
5. From the beginning of sunset until it is completed

We are talking about the movement of the sun and its relation to the prohibited times. Obviously, the prayer times are entirely linked to the movement of the sun and if you want more details about this then I'll give you that reference and you can check it out.†

The way that the author has grouped out the prohibited prayer times is to put them into a bundle of five. But this bundle of five is going to be divided into two.

Shaykh al-ʿUthaymīn says these are the times in which the prayer is prohibited, and by that, non-obligatory prayer. In principle, non-obligatory prayer is to be [prayed] continuously, it is to be prayed all the time. In principle, the prayer is to be established all the time. This is because of the generality of the meaning of Allāh's ﷻ statement:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱرۡكَعُواْ وَٱسۡجُدُواْ وَٱعۡبُدُواْ رَبَّكُمۡ وَٱفۡعَلُواْ ٱلۡخَيۡرَ لَعَلَّكُمۡ تُفۡلِحُونَ ٧٧﴾

"Believers, bow down, prostrate yourselves, worship your Lord, and do good so that you may succeed." [*Sūrat al-Ḥajj*: 77]

† Prayer times were discussed in *Logical Progression*, Year 4, Chapter 15, Lessons 2-7. MT

This is a verse which is establishing worship generally, and the prayer generally, and therefore that means all the time. If we are going to stop it, we need a very direct evidence to stop it. So, the basic principle has been established from the Qurʾān.

وعموم قول النبي صلى الله عليه وسلم للرجل الذي قضى له حاجة

And then also from the generality of the statement of the Prophet ﷺ when he said to the man who did a favour for the Prophet ﷺ and he ﷺ said to him: "Ask for whatever you wish," as a form of payment.[1] And the man said to him ﷺ, "I want your companionship in paradise." The Prophet ﷺ said, "Okay. Anything else other than that?" "No, that is what I want *yā Rasūl Allāh*, nothing more nothing less." And the Prophet ﷺ said, "Then help me to help you achieve this by doing lots of prostrations (*sujūd*)."

So, if you ask for a solution and you are told that I want you to do lots of *sujūd*, then in principle that is to be done all the time. The reason we are going through this methodology is to understand actually what are the principles with respect to how we come to rulings.

This is the reason we are doing it like this. So, from the Qurʾān and *ḥadīth* it is clear that we are meant to pray all the time. We are talking about non-obligatory prayer—you are meant to pray 24 hours a day, seven days a week, except when explicitly you are told not to. And that is basically the subject of our class today.

These are five times that we can discover that you are not allowed to pray, three of them are very short times, two are quite large periods. Again, I will repeat basically what these times are.

The prohibited times (for general prayer) are five:

1. From the true dawn until sunrise
2. From the sunrise until it has risen above the horizon the length of a spear
3. From the zenith until it starts to descend
4. After praying ʿAṣr until the beginning of sunset.
5. From the beginning of sunset until it is completed

These are the five prayer times. Let's go into detail.

[1] *Ṣaḥīḥ Muslim, The Book of Prayers, Chapter: The Virtue of Prostration and Encouragement to do So, ḥadīth no. 489.*

The first one:

من طُلوعِ الفجْرِ الثاني إلى طُلوعِ الشَّمسِ

From the true dawn until sunrise

The first prohibited time—according to the author who is Ḥanbali, in his opinion—is after the second *Fajr.* The second *Fajr* indicates there is a first one. The first *Fajr* is called the false dawn, unlike the true dawn.

The false dawn is a time in which the prayer is not established and this is known as the *adhān* of Bilāl ﷺ. I don't know whether you guys have been hearing the *adhān* [speaking to the group in Madīnah], you have been hearing it when it is not the time for *ṣalāt al-Fajr*. So, it is going off an hour, half hour before. That is kind of like a wake-up call, *'Hey! If you are fasting, eat. If you haven't prayed your Witr, pray it.'* So, it is like a warning kind of call. That is the time of the first *Fajr.* It doesn't actually allow the *Fajr prayer* to start, and a person can carry on eating as well.

It is that second *adhān*, it is the actual *Fajr adhān,* the true dawn *Fajr*, which is the start of the *Fajr* prayer time. So according to the author, the first time starts from the prayer time. The reason I'm emphasising that is because we are going to disagree with this position in a minute. So, he is saying from the actual start of *Fajr* a person is in a prohibited time.

Now before we move on to discuss this, I want to just quickly remind you, because again we have actually covered this before so those students will remember this from back in the day. This was covered in Year 4, so it was six years ago that we covered this in Chapter 15. So, I want you to understand, I want to look at the background that I have here and I want you to imagine that you are looking out of your window. And if you are looking out of your window you can see the horizon. And the horizon is effectively where the furthest point that you can see out of your windows, so, we are talking the normative row of houses and the hills or whatever and no major massive blocks in the way like a mountain or like a big block of flats. So, you are high up in the bedroom and you can see the rest of the houses as far as the eye goes. And then the sky will obviously be filling up the top and where the sky and the land meet that is called the horizon.

When you look at this line [the line of the horizon], this line will become illuminated. It will start to become full of light. When this line becomes full of light length-ways, this is what's known as the true dawn, which indicates that there's something known as the false dawn.

Now the false dawn is not associated with the horizon. So I want you to imagine that if you were to go out into your garden or to go outside in the middle of the night. In actual

fact if we use Madīnah as an example… The problem with Madīnah as an example—actually it's a major problem—is that there's a ridiculous amount of light pollution. You've seen the pictures from space. They literally took pictures because it's that illuminated. It's ridiculous. And this is the kind of thing you've got to do out in the wilderness, in the rural areas, where you can actually see proper darkness.

So, imagine all the lights were off in Madīnah. The second *adhān* is at 5:40 am. So, if you go out around 4:30 am, 4:45 am, 5:00 am (at the moment) and you were to look up into the sky—and I mean straight up into the sky—you would see a diffuse light in the middle of the sky that stretches from the back and comes to the front. And it's diffuse, so it's not very clear and it's not very bright either.

And the interesting thing about this light is:

(1) its direction, so it's running parallel to your standing,

(2) it is very temporary, it's only for a very short period of time, and

(3) it will disappear. So even though it will illuminate the sky, it will then disappear, and darkness will reappear. That's the false dawn. Even though the sky brightens up and a person might think it's *Fajr* time, it's not.

The true dawn on the other hand has different characteristics. First of all, it is *mustaṭīr*; it is spread out. So, by that meaning it's not in the sky, it is connected to the horizon and it is spread out [from right to left across the horizon]. So, something in the sky versus something connected to the horizon itself, from left to right. So, not only does it spread out but it's connected. Therefore, that means that when it enlightens or illuminates, you see the skyline in front of you, this here [the light across the horizon], it starts shooting up like that. Whereas at the false dawn there darkness here [across the horizon]. There's a gap actually. If you look at the horizon during the false dawn, you'll see darkness, darkness, darkness, and then the light starts in the middle of the sky.

Now the reason I'm telling you this is because in the summer, especially in the countries where we're from—Northern Europe, Europe in general, certainly Northern Canada, (0:20:00) and Northern Unites States—in the summertime because of our high latitude, because we're so high, the amount of sunlight in the sky, or twilight in the sky, makes everything very difficult to differentiate. But you will realise that the light which is in the sky is not actually connected to the horizon. It is very important to understand—basic skills—that you look to the horizon and see whether the light is connected to it.

Another clue which helps, which you would have noticed here in Madīnah as well, very nicely here in Madīnah, is the redness.

The Prophet ﷺ said *al-Fajr huwa'l-ḥumr'l-mustaṭīr*, meaning the redness which spreads. So that means it's not just the white light that you're looking for, but you're looking for a bit of redness as well and it's spreading lengthways from side to side.

Shaykh al-'Uthaymīn summarises this to differentiate between the false dawn and the true dawn. The false dawn starts nothing, it just wakes you up. The true dawn is what initiates the *Fajr* prayer.

The first way to differentiate it he says, is that there's no darkness after the true dawn. After the false dawn, darkness reappears. That's the first thing.

The true dawn, it just keeps getting brighter, and brighter, and brighter until the sunrises. After the false dawn it's bright then it goes dark, then it starts to get brighter again.

So that's the first sign of the difference.

The second difference is that the true dawn is connected to the horizon. The false dawn is in the middle of the sky—there's an actual gap. Whereas the true dawn is connected to the horizon.

And the third one is that the false dawn is going from back to front, whereas the true dawn goes left to right. That means even when it's not at the horizon, even when it's above the horizon the light is coming from left to right as opposed to appearing in the middle first.

These are the three differences that you yourself can use, especially at times when there's a lot of light pollution or when you're in that summer period.

The author of the Ḥanbali text, Imam al Ḥajjāwi, he said:

من طُلوعِ الفجْرِ الثاني

From the true dawn

From the second *Fajr* time, meaning from the true dawn time. And he didn't say from *ṣalāt al-Fajr*. And the reason they said this is because of a *ḥadīth* they used. And this *ḥadīth* is actually a weak *ḥadīth* which is why this opinion is to be criticised.

The *ḥadīth* (which is weak) says:

إذا طلعَ الفجرُ؛ فلا صلاةَ إلا ركعتا الفجرِ

"When the *Fajr* starts then there is no prayer except for the two units of *Fajr*."[2,3,4]

When the *Fajr* starts—that means the true dawn—when it starts, then there is no prayer except the two units of *Fajr*. That is the *ḥadīth* the Ḥanbali school uses.

Before we start to take apart what this means, just a little grammatical point that Shaykh al-ʿUthaymīn wants to make. Whenever you, in Arabic, use the word *lā* to indicate or to negate, there are different types of negating *lām*. You can either negate, (1) the actual existence of something, so it doesn't exist, *lā* whatever, it doesn't exist, or (2) you're negating the validity of something that this is invalid, or (3) you are indicating its perfection, so it's deficient.

Shaykh al-ʿUthaymīn gives an example. He says:

لا خالِقَ إلا الله

There is no creator except Allāh ﷻ. This *lā*, this *lām*, this negation is the negation of existence, that there does not exist, it's not possible, and there isn't a creator except Allāh ﷻ. So, we look at the context of the sentence to help us determine what type of negating *lām* has been used.

A different sentence, for example:

لا صلَاةَ بغيرِ طهُور

There is no prayer without purification. Is this the *lām* of negation of existence?

Student: No.

Ustādh: Why not?

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[2] *Jāmiʿ al-Tirmidhi, The Book on Prayer, Chapter: What Has Been Related About 'There Is No Ṣalāh After Fajr Begins Except for Two Rakʿah,' hadīth no. 419*. This narration has been graded as *ḍaʿīf*.

[3] *Sunan Abu Dāwūd, The Book of Prayer: Voluntary Prayers, Chapter: Those Who Allowed These Two Rakʿah to Be Prayed if the Sun Is Still High, hadīth no. 1278*. This narration has been graded as *ṣaḥīḥ* by al-Albāni.

[4] *Musnad Imām Aḥmad, 2/23*.

Student: Because there still is a prayer.

Ustādh: Because there still is a prayer. The prayer is being offered.

This is what we call the *lām* of *nafi'l-ṣiḥḥah*, meaning that it has negated the validity of that prayer. The prayer is there but it's an invalid prayer because you prayed it without *wuḍū'*. So, because we know that around the sentence, we are able to work out the nature of that *lām*.

The reason why this is important, by the way, is that scholars when they come across a *ḥadīth* in each time the *lām* will just say *lā*, *lā*, *lā* and it's up to you to be able to work out: Is it trying to negate its existence, negate its authenticity, or negate its excellence?

The third example will make this clear.

The Prophet ﷺ said, for example:

لا إِيمَانَ لِمَنْ لا أَمَانَةَ لَه

"There is no *imān* for the one who does not fulfil the trust."[5]

This *ḥadīth* if you imagine it, *lā imān*, there is no *imān* for the one who cannot be trusted, effectively, which would indicate depending upon how you translate this as something incredibly serious. If a person lied, for example, a person made a mistake, for example, that would mean that he's become *kāfir* because there's no *imān*, there's no faith. That's if we translated this as either the negating existence or negating validity.

So, we know for a fact that it's possible for a person to do sins and to not ruin the whole thing. And so therefore, we understand from this sentence that the *lām* which is negating here is not negating existence or validity, it is negating completeness.

So, the way that we would translate this, because we know now what *lām* has been used, is that you have not attained true faith if you cannot be trusted with the *amānah*. We add the 'true' wording in to indicate that you haven't lost everything, but you have a deficient level of *imān*.

So, this is a nice reminder, of course, for the students that it is important to understand the various forms of negation and affirmation from the language which is used.

[5] *Musnad Imām Aḥmad, ḥadīth no.12567.*

لاَ صَلاَةَ بَعْدَ طُلُوعِ الْفَجْرِ إِلاَّ رَكْعَتَيِ الْفَجْرِ

"There is no prayer after *Fajr* begins except for the two units of *Fajr*."[2,3,4]

That is the weak *ḥadīth* being used.

Now, when you say *lā ṣalāta* that could either be: (1) there is no prayer, or (2) that prayer is not valid, or (3) that prayer is not complete.

"There is no prayer after *Fajr* begins except for the two units of *Fajr*."[2,3,4]

We know that there can be a prayer. You could pray that prayer, so it's not obviously [negation of] existence, but it means the validity of that prayer. So, any prayer which is offered after the *adhān* is going to be invalid.

Now, what is the consequence of the Ḥanbali position using this *ḥadīth*?

I know this might be confusing some of you folks, like, '*What's going on?*'

I will make it easy. You know how some people go to the *masjid* and they are there and the *Fajr adhān* goes, after the *Fajr adhān* goes what are some of people doing? They pray their two *sunnah* very quickly and they start praying *nafl*, isn't it? You know, maybe the *iqāmah* is half an hour away, the *iqāmah* is twenty minutes away and I can tell you now that I have noticed that the time has reduced in Madīnah. 100%! In the last 10-15 years you're always getting a good 25 minutes.

Now, it is tops 10-15 minutes. I think there has been a push and I don't know what has caused it because back in the day it was 25 minutes minimum, and you get a lot of time. Now, I wish that they changed that just so that they can avoid people doing this, but that's clearly not the reason, it's as you said, probably the imām and local kind of reasons.

And so, what people are doing is that come, they're sitting in the *masjid,* and they think, '*What else am I going to do? I might as well pray some nafl.*'

So, according to the Ḥanbali position, they are using this *ḥadīth*, every prayer that's being offered is invalid other than the two *sunnah* of *ṣalāt al-Fajr*. That's the consequence of this opinion—the consequence of saying that it is a prohibited time from the beginning of the start time of *Fajr* until the sun rises. That would mean that every prayer other than the two *sunnah* of *Fajr* would be invalidated. That's the Ḥanbali position. That's the consequence that I wanted to say.

(0:30:00) Shaykh al-ʿUthaymīn says that the correct position in this issue is that the prohibition is not linked to the time but linked to the *Fajr* prayer, meaning that actually it's not after *Fajr* starts that is a prohibited time but after you have prayed the obligatory units of *Fajr*.

Why?

Because of the *ḥadīth* which is narrated in *Ṣaḥīḥ Muslim* when the Prophet ﷺ said:

لاَ صَلاَةَ بَعْدَ صَلاَةِ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ

"There is no prayer that can be offered after the *Fajr* prayer until the sun rises."[6,7]

This *ḥadīth* is the authentic one—in *Ṣaḥīḥ Muslim*. Translated as: There is no valid prayer/there is no prayer that can be offered after the *Fajr* prayer until the sun rises.

Therefore, that is the **position of this class**. That is the key prohibited time—linked to the *Fajr* prayer itself.

The Shaykh then says:

ولأن النَّهيَ في العصرِ يتعلّق بالصِّلاة لا بالوقت

Likewise, when it comes to the *ʿAṣr* prayer—I think many of you probably know—you're not allowed to pray after *ṣalāt al- ʿAṣr*. This is narrated in *Bukhāri* as well and in *Muslim*, that one doesn't pray after *ʿAṣr* prayer until the sun sets. Likewise, the *ḥadīth* is not about the start of *ʿAṣr* time, but after you've prayed *ʿAṣr.*

This is very important because in the Ḥanafi school they delay the *ʿAṣr* prayer. For example, here in Madīnah, *ʿAṣr* prayer time starts at 3:20 pm. We're praying it after about ten minutes. *Maghrib* is kicking in at 5:40 pm. That would mean that we have, by praying at 3:30 pm, taken out two hours and ten minutes from the game.

Imagine you're in the Ḥaram—Makkah. You are there for two hours and ten minutes. You don't have any *ṭawāf* to do because you didn't get the booking. So, you have two

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[6] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: The Times When It Is Forbidden to Offer Ṣalāh, ḥadīth no. 827*.

[7] *Ṣaḥīḥ al-Bukhāri, The Book of Times of the Prayers, Chapter: One Should Not Try to Offer the Prayers Just Before Sunset, ḥadīth no. 586*.

hours and ten minutes. You're sitting there, thinking, '*100,000, let me get at it. Right, how am I going to do 100,000 when this is a time not allowed to pray?*'

It takes a lot of *tawakkul* and a lot of focus to understand, and the planning, how to plan a day.

What I find fascinating, is that from the Ḥanafi school, amongst its justifications for delaying the *ʿAṣr* prayer, one of them was so that people can get to pray more *taṭawwuʿ* prayer, more *nafl* prayers.

If the imām was Ḥanafi, he'd be praying like 4:45 pm. Imagine that. So, we're praying at 3:30 pm. He would be praying an hour or an hour fifteen after that. You'd come to the *masjid*, you'd have like an hour to knock out 26 million prayers, probably. And then you'd pray the *ʿAṣr* prayer. And then you'd be so knackered by then, so you'd say, '*I need an hour off anyway*.' So, you'd wait until *Maghrib,* and you'd be alright with that. It's an interesting angle.

The real question, of course, what the three Imāms would respond to the Ḥanafi position: Is this *ʿaqli* justification enough to delay the *ʿAṣr* prayer when the Prophet ﷺ has only been reported as praying it at its earliest time? [8]

That's the real question.

Is that *ʿaqli* justification of delaying *ʿAṣr* prayer good enough when we know that in *Ṣaḥīḥ Muslim* the Prophet ﷺ said that the prayer of the *munāfiq* is the one where when *ṣalāt al-ʿAṣr* starts, the sun starts to keep going, and the sky starts to become yellow, and it gets more yellow and more yellow. And when you hear this statement 'more yellow and more yellow', it means that the sun is becoming closer to *Maghrib*—so, in the last hour, the last half hour. Then suddenly he stands up and prays *ṣalāt al-ʿAṣr* very quickly. The Prophet ﷺ says, "He pecks it," very quickly because he knows, '*I don't have much time*. *Ṣalāt al-Maghrib is about to kick in*.'

تِلْكَ صَلاَةُ الْمُنَافِقِ

"That is the prayer of the *munafiq.*"[9,10]

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[8] *Ṣaḥīḥ al-Bukhāri, The Book of Times of the Prayers, Chapter: One Who Omits (Does Not Offer) the ʿAṣr Prayer Intentionally, ḥadīth no. 553*.

[9] *Sunan Abu Dāwūd, The Book of Prayer, Chapter: The Time for ʿAṣr Prayer, ḥadīth no. 413*. This narration has been graded as *ṣaḥīḥ* by al-Albāni.

[10] *Ṣaḥīḥ Muslim, The Book of Mosques and Places of Prayer, Chapter: It is Recommended to Pray ʿAṣr Early, ḥadīth no. 622*.

Of course, we'll respond and say that the person who has been described here is a person who's not even praying in the first place. He is sitting actually. The Prophet ﷺ said he's sitting, watching the sun. Unlike *chacha,* who's praying 100 *rakʿāt*, he's not doing anything like dossing around. He's busy in *ʿibādah*. It could go back and forth.

There's no doubt that the correct position is to pray the prayer on time and to reappropriate this two-hour time slot into something else. You would be looking to do *ṭawāf*. You would be looking to do *dhikr*. You would be looking to do *qirāʾah* or *tilāwah* and so on. You would instead be focusing your prayers in the empty period between *Maghrib* and *ʿIshāʾ*, or from *ʿIshāʾ* all the way to the rest of evening, until the second part of the evening, or for example, during the *Ḍuḥa* time, which is after sunrise until *Ẓuhr*, or for example, between *Ẓuhr* and *ʿAṣr.*

Why is it that you've left all of your day's achievements of 26 million just for the two hours of prohibition time?

Your poor planning shouldn't be the reason that we start to change the rules or wisdoms of *Sharīʿah*.

So, something maybe to reflect upon.

Shaykh then says: If this is the correct position then, what we're saying, that it's not actually prohibited to pray after *Fajr* because the *ḥadīth* says that it's prohibited from after the prayer of *Fajr*—the two *rakʿah* of *farḍ*—until sunrise, how do we respond to the Ḥanbali position who said that it's from the prayer time because of the *ḥadīth* that they use?

Response number one: we say the *ḥadīth* is weak, which is end of the story.[2,3,4] [Imām al-Tirmidhi] said, *ḥadīth gharīb*. It's a strange *ḥadīth*. It is a *ḥadīth* which is isolated in its chain, which we call strange. It's isolated in its chain, meaning it has a much greater propensity of being weak, and it is weak. So that's first response.

The second response to try and explain that *ḥadīth* away is that even if we were to say, '*No, your ḥadīth is authentic. We'll take it. We'll act by it*,' then actually, what the *ḥadīth* means is not what they mean.

So, even if we assume that the *ḥadīth* says that there is no prayer after *Fajr* starts—not after the *Fajr* prayer, but after *Fajr* starts—then this basically means that it is not legislated to pray. It is not an Islamic requirement to pray. It is not legislated. One should not pray. Not that one cannot pray or that if a prayer is prayed then it is invalid.

Shaykh al-ʿUthaymīn says if we take this interpretation, then this is true anyway because even though we believe that the *ḥadīth* which is authentic on the matter, which is that you cannot pray after *ṣalāt al-Fajr,*[6] even though we believe that, we also believe the other thing as well, which is that this period of time this is not a prayer time anyway.

This is actually a prayer time which is not legislated for *sunnah* or *nafl* prayers. We see the Prophet ﷺ pray every single day. We have so many *aḥādīth*, and we do not see him ﷺ pray any single prayer in this period of time, other than the two *sunnah* of *Fajr*. So, it is not considered to be a legislated prayer time anyway, regardless.

That is why you will find in the books of *fiqh* that it is never mentioned as a primary prohibited prayer time, but in the secondary matters when people ask: '*When is it not good to pray?*'

We say: After the *Fajr adhān* until the *iqāmah* of *ṣalāt al-Fajr* one should not be praying *nafl*.

Student: The opinion that says it is legislated from the time of *Fajr*, is the assumption there that *Fajr* is the exception?

Ustādh: Yes, it is. That is with the assumption that the two *rakʿah* of *Fajr* is exception.

Student: So, you cannot really use the argument to argue that.

Ustādh: Correct. They are not even attempting to do that. We are all agreeing that the two *sunnah* is something which is an exception because there is text.

This is exactly about the scenario that I described: A person coming early or there being a long period and them being in the *masjid* at that time and then they start to make themselves busy and they start praying two more, two more, two more. So, that is something that we need to keep in mind.

Then, the next prohibited time is:

مِن طُلُوعِها حتى تَرْتَفِعَ قِيدَ رُمْحٍ

From the sunrise until it has risen above the horizon the length of a spear.

What does this mean?

So, sunrise is what?

If you imagine this is the sun's disc, and this is the horizon, and you cannot see what it is behind the horizon. Obviously, you cannot, because it is behind the horizon. Then, you see the tip of the disc, just above, that is sunrise. The first appearance—not lots of bright light, no. It is the appearance of the disc. So, as soon as you see the disc appear above the horizon, this is the beginning.

(0:40:00) This now going to go like this—it is going to rise, rise, rise until it gets above the horizon—until it has cleared the actual horizon itself. This clearing of the horizon is described as 'until it is the height of a spear'. The height of a spear is that whole visual illusion. So, if you had a spear and you put it down like that [in front of you between yourself and the horizon], and then you could then see that there is now a gap between the horizon and the sun, and it is the length of a spear, like one or two metres. This is enough clearance off the ground for you to be in the safe zone and be able to pray again. That is basically what is being described.

In other words, this is how it used to be seen back in the day. Today nobody needs to refer to it like that. All you need to refer to is that from sunrise, do not pray for 15-20 minutes. That is basically how we understand it. Shaykh al-'Uthaymīn says 10-12 minutes. This is because of the equator here [in Madīnah], because in Madīnah, and generally in the Middle East, we are very equatorial. Remember that these rules differ according to where you are on the planet. So, yeah. Here [Madīnah], 10-12 minutes is how long it takes. Suddenly it happens, just like that. The sun is above [the horizon], very quickly. Back in our places, it takes longer. That is because of the angle that we have. So, you would wait 15-18 minutes until the sun is clear and you can see the full disc. As long as you can see the full disc, you are good. That is the next time.

Then, Shaykh says the third time which is being referred to:

عندَ قِيامِها حتى تَزولَ

From the zenith until it starts to descend.

This is when the sun is at its high point, until it falls. Now this is referring to the sun at its zenith, or when it hits the meridian. What this means is, as you know, that when the sun rises in the east and it goes, goes, goes, high, high, high. Obviously, it is not just the sun that is moving, the earth is moving as well. So, everything is in a state of motion. When the sun hits its absolute very highest point, very, very highest point, it's almost like it reaches that point, it is almost like it freezes and until it then falls—and by fall I mean it goes towards the western side. So, once it is at its highest point and it hits the western side, it starts to now go, and the afternoon starts.

This is known in English as noon—not 12:00 pm—it is known as noon. So, noon is at its absolute middle and then after noon is when it starts to go into the after of the collapse. And the before noon is all the way up to that highest moment. Now, when it gets to that moment there, it is kind of 'stationary' at its highest point, this is known as the time of *zawāl*. This is the time where it is not allowed to pray and we wait again, another ten, twelve, fifteen minutes until the sun moves from this highest point. This is actually called a 'setting'. It is the first sunset, because the sun starts to set.

And now what you will find, when your shadows were [west], and then your shadows were not there because [the sun] is directly above you, and then the shadow goes a little bit to the left because we are on a little bit of an axis. So, the earth is a little bit like that [tilted], so when [the sun] is at its highest point there is a tiny shadow but the shadow freezes. As soon as the shadow starts to elongate to the east and the sun is to the west, meaning it is hitting across you like that, you know now that *Ẓuhr* has started.

So, you saw in the model, do you remember in *Dār al-Madīnah* in the museum? Do you remember when we went from stage to stage, describing the mosque's developments? And we saw that when the ʿUthmāni expansion occurred, they added a pole into the middle and that middle is still there of course, it is till preserved—the pole isn't, but the location of the pole is. That pole was acting as a sundial. And because you have all this space around it, you basically have the sun which is moving in its normal time and that shadow would be observed and it would act as a very accurate way of determining what time the prayer is to be.

So, for example, as soon as it goes past to the west and the shadow starts to elongate to the east, we know that *Ẓuhr* has kicked in. For example, we know that when the sun starts to drop further and then the pole and its shadow are equal, then the Shāfiʿis have entered into their *ʿAṣr* prayer. When we know that the sun has gone further down, so it is now lower, and it hits across that pole and the shadow is now twice the length of the original pole, then we know that the Ḥanafi *ʿAṣr* time has kicked in.

So, these shadows are important for us to understand the prayer time.

Now, what's the evidence for this third time being a prohibited time?

The evidence is a *ḥadīth* of Prophet ﷺ narrated by ʿUqbah ibn ʿĀmir ﷺ. He said:

ثَلاَثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ أَوْ أَنْ نَقْبُرَ فِيهِنَّ مَوْتَانَا حِينَ تَطْلُعُ الشَّمْسُ بَازِغَةً حَتَّى تَرْتَفِعَ وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَمِيلَ الشَّمْسُ وَحِينَ تَضَيَّفُ الشَّمْسُ لِلْغُرُوبِ حَتَّى تَغْرُبَ

"There were three times at which Allāh's Messenger ﷺ forbade us to pray or bury our dead: When the sun begins to rise until it is fully up, when the sun is at its height at midday until it passes over the meridian, and when the sun draws near to setting until it sets." [11]

[11] *Ṣaḥīḥ Muslim, The Book of Prayer—Travellers, Chapter: The Times When It Is Forbidden to Offer Ṣalāh, ḥadīth no. 831*.

If you look at this *ḥadīth*, it describes three times: three short times and the three most intense times. All three are clearly focused around the sun itself. It is now not focusing on prayer and it is not focusing on long times, it is focusing on the actual movement of the sun itself.

So, in the first one, it is the sun coming onto the scene—that is the *ḥarām* time for fifteen minutes. The second one is the sun being at its highest point and being very clear and very obvious. The third one is the sun being there and suddenly disappearing from the scene. So, it's all surrounding the sun.

Obviously, I covered this before as well, just as a reminder we are just obviously covering it again.

Anyway, the fourth time:

مِنْ صلاةِ العَصْرِ إلى غُروبِها

After praying *ʿAṣr* until the beginning of sunset.

The fourth prohibited time is after you pray to *ṣalāt al-ʿAṣr* until the sun starts to set.

When does the sun starts to set?

If we use the example of our sun again and this is the disc, it starts to set as soon as the disc hits the horizon. So, once the disc hits the horizon and it is starting to disappear, this is the start of sunset.

Now, why it is important to understand?

Because when you go to Google or your phone app, weather app, etc. and you are looking at sunset time, you need to know what that is referring to. If your phone is saying sunset time is this [the disc of the sun hits the horizon indicating the start of sunset], and you are using that to pray, then that is a disaster because that is *ḥarām* time for you to pray. Actually, sunset on your app is indicating the correct sunset that we all believe in as well, which is that [the sun is beneath the horizon and is no longer visible] that's sunset—the sun has disappeared underneath the horizon.

Now, what you notice in pretty much all of your weather apps and everything is that it's kind of saying like for example 5:40 pm and the actual *adhān* or the Muslim timetables and calendars are adding another, two minutes sometimes, three minutes sometimes, one minute etc. This is a habit that the Muslims have been doing a long time. It's not just something which is new. And they justify by saying it is that there are visual

illusions and that there are some mistakes that can be made and we are accounting for inaccuracies in the…

Student: The travelling of light, the time it takes for the light to get to us.

Ustādh: Yes, there is that as well, we have to allow an actual (which is crazy if you think about it), we are allowing for the actual distance of the light to come from the sun to us. That takes about an x amount of seconds, minutes etc.—all of this being added.

And this of course is not necessary and it's okay for a person just to use the app—as long as it is accurate of course—that says sunset, and that is sufficient to be able to use.

The final and fifth is the actual sunset itself.

وإذا شَرَعَتْ فيه حتى يَتِمَّ

From the beginning of sunset until it is completed.

I was saying that according to the author, the fourth time is from when the *ʿAṣr* prayer has been prayed all of this time until the sun starts to hit the horizon. The fifth time is the actual one that we just mentioned in the *ḥadīth*.[11] The actual setting. This is taking an hour obviously, or two hours, depending upon what time you have prayed the *ʿAṣr* prayer. So, this could be one or two hours. Whereas this part which is the actual *ḥarām*, *ḥarām*, proper *ḥarām* time, the intense *ḥarām* time if you like. That's another ten minutes or fifteen minutes—sun is starting to set until it's completely set, the disc is gone. That's the fifth time. (0:50:00)

I know that was all over the place. Let me summarise it. It starts from the morning, these five prayer times, that you are not allowed to pray in.

The first of them is after you pray *ṣalāt al-Fajr* until the sun starts to rise.

The second is the sun rising until it is clear above the horizon.

The third is when the sun is at its highest point.

The fourth is after you pray your *ṣalāt al-ʿAṣr*, until the sun begins to set.

The fifth is the sun setting itself.

If you look at these five times, three are very short, focusing just on the sun—the second time, the third time, and the fifth time.

As for the first time, it is a long period of time, it is like an hour and a half, really, or an hour—after *ṣalāt al-Fajr* until sunrise. And you look at the fourth time, which is after *ʿAṣr*, until sunset—that is another hour, hour and a half. Two hours, actually, in our case here in Madīnah at the moment.

So, that is an example of the two long times, and you can call it the two general times. And, you have the three short times, you can call that the three intense times, proper *ḥarām* times—proper, proper, *ḥarām* times.

A question, and we will close with this: What is the reason behind the prohibition of times? What is the wisdom behind it? Why have prohibited times, and why these times specifically?

Shaykh al-ʿUthaymīn often asks this question, or asks us to ponder this question, and each time that he does that, it is clear that he wants to make it a teaching point. The teaching point is that the wisdom is that Allāh ﷻ has said so and the Prophet ﷺ has said so. There is no need for any wisdom.

It is like a trick question, and he always slaps people down in the beginning. Chops them, then he gives the reason afterwards as well. He does it all the time. And, you know what? There is nothing wrong with that. It is nice to be reminded of that sometimes.

The reason that I think it is relevant for us is because today in the *ʿUmrah* seminar, I made this point. I will read the *ayah* to you. Allāh ﷻ says:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ ﴿٣٦﴾﴾

"When God and His Messenger have decided on a matter that concerns them, it is not fitting for any believing man or woman to claim freedom of choice in that matter: whoever disobeys God and His Messenger is far astray." [*Sūrat al-Aḥzāb*: 36]

Allāh ﷻ is indicating that once something has been decided, that is the end of the matter. It is pure slavery that this *ayah* is emphasising. And as I mentioned before, when you break down the act of *ʿUmrah*, and when you break down the act of *ṭawāf*, and its direction, and its numbers, and the object that we are going around, and what we do with the object at different places and different times, it is pure slavery. It is emphasising pure slavery.

You might want to try and make sense of it. You might want to try and develop some sense and spiritual benefits out of it. And you will see people, they write books and they will say that the center of gravity is doing this, and the world is going around like that,

and so when you are doing your this you are in line with the stars—all this kind of *bakwās*. People are desperate to have rational kind of explanations for their acts of worship.

That is why I do find it beneficial that our primary function in life is just to obey. We are slaves. We do not deserve any explanation. We are slaves of the Creator. If He gives us an explanation, we are very grateful because it might motivate us a bit more. It might give us a bit of an understanding, etc., etc.

Shaykh al-ʿUthaymīn has quoted the *ayah*, which establishes this and then he quotes a *ḥadīth* as well which establishes the same thing. ʿĀʾishah was asked: Why is it that the menstruating woman makes up her fasts, but she does not make up her prayer?

I bet that is a question that many of you have asked yourselves. She makes up her fast when she is menstruating, but she does not make up her prayer. And, she says:

كَانَ يُصِيبُنَا ذَلِكَ فَنُؤْمَرُ بِقَضَاءِ الصَّوْمِ وَلاَ نُؤْمَرُ بِقَضَاءِ الصَّلاَةِ.

"We passed through this (period of menstruation), and we were ordered to complete the fasts, but were not ordered to complete the prayers."[12]

Which is just the next level answer. Meaning that, what kind of question is that? That is what used to happen to us, we used to make up fasts and we did not make up the prayers.

What she is indicating that this is a ruling, not something for me to think about and try to understand or I want to understand. Now, that does not negate the need to understand things, but it is making it clear in our hearts and minds that let's actually focus on the real reason. And that is because we worship Allāh ﷻ, He has Decreed the ruling, and we are going to accept it.

Some wisdoms though, is that we know that the *mushrikīn* used to worship Allāh ﷻ at these times specifically—at the sunrise, sunset.

When we were leaving for *ʿUmrah*, that was of course on the winter solstice. And if you were watching the live feed from Stonehenge, then you see some full *bakwās* going down. Full *bakwās*. And it was a very sunny day, I don't know if you noticed. It was sunny, so they enjoyed a good one. And you see all kinds of, you know, nakedness, and singing, and dancing, and at the key moment, first of all, you can see when it was at its highest point, which they absolutely love, and then of course when the sun was setting.

[12] *Ṣaḥīḥ Muslim, The Book of Menstruation, Chapter: A Menstruating Woman Is Obliged to Make Up Missed Fasts but Not Prayers, ḥadīth no. 335 c.*

Now, obviously for them, it is the sun god, and all this kind of paganism. And so when it is setting, it is incredibly glorious, which of course, it is. And so therefore, this is the display of might and power. And of course, when the sun appears on the scene, the display of might and power. And when it is at its highest and hottest point, a display of might and power of the sun god. So, because of this kind of association of the *mushrikīn*, then Allāh ﷻ has legislated for us to be different.

Shaykh al-ʻUthaymīn then goes right off on one. He just goes and emphasises just how different we are from the *mushrikīn*, and how important a principle that is in our *Sharīʻah*, that whenever it is possible, we will emphasise the difference between us and the *mushrikīn*. So, he starts quoting ʻUmar ؓ. And you know, when he starts quoting ʻUmar ؓ on the differences between the believers and the *mushrikīn*, then make sure you turn off the recording, and get all the liberals out of the room, because things are about to get rocky.

He says: So therefore, it is obligatory upon the Muslims that if there is any way to show a difference between us and the *mushrikīn*, then you should do that.

For example, ʻUmar ؓ would not allow the *mushrikīn* to ride a horse when the believers were riding because only the believers deserve that kind of ʻ*izzah* and honour to ride. You lot can walk. He would say that because this is a honour of Islam, to be on a horse, and it is a war tool as well and if a *dhimmi* (meaning someone who is just like a non-Muslim citizen) who is *miskin* you know, he is under the protection of the state, if he starts to feel as a *dhimmi,* I am very special and honoured as well, then why would he bother becoming Muslim? Look at this description.

Shaykh says and it is required from the Muslim to humiliate the *kāfir*. It is required because Allāh ﷻ says:

﴿يَاأَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ۝٩﴾

"Prophet, strive hard against the disbelievers and the hypocrites. Deal with them sternly. Hell will be their home, an evil destination!" [*Sūrat al-Taḥrīm*: 9]

So, because of this, he used to (ʻUmar ؓ) because of this, he used to then prohibit them from riding that which the Muslims used to ride. So, we are going to ride the horses, you are going to ride the mules. We are going to ride the camels then you are going to ride whatever it is. And this is quite funny. He says also: When you ride, you must ride with both feet on one side.

Shaykh says being different from them in the prayer is important.

What I will say, because the question is asked: Is that right? Is this fair? Is this the reality of Muslims in Islam?

And the truth is that it was a different era and the *mushrikīn* had caused a lot of problems and this was an Islamic state and, and, and…. This is not of course the behaviour that you should go back and do. And actually, you should go and try it and they will give you a couple of slaps and throw into the river anyway. So, this is not something which is copied behaviour. You are citizens, depending upon them, etc. Let me just make that clear, a disclaimer, just in case someone gets a bit carried away.

*Wa Allahu taʿāla aʿlam.*

## Q & A

(1:02:20) Student: The prohibited time for *ʿAṣr*, if you've prayed *Ẓuhr* and *ʿAṣr* together, you have killed off four or five hours.

Ustādh: It is a very good question. So, if a person is combining between *Ẓuhr* and *ʿAṣr.* Now we know that when you combine between *Ẓuhr* and *ʿAṣr* maybe as a traveller or maybe as whatever you are, you have a legal excuse, you are allowed to combine at the later time and the earlier time. If you combine at the earlier time that means that you are praying *Ẓuhr* and *ʿAṣr* early, and that means you now have 4-5 hours that you have created for yourself, as the question is, of a prohibited time.

Student: You are combining to makes it easier, not to pray another four hundred.

Ustādh: That is one possible explanation, that you wouldn't be wanting to pray anyway but you know Paks, they will do that. They will even combine and then they will pray all of the *nafls* anyway. What do you think? What do you think the answer to that is?

Student: Because I know the Ḥanbali *madh-hab* they do it straight, but I was just wondering if there are any evidences.

Ustādh: Yes, well there are. And I tell you what the evidence is for the other side are, that 'no it is not extended'. Actually, not just Ḥanbalis, the *ahl'l-ḥadīth* are sticking to the *ḥadīth*. They are saying that *ʿAṣr* prayer is *ʿAṣr* are prayer, just like the *Witr* prayer starts at *Maghrib* time if you combine *Maghrib* and *ʿIshāʾ*, then your *Witr* prayer can be prayed otherwise what is the point of the concession, right? So even though *Witr* prayer is a long night prayer, but if you want to go to sleep, that is the whole point, you are combining as someone who is traveling or someone who is in *jihād* and you want to go to sleep and now you are being told you can't pray the *Witr* prayer. Of course, the *Witr* prayer comes in because it technically follows *ʿIshāʾ*. Likewise, the prohibited time technically follows the *ṣalāt al-ʿAṣr* even if it is prayed early. That is a safe *ḥadīth* correct

position. The others what they will say, is that they will use the general *aḥādīth* which are talking about the light, talking about the lateness, the closeness to *Maghrib* to indicate that it is more prayer time than it is the prayer itself. But the evidence seems to be with those that stick to the more authentic *ḥadīth* which focus on the *ʿAṣr* prayer. It is an anomaly frankly. It is an anomaly.

Q (online): Why did some scholars say it was *makrūh* for women to ride horses?

A: For that reason, because of unladylike manner and you know *fitnah* that is caused when the hymen breaks because of the movement etc.

Q (online): ʿUmar ﷺ legislated this for which *dhimmi* community? Or in the entirety of all his ruled lands?

A: There is only one *dhimmi* community. There is no different type.

Q: Are we meant to do this [find the prohibited times] based upon the sun?

A: If you are outside, then yes. That is the whole point of it being described in these terms. In modern times because nobody knows what the sun is, where it is, what it looks like, we use the apps and from the apps you will see the prayer times and then you will work around them.

Let's do this actually. This is a good exercise. Open up your phone under your prayer app. Everybody look at your prayer app. Let's all do this. It is a really good question actually. She basically asked: Are we meant to do this based upon the sun'?

Actually no one is ever going to do that are they? Everyone is going to be looking at their prayer app and they are going to see and I will tell you now what times are prohibited according to your app. Tell us what it says, all of the prayer times for today or tomorrow.

Student: *Fajr* is at 5:41 am.

Ustādh: So according to our **<u>class position</u>**, knowing that *Fajr* is *at* 5:41 am, whatever time you actually pray *Fajr,* let's say 6:00 am, then from 6:00 am until, what is the next time?

Student: Sunrise is at 7:00 am.

Ustādh: So, you now know that the first prohibited time is from 6:00 am (because that is when you prayed *Fajr*) until sunrise which is 7:00 am, yes? Until 7:00 am you know

that that is the prohibited time. So that is the first thing that you are able to work out by looking at a prayer app. Now you look at the next prayer time.

Student: 12:24 pm

Ustādh: 12:24 pm is the time for *Ẓuhr*. That's the *Ẓuhr* start time. The *Ẓuhr* start time is at the end of that period of time when the sun is at its highest moment. That means that for the fifteen minutes before the *Ẓuhr* start time, it's a prohibited time.

Likewise, if you go back to sunrise, when you look at that sunrise time, the 10-15 minutes [after] that is also a prohibited time.

Now look at the next time.

Student: 3:23 pm

Ustādh: Now you know that from 3:23 pm as the start time, whenever you pray *ʿAṣr*, let's say 4:00 pm or 3:30 pm, etc. From when you pray *ʿAṣr* until the next time, which is the sunset time, which is what time?

Student: 5:42 pm

Ustādh: So you now know that if *Maghrib* is at 5:42 pm, that means *Maghrib* has occurred. And we said that that process of *Maghrib* occurring, which is the sun disappearing. If you reverse that upwards, then 5:42 pm minus 10-15 minutes, so from 5:25 pm to 5:42 pm, that's the time when the sun is disappearing. That's the *ḥarām* time.

And now working backwards again, you now know that from your *ʿAṣr*, when you prayed it—you said it starts at 3:20 pm. And if you prayed it at 4:00 pm, then from 4:00 pm until 5:25 pm, that's a general *ḥarām* time. And then from 5:25 pm until 5:40 pm,
(1:10:00) because that's the proper one, that's the *ḥarām* time as well. Those are your five prohibited times.

The knowledge that we just said here, you apply it to your app by going backwards. The app is showing sunrise time—the start of sunrise. When you look at the sunrise time, in the first prohibited time, the prayer is prohibited up to sunrise time. But your *Fajr farḍ* prayer, if you hadn't prayed your *farḍ*, you can pray right up to that sunrise time. It is the 10-15 minutes after that sunrise time that is the *ḥarām* time to pray. That's the actual time when the sun starts to rise.

When it says 7:01 am, that's when the sun disc appears, and prayer cannot be now offered. You must wait for it to now go up above the horizon, 10-15 minutes, that's the prohibited time.

Q: Let's say if you are in a rush and you miss the *sunnah* of *Fajr*. You should then wait until after the sun comes up?

A: That's right. You arrive at the *masjid*. You haven't prayed your *sunnah* and the *iqāmah* goes. What should you do?

You should pray your *Fajr* with the *jamāʿah* because you are commanded to pray.

In the Ḥanafi school, they say that you must get your *sunnah* in first because order is more obligatory. So, even if the imām has started, you are going to pray your *sunnah* as quickly as possible, and then try to join the imām before he finishes the prayer.

The rest of the scholars, and it is the correct position of course, the position of the majority, is that it is not permissible to pray when the imām is praying. You can't initiate a prayer, let alone continue in one. So, you write that off. You have missed the opportunity to pray the *sunnah* prayer on time. You will join the imām. You will finish the *farḍ* with that imām and then you will wait until sunrise has finished. Then you will pray the two *sunnah*. That's the correct way of making up the *sunnah* prayer.

However, there are some narrations that are authentic, of some of the major Companions praying the two *sunnah* of *Fajr* (that they had missed) straight after the two *farḍ* of the *jamāʿah*.

And the best way to reconcile these actions with the narrations that we know, is to basically say that if there is a person who knows that they are not going to pray those two *sunnah* of *Fajr*, which are very important, very emphasised units. And they know they are not going to pray them because they are at work or at school or because they are travelling, after sunrise I mean, then for those people there is an exemption. You can pray it straight after the *farḍ* prayer. But in principle, you should avoid it and you should wait until praying it later.

Q: When you pray your *sunnah* and the imām starts his prayer and you are halfway, do you stop it?

A: You do just stop unless you are very confident that you are able to quickly finish whilst the imām is still somewhere in the kind of *Fātiḥah* type kind of the first *rakʿah*. You should not be delaying, carrying on with your own prayer (*sunnah* prayer or otherwise), and say, '*It's okay. As long as I catch the imām at the end, then I'm going to be okay*.'

Student: What happens is that we start doing our *sunnahs* and he starts all of a sudden.

Ustādh: If you are at the start, like in the first *rakʿah* then you are hardly ever going to try. But if you are in the second *rakʿah*, you make a judgment call.

For example, it happened to me the other day. I was in the second *rakʿah* at the beginning and I heard the *iqāmah*. I was very comfortable with it, and I carried on.

Why?

Because I know the *muʾadhdhin*. It wasn't the old guy who says the *adhān* quickly. This was a young kid who will drag on the *adhān*. So, I knew I had plenty of time.

Student: I was in the third, but I stopped.

Ustādh: In the third?

Student: In the four *sunnahs* before *Ẓuhr*.

Ustādh: Okay, got you. I mean if you have two left or three left, then you should pull out.

Student: Do you have to make it up afterwards?

Ustādh: If you pray your *sunnah* regularly, then you can make it up afterwards.

Q: What about *taḥiyyatʾl-masjid*? I thought you were supposed to sit down after you pray *taḥiyyatʾl-masjid*?

A: That's right. You are meant to sit down after you pray your *taḥiyyatʾl-masjid*. You are saying that if you have prayed *sunnah* already at home and you come to the *Fajr jamāʿah*? Is that what you are talking about?

Student: No. I'm talking about like if you go to *masjid* for *Maghrib* but it's the prohibited time.

Ustādh: So that's going to come in the next couple of lessons. Are there any exceptions to these rules? We have given general rules, but are there any exceptions?

# 18. Chapter 21 Lesson 30: The Supererogatory Prayer

(0:09:15) ويَجوزُ قَضاءُ الفرائضِ فيها وفي الأوقاتِ الثلاثةِ فِعْلُ رَكْعَتَي الطوافِ، وإعادةُ جماعةٍ، ويَحْرُمُ تَطَوُّعٌ بغَيْرِها في شيءٍ مِن الأوقاتِ الخمسةِ حتى ما له سَبَبٌ.

It is permissible to make up missed obligatory prayers during all these times. It is also permissible to perform the two units of *ṭawāf* during the three (short) times (2, 3 and 5), as well as to repeat a congregational prayer during them.

It is not allowed to offer any prayers other than these during the prohibited times, even if they have a specific reason behind them.

This is the Ḥanbali position. The translation in the end there, it says:

ويَحْرُمُ تَطَوُّعٌ بغَيْرِها

Which literally translates as: It is impermissible to offer supererogatory prayers other than those previously mentioned.

I translated it as: It is not allowed to offer any prayers other than these during the prohibited times.

Yet my translation and his own actual Arabic statement, is taking a liberty because, actually, the Ḥanbali school have a number of other prayers that they allow. So, even this statement must be taken with a bit of context. It doesn't matter now because when I go through it, I will explain it.

In summary, we are talking about the prayers that are permissible during the prohibited times. Let's start at the top—page 117 in the commentary—and he starts off with:

ويَجوزُ قَضاءُ الفرائضِ فيها

It is permissible to make up missed obligatory prayers during all these times.

*Qaḍāʾ* is the Pak *qaza*. So, every time you heard '*qaza'*, this is what we are talking about. Us Paks and our pronunciation of the *ḍāḍ* as *qaza*. The word is *qaḍāʾ. Qaḍāʾ* meaning something which has passed, and you have missed it, and you need to make it up.

Now, I want to say first of all that this is not the chapter of '*I have missed a thousand prayers when I was young, and I have to make them up*.' That is not what we are talking about. You know my position on that anyway. I am sure I have covered it in LP in detail somewhere, but I do not believe that those prayers are to be made up, if you missed them when you were younger.† You know that you were meant to have done it, but you did not because you were not practising or you were an idiot. Whatever it was, you did not do the prayers. These prayers are obviously obligatory, obviously a debt that is owed to Allāh ﷻ. The majority of scholars consider that you have to make them up by hook or by crook. Crazy sums. Crazy numbers. Fifty a day. You just have got to make up all of your life's prayers.

The alternative opinion, which is the minority opinion is that not only do you not need to make them up because the time has gone—and by the 'time has gone' I do not mean that it has just gone now, but it has gone, gone. But also, the more compelling argument is that actually, you do not have the right to make them up. You are not honourable enough to make them up. You do not deserve to make them. You have missed out on something so, so fundamental, so important, which is the obligatory prayer, and it needs to be atoned for in a more orthodox way. That is not what they said, I am just putting words out. That more orthodox way, and more obvious way, is a complete act of repentance for the missing of those obligatory prayers, and then compensating for those with lots and lots of supererogatory prayers, the *nafl* prayers, basically. That is what we are talking about when we talk about a lifetime of prayers that need to be made up.

What then is the meaning here of *qaḍāʾ*?

The meaning here of *qaḍāʾ* is something a little bit different. This is the prayer from yesterday. This is the prayer from today. This is the prayer that you fell asleep, and you missed, and you were not aware of it, the alarm did not go off, the alarm malfunctioned. This is the prayer that you completely forgot about. It was the *ʿAṣr* in winter, that just comes and goes. You are not even sure if you prayed it early or not. Suddenly, you are at *Maghrib,* and you realise, '*Oh my God, I did not pray it.'* This is what the author is referring to by *qaḍāʾ al-faraāʾiḍ.* He is not referring to the old school donkey years ago [missed prayers].

Let us go back now to what Shaykh is saying. It is allowed to make these prayers up. For example, if a person forgets *ṣalāt al-Ẓuhr,* and he prays *ṣalāt al-ʿAṣr* based on the assumption that he has prayed *Ẓuhr.* Then he realises after the *ʿAṣr* is finished, '*I have not even prayed Ẓuhr*.'

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† Making up prayers that were missed due to negligence or laziness was discussed in *Logical Progression*, Year 5, Chapter 15, Lesson 14. MT

So, if you are in this situation now, you know that we said after *ʿAṣr*, and until *Maghrib*, until the sun sets, that is a prohibited time. There are two aspects. There is the long time after *ʿAṣr* until sunset, or the sun is setting. That is the long time. Then the short time, which is the sun setting itself, the actual process of the sun setting. The second one being the more serious one.

Remember, the ones that involve the sun are the short times, the fifteen minutes, the fifteen minutes, the fifteen minutes. So, the fifteen minutes of the sun rising, coming up. The fifteen minutes of the sun right at the top, before *Ẓuhr*. The fifteen minutes when the sun is disappearing below the horizon, gone. These are the three hardcore prohibited times that are mentioned in the *ḥadīth*. The longer times are the time before sunrise, all of that after the *Fajr* prayer until sunrise, and then after the *ʿAṣr* prayer until sunset. These are the two longer times. So, that is five times in total.

So, we are in a prohibited time after *ʿAṣr*, the general long prohibited time, and I have just remembered that I have not prayed *Ẓuhr*. And now I have got this dilemma because I know that it is a prohibited time. So, it is a prohibited time and yet, I have not prayed my obligatory prayer. What do I do?

The Ḥanbalis say that it is permissible for you to make up your obligatory prayers.

Why is that?

Because the Prophet ﷺ said:

مَنْ نَسِيَ صَلاَةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا

"Whoever forgets a prayer, let him pray it when he remembers it."[1]

A *ḥadīth* which is authentic.

Shaykh al-ʿUthaymīn says that this *ḥadīth* is *ʿām*. This is a *ḥadīth* which is general in its application. It encompasses all times. "Let him pray whenever he remembers it." This is a statement, "let him pray whenever" is covering all times—prohibited times, obligatory times, allowed times, *ḥarām* times—because: "Let him pray whenever he remembers it."

This is technical lesson hardcore. I was reviewing this before we started and so thought to myself, '*Folks are going to need to be awake for this lesson, because we are going to be using a lot of the application of ʿām* and *khāṣ*.'

[1] *Sunan al-Nisāʾi, The Book of the Times (of Prayer), Chapter: Concerning One Who Forgets a Prayer, ḥadīth no. 613*. This narration has been graded as *ṣaḥīḥ.*

*ʿĀm* and *khāṣ*, something which is general, something which is specific. Something which is applied generally something which is applied in an absolute sense, and something which is specified—either prohibited or obligated in a specific sense. The whole lesson is surrounding these tools of *uṣūl al-fiqh.* These tools that *fiqh* scholars use in order to come to their rulings.

Here is the first example.

The *ḥadīth* says: "Let him pray whenever he remembers it."[1]

We have on one hand the *ḥadīth* which says, do not pray after *ʿAṣr.*[2,3] We have another *ḥadīth* which is saying that, let him pray whenever he remembers it.[1]

So, we have a prohibited time, which is specific. We have this one which is general.

And so now the question is: Which one is going to overcome the other?

And in this case, the Ḥanbalis have said this one clearly because they said "let him pray whenever" and whenever includes *ḥarām* and not *ḥarām* times. Yes, we accept that there is a *ḥarām* time, but this one said you pray it regardless so this must be an exception, this must be an exception to the rule of the no praying.

So, this is the first application of this principle.

(0:20:00) So, Shaykh says:

وهذا عامٌّ يشمل جميع الأوقات، ولأن الفرائض دَيْنٌ واجب فوجب أداؤه على الفَورِ مِن حين أن يعلمَ به.

This *ḥadīth* of praying when you remember it is a general one and obviously the obligatory prayers are a debt which are owed to Allāh ﷻ, obligatory upon him, obligatory to be paid back immediately, *ʿala'l-fawr*, as soon as you realise, you have to pay it back. So, there is no doubt that takes precedence over any other general principle.

So, we have now had the first application of something being canceled out, the prohibition being like said: Wait! There is an exception to your rule of don't pray after *ʿAṣr.* And that is if I have forgotten the prayer that I should have prayed before and it's an obligatory prayer, then that takes absolute priority.

So, that's a good example.

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[2] *Ṣaḥīḥ Muslim, The Book of Prayer - Travellers, Chapter: The Times When It Is Forbidden to Offer Ṣalāh, ḥadīth no. 827.*

[3] *Ṣaḥīḥ al-Bukhāri, The Book of Times of the Prayers, Chapter: One Should Not Try to Offer the Prayers Just Before Sunset, ḥadīth no. 586.*

Student: A specific evidence will always trump a general evidence in that matter.

Ustādh: The problem is this language that a specific will always trump a general, because you are going to see that sometimes the scholars deviate from using the word specific and general when it doesn't fit the model. And then it starts to become more nuanced.

Here's the thing. You just said that the specific trumps the general. But I just told you that the *ḥadīth* of praying whenever you remember it is the general one. It is covering everything—not a specific time. Whereas the other *ḥadīth* which says do not pray after *al-ʿAṣr*, that's actually the specific one because it is specifying a time. And it didn't say don't pray all day, it said don't pray after *ʿAṣr.* So now we learn that actually evidences are sometimes general in some things, specific in something else.

So, for example don't pray after *ʿAṣr* is a *ḥadīth* which is specific in the timing, general in the prayer—there is no prayer to be prayed (after the specific time) after *al-ʿAṣr*. So, there is a general ruling in there and a specific ruling.

The other *ḥadīth* "so let him pray as soon as he remembers it," this is general in its timing. So, it's saying any time you pray it, but it's specific in what you do, and that is to pray, to pray the obligatory prayer that has been missed.

So, you see how complicated it is going to get. And it's going to get bit more complicated. So, I want you to know that although what you have said is right, specific evidence will trump a general one. This is not actually an example of that here. This is a different chapter in *uṣūl*. Let me go through it and you will start to see what I am talking about.

So, Shaykh gives another example: A person has prayed *al-ʿAṣr,* but he remembers that he didn't have *wuḍūʾ* when he prayed *ṣalāt al-Ẓuhr*.

So, what happens now?

So, we must pray *Ẓuhr* and this *Ẓuhr* is to be prayed even if it is after *ṣalāt al-ʿAṣr*—even if it is a prohibited time. So, because the person did not fulfill the conditions of *ṣalāt al-Ẓuhr*, therefore the *Ẓuhr* has to be offered again and it is after *ṣalāt al-ʿAṣr* in a prohibited time but it is an exception to the rule because it is an obligatory prayer that needs to be offered as a debt to Allāh ﷻ.

Then the author says:

في الأوقات الثلاثة فعل ركعتي طواف

It is also permissible to perform the two units of *ṭawāf* during the three (short) times.

In the three times, this is so relevant for my people who have just come back from *ʿUmrah* just right now. You might think this is a random one. At least three times I was asked this question—just in the last week. You might think, '*What a random question*.' Three times! And that was just the amount of times that I was asked it. What about how relevant it was to me when I was also doing my *ṭawāf* and what I was doing in order to avoid this situation?

You see right now folks, just to give you an update on what is happening in the Ḥaram, for the longest time there was no *ṭawāf* allowed. The *ṭawāf* that was allowed was only the *saḥn* itself—the forecourt, the *maṭāf* surrounding the *Kaʿbah*. And that itself was only allowed if you were doing *ʿUmrah*—whether a man or woman. So, you'd have to be doing your *ʿUmrah.* There was no such thing as voluntary *ṭawāf*.

I just want to put it out there that the only thing that you go to the *Kaʿbah* for is voluntary *ṭawāf other* than obviously *Ḥajj* and *ʿUmrah*. Yes, I get Paks are going there to get 100,000 each time for every two *rakʿah*, but frankly that's not what practising folks or educated folks are going there for. Yes, it is a reason, but it's not the main reason. The main reason is *ṭawāf:*

﴿ثُمَّ لْيَقْضُوا۟ تَفَثَهُمْ وَلْيُوفُوا۟ نُذُورَهُمْ وَلْيَطَّوَّفُوا۟ بِٱلْبَيْتِ ٱلْعَتِيقِ ٢٩﴾

"So let the pilgrims perform their acts of cleansing, fulfil their vows, and circle around the Ancient House." [*Sūrat al-Ḥajj: 29*]

Not *fal yuṣalu bilʾbayt al-ʿatīq*, the *aṣl* is *ṭawāf*. And it was a disaster that *ṭawāf was* closed. And that's why one was pulling every blag possible, women obviously didn't have to do anything they just walk straight in, the guards are not sure whether this lady is in *iḥrām* or not. They will look at whatever they have as a booking and say, '*Yeah, go on*.' People are going obviously on to the *maṭāf the* men were putting on *iḥrām* and doing it.

A couple of weeks ago, they opened up the first floor entirely for the *ṭawāf*, but only at set times. As a result of that, there is a big rush on that first floor because the roof is not open, the second floor is not open, and the [ground] floor cannot be used. There are very few people on the *maṭāf*, the *ṣaḥn*, around the *Kaʿbah* because it is only for *ʿUmrah,* which is not very many people. So, the pressure is on the first floor. And, if the pressure is on the first floor, and you can only enter into the *masjid* for *ṭawāf* with a booking, because people are not staying between the *ṣalāh.* It is open also between the prayers, and that is how the clever people are using it. They are staying in the *masjid* between prayers, they are not coming at the empty times with a booking. What I am saying is that people are finding themselves more doing *ṭawāf* at prohibited times—prohibited times for prayer—more and more than they would have done when the *ṭawāf* was all

(0:30:00) open everywhere. The timings of the *ṭawāf* now because of the booking system means that there are now more scenarios in which they are falling into the prohibited times. For that reason, this question kept comping up, that people are doing lots of units after the *ʿAṣr* prayer.

On the first floor, walking quickly, you can do it in about an hour, hour and ten minutes. By the way, I just want to put it out there that me and Chief, we did seven. I popped my hernia by the way, just want to let you know, in 50 minutes *mā shāʾ Allāh*. We did seven on the first floor in 50 minutes, and that was because we were late and we got caught up, and we had infections, and we had everything messed up.

But a normal, relaxed pace [will take you] and hour and ten minutes, hour and fifteen minutes. So, I want you to imagine that people who hang around *Ẓuhr* and *ʿAṣr,* and *ʿAṣr* and *Maghrib* especially, they were now faced with the scenario where a full *ṭawāf* is seven units, seven circumambulations, *ashwāṭ*, followed by two units. And so they were asking: If it is the prohibited time, what if I do now seven units and then hold the two and delay them, do another seven, so that is fourteen. And then those two units are delayed as well because that probably fills up the time between *ʿAṣr* and *Maghrib*. Let *Maghrib* kick in, do the *Maghrib* and then do my two units for my first seven, and then my two units for my second seven. Delay the *rakʿatayn* to avoid the *khilāf*.

This is the kind of way people were planning and thinking.

Here, the answer has been given by the Ḥanbalis. The Ḥanbalis are actually saying straight out that it is permissible in the three prohibited times to do the two *rakʿah* of *ṭawāf*.

Now, let's read what Shaykh al-ʿUthaymīn is going to say. He says that the three times (the three short times)—sunrise, *zawāl* time, and then sunset—those extreme times, that if a person is making *ṭawāf* at those times and then it is time to pray, it is allowed to pray at those times.

What is the evidence?

The statement of the Prophet ﷺ:

يَا بَنِي عَبْدِ مَنَافٍ لاَ تَمْنَعُوا أَحَدًا طَافَ بِهَذَا الْبَيْتِ وَصَلَّى أَيَّةَ سَاعَةٍ شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ

"O [tribe of] Banu ʿAbd Manāf! Do not prevent anyone from performing *ṭawāf* around this House, and *ṣalāh*, whichever hour it is of the night or day."[4,5]

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[4] *Jāmiʿ al-Tirmidhi, The Book on Hajj, Chapter: What Has Been Related About Ṣalāh After ʿAṣr (and After Ṣubḥ) Regarding One Who Performed Ṭawāf, ḥadīth no. 868*. This narration has been graded as *ṣaḥīḥ*.
[5] *Musnad Imām Aḥmad, 4/80,81*.

[Imām al-Tirmidhi] said this *ḥadīth* is *ḥasan ṣaḥīḥ*. A number of scholars consider this *ḥadīth* to be authentic enough.

What is the point here? What is the *mawḍaʿ shāhid*? What is the point to note here?

It is the fact that the Prophet ﷺ said: "Any hour of the day or night."[4,5]

"Do not stop anyone praying any hour of the day or night." And Shaykh says this is an absolute clear, distinctively clear statement that it is not permissible to prevent anyone from making *ṭawāf* of this House at any time—whether it is after *ʿAṣr* or whether it is after *Fajr*, or any time.

This is what the *ḥadīth* is indicating.

Shaykh al-ʿUthaymīn says: Well, you know that is fine it is indicating that. But it is possible to argue back and say: To us this *ḥadīth* is aimed at the authorities, warning them that they are not allowed to prevent anyone from making *ṭawāf* of the *Kaʿbah*, or the prayer in the Ḥaram. This is being put forward to the authorities saying that you cannot be preventing people. It is not talking about the specific legalities of the prayer.

This is why Shaykh says:

ويبقى الحكمُ الشَّرعيُّ مانعاً مِن الصَّلاة في أوقات النَّهي.

He says that this is general, that do not dare stop people from praying, and this and that. Do not stop them from coming in to pray. They want to pray, let them come in and pray. It is not referring to the specific times. They still apply. You cannot stop them from praying, let them come in. When they come in, they will now have to abide by the rules of the prayer. Like you cannot pray this here, and you cannot pray that, because that has nothing to do with the authority of the *masjid*. It has to do with the rules of Allāh ﷻ, which I think is a very strong statement. I completely agree with Shaykh al-ʿUthaymīn on that.

Shaykh then says:

وأيضاً :لو أخذنا بعموم الحديث لكان دالاًّ على أنَّه لا نَهيَ عن الصَّلاة في المسجد الحرام، سواءٌ كانت ركعتي الطَّواف أم لم تكن، لأنه قال: «طافَ بهذا البيتِ وصَلَّى فيه.»

If we were to take this *ḥadīth* in the general way that people are doing, this would then indicate that there is nothing prohibited with respect to the prayer in al-Masjid al-Ḥarām—whether it is two *rakʿah* of *ṭawāf*, or anything else, because the Prophet ﷺ said that do not prevent them from doing *ṭawāf* or praying therein. Therefore, the apparent meaning of this *ḥadīth* is that there is no prohibition of any prayer in Masjid al-Ḥarām, regardless of the time of *al-nahi*. That causes a problem.

Let me summarise. Shaykh al-ʿUthaymīn basically says: Therefore, we will disagree with the way they are using this *ḥadīth* as the basis for their evidence in the following two ways.

Firstly:

أنَّ ظاهرَه أنه لا بأسَ بالصَّلاة ولا بأسَ بالطَّوافِ في كُلِّ وقت، وأنتم تخصُّون الصَّلاة بركعتي الطَّواف .

What the Shaykh is basically saying is that there is no problem with any prayer to be prayed at any time of the day (that is what the *ḥadīth* is indicating). If you are going to take the statement of the Prophet ﷺ literally, linguistically:

لاَ تَمْنَعُوا أَحَدًا طَافَ بِهَذَا الْبَيْتِ وَصَلَّى أَيَّةَ سَاعَةٍ شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ

"Do not prevent anyone from performing *ṭawāf* around this House, and *ṣalāh*, whichever hour it is of the night or day."

Okay then, if we are taking that statement literally then that means that there is no problem with any prayer any time. So why are you talking about two *rakʿāt* of *ṭawāf* then? Why are you specifying it to two *rakʿah* of *ṭawāf*?

He is saying: Why are we even having this discussion? If you are using an evidence, which is indicating that there is no problem with any prayer, why are we using it only for the two *rakʿah* of *ṭawāf* for? We should say that there is no problem with any prayer at any time.

And of course, we know that the Ḥanābilah themselves won't agree with that.

The second point against the way that they are using this *ḥadīth* is that this *ḥadīth* actually is not even applying to the prayer times. This is applying to the authorities of the *masjid* and telling them that they can't prevent people from praying therein in general.

Shaykh al-ʿUthaymīn says either way *in shāʾ Allāh* we are going to find out that regardless that the two *rakʿah* of *ṭawāf* is allowed anyway. Not because of the evidence that they are using but actually because of a general principle in *fiqh* and that is that every prayer that has a reason, it is permissible to perform that prayer even in prohibited times.

So that is the **class position.** And we are kind of giving out the class position early. I don't mind that because Shaykh al-ʿUthaymīn has just said that. He says it is going to come *in shāʾ Allāh*. I'm going to explain it in a few pages time. It is going to be next lesson now. Anyway, maybe actually maybe this lesson. He says:

وذوات الأسباب يجوز فِعْلُها في وقت النَّهي

Those prayers that have some kind of reason, that are justified to pray, they are allowed to be established during prohibited times, regardless of this *ḥadīth.* Yeah, the *ḥadīth* is there, it has some kind of benefit but not actually how you guys want it. Actually, this *ḥadīth* maybe causes more problems than it solves is what the argument basically is.

Really nice point that Shaykh al-ʿUthaymīn makes. He says:

وقوله: «في الأوقات الثلاثة»

The three prohibited times. Why does the Shaykh focus on the three prohibited times? What does it mean? Why only the three prohibited times?

(0:40:00) This would indicate that if it is allowed in the three prohibited times, then it is not allowed in the two prohibited times.

Basically that means that if the two *rakʿah* of *ṭawāf* is allowed when the sun is setting (which we know is like the most *ḥarām* time to pray) and if the two units of *ṭawāf* are allowed when the sun is rising, coming up onto the scene (which is the most *ḥarām* to pray), it's allowed in these times, and the author has said these three times (and the *zawāl*), then the time before then in *Fajr* it's not allowed, and the time before then after *ṣalāt al-ʿAṣr*, that two hours, it is not allowed. That is what it would indicate. Would you agree that that statement would indicate if it is allowed in the three, it is not allowed in the two?

Shaykh al-ʿUthaymīn makes a million-dollar statement now. He goes actually this is not what the author means.

ولكن هذا ليس مراداً، فالمفهوم هنا مفهوم أولوية لا مفهوم مخالفة

Shaykh al-ʿUthaymīn is saying that actually when Imām al-Ḥajjāwi is mentioning the three prohibited times, he is indicating that because they are like a headline for the rest of the story. They are the most dominant reality. What he is trying to say is that if something is allowed in the prohibited times—the hardcore prohibited times—then of course it is allowed in the other two times. So, we don't need to mention the other two times.

That is basically what the intention is when the author says the three. Whenever they mention the three and they allow something to be done in the three times, they are saying it in kind of like shorthand. They are basically saying that these three really emphasised times we are allowing it, which is a very serious call to make because it is a *ḥarām*, *ḥarām* time. And if we are going to allow it, then of course we are going to allow it in the two longer times—after *ṣalāt al-ʿAṣr* until *Maghrib,* after the *jamāʿah* of *ṣalāt al-Fajr* time until sunrise. It is allowed in these two times as well.

Also, Shaykh al-ʿUthaymīn says that the other reason why the author has specifically mentioned the three times and is kind of concentrating on them is because there are a number of scholars that actually say it is not allowed to perform the two *rakʿah* of *ṭawāf* in these times, but it is allowed in the two longer times and actually Shaykh al-ʿUthaymīn says this is a *riwāyah* from Imām Aḥmad.

So, I repeat that one of the *riwāyah*, one of the narrations from Imām Aḥmad on this issue is that the two *rakʿah* of *ṭawāf* are only allowed in the two long times but not in the three shorter times. So, this is another reason why Imām al-Ḥajjāwi wants to establish the *muʿtamad*, the established Ḥanbali position.

So, these are the two reasons why Imām al-Ḥajjāwi mentioned the three: (a) to refer to the *masʾalah* where there is a difference of opinion in the Ḥanbali school itself where there is an understanding that actually the two *rakʿah* of *ṭawāf* are not allowed in the three *ḥarām* times but are allowed in the two not so *ḥarām* times. And then (b) the second reason is because when you focus on the three, you don't need to worry about the two because if something is allowed in the three most prohibited times, then it is going to be allowed in the two less prohibited times.

We have established two things so far: (1) a person can pray at all of these prohibited times even though we are only focusing on the three, but by extension it means the other two, so it means all day and night. We can pray (a) obligatory prayers that we've missed because we forgot or slept or x, or y, or z and (b) the two *rakʿah* of *ṭawāf* because that is something that just happened. It has a reason—but that is a little bit of a spoiler but at the moment you don't know about the reasoning part, just go with the fact that the Ḥanbalis have specified the *ṭawāf* units.

Why?

Because of the *ḥadīth* that we just mentioned that the Prophet ﷺ said don't prevent anyone.

And then the third exception to this rule that is studied at basic *fiqh* level is the repeating of a congregational prayer.

What that means is that you have already prayed your *ṣalāh*, whether you prayed it alone but ideally in a congregation and then you come into a *masjid* where they are praying their congregation now. And you have the option of now saying, *'Well I have prayed so I can just chill,'* or '*Oh! You know what? Let me join them and pray again*.'

So, you are repeating your congregational prayer. This is:

وإعادةُ جماعةٍ

To repeat a congregational prayer.

Shaykh al-ʻUthaymīn says that it is allowed in all five times—in the three hardcore and then the rest of the times as well—to repeat a congregational prayer.

Shaykh al-ʻUthaymīn says an example of this is a man who has prayed *ʻAṣr* in his *masjid* and he has a lesson to attend in a different *masjid*. He arrives in that *masjid* for his *dars* and he finds them praying *ʻAṣr* and so he prays *ʻAṣr* with them.

That is basically an example of what the point is, that in the prohibited times (which for him is after *ʻAṣr*) he can repeat the *jamāʻah* again according to the Ḥanābilah.

What is the evidence for this?

The evidence for this is the Prophet ﷺ prayed *ṣalāt al-Fajr* one day in Mina and then when he finished there were two men that were there by the side who did not pray the *Fajr* prayer with the rest of the people and he ﷺ noticed that. He ﷺ went up to them and he ﷺ said to them: "What prevented you from praying with us?"

*Basically, 'I just finished the prayer and noticed you guys were sitting at the back and you didn't pray with us. So why did you not pray with us?'*

So, they said:

يَا رَسُولَ اللَّهِ إِنَّا كُنَّا قَدْ صَلَّيْنَا فِي رِحَالِنَا

"O Messenger of Allāh, we prayed in our homes." [6,7,8]

So, the Prophet ﷺ said:

إِذَا صَلَّيْتُمَا فِي رِحَالِكُمَا ثُمَّ أَتَيْتُمَا مَسْجِدَ جَمَاعَةٍ فَصَلِّيَا مَعَهُمْ فَإِنَّهَا لَكُمَا نَافِلَةٌ

"He ﷺ said: 'Do not do that. When you pray in your home then you come to a *masjid* with a congregation, then pray with them. That will be a supererogatory prayer for you.'"[6,7,8]

It will not be obligatory one because you've already performed the obligatory one, but it will be an extra kind of reward for you. You need to pray it. You should do that.

So, this is a very clear statement which indicates the permissibility of the repetition of a *jamāʿah* in a prohibited time.

What is the prohibited time here?

After *Fajr*. They had prayed their *Fajr* in *jamāʿah*, they have come now to this *masjid* here and this is the prohibited time, they still should have prayed it.

وفي هذا الحديثِ دليلٌ على أنه يُنكر على مَن جَلَسَ والناسُ يصلُّون

This is an evidence that we should criticise or we should pull up people who sit around when the people are praying.

(0:50:00) I think what Shaykh al-ʿUthaymīn wants to make is the wider *daʿwah* point, meaning that there are people out there that you know you are praying, and they don't even bother praying because they just don't even want to pray. Let alone a person who has a valid excuse or he thinks he has an excuse, meaning that he has prayed before, this

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[6] *Jāmiʿ al-Tirmidhi, The Book of Prayer, Chapter: What Has Been Related About the Man Who Performs Ṣalāh Alone, Then He Comes Upon a Congregation, ḥadīth no. 219*. This narration has been graded as *ṣaḥīḥ*.

[7] *Sunan Abu Dāwūd, The Book of Prayer, Chapter: The One Who Prays in His House, Then Catches the Congregation, He Should Pray with Them, hadīth no. 575*. This narration has been graded as *ṣaḥīḥ* by al-Albāni.

[8] *Musnad Imām Aḥmad, 4/160*.

guy we are going to pull him up and say, *'Yeah you did pray before, you need to pray it again, this is the sunnah you don't sit aside*.'

This is something which really causes a lot of stress, and it always puts bad opinions in the hearts of people like, '*Why? Are they like a different sect or are we not authentic enough?*' And that always goes into the hearts and minds.

It is true you know. We are talking about Makkah, and Barelvis for example and this is super relevant. Pīr Maroof I think was his name, in Bradford, who runs these kinds of cults and so on, big Barelvi kind of cult. He often gives the *fatwa* that it is not allowed to pray behind the imām of the Kaʿbah, he is a Wahābi *kāfir*, blah blah blah. The legend used to have it (he got arrested for this) that when he used to go there, him and his group of people doing *Ḥajj* or *ʿUmrah*, they would not pray in the *jamāʿah.* They would not pray behind the imām, they would pray separate.

This is real. Traditionally our heritage has many examples of this. I want you to know that it is correct to believe that when someone is not praying with the *jamāʿah* then there is something wrong with that person, that they are a person of *bidʿah*. People who do not pray behind the Muslims, there is a problem.

It is okay to go from zero to *bidʿah* in your head because that is actually why the Prophet ﷺ asked these people. Then it is up to them to say, '*No. I have prayed*.' Let them clarify it. Because if you are not going to pray, do not come to the *masjid*. Do not make a scene. You are making a scene. Get out. Show some respect. That is important, otherwise the Prophet ﷺ would not have pulled them up if they had been outside.

The wider point that Shaykh al-ʿUthaymīn is making is that if you think about today, it is not even a sect issue at all. There are people who basically say my [clothes are not pure], or I will pray when I get home, or let the religious ones do it, and them not praying at all and they do not feel any bit of concern. Shaykh is saying imagine being pulled up and you have prayed, what about when you don't pray, or don't want to pray, or you even deny praying? You should have your teeth knocked out. (He did not say that I said that. But you know what I mean.)

Student (online): Is this only in a *masjid*, or can it apply to congregational prayers at home? Like you enter someone's house and they're praying in a congregation?

Ustādh: If you are going to someone's house this would not apply. There is some discussion about this amongst the scholars. In my opinion it does not apply to one which is happening in the house because in the house, you going in is you being allowed into a restricted place because of closeness to the people and there is an ability to speak, understand, discuss, talk, and all the rest of it. There is a combination of two things here: the inability to clarify and the *fitnah* possibility as well as the achieving of reward. It is actually allowed for you to achieve the reward anyway. Of course, we should be maximising that regardless.

Student (online): *Ḥadīth*—did they pray *munfarid* or in *jamāʿah* in their homes?

Ustādh: The indication is *jamāʿah*. The *ḥadīth* as interpreted by the scholars is *jamāʿah*.

Student (online): Permission in the prohibited time is allowed for repetition of the *jamāʿah*. If I pray alone at home them come to the *masjid*—this is not repeating a *jamāʿah* but a prayer—subtle difference.

Ustādh: Yes, there is a difference. But *min bāb'l-awla*, meaning that if a person has prayed in *jamāʿah*, this is applicable to them even more so.

In *fiqh* we emphasis the extreme to indicate the *adna*. We said that the prohibited time is prohibited, something is allowed in the prohibited time of sunrise and it is allowed in the time before it. Likewise, if you are allowed to or required to, or recommended to, or directed to repeat your prayer in congregation and you have prayed it in congregation then of course you are going to do that by yourself.

Student (online): I thought you had to make up the prayers in order. If you forget and need to make up *Ẓuhr* after *ʿAṣr*, do you repeat *ʿAṣr* after your *Ẓuhr*?

Ustādh: The answer is no. And the reason is because this is not you missing both prayers. This is you making up a prayer. This a prayer that its time has gone. When the prayer's time has gone, it now goes out of the rule of order as such.

Student (online): Can we pray *Fajr sunnah* after *Fajr farḍ*? (If *farḍ* was prayed first because I thought time was running out.)

Ustādh: I think I answered this a while back we will come to that later. In summary, it is permissible according to some scholars. But the safer position is to delay it until after sunrise unless you know you are not going to be able to pray it because you are going to get busy, you are not going to wake up, you are going to work and you know you are not going to pray it, then you can pray the two *Fajr sunnah* after sunrise as an exception because of the reason, the reason being that you are not going to be able to pray it later on and it is prayer that is not be missed.

Student (online): What can you advise someone who does not pray if their underwear had urine in it?

Ustādh: If someone does have that they either change it, they keep a set spare, or change of underwear with them—number one. Or number two, when it comes to the prayer time, they wash away that urine. Urine does not need a washing machine we have to get this out of our heads, just like you do not need a washing machine to clean out the curry stain, just get that little area and wash it and that is it, or you remove it which is the obvious one. You remove the underwear and put it in a bag and pray

(1:00:00) without the underwear. You do not need to have the underwear or layers of clothes for the prayer. You just need to be covered on the outside of the *ʿawrah*.

Student (online): What if someone offered a late *jamāʿah* in a communal area like a university prayer hall which is acting like a *masjid*, but you prayed the original but hung around?

Ustādh: First of all, let's not get too caught up on is it is obligatory or not because the scholars differed over that. The scholars that use this *ḥadīth*, they used it mostly to deal with the issue of congregational prayers and prohibited prayer times not what everybody here is doing, which is: Is it obligatory to pray it or not? And the reason is because the reason that the prayer in itself is being recommended is the *fitnah* issue. If there is a scenario where that is completely not applicable for example, a university prayer room. When you say a university prayer room acting like a *masjid* every single human on this planet that has been to university knows exactly what you are talking about. And everybody who prays in a university prayer room has a certain *adab* and culture that is imbibed into them. They know that the rules of a university prayer room are not the rules of the *masjid*. They know that people going in and out, in and out, multiple *jamāʿāt*, nobody feels personally offended, nobody feels upset, nobody feels judgmental. Everybody knows the issues and the time pressures. Everybody knows. And that is the big difference. When you know that and the nature of the place is like that, then that is something different.

Unlike a main *masjid* in where these things are not allowed according to some scholars or highly disliked because you are disrupting the structure. There is a formality. There is a structure. There is an authority. There is a hierarchy. You are challenging authority if you come in and establish your *jamāʿah* any time you want to or you want to pray any time that you feel like, and multiple *jamāʿāt*. No. You do not mess around in a main *masjid*, or the *masjid* of a community, or residential area like that. But the *masjid* of the road?

There is more to say about this. This is the same as actually even creating a new *jamāʿah*. Al-Shāfiʿi for example, or certainly Jābir ibn ʿAbdillāh ﵁, it was his position that a person when he walks into the *masjid* after he has prayed he doesn't actually pray a *jamāʿah* again. He prays by himself. I follow this opinion myself, meaning if I come into a *masjid* late and I have not prayed with someone, I will say to that person, '*Pray by yourself. I am praying by myself*.' I will not establish another *jamāʿah* in the mosque. The only time I will is if it is one of the roadside mosques, a mall, a university prayer hall—a mosque or a *muṣalla* in which that is the complete norm.

But in a communal mosque? No.

The evils of that—in our opinion—and of course the majority disagree because of the *ḥadīth* of the man who came in and the Prophet ﷺ said, "Who wants to give their brother a *ṣadaqah*?" And you know, basically the guy hadn't prayed and the Prophet ﷺ was

saying, '*Listen! Who wants to basically spend time in the prayer again and allow him to get the reward of the jamāʿah as opposed to him just praying alone?*'[9] So, this is a difficult *ḥadīth* to argue against.

We say that this *ḥadīth* is specific to a situation which people understand. But in general, the congregational mosque, must protect its integrity. People get very upset about that. What happens is people get lazy.

So, you guys who were just with me at the Ḥaram you might have noticed that when you're walking out, you'll see lots of people there praying congregation etc. That's okay in the big Ḥaram because people are going there 24 hours a day, 24 hours a day. In Masjid al-Nabawi it's not okay.

You see how culture can change from mosque to mosque?

Masjid al-Ḥaram, Makkah, people going there 24 hours a day, different times flights coming in, *ʿUmrah*, blah, blah, blah.

Masjid al-Nabawi is like your local neighbourhood mosque on a major scale—set prayer times, set whatever what not. And if you're missing prayers or you're coming [late], it's pure laziness. Pure laziness. There's nothing else happening. And so what sometimes happens is that people then get lazier and lazier and lazier. So you know in the early days, first day second day they're making sure that they've entered the mosque before the *adhān* starts. Then the next day they wait for *adhān* to start before they leave. And then on day three for the *iqāmah* for example, and then they'll leave (especially if you're very close to the mosque). And then on the next day they're like, '*Well, you know I'll get it because it's Shaykh Ḥudhayfi and he recites like for half an hour in the first rakʿah*.' And then on the fifth day there's like, '*You know what I saw yesterday? I saw loads of jamāʿat going on. So, if I get it, I get it. If I don't, then I'm just going to join one of the jamāʿat*.' That is a natural human reality.

You might think, 'No, no, no.' Bro. If that happens in the holiest of holy places, with the greatest of the great imāms reciting, what do you think in your local Pak mosque?

People start getting used to the idea that, '*If I'm late, we will just pray a jamāʿah. There will be few people*.' And there are because they're all thinking the same. But if you stamp that out as a practice, people will do absolutely everything to make that first *jamāʿah* because they know there's not going to be a second *jamāʿah*, there's not going to be a side *jamāʿah*.

That's fact by the way. I've lived and seen that, applied it when I was head of a *masjid* running things. I know what I'm talking about here. Anyway, it's still the minority

[9] *Sunan Abu Dāwūd, The Book of Prayer, Chapter: On Having Two Congregations in the Masjid, ḥadīth no. 574*. This narration has been graded as *ṣaḥīḥ* by al-Albāni.

position, I accept that. But I believe that we shouldn't establish a *jamāʿah* and we should pray by ourselves.

Shaykh says that the Prophet ﷺ said that if the prayer is established then there is no prayer except the obligatory prayer. And in another narration he ﷺ said, except the one that has been established.[10]

حتى لو كان عليك فريضةٌ تريد أنْ تقضيها والإمام يُصلِّي، وصلَّيتَ وحدَك لتؤدِّي الفريضةَ السابقةَ؛ فأنت منهيٌّ عن ذلك لقوله صلّى الله عليه وسلّم: «لا صلاةَ إلا التي أُقيمَتْ».

He says that even if there is an obligatory prayer that you need to make up and the imām is praying, and you pray by yourself to establish the prayer, the Prophet ﷺ has basically said that if the prayer is established then there's no prayer except the obligatory one and this is so emphasised. Therefore, that indicates that even if a person has a prayer to pray by themselves, they are not allowed to pray it when the prayer is being established.

How weird is it that a person is sitting there and not praying? There's a real serious unity issue when the obligatory prayer is being established.

Shaykh says:

واحتَجَّ بعضُ الناسِ بحديث الرَّجُلين على جواز إقامةِ الجماعةِ في الرَّحْلِ دون المسجد،

He says some people use this *ḥadīth* as a permissibility of establishing the congregation—as I said this is indicating congregation—that it is allowed to do the congregation at home instead of at the *masjid*. Rather, it is permissible to pray the *jamāʿah* at home and therefore if we are in a *jamāʿah* in the house and the *muʾadhdhin* gives the *adhān* then it's allowed for us to pray at home and not go to the *masjid* because of the Prophet ﷺ agreeing to their statement because they said:

صَلَّيْنَا فِي رِحَالِنَا

"We prayed in our homes."[6,7,8]

[10] *Ṣaḥīḥ Muslim, The Book of Prayers—Travellers, Chapter: Starting a Nafl Prayer After the Muʾadhdhin has Started the Iqāmah is Disliked, ḥadīth no. 710 a.*

They came together. They prayed in congregation.

The Prophet ﷺ then said to them:

إِذَا صَلَّيْتُمَا فِي رِحَالِكُمَا ثُمَّ أَتَيْتُمَا مَسْجِدَ جَمَاعَةٍ فَصَلِّيَا مَعَهُمْ فَإِنَّهَا لَكُمَا نَافِلَةٌ

"Do not do that. When you pray in your home then you come to a *masjid* with a congregation, then pray with them. That will be a supererogatory prayer for you."[6,7,8]

(1:10:00) So, he's accepted that it's 'okay' for them to pray in their homes.

He ﷺ did not say:

لا تصلِّيا في رحالِكُما، بل صَلِّيا في المسجد

He did not say: Don't pray again in your homes rather pray in the *masjid*. No, he said, 'If you pray in your homes again and then come to the *masjid*, then….'

Student (online): Tacit approval.

Ustādh: Exactly. Actually, more than *iqrār*, more than tacit approval. He actually verbally stated, 'If you do that,' so a bit more. That's a good point that you brought up, but I want to make it [clear] that is more than tacit approval.

So, Shaykh says that well, there's no doubt that there's an argument here, meaning there's something here. There is something here that needs to be considered and debated: (1) it is the action of two Companions and (2), we have the *iqrār* of the Prophet ﷺ of their action, the acceptance of their action.

أما مجرَّدُ فِعْلِهِمَا فليس فيه دليلٌ بلا شَكٍّ،

He says: Obviously, if it was just the action of the two Companions then there wouldn't have been an evidence. But the fact that the Prophet ﷺ said, 'Okay, when you do it again…', is a problem—meaning we have to deal with this. This issue is not clear cut. We must deal with this.

He says: Because if the Prophet ﷺ had not intervened, then it's possible that we could explain away the action of the two Companions. We could assume that they didn't know about the obligation of coming to the *masjid* and so therefore it doesn't matter what they did at home, they were never aware of coming to the *masjid* as an obligation anyway. Or we could assume that they both believed that the *jamāʿah* had already been prayed, meaning that they did believe that it's obligatory to come to the *masjid* to pray, but they thought they missed it, so they made their own *jamāʿah* at home. Then they come to the *masjid*, realise it hasn't been done and it's being prayed now and then they didn't join it.

The point is that when it's just the Companions and their action, we can argue it we can reconcile it, we can refute it. But when the Prophet ﷺ gets involved and he ﷺ doesn't say don't pray at home, then there's some issue here. And these boys have an argument, there is a *mustanid*.

وفيه شيءٌ مِن المستند لِمَنْ قال بأنه لا تجب الصلاةُ في المسجدِ

He says: Those guys who say that it's not obligatory to pray in the *masjid*, they have some game.

ولكن هناك أدلَّةٌ أخرى أصرحُ مِن هذا،

He says: However, there are evidences which are even clearer and more direct than this that indicate that it is obligatory to pray the *jamāʿah* in the *masjid*. And the *qāʿidah sharʿiyyah* (the *sharʿi* maxim), according to us is:

إذا وُجِدَ دليلٌ مشتبهٌ ودليلٌ مُحكمٌ لا اشتباه فيه، فالواجبُ حَمْلُ المشتبه على المحكم.

The *sharʿi* maxim is that if you find an evidence in which there is some lack of clarity and an evidence which is absolutely clear, then the one which is not clear is read in light of the clear one. The clear one rules over it.

فالنصوص :تدل على أنه لا بُدَّ مِن الحضور في المسجد

The texts indicate very clearly that one must attend the *masjid*. For example, the *ḥadīth* of Abu Hurayrah ﷺ, that the Messenger of Allāh ﷺ said in the famous, long *ḥadīth* by Bukhāri (*ḥadīth* number 644), 'I want to put someone in my position to lead the prayer so I can go get the guys, gather some wood, and go to those people who are not attending our prayer, and burn down their houses'—because that's where they are. If I burn down their houses, then they've got nowhere to basically waste time, and they have to come to the *masjid*.[11,12] Which is a very big statement.

Shaykh al-ʿUthaymīn says: The Prophet ﷺ said that, despite the fact that they could be praying in their homes alone, despite the fact that they could be praying in their homes in *jamāʿah*. Actually, the Prophet ﷺ made the simple reason that they did not attend the prayer enough of a reason to burn their houses. That is something that he ﷺ was super concerned about and wished that he ﷺ could do.

It's *ḥarām* to burn a person's house, and it's a very serious crime. So, to believe that that is the next step or to consider that as an option, would indicate that the crime being committed is bigger than the burning of the house. That's what the scholars used to say.

That is one of the strongest evidences for the scholars who said that it is obligatory for people to attend the *jamāʿah*.

Shaykh al-ʿUthaymīn says: Also, another evidence is that the Prophet ﷺ was approached by a blind man who sought his permission, who said, 'Can I pray at home?'

The Prophet ﷺ said, 'Yes.'

Then he ﷺ said, 'Wait, wait, come back. Do you hear the *adhān* when the *mu'adhdhin* gives the *adhān*?'

He said, 'Yes.'

He ﷺ said, 'Then you have to respond to it, because he's calling you to the prayer, and if you can hear it you have to go, even if you're blind.'

This *ḥadīth* is a very powerful *ḥadīth*.[13] The Prophet ﷺ did not say, 'Okay, you can hear the *adhān*, that's fine. Find someone who can pray with you in the house.' He ﷺ said: Come back. Go to the *masjid*.

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[11] *Ṣaḥīḥ al-Bukhāri, The Book of Call to Prayers, Chapter: Congregational Prayer Is Obligatory, hadīth no. 644.*

[12] *Ṣaḥīḥ Muslim, The Book of Mosques and Places of Prayer, Chapter: The Virtue of Prayer in Congregation, and Clarifying the Stern Warning Against Staying Away from It, and That It Is farḍ kifāyah, ḥadīth no. 651 a.*

[13] *Ṣaḥīḥ Muslim, The Book of Mosques and Places of Prayer, Chapter: It Is Obligatory for the One Who Hears the Call to Prayer to Come to the Masjid, ḥadīth no. 653.*

Shaykh al-ʻUthaymīn says: The correct position in this issue is that one must attend the *masjid* for the congregational prayer. However, if he prays at home, believing that the people have already prayed in the *masjid*, based upon what normal times that he knows, and then:

تبيَّن أنهم لم يصلوا

And then it became clear to him that they did not pray, he's not obligated to attend the *masjid* because he has already performed his obligation.

I'll repeat the statement again because it's a big one. He basically said that it is allowed for a person—only on one occasion—to not attend the *masjid*, and that is: he believes he missed the prayer and he's prayed at home already. Then he realises afterwards, someone tells him, '*Hey, we haven't prayed. We've still got to pray*.' He thought that the prayer had finished, so he prayed his prayer at home, he now doesn't need to come and attend [prayer at the *masjid*]. That's the position of Shaykh al-ʻUthaymīn. That's the position of the Ḥanābilah generally, actually.

I do want to say that the **<u>class position</u>** is the position of the majority of scholars: The prayer is highly recommended to attend in the *masjid,* but not an obligation. Highly recommended.

From my own personal perspective, I don't think any man has a right to call himself a man if he prays at home. There's no doubt about that.

But is he a sinner in the eyes of Allāh ﷻ?

I don't know.

I also think women are pretty pathetic, if they allow and expect their men to be at home at the congregational times. If they're not pushing their guy out the house and saying,
(1:20:00) '*Go and man up. Don't be a woman and pray at home. We have excuses. We have homes to look after, kids to look after. We would be going to pray at the masjid as well*.'

You know my opinion on women in the *masjid*—I think they should pray their prayers in the *masjid* as well, let alone the men. But they got other duties, they take one for the team, so they pray at home. They get more rewarded for that.

What are men getting rewarded for? They want a slap in the face, that's what they want. Kick them out. They should go. However, are they sinners? No. [This is the position of] Mālik, Shāfiʻi and Abu Ḥanīfah. And the biggest evidence is, frankly, the evidence they used against us. We'll use it back against them. They said that the Prophet ﷺ was going to burn the houses down. Well he ﷺ didn't, did he? Allāh ﷻ knows best.

## Q & A

Q (online): When you said that you believe women should pray in the *masjid*, do you mean for the five daily prayers or for *Jumu'ah*?

A: I believe they should pray in the *masjid*. If for the sake of husbands and kids and keeping the family unit at home, they pray at home, then I prefer that. Because they get more reward for that. Obedience to husband, bringing up the kids, best for themselves, etc. But if they have none of those scenarios and the husband doesn't care, and there are no intention issues, and there are no deficiencies that are going to occur in the family structure, then I believe that the women's prayer is more rewarded at the *masjid*. Like it is for the men. I don't believe the *ḥadīth* are authentic, that indicate that women's prayer at home is better.

Q (online): If a man is autistic and suffers from sensory overload (from sound and lighting etc.), are they exempt from attending the congregational prayer?

A: I think there is some space for that. That must be ratified by medical professionals and people who know, but I think that is okay.

Q (online): What are your thoughts on a doing a second *jamāʿah* when the imām has combined *Maghrib* and *ʿIshāʾ* in the *masjid* for the reason of rain and then a 'significant' number turn up at the usual *ʿIshāʾ jamāʿah* time. Should they do a *jamāʿah* or pray individually?

A: The answer to that, I think, is based upon the mosque authorities. And I think we should respect them. If they say that we don't want it because we want our authority to be recognised, then I think that's what needs to be gone with. For example, I explicitly prohibited any *jamāʿah* happening during the summertime.

What do I mean by that?

In the summertime in the UK, there is this *fitnah* of combining *Maghrib* and *ʿIshāʾ* because *ʿIshāʾ* is too late. We have come for *Maghrib*, we are going to come back for *ʿIshāʾ*. Those are the two *jamāʿah* times. You can go and get lost.

What they were doing is that they were praying their *Maghrib* with us and then a little while later, they got together and started praying *ʿIshāʾ* in the *masjid*. I told them get your backsides out of the *masjid*.

Q (online): If you prayed *ʿIshāʾ* at home, not in congregation, then went to the mosque for a *ḥalaqah* and they are praying, should you join?

A: Yes, you should. 100%

Q (online): I just had my first baby seven weeks ago and since then I have been recovering from preeclampsia, failed induction, and an emergency c-section. As a result, my body has not been able to produce any significant amount of milk for the baby. After herbs, lactation cookies, constant pumping, and lactation consultation after consultation, I'm told my only 'real' option is taking domperidone to chemically produce milk.

Would it be considered better for me to take this medication in terms of me trying to give my baby his full rights? Or is it Islamically preferred to just stop and exclusively formula feed? The level of guilt with this and never feeling so insufficient in my life is unimaginable but I am so tired. I know I could just stop but I'm torn about my baby not receiving a special bond that comes from feeding from the mother. If the issue is in my hands Islamically, then from your experience teaching about family relations and PTH (*Protect This House*) what would your advice be for a woman in my situation?

A: The first thing I will say is that it's very normal for women to feel that way. It's a well-studied phenomenon. In the West where there is no Islamic injunction, just an ethical one or professional one towards breast feeding, a very clear recommendation towards it but it's not at the *dīn* level. Ours is a much deeper, stronger one. They do study this. They are aware of it. They always want to make sure that we don't put too much pressure on the lady, and it has not been made to feel like she is insufficient—because you are not. They are right, the West or East or whoever. You are not insufficient.

Allāh ﷻ makes everybody with certain abilities and restrictions and if we were to judge all the people that Allāh ﷻ has made different or with certain strengths, etc., it would be a mess. Not only would the situation be a mess, but it would also make out Allāh ﷻ to not be just, which is impossible. That Allāh ﷻ holds people more accountable when He holds them back from something. This is all pep talk. You know this already and anybody can tell you what I am telling you right now.

To go a bit deeper, domperidone is something which I 'prescribe' for those that are in unique scenarios. I don't normally recommend it, although it works great, especially when you are actually lactating but not lactating well, then it will work. That's because it works in women who are not even lactating, and it makes them lactate. So, I would be normally giving domperidone (10 mg, three times a day), off license full disclaimer, no one is taking me to court. This is personal advice, nothing else.

Those that are adopting kids and they need their wives to give five feedings—which is something that I always recommend so that the family unit can be strong. A lot of the time they are not at the time of lactation or even their own natural pregnancies, indeed some of them cannot even become pregnant. We give domperidone to these women and it really does induce lactation, or enough to be able to give five full feedings.

So, in your scenario, helping you, it might make things a lot easier. I'm just saying that because that is my field and I'm okay with that. However, I don't believe that Islamically you are obligated to have to kill yourself to have the baby breastfeeding. We all know the benefits of breastfeeding and the love transfer and the immune transfer and the physiological benefits, and the emotional benefits. But if a person cannot, you are not meant to kill yourself over it. Let me just make that very clear. And you don't have to take medication for it. But the medication is taken. It's not dangerous. Domperidone is as an old, stable a drug as it gets. It has a few side effects, nothing major. I'm okay with it. But I'm also okay with you saying, '*You know what? I'm tapping out. I can't deal with it*.' Tapping out is a merciful move, not a scared move, saying you can't do it. You can't do it. Allāh does not burden any soul with more than it can bear.[14]

I don't think there is a problem giving formula feed. You don't miss out that much. And you shouldn't feel too bad. If you came to me saying my body feels like this and my rights and my husband's rights. That's Western rubbish in your head. This is a million miles from that. You are physiologically not able to do it. Normally what you will find is that they are too posh to push so they get the c-section. And there is a similar saying for formula feeding. I can't remember what it is. Allāh ﷻ knows best.

(1:30:00) Q (online): If you are doing a congregational prayer and you break your *wuḍūʾ*, do you come back and finish the *rakʿah* you were on?

A: No. You make *wuḍūʾ*, you come back, and you start again with the imām, the first unit.

Q (online): On the making up of missed prayers, I'm assuming this also applies to when a woman becomes pure after her period and has prayer to make up from when her period started? Those obligatory prayers must be prayed as soon as she becomes pure regardless of the prohibited times.

A: There are no prayers to make up. No prayers to make up that are missed during one's period. None at all. Ever. What's gone is gone.

[14] [*Sūrat al-Baqarah*: 286]

# 19. Chapter 21 Lesson 31: The Supererogatory Prayer

(0:05:00) We are in this issue of about what prayers are allowed in different scenarios. And the text that we are covering is:

ويَجوزُ قَضاءُ الفرائضِ فيها وفي الأوقاتِ الثلاثةِ فِعْلُ رَكْعَتَي الطوافِ، وإعادةُ جماعةٍ، ويَحْرُمُ تَطَوُّعٌ بغَيْرِها في شيءٍ مِن الأوقاتِ الخمسةِ حتى ما له سَبَبٌ.

It is permissible to make up missed obligatory prayers during all these times. It is also permissible to perform the two units of *ṭawāf* during the three (short) times (2, 3 and 5), as well as to repeat a congregational prayer during them.

It is not allowed to offer any prayers other than these during the prohibited times, even if they have a specific reason behind them.

Now that's what the end of the chapter is, and we're going to finish all that off. But we want to just carry on the discussion because Shaykh al-ʻUthaymīn is carrying on this discussion about what kind of prayer is allowed in the prohibited times.

So, we have already identified the prohibited times. We have already identified that there are some exceptions. We have already said that those exceptions are for example, make up the missed obligatory prayers. But also, it is allowed to make the two units for *tawāf*, and to repeat the *jamāʻah* prayer. We spoke a little bit about the *jamāʻah* prayer last week. I am not going to go into that anymore.

We discussed until we got to page 122 at the bottom, and the Shaykh says:

فاستثنى المؤلف – مما لا يجوز في وقت النهي – ثلاث مسائل

So, Shaykh al-ʻUthaymīn says: Let's summarise what we have been talking about. We have been talking about the prohibited times, and that you cannot pray in the prohibited times. However, he made some exceptions. The exceptions that he mentioned are three (at the top of page 123). He said:

(1) To make up missed obligatory prayers that have not been prayed,

(2) to perform the two units of *ṭawāf*,

(3) to repeat the congregational prayer—like you prayed it already either yourself, alone or in another mosque with somebody else. Now you come into another mosque or another opportunity to pray in *jamāʿah.* It is allowed to pray again, in a prohibited time.

These are the three ones that have been mentioned in the book *Zād al-Mustaqniʿ* by Imām al-Ḥajjāwi—the short, simple, summarised, Ḥanbali text.

Shaykh al-ʿUthaymīn says: However, we can go further and talk about the *madh-hab,* the Ḥanbali school itself.

The Ḥanbali school of course is a more detailed matter. It brings more information and gives us other prayers which are exempt as well.

ويُستثنى أيضاً على المذهبِ مسألةٌ رابعةٌ وهي :سُنَّةُ الظُّهرِ التي بعدَها إذا جُمِعت مع العصر.

He says: The fourth prayer that would be exempt would be the *sunnah* of *ṣalāt al-Ẓuhr* in the case when you have combined with *ṣalāt al-ʿAṣr* at the *Ẓuhr* time.

You are going to learn later on that there are two types of combing. If you are combing *Ẓuhr* and *ʿAṣr* prayer, because you can only combine *Ẓuhr* and *ʿAṣr*, and *Maghrib* and *ʿIshāʾ*. If you are combining and you are legitimately allowed to combine, you can either combine early time which we call *jamʿ al-taqdīm* or you can combine at a later time, which is called *jamʿ al-taʾkhīr.*

If you combine *ṣalāt al-ʿAṣr* with the *Ẓuhr,* you bring it forward, then you are praying at the *Ẓuhr* time. We are praying *Ẓuhr* followed by *ʿAṣr,* that is called *jamʿ al-taqdīm.* If you do that, then to pray your normal *sunnah* of *Ẓuhr*, which has been missed out because as soon as you gave *salāms* from *ṣalāt al-Ẓuhr,* you stand up, say the *iqāmah* and pray *ṣalāt al-ʿAṣr.* That is the whole point of combining the prayer. What you have done is that you have not prayed the *sunnah* of *ṣalāt al-Ẓuhr*, and there is at least two *rakʿah* to pray after *ṣalāt al-Ẓuhr farḍ* prayer. At least two *sunnah* units to pray, potentially four—two and then two. And if you have combined for *ʿAṣr*, you have wiped out the *sunnah*. Except, that you have not of course. Some scholars will say that you can pray afterwards.

Now, if you pray afterwards, you have got a problem. You are in the prohibited time.

You might say, 'W*hat do you mean you are in the prohibited time?*'

Well, we said last week and the week before as well, that the prohibited time is not a time period, but it is linked to the prayer. If the *ʿAṣr* prayer is prayed early, then everything after that in terms of time is a prohibited time.

So, I gave you this example in the last few weeks actually, and I have spoken about this before. One of the reasons that the Ḥanafis like to delay the *ʿAṣr* prayer is to minimise the *ḥarām* period afterwards. For example, in Egypt *ʿAṣr* is kicking in at 2:50 pm. *Maghrib* is at 5:10 pm. If the Ḥanafis are in town here, they are not praying that prayer here until 4:00 pm or 4:30 pm. They are saying, we prayed the *ʿAṣr* prayer at 4:00 pm, then you only have an hour of *ḥarām* time afterwards.

(0:10:00) Whereas the Shāfiʿis here are saying, what are you on about? We are going to start praying *ʿAṣr* at the beginning of the *ʿAṣr* time. At 3:00 pm we are done and dusted, and we have two hours of prohibited time.

Now, imagine that you pray your *ʿAṣr* prayer—legitimately, for whatever reason—with the *Ẓuhr* prayer as a combined prayer at 1:00 pm. Now, you have four hours of prohibited time, because the prohibited time is what is after *ʿAṣr* prayer until sunset. Therefore, for that reason, this whole period of time is to be considered to be a prohibited time. That is the scenario explained.

In the Ḥanbali *madh-hab*, the fourth exception is that it is allowed to pray the *sunnah baʿdiyyah* (the *sunnah* that are prayed after a prayer, so for *Ẓuhr* they are the two *rakʿah* or the four *rakʿah).* These are allowed to be prayed after the *ʿAṣr* prayer even though it is a prohibited time. It is another exception.

Student (online): I wonder if this ties in with our elders' habit of praying tons of *nawāfil*, even the *madh-hab* itself is minimising the prohibited times.

Ustādh: I think that of all the classes that you have not done with me, it is the *Fiqh of Ṣalāh*, especially the double weekend version. In the double weekend old school version, I spend a lot of time on this issue. I do not think, and I cannot remember whether I have spent that time, even in *Logical Progression* actually. Because we have not really kind of had an opportunity to discuss it.

When I discuss about the evolution of *fiqh* and trying and make people get a grasp on why it is that certain *madhāhib* are what they are and certain people in the world today. Why is it that the Mālikiyyah are so restricted to for example Africa, Western Africa? Why did it lose its power base there in Madīnah? Why does it seem like the whole world is dominated by the Ḥanafis? I speak about the obvious ones, which is the political dimension, the *khilāfah*, the ʿUthmāni *khilāfah* was obviously very powerful, very strong, money takes over all these different governances, areas etc. Therefore, the teachings are taught, the scholars are sent, and people are taught these different things. So the Ḥanafi school becomes dominant.

The Ḥanafi school was dominant 700 years ago, let alone today. We speak about it and in the new iteration of the *Fiqh* of *Salāh*—and I appreciate the people showing some love to *fiqh* of *ṣalāh* because you know what? It really is a special kind of class because everybody just comes together in that class in a way which has a very amazing kind of feeling. *Ṣalāh* of course and it's obviously it's a lot more than just the *ṣalāh* class. So, it is important to understand the history behind the development of our own individual *ṣalāh* and you know honestly this is worth thinking about that: Why is it that the Ḥanafi *madh-hab* has been modified so much from Abu Ḥanīfah himself? Why is that? Why is it that Abu Ḥanīfah has opinions that the school have diverged on and in the Middle Ages they diverged on and in the latter ages when we compare the modern iteration of the Ḥanafi school—which we would consider to be the Deobandi school, which is the world's dominant school—why is that subtly and sometimes quite starkly different from the Ḥanafi school? And has it got something to do with the people that are the majority of his followers? Non-Arabic speaking, not able to connect with the…

Student (online): Did this divergence not occur in all schools to some degree with the passing of time?

Ustādh: So, I'm not talking about normative divergence. I am not talking about normal little bit of editing here and there. I'm talking a significant one.

And by the way don't focus too much on whether there's a big difference or not but focus on how perfectly suited the *madh-hab* seems to be for the nature of the people. Like I want you to imagine the Paks or think of all your elders, think of your mums, your dads, your grandparents, etc. Think of their prayer. It's crazy that my parents are in Manchester or lived all their life in London and yet they have so much in common with someone in Texas, or someone in Australia, or the Bengalis in Australia and the Indian community in Michigan, for example. And all of them have some Deobandi or Barelvi influence from a modern day Ḥanafism which would be remarkably uniform. You would walk into their *masājid,* and they would look remarkably the same, the people look the same when they're praying, when you look at the fact that the women are not to be seen (in general), the men are there they're very still in the prayer, they are moving very robotically, they perform a huge amount of units.

Student (online): So, it is a chicken and egg sort of issue as well: which came first—the Pak culture influencing the *madh-hab* or the *madh-hab* influencing the culture.

Ustādh: Exactly what she is saying.

Can we even suggest that culture or a people's own ethnic identity and certain nuances and strengths and weaknesses affected the development of the *fiqh*?

That would be absurd. But what if I tell you that well the convergence to a perfect combination is so perfect that it would be crazy to think it happened randomly. So, I am

saying that the deeper that you dig you're going to find that actually there is something to be said.

I just want to say that 100% that there is definitely, definitely something to be said for the way that people who don't understand the spirit of the prayer so much, because they cannot connect to the language and the teachings and availability of scholastic interpretation, they make up for it with numbers. They make up for it with numbers, and it's a shame to say, but the prayers are very repetitive, absurdly so.

Just stop and think about this. As I said, I gave you the most disparate groups ever. I'm talking about Bengalis in Australia versus Indians in Michigan versus Paks in Texas versus Pathans in Manchester. If you gather them all together and you compare them, they'll all look the same in a *masjid* in the way that they pray and present themselves. And if you ask them how many *sūrahs* they know, 95% of them will not know more than ten *sūrahs* from the Qurʾān. Astonishing! If you were to take an average of how many units they pray when they get to a certain age of 50-60 years old—they start young as well, but I mean when they really commit to it—we're talking hundreds of units a week. Hundreds. Hundreds more than what you do anyway. And I want you to marvel at the fact that they're keeping that up every day, every week, every month, every year all the rest of your life on ten *sūrahs*.

Let that blow your brain. And tell me that there are not things that are happening out there where the *madhāhib* are being used. And if I was being harsh, I'd say abused, but I would say used and just very convenient.

Student (online): Are you saying its quality over quantity?

(0:20:00)

Ustādh: That's not to say that they don't intend quality over quantity, but the fact is that it is quantity over quality. That's the fact. It is remarkable. You can only come at this now two ways: you can sneer at it, or you can be in utter awe. And I am in utter awe because I have lived with these people. I've prayed with these people. I've seen my parents and I've seen you know whatever and it's just astonishing. It's astonishing. And yeah a few of them throw in a few odd ones here and there, but it's astonishing.

And it's just something which you have to just imagine the simplicity of faith of these people. They keep the game simple. They have a deep, deep, reverence for Allāh ﷻ and His Messenger ﷺ and more so for obedience. They are just willing to do it, whatever it takes, even if it does not mean they understand it or enjoy it. They create their own enjoyment. For example, they create the enjoyment in the stillness. We've often mocked their stillness and sometimes it is crazy. When I did the post the other day about the cat story—you should know that every time I make a joke, I am making a point. That is just my nature. I am always trying to teach via something even if it is mocking, or fun, or joke, or whatever. But the Ḥanafis would not move one little bit. I was moving, it was in front of my feet. I was not wanting to step on the kid, whereas the Ḥanafi they would think it is a sin for me to [even move]. Whereas those who follow

*ahl'l-ḥadīth*, they will have no problem in taking one big boot at that cat and another one at the kid as well.

These play into actually how we understand *dīn*. The only kind of person who is going to feel comfortable moving in the prayer are those people who put an investment into studying the narrations of Companions. Because you do not find that taught in the books of *fiqh*, in any *madhāhib* actually. It is only those people who have the guts to think outside of the *madh-hab* and they go, and they are looking for other stuff to help them in their prayer, or greater forms of knowledge and it then shows them that Companion x did this, Companion y did this and z did this. And therefore, they feel more relaxed in moving around etc.

Schools are appropriated for cultures and communities. Like I said I have been in awe, I have been teaching this for the last 15 years in *Fiqh* of *Ṣalāh*, we spend about an hour on this, and we go into a lot more detail.

وخامسةٌ :وهي مَن دَخَلَ يومَ الجُمُعةِ والإمامُ يخطُبُ؛ فإنَّه يُصلِّي ركعتين خفيفتين، ولو كان عند قيام الشمس.

The fifth exception: Someone who walks in on the day of *Jumuʿah* and the imām is giving the *khuṭbah* and he should pray two quick units even if the time is *zawāl* time.

That is the fifth exception, *taḥiyyat'l masjid*, basically praying two units for the mosque before sitting down.

Why would that be allowed even if it was at *zawāl* time?

You might be saying, 'Hold on! How is it *zawāl* time if the *Jumuʿah khuṭbah* is going on?

The answer to that is first of all, the majority of scholars allow it, and if not the majority, then certainly the Ḥanbalis will go to town on this and the other scholars will find some way of accepting it. But let's just say for the sake of the argument, let's just say only the Ḥanbali school. The Ḥanbali school, based upon a number of narrations, allow the imām to start the *khuṭbah* before the *Ẓuhr* start time, so in *zawāl* time, in the *ḥarām* time, because he is not praying.

So, you can start the *khuṭbah*. If you believe that is allowed to start the *khuṭbah* in the *ḥarām* time—hold that thought—we know in *Ṣaḥīḥ Muslim ḥadīth* number 875 that a man came in and the Prophet ﷺ was giving *khuṭbah* on the day of *Jumuʿah* and he sat down and the Prophet ﷺ said to him:

أَصَلَّيْتَ

"Have you prayed?"[1]

You have just sat down [without praying]. The man said no, the Prophet ﷺ said:

قُمْ فَصَلِّ الرَّكْعَتَيْن وَلْيَتَجَوَّزْ فِيهِمَا

"Stand up and pray and make them short."[1]

What do we learn from this?

The Prophet ﷺ told a person to stand up and pray during the *khuṭbah*. And we also know that it is possible for the imām to start the *khuṭbah* in the *zawāl* time.

Therefore, it is by definition, according to the Ḥanābilah, allowed to pray the two units of *taḥiyyat'l masjid* during a *ḥarām* time—even if this person did not in this *ḥadīth*. But if the imām had started the *khuṭbah* earlier, then it would have been in a *ḥarām* time, and he would have told him to stand up and pray (on that assumption) and therefore the person would have prayed it.

So, this is another exception.

وسادسة وهي ـــ :سُنَّة الفجر قبل صلاة الفجر.

The sixth exception is the two *sunnah* before *ṣalāt al-Fajr*.

You might say, '*Hold on! What kind of exception is that?*'

The answer is: Yes, it is. It is an exception because we said there is no prayer after the [true dawn][†] until *ṣalāt al-Fajr*—we said that in general. The exception is obviously for the two *sunnah* of *Fajr*. So, it is kind of stating the obvious.

Student (online): Can one pray *Ẓuhr sunnah* before praying *ʿAṣr*?

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[1] *Ṣaḥīḥ Muslim, The Book of Prayer - Friday, Chapter: Greeting (Prayers Upon Entering the Masjid) While the Imām Is Preaching*, *ḥadīth no. 875 g*.

[†] Ustādh misspoke. He said sunrise, he should have said true dawn.

Ustādh: If you are combining the prayer, it is possible. But that is something that is going to come in a couple of months' time. So, wait for that when the time comes. That is in the Chapter of Combining.

Student (online): Does an appendage to the *masjid* proper (like the *Jumuʿah* being held in a gym attached to the *masjid*) qualify for *taḥiyyatʾl-masjid* as well?

Ustādh: The answer is yes if the lines have moved out. Because of the *masjid* is full and the lines are now moving, then the outside is the *masjid* as well, everything takes the ruling of the *masjid*. Because when you go there and you want the reward of the *masjid*. So, why are you not praying the two *rakʿāt* of the *masjid*? That is my personal opinion.

Student (online): To be clear, anytime you walk into the *masjid* on *Jumuʿah* you should pray two *rakʿāt* of *taḥiyyatʾl-masjid* regardless of if it is *zawāl* time or not?

Ustādh: According to the Ḥanābilah the answer is yes. And according actually to a number of the scholars, the answer is yes.

Student (online): I didn't understand the *Fajr sunnah* point?

Ustādh: We know that one of the prohibited times is [from the true dawn until sunrise][‡] it is a general prohibited time. And to be honest it is not a great point frankly, but it has been mentioned. Because it is a generally prohibited time, there should not be any prayers that are allowed other than the *Fajr farḍ* prayer. But of course, you must pray *sunnah* before it and the two *sunan* is seen as an exception. Just run with it. As I said, it is not the strongest of points.

Student (online): What if the *khuṭbah* has started? Do you still pray two *rakʿāt* for the *masjid* before you sit down?

Ustādh: This is based upon the *khutbah* being started. So yes, this is according to the Ḥanbalis and the Shāfiʿis. There is no consensus on this. There is difference and we will come to that in its right time as well.

وسابعة وهي :صلاة الجَنازة تُفعل في أوقات النَّهي الطويلة

The seventh exception is the *ṣalāt al-Janāzah*. The *ṣalāt al-Janāzah* is also prayed in the prohibited times. So, if you prayed *ʿAṣr* and the *janāzah* is brought in, then we will pray over it and that is because of the general ruling for obligating the prayer upon the deceased. And also, it is obligated to be hasty in that, to speed up the process and get

[‡] Ustādh said: "once the sun rises until *Fajr* time." That is not a general prohibited time. The general prohibited time is from the true dawn until sunrise. MT

(0:30:00) them buried. So, you do not delay the *Janāzah* prayer because that is the *ḥaqq* of the deceased to be buried.

So, there are just off the top here, seven exceptions according to the Ḥanābilah even though only three have been mentioned in this brief version of the Ḥanbali *madh-hab*. Actually, when you go deeper there are seven. And actually, when it comes to the **class position** it is going to become even more. We will come to that in a second.

The author then says:

وَيَحْرُمُ تَطَوُّعٌ بغَيْرِها في شيءٍ مِن الأوقاتِ الخمسةِ حتى ما له سَبَبٌ.

It is not allowed to offer any prayers other than these during the prohibited times, even if they have a specific reason behind them.

Other than like we just said: repeating the *jamāʿah*, the two *rakʿah* of *ṭawāf*, the two *rakʿah* of *taḥiyyatʾl-masjid* if you enter the *masjid* and the imām is giving *khuṭbah*, the *sunnah* of *Ẓuhr* if you combine with *ʿAṣr* at the early time, the *sunnah* of *Fajr* for example—all of these are the exceptions. Anything other than that is completely prohibited.

And then he says:

حتى ما له سَبَبٌ.

Even if they have a specific reason behind them.

This is now going to take us the rest of the entire session to discuss.

The Ḥanbalis are saying that it doesn't matter. I need you now to kind of go with the flow here because this is where it is going to get a bit deep.

Why is it that the Ḥanbali school does not allow any other non-obligatory prayers even if they have a reason to be prayed?

Like for example you make *wuḍūʾ*, then there is a reason to pray the two *sunnah* after *wuḍūʾ* because you have made *wuḍūʾ*. There is a reason. But they say no, not allowed. So that is what we mean by a prayer that has a reason and that is what the author means that even if there are other prayers which are not obligatory prayers, they are *nafl* prayers and even if they have a reason they are not allowed.

Why would they say that?

They say that:

وذلك لعموم الأدلَّةِ؛

And this is because of the generality of the evidences.

في أنّه لا صلاةَ في هذه الأوقات،

Basically, what they are saying is that we are going to go back to *uṣūl*, to principles now.

Our principles teach us that we have *ḥadīth* which offer a general prohibition of prayer in these times. These are prohibited times. And they said that when you have a general prohibition…

(And what is the general prohibition? That you can't pray in these times. No prayer in these times.)

…this is to be given preference or precedence over general commands.

So, a general prohibition is given precedence over a general command.

لأنّ الذي له سببٌ تعارَضَ مع أحاديثِ النّهي حيث كان كلٌّ منهما عاماً مِن وجهٍ، خاصاً مِن وجهٍ.

The Shaykh says that whenever you have this conflict between *ḥadīth*, one is saying don't do something and the other one is saying do something, we have to break it down into which one is general and which one is specific, which one is prohibiting, which one is ordering. So, we are having a clash of principles.

So, I want you to take it back and I am going to move away from the way that Shaykh al-ʻUthaymīn goes into it because I think it kind of becomes unnecessarily a bit more difficult and I am going to try and do it in my own words. So, I am going to summarise these next few pages myself.

What I want to say is that if I tell you to not do something, then I am prohibiting. And if I am ordering you to do something, then that is obviously a command—prohibition [on

one hand] and command [on the other]. Whenever they clash, we have to try to and reconcile what happens.

Another clash that occurs is a general ruling and a specific ruling.

Do we give precedence to the general or do we give precedence to the specific? And it could be prohibition or command—general—or it could be a specific command or a prohibition.

So, we are talking about the clash of specific versus general, and general versus specific. And we are talking about the clash of prohibition versus an order, or command, or to do something.

Now that you understand what the debate is about, if you start letting it stew in your head, you should be thinking about things like: Well, to do something is an active kind of improvement on my current state. So, if I am on a zero neutral state and I am not doing anything extra, and I am not doing anything negative, then we can argue that at least I am on a neutral state.

Now if you are in a neutral state, I think everyone will agree what is more important to happen here.

If we are in a neutral state and we are about to give precedence and importance to something, what is it that we are going to give precedence to?

I think it is very obvious. Let's see what the populist response is. Tell me, in terms of prohibition and command.

So, we've got prohibition to start off with from some students, and others have gone the other way. But the majority are going to prohibition because that is obvious. Your idea is that, '*Well, listen. If I am on a neutral, I've got a chance. But if I fall into the prohibition, I am in trouble. If I didn't do the obligation, I am in trouble because I didn't do the obligation but at least I come back down to neutrality. Whereas if I fall into the prohibition I have come down and where is my situation?*'

This is a debate by the way. It is not so straightforward. As you saw, the majority went with it because actually the majority of scholars went with it, and it is because the majority make sense of it. It is not a straightforward argument. There are other scholars that very well argued the reverse. But just for now let's go with the flow and consider that:

أنه اجتمعَ مُبيحٌ وحاظرٌ، أو اجتمعَ أمْرٌ ونهيٌ، فالاحتياطُ التجنُّبُ خوفاً مِن الوقوع في النَّهي

That when a matter occurs, or a moment occurs, where a command comes and a prohibition comes, then we are going to take the prohibition as slightly more seriously or give it precedence because we are fearful that we'd fall into it. To not be able to reach for the stars, I messed up but at least I didn't fall off into the abyss. At least I remained on the ground. Imagine it like that.

Now that is a general conclusion from what happens when a prohibition and a command clash.

When a general and a specific clash, nearly all of the time, you are going to give precedence to the specific. You are going to say this is something which is in general but the specific specifies. It produces exemptions, it gives us detail. So the specific will be given precedence over the general. And pretty much everybody will agree with that as well.

The problem is that life is never so straightforward. So Shaykh al-ʿUthaymīn says that when you look at these *ḥadīth*, sometimes the *ḥadīth* are general and specific at the same time. So you will find that the prohibition *ḥadīth* is general and specific at the same time and that the command *ḥadīth* is general and specific at the same time.

Five minutes ago, we just said when prohibition and command combine, we give precedence to prohibition. When the general and the specific combine, we give precedence to the specific.

Now imagine that we've got prohibition and command combining and they have got both specific and general, specific and general at play.

That was the necessary intro to this discussion. Now let's put examples into this debate.

For example, *taḥiyyatʾl-masjid*.

Now, what is *taḥiyyatʾl-masjid*?

*Taḥiyyatʾl-masjid* is that a person goes into a *masjid* and out of respect to the mosque, as a hello to the mosque, you don't basically do anything other than give it its respect
(0:40:00) before you do anything else—before you have your meeting, before you sit down, before you chill, before you go sleep, before you do anything, and that is to pray two *rakʿah.* If you have a reason to pray two *rakʿah,* great. If you come up and the congregational prayer is established, great. We pray it. You didn't disrespect the mosque.

But you walk in at a time, 10:00 am where there is nothing happening, there is no one praying, there is no other prayer on display, let's now create two *rakʿah* for absolutely no other reason other than to respect the mosque. That is called *taḥiyyatʾl-masjid*.

Hold it there in your headlights—*taḥiyyat'l-masjid.*

The Prophet ﷺ said:

إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ

"If anyone of you enters a *masjid*, he should pray two *rakʿah* before sitting." [2]

So, this is the *ḥadīth* which obligates a person to pray two units in the *masjid* before they sit down. If you look at this *ḥadīth*, it has a general ruling and it has a specific ruling. The general ruling is time—whenever.

إِذَا دَخَلَ أَحَدُكُمُ

"If anyone of you enters..."

Meaning any time, any time you enter into the *masjid*—that is general.

The specific is that you pray two *rakʿah*—not any prayer, but a specific prayer of two *rakʿah*.

So therefore, this *ḥadīth* has a general and a specific—a general time of command, in general all times, and a specific, which is to pray.

On the other hand, we have a *ḥadīth*:

لاَ صَلاَةَ بَعْدَ صَلاَةِ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ

"There is no prayer after the *ʿAṣr* until the sun has set."[3,4]

If you look at this *ḥadīth* there is also a general and there's also a specific.

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[2] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer, Chapter: If One Entered a Mosque, One Should Offer Two Rakʿah (Taḥiyyat'l-Masjid) Before Sitting, ḥadīth no. 444.*

[3] *Ṣaḥīḥ Muslim, The Book of Prayer - Travellers, Chapter: The Times When It Is Forbidden to Offer Ṣalāh, ḥadīth no. 827.*

[4] *Ṣaḥīḥ al-Bukhāri, The Book of Times of the Prayers, Chapter: One Should Not Try to Offer the Prayers Just Before Sunset, ḥadīth no. 586.*

The general is that there is no prayer:

لا صَلاةَ

You can't pray *any* prayer.

But there's a specific—and that is the time.

So, the time here is specific—after *ṣalāt al-ʿAṣr*.

The action here is general, which is the prayer. Now, you have two *ḥadīth* going up against one another.

We have a guy who's going to walk into the *masjid* after *ʿAṣr*. He walks in, and now he's about to pray, and he's stuck. He sees the *ḥadīth* there, and he sees the *ḥadīth* there.

The first *ḥadīth* says that if you enter into the *masjid*, you must pray two *rakʿah* before you sit down—whenever you go in. Whenever. You must pray two *rakʿah* before you sit down.[2]

Then he sees the other *ḥadīth*: "There's no prayer to be prayed after *ʿAṣr* until after *Maghrib*."[3,4]

He looks at his watch. He's got half an hour left until *Maghrib*. He's thinking, '*What am I going to do now? I've walked into the masjid. I've got to pray before I sit down. I need to sit down. I'm tired. I've got to sit down. This [ḥadīth] is saying I can't pray at all. What do I do?*'

This *ḥadīth* is a command and this *ḥadīth* is a prohibition.

In the command there is a general—the time—and a specific, which is the prayer.

In the prohibition, there's a general— prayer—and a specific, which is the time.

I have a general time saying anytime, and I have a specific time, which is saying 'after *ʿAṣr*.' I have a specific command, which is to pray, and I have a general [prohibition], saying you can't be praying at all.

You see now how a person can get confused?

You see now why scholars differ on these issues?

You see now why the Ḥanafis have this ruling and the Shāfiʿis have this ruling?

And we haven't even spoken about authenticating the *ḥadīth*, for example.

So, normally, when we'd say, 'What are the opinions of scholars on x, y and z?' Mostly the easiest way is to just say, '*Give me the ḥadīth*,' and look at the *ḥadīth*. And you look at the *ḥadīth* and say, '*This ḥadīth is weak*.' It's gone. That's it. Once the *ḥadīth* is weak, we don't even need to have a discussion anymore. Then only one *ḥadīth* is left standing.

If you think about it, normally, there are so many different reasons why scholars have different rulings, and the *madhāhib* have these kinds of situations. And this is not even an advanced brain twister. This is very basic *uṣūl* which is at the fount of nearly every single *fiqhi* kind of difference.

Shaykh al-'Uthaymīn says:

فإذا دَخَلَ إنسانٌ المسجدَ بعدَ العصرِ فإنْ قلتَ له: «صَلِّ» خالفتَ النَّهيَ ووافقتَ الأمرَ، وإن قلت: «لا تصلِّ» وافقتَ النَّهيَ وخالفتَ الأمْر، فالمؤلِّفُ يقول :وافق النَّهي فلا تُصَلِّ

If this guy now goes into the *masjid* and if you say to him pray, then he has gone against a prohibition and he has agreed with a command. The prohibition was don't pray, but he did. And he's gone with the command. The Prophet ﷺ said, "Let him pray before he sits down."[2] So, he did that.

If you say to him, don't pray, and he doesn't pray, then he has fulfilled the prohibition. He didn't pray. But he went against the command of the Prophet ﷺ that told him to pray before he sits down.

And what does the author, Imām al-Ḥajjāwi, say?

وافق النِّهي فلا تُصَلِّ.

He's telling us to do the second thing. He's saying: Don't pray. Agree with the prohibition and don't pray. That's what the author is saying.

And Shaykh al-'Uthaymīn says: Why is he saying that?

Because of what I mentioned earlier on. When you've got a combination of: Shall I do the obligation, or shall I avoid the prohibition? Then you're going to go with avoiding the prohibition. You're going to give that more importance.

That's what Shaykh al-ʿUthaymīn has said is why the Ḥanābilah have got that ruling. And that is why they're not going to allow you to do *taḥiyyat'l-masjid* in this time after *ṣalāt al-ʿAṣr*. They're not going to allow you to do that because they said that in this particular scenario, the *ḥadīth* of no prayer after *ṣalāt al-ʿAṣr* takes precedence because it's a prohibition. That's their thinking.

Now you know what the basis for their ruling is. Now you know why he said:

ويحرم تطوع بغيرها في شيء من الأوقات الخمسة حتى ما له سبب.

(0:50:00) It is prohibited to pray any other non-obligatory prayer in any of the other times, even those that have a reason.

So that's the basis for that.

Student (online): But they do allow it for *Jumuʿah*?

Ustādh: They allowed it for *Jumuʿah*, as I said, because of the *ḥadīth* of the Prophet ﷺ.[1]

By the way, this is their principle in general. They still, of course, say there are exceptions. And the exceptions need to be clear, and they need to be textual. And if the text is there, then the exception is there. And we've already given those examples—the repetition of the *jamāʿah*. We gave the example of the fulfilling the obligatory prayers. We gave the example of the two units of *ṭawāf*.

Student (online): So, their fifth exemption is only for the *Jumuʿah* prayer?

Ustādh: Correct. Their fifth exemption is only for the *Jumuʿah* prayer because of that *ḥadīth*.

That's the Ḥanbalis.

Shaykh al-ʿUthaymīn then says:

وذهبَ بعضُ أهلِ العِلْم :إلى ترجيحِ الأمرِ الخاصِّ.

And some of the people of knowledge went towards the opinion that the specifying command is to be given precedence. A specific order is to be given precedence.

And they argued this by saying that in this scenario, we've got two generals and two specifics coming together. However, the general prohibition we have:

والعامُّ في النَّهي مخصوصٌ بمسائلٍ متفقٍ عليها

This is a fascinating point. He's saying that despite the fact that we've got general and general, and specific and specific, coming together, when you look at it, the general prohibition—which is do not pray—already has exemptions. You've already accepted that there are exemptions. And we all agree upon those exemptions: the making up of the *farḍ*, the two *rakʿah* of *ṭawāf*, the repeating of the *jamāʿah*, etc. There are seven different [exemptions] that they've given.

So, their argument now (these scholars) is: Well, if the general prohibition has already been allowed some exceptions—admittedly because they're clear-cut, and *ḥadīth*, and it's textual. We agree with them. But you also agree with them. And so therefore, your general prohibition isn't really as strong as you may have thought.

They're saying that if you've already allowed these exceptions then why can't there be further exceptions? Why can't there be further specifications allowed, by other *aḥādīth* that suggest that there could be specifics that have a reason?

So, the general ruling has actually been specified because of these exceptions.

And then Shaykh al-ʿUthaymīn says:

لأنَّه لما استُثْنِيَ منه أشياءُ، ضعف عمومُه.

Once we allowed exceptions to come into this general prohibition, we weaken its foundation just there and then.

حتى إنَّ بعضَ العلماءِ مِن الأصوليين قال: إنَّ العامَّ إذا خُصَّ بطلت دلالتُه على العموم نهائيًّا؛ لأنَّ تخصيصَه يدلُّ على عدمِ إرادةِ العموم.

To the extent that some of the *uṣūli* scholars, some of the scholars of the principles of *fiqh* (which is a specific art by the way) they said: If a general ruling has been specified, its ability to remain a general rule is invalidated completely because by being specified it has proven that it was never intended to be a general ruling in the first place.

It's a beautiful line. It's a beautiful maxim. It's as difficult a maxim as it gets. I'm going to say it again in case you didn't understand, but it's more important for you to understand.

The general ruling, if it is specified—if a general rule allows for a specific exemption, basically—its function to operate as a general rule has been invalidated completely.

Now pause. I'm going to add commentary.

If you are claiming to be an absolute rule, an absolute general prohibition, how are you an absolute general prohibition if you allowed for an exemption to just come and slap you and say, '*No. I'm allowed*.'

Student (online): If a general rule can be specified, it proves that it was never intended to be a general rule in the first place.

Ustādh: She's got it.

Student (online): If a general rule allows for a specific exemption, its place or function to operate as a general rule has been invalidated.

Ustādh: Correct.

I think you have got the point being made.

وإذا بطلَ عمومُه لم يكن معارضاً للأحاديثِ الدَّالةِ على فِعْلِ الصَّلواتِ التي لها سببٌ.

And of course, we're now going to jump in. We're going to pile in.

This is important. When I say *ʿumūm* I don't just mean general, I mean absolute. I mean general and I also mean the word absolute, it's flitting between both. It's a combination of both. So, when I say general, I don't mean absolute, but there's a bit of absolute in there—but mostly general.

So, if the general nature of the argument is invalidated or the general prohibition has been invalidated, it now no longer contradicts the *aḥādīth* that would be on the other side, telling you that you need to pray.

Student (online): Can we not agree that a general rule can always be specified, and an absolute rule cannot?

Ustādh: That is the problem. If you keep insisting that it is general, then what are we calling it?

Student (online): It is a generally applicable rule but not an absolute rule.

Ustādh: I like what she said.

(1:00:00) That's why I wanted to bring absolute into it because there is a problem here.

Student: However, it's kind of difficult to justify Shaykh al-ʿUthaymīn's principle as an exception that can be treated as norm.

Ustādh: Actually, you have hit the nail on the head. Because what you are saying is that the other way of looking at this is to not say that the general has been specified but that actually that the specifications are normative anyway.

Is that what you are saying? Meaning it is part and parcel of the absolute rule, it is part and parcel of the general rule. That is the general rule—you haven't mentioned a specific. You haven't specified me, you are continuing my general rule. Is that what you are suggesting? Because that is what some scholars said. Let's just carry on and you will see.

Shaykh then says and he carries on and says: Therefore, if we now know that it doesn't have the ability to be absolute and general prohibition and that there can be exceptions, then any *ḥadīth* which is suggesting a reason for it to be an exception should be accepted.

Student (online): I am saying that generality is it is prohibited to pray *muṭlaqan*. So, if we have to make an exception then we need more clear text than a general command such as in the *taḥiyyatʾl-masjid* example.

Ustādh: This is exactly the point.

So, the generality is saying that it is prohibited to pray in an absolute sense.

If you just concentrate on what he has written, I am going to translate what he is saying into LP talk. What he is basically saying is the general prohibition in the *ḥadīth* (which he is calling the generality), it is prohibited to just pray in an absolute sense—any prayer. And if we have to make an exception to it, then we need a clear text rather than a general command.

That is what he is arguing and that is what the Ḥanbalis have argued.

And of course, Shaykh al-ʿUthaymīn has already responded to that point. He has already said we don't have a general command in *taḥiyyatʾl-masjid*. We have a specific command. We have a general command with respect to its time, we have a specific command that it is a two *rakʿah* prayer before you sit down. That is what Shaykh al-ʿUthaymīn is putting forward.

That's his response to that point.

Then to take it further he is saying that the Ḥanbalis already accept that there are exceptions. Whether those exceptions are for reasons of clear text or not, they have already accepted it as an exception. Therefore, we should not be so scared from the generality of the prohibition—but he is not saying that because he is scared as you are going to see in a second. What he is saying is that therefore, it is clear then that as long as we can (like the student is saying) have a clear text each time to allow for an exception then we should take it.

That is what Shaykh al-ʻUthaymīn is saying. He is saying: You have already allowed it in a couple of cases, so now allow it in the rest of the cases.

What are the rest of the cases?

Shayk al-ʻUthaymīn is going to say: As long as the *ḥadīth* is authentic and there is a reason for the prayer to be prayed, then that is an exception.

That is the position of Shaykh al-ʻUthaymīn and it's the **<u>class position</u>**, and it is my position as well and it has always been.

I am going to give you some examples that he has says.

He said:

والقولُ الصحيحُ في هذه المسألةِ :أنَّ ما له سببٌ يجوز فِعْلُه في أوقاتِ النَّهي كلِّها، الطويلةِ والقصيرةِ لِما يأتي:

The correct position in these issues is anything which has a reason it is allowed to perform in all of the prohibited times, whether in the short, prohibited times or the long prohibited times, and that's for the following reasons:

أولاً :أنَّ عمومَه محفوظٌ، أي : لم يُخصَّصْ، والعمومُ المحفوظُ أقوى مِن العمومِ المخصوصِ.

First of all, the *ʻumūm*, the general rule which establishes the prayers to be prayed, is a protected one. It is a preserved one. It is an already established one. Basically, the general rule of praying these prayers all the time is something which is established, something which is protected, something which is known. And so, we are going to give that precedence, and that is that these prayers are to be prayed all the time.

So therefore, if it is now being offered at prohibited time, well guess what? We pray it normally in the normal times because it has a reason, and that same reason is still there and so therefore we are not going to worry. We are going to pray in the prohibited times as well because the prohibited time is about prohibiting non-reason prayers, and just praying for whatever reason, etc.

That's his first justification.

His second justification:

ثانياً :أنْ يُقال: ما الفرقُ بين العمومِ في قوله: «مَنْ نامَ عن صلاةٍ أو نسيَها فَلْيُصلِّها إذا ذَكَرَها».
وقوله: «إذا دَخَلَ أحدُكم المسجدَ فلا يجلسْ حتى يُصلِّيَ ركعتين»؟

He says: If it is said what is the difference between the general ruling in:

مَنْ نَسِيَ صَلاَةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا

"Whoever forgets a prayer, let him pray it when he remembers it."[5]

And:

إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ

"If anyone of you enters a *masjid*, he should pray two *rakʿah* before sitting."[2]

Shaykh says: If we put these two *ḥadīth* forward, and we were to say to you now: What do you say about these *ḥadīth*?

If you say that whoever sleeps or forgets the prayer is general in the time, then whoever enters the *masjid* to pray two *rakʿah* before he sits down is also general in the time.

And that is the problem.

[5] *Sunan al-Nisāʾi, The Book of the Times (of Prayer), Chapter: Concerning One Who Forgets a Prayer, ḥadīth no. 613*. This narration has been graded as *ṣaḥīḥ.*

Remember when we covered this a couple of lessons ago, we said that the Prophet ﷺ said that when a person remembers the prayer, he must pray it—whenever he remembers it.

And that is why the Ḥanbalis said: Okay. In the prohibited times, this overrides it. This specifies the general prohibition. This is a *ḥarām* time. I get it. It is a *ḥarām* time. But the Prophet ﷺ said that if you oversleep the prayer, or you remember that you did not pray, then let him pray as soon as he remembers it—as soon as he remembers it. That means that if I remember it now, and it is a prohibited time, I am going to pray it.

They are going to say: What is the difference between them?

Shaykh is saying that there is no difference between the two. You are acting upon one of them, but you are not acting upon the second.

Student (online): But isn't the difference that when we miss a prayer it is obligatory to make up, versus *taḥiyyat'l-masjid*, which is a *sunnah*?

Ustādh: There is a difference, no doubt. Even the Ḥanbalis don't argue that because they made it an exception for the congregational prayer. And the congregational prayer, a second time around, is the most *nafl* prayer possible. It is nowhere near an obligation. So, that is different, but we are not talking about the difference in the ruling. We are talking about the difference in the principle.

Shaykh al-ʿUthaymīn is saying: Well, if you are accepting that one, you must accept the other one as well.

(1:10:00) The third justification is that this prayer has a reason. A person who is praying this is not serious that we are going to think that this guy is trying to do *shirk* or be like the *mushrikīn*. If he is praying *taḥiyyat'l-masjid*. Shaykh says, for example:

لأنَّ النَّهيَ عن الصَّلاةِ قبلَ طلوعِ الشَّمسِ وقبلَ غروبِها

The prohibition is to not pray before the sun is rising and before the sun is setting, so that the Muslim does not copy the *mushrikīn* who make *sajdah* to the *shams* as soon as it arises and as soon as it sets.

Shaykh says when a person is making a *sajdah* as part of a prayer which has a reason, then it is difficult—he said it is *baʿīd*—it is difficult to argue that this person is copying the *mushrikīn* or emulating the *mushrikīn*. And so, that is another reason that we should not worry about the prohibition aspect in this matter.

The fourth argument that he makes is he says that there are some versions of the *aḥādīth* that prohibit the prayer that say:

لاَ تَحَرَّوْا بِصَلاَتِكُمْ طُلُوعَ الشَّمْسِ وَلاَ غُرُوبَهَا

"Do not pray at the time of sunrise and at the time of sunset."[6,7]

What does this basically mean?

According to a number of scholars, including Ibn Taymiyyah, and a number of contemporary scholars as well, and the Shāfiʿi *madh-hab* as well, what this basically means is that the one who is sitting there and waiting. Sitting there and waiting. Sitting there and waiting. Very similar to the *ṣalāh* of the *munafiq*. So, *ʿAṣr* time has entered, and he has got to pray *ʿAṣr*, but he is lazy. And he is lazy. And he is lazy. And he is lazy, but still watching the time. He is watching the game; he is watching the time. He says, '*Yeah. I have got another half hour; I have another fifteen minutes*.' Then in the last 5-10, minutes, just before the sun sets, he quickly stands up and prays the prayer.

The Prophet ﷺ said:

تِلْكَ صَلاَةُ الْمُنَافِقِ

"That is the prayer of the hypocrite."[8,9]

Shaykh al-ʿUthaymīn has said that the Prophet ﷺ has said in some *ḥadīth* that do not do that to the prayer. Meaning, that actually, when it comes to the prohibition of the prayer, it is not just such a wide open general, no you cannot pray. But it is kind of, you know, focusing upon these people who are either genuinely doing *shirk* like the *mushrikīn*, or they are really messing about, taking liberties. They are trying to delay things.

And Shaykh says:

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[6] *Ṣaḥīḥ al-Bukhāri, The Book of Times of the Prayers, Chapter: What Is Said Regarding the Offering of the Prayers Between the Fajr Prayer and Sunrise, hadīth no. 582, 583.*

[7] *Ṣaḥīḥ Muslim, The Book of Prayer - Travellers, Chapter: The Times When It Is Forbidden to Offer Prayers, ḥadīth no. 828 a.*

[8] *Jāmiʿ al-Tirmidhi, The Book of Prayer, Chapter: What has Been Related About Hastening the Prayer, ḥadīth no. 160*. This narration has been graded *ṣaḥīḥ*.

[9] *Sunan Abu Dāwūd, The Book of Prayer, Chapter: The Time for ʿAṣr Prayer, ḥadīth no. 413.* This narration has been graded as *ṣaḥīḥ* by al-Albāni.

والذي يُصلِّي لسببٍ لا يُقال: إنَّه متحرٍّ. بل يُقال: صَلَّى للسَّببِ

And the person who prays, like a *taḥiyyat'l-masjid* or a *janāzah*, or a *ṣalāh* of *wuḍū'*, or whatever he prays, he is praying for a reason *subḥān Allāh*. He does not go and do it randomly. He does it for a reason. And he did not intend to delay it intentionally, but he did it for a reason. As long as the reason is genuine and correct (and we will come to that in a second) then he did it for a reason, and that is something which is allowed.

This is also the teacher of Shaykh al-ʿUthaymīn, Shaykh ʿAbd'l-Raḥmān ibn Siʿdi, the author of *Nūr al-Baṣā'ir*, that is his position as well, about the meaning of the *mutaḥarri*, the one who delays the prayer.

Having said all of that—and I know that I might have lost quite a few of you—but in principle, what I want to try and say is that Shaykh al-ʿUthaymīn is saying that seriously, if there is a person out there, Muslim, practising, that comes across a certain scenario, *achānak*, just like that, random, that puts him in a situation where there is a reason for him to pray in a prohibited time because he is a legit person with a reason and that prayer has a reason, time limited, then that person is allowed to pray. And it does not go against the prohibition.

Therefore, if you enter the *masjid* (Shaykh says, at the bottom of page 127) for *ṣalāt al-Maghrib* before the sun sets by fifteen minutes then pray, no worries. Don't worry about it. There is no issue. Pray. Because if you sit down and don't pray, then you have fallen into the prohibition of the Prophet ﷺ. Because a person is not to sit down before he prays. That's the prohibition into which you have fallen.

Obviously, I want you to know that there are a number of scholars that disagree with this—not just the Ḥanbalis, by the way. The Ḥanafis are the most vehemently opposed to this. And I am not going to go into any more detail here. This is something which is a significant difference of opinion.

On that point, Shaykh al-ʿUthaymīn mentions something interesting,

حتى ما له سبب

This is now about the terminology in the Ḥanbali school. And more so the terminology of Imām al-Ḥajjāwi.

Some of the contemporaries today, those that study these kinds of words and try to work out what it means in the Ḥanbali school. You know the Ḥanbali school is so convoluted: *This is the muʿtamad. This is the mufta bihi. This is the established position. This is the one we give fatwa by. This is the [opinion] of Imām Aḥmad. This is the riwāyah*

*of Aḥmad. This is the one [for which] he has three read opinions—two he allows it, one he prohibits it*, etc.

Every *madh-hab* has all this. It's the romanticism of the *madhāhib*. The obsession that can occur when *taqlīd* loses its focus and people then start to get lost in the means as opposed to the actual objective.

I get it. You have to have some kind of system, but you know that I have a very dim opinion of that. I'm biased. I'll take it. You should also know my bias. You make up your own mind. I'm not going to force anyone towards that. But it is interesting to at least have a way to understand some of their terminology.

And Shaykh al-ʻUthaymīn is saying that some of the scholars said that when he says:

ولو كذا

And even if that—even—then the difference of opinion is a strong one.

If he says:

وإنْ كان كذا

I don't even know how to translate the differences between these, in English. In Arabic it's easy to see the difference between these two and:

حتى

But in English, I'm just going to say, even and even and even. Someone is going to have to help me out there because:

«ولو كذا» فالخِلافُ قويٌّ، وإذا قالوا: «وإنْ كان كذا»

Even if it is like this. And then the difference of opinion is less.

And if they say:

حتى

To the extent or even if:

فالخِلافُ ضَعيفٌ

Shaykh al-ʿUthaymīn is basically saying that this terminology is there in the Ḥanbali school, but in this scenario the difference of opinion is very strong, and we don't agree with the way it is being put forward.

Shaykh gives some very good examples of how we would apply our new rule. And I think this is very useful.

For example: Let's say a person makes *wuḍūʾ* after *ṣalāt al-ʿAṣr*. Does he pray the two *rakʿah sunnah* of *wuḍūʾ*, which is a well-established *sunnah*, or does he not pray it?

(1:20:00)

Shaykh al-ʿUthaymīn says that if a person makes the *wuḍūʾ* to do *ṣalāh* then it is not permissible for him to pray because he intended to pray in a prohibited time.

However, if this person walked in because he had no *wuḍūʾ* and he needs to get into *wuḍūʾ* and then he did *wuḍūʾ* and now he thinks, '*Well, I've done wuḍūʾ, I should pray,*' then it is allowed for him to pray.

As for the Ḥanābilah, they are going to say no, not allowed. End of story.

Do you see the beauty of the point? That's the nuance.

Again, if a person goes in and thinks*, 'This is a way for me to pray now.'* So, he makes *wuḍūʾ* for that reason—*ḥarām*. That's not a reason. He didn't have a reason. He manufactured a fake one. Whereas if he goes in and he is making *wuḍūʾ*, then he finishes the *wuḍūʾ*. Then he's like, *'I have done wuḍūʾ and I have a nafl reason to pray,'* then it is allowed for him to pray.

He then says: For example, if there is a person who goes into the *masjid* for *ṣalāt al-Maghrib* and he goes right at the last moment. And the reason he goes at the last moment is because of the *ḥadīth* of the Prophet ﷺ:

فِيهِ سَاعَةٌ لاَ يُوَافِقُهَا عَبْدٌ مُسْلِمٌ، وَهْوَ قَائِمٌ يُصَلِّي، يَسْأَلُ اللَّهَ تَعَالَى شَيْئًا إِلاَّ أَعْطَاهُ إِيَّاهُ

"There is an hour (opportune time) on Friday and if a Muslim gets it while praying and asks something from Allāh, then Allāh will definitely meet his demand."[10,11]

The *ḥadīth* here is interesting. This is a version that not many people are aware of. Everyone knows about *duʿāʾ*. But this is one in which *duʿāʾ* is made whilst a person is in
(1:30:00) prayer. According to some scholars, that's the interpretation of this *ḥadīth*. What if a person then understands that this is the hour that occurs, the last hour of *ʿAṣr*? And therefore, goes into the *masjid* to try to achieve this. Is this *ḥarām* or do we say this is permissible?

The Shaykh says that if this person intended to go into the *masjid* to pray, then this is *ḥarām*—same as the previous example. Whereas if this person came into the *masjid* for *ṣalāt al-Maghrib* and he got there a little bit early and he now wants to pray two *rakʿah*, before he sits down and then he realises, '*Hold on! I can now make use of this ḥadīth as well*,' then there is no problem with this.

It's not like he is encouraging it, by the way. Shaykh al-ʿUthaymīn here says:

لا بأس به

It is something which is okay.

So, he says:

فهناك فَرْقٌ بين مَن يتوضَّأ ليصلِّي في وَقْت النَّهي فلا يجوز أنْ يصلِّي، وبين مَن يتوضَّأ لا للصَّلاة فنقول له: إذا توضَّأتَ فصلِّ

He says there is a difference, and we must understand this. A person who makes *wuḍūʾ* for the sake of *wuḍūʾ* and then says, *'I might as well pray after it.'* It's very different to the one who wants to go into a prohibited time and just pray for no reason and then makes up the reason of *wuḍūʾ*. This is you creating your own reason in a fake sense.

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[10] *Ṣaḥīḥ al-Bukhāri, The Book of Friday Prayer, Chapter: An Hour (Opportune-Lucky Time) on Friday, ḥadīth no 935.*

[11] *Ṣaḥīḥ Muslim, The Book of Prayer - Friday, Chapter: The (Special) Time That Occurs on Friday, ḥadīth no. 852 b.*

And Shaykh says:

إِنَّمَا الأَعْمَالُ بِالنِّيَّةِ وَإِنَّمَا لِامْرِئٍ مَا نَوَى

"Indeed, all actions are by intention, and everyone will receive what they intended."[12,13]

And therefore, that is to be considered in this issue.

And Allāh ﷻ knows best.

[12] *Ṣaḥīḥ Muslim, The Book on Government, Chapter: The Statement of the Prophet ﷺ: "Deeds are but With Intentions," Which Includes Fighting and Other Deeds," ḥadīth no. 1907a.*
[13] *Ṣaḥīḥ al-Bukhāri, The Book of Oaths and Vows, Chapter: The Intention in Taking Oaths, ḥadīth no. 6689.*

# 20. Chapter 21 Lesson 32: The Supererogatory Prayer

(0:10:00) Before we start *ṣalāt* al-*jamāʿah*, we are going to do a nice *fāʾidah*, is what Shaykh al-ʿUthaymīn put at the end of this big chapter. Page 129 is where we are going to go through a list of 31 points.

So, Shaykh basically, he wants to kind of finish off this whole kind of chapter that we have been doing for a year with this nice little summary of actually what the differences are between the *sunnah* prayers and the obligatory prayers. And so, he has written a list. So, I am just going to bash right through it.

He says: The following ways (31 of them) are:

الأمورُ التي تفارقُ فيها النوافلُ الفرائضَ

These following 31 ways are the ways that the *nawāfil* differ from the *farāʾiḍ*.

Number 1:

أنَّ الفرائضَ فُرضتْ على النَّبي صلّى الله عليه وسلّم وهو في السَّماءِ ليلة المعراجِ، بخلافِ النوافلِ، فإنَّها كسائرِ شرائعِ الإسلامِ.

The obligatory prayers were obligated upon the Prophet ﷺ in the heavens, on the night of the ascension, *Miʿrāj*, unlike the *nawāfil* because they have just been revealed like the rest of the legislated matters in Islam.

Number 2:

تحريمُ الخروجِ مِن الفرائضِ بلا عُذْرٍ، بخلافِ النوافلِ.

One cannot exit from an obligatory prayer, if you are actually praying, unless you have a legal excuse, unlike the *nawāfil*. The *nawāfil,* it is not *ḥarām*. It is not liked. It is disliked

to just walk out the prayer because of some reason. To exit the prayer halfway is disliked, but it is not *ḥarām*. Whereas the obligatory prayer, it is *ḥarām* to exit that prayer, unless it is an emergency. Unless there is a legal, valid, excuse.

Number 3:

الفريضةُ يأثمُ تارِكُها، بخلافِ النافلةِ.

The one who leaves or does not pray the obligatory prayer will be punished, unlike the one who leaves the *nafl* prayer.

Number 4:

الفرائضُ محصورةُ العددِ، بخلافِ النوافلِ فلا حصرَ لها.

The obligatory prayers are limited in number, whereas the *nawāfil* prayers have no limit. You can go as much as you want.

Number 5:

صلاةُ الفريضةِ تكون في المسجدِ، بخلافِ النافلةِ فهي في البيتِ أفضلُ إلا ما استُثني.

The *ṣalāt al-farīḍah*, the obligatory prayer, is a prayer that is performed in the *masjid*, unlike the *nafl* prayer, because it is to be prayed at home, in general, and preferred to be at home other than exceptions. And what he is referring to, of course is like *ṣalāt al-Tarāwīḥ* and so on.

Number 6:

جوازُ صلاةِ النافلةِ على الراحلة بلا ضرورة، بخلاف الفريضةِ.

It is permissible to pray the *nafl* prayers, the supererogatory prayers [on a ride].

Let's remind ourselves what that is. It is a prayer that you are rewarded for praying, but you are not punished if you leave it.

So, these *nafl* prayers, it is allowed for you to pray them on a ride, in a car, for example, or on a plane, or on a train, without any necessity being in place. Meaning, that you can just choose to do it. You do not need to be in a state of emergency—unlike the *farīḍah*. The *farīḍah* is not allowed, unless there is an emergency, or it has to be done. Like, for example, being in a plane. You have no other choice. It's taking like ten hours and you must pray your obligatory prayer. That's something. Whereas a *nafl* does not need an emergency situation. You can literally just jump into a car and pray as much as you want, no problems at all.

Number 7:

الفريضةُ مؤقَّتةٌ بوقتٍ معيَّن، بخلافِ النافلةِ، فمنها المؤقَّتُ وغيرُ المؤقَّتُ.

The obligatory prayers are restricted to specific times, unlike the *nāfilah*.

So, the *nāfilah* are sometimes restricted and sometimes not restricted. Whereas the obligatory prayers, all of them are restricted to a very specific time, unlike the *nafl* prayers.

Number 8:

النافلةُ في السفر لا يُشترط لها استقبالُ القِبلة، بخلافِ الفريضةِ

The *nafl* prayers when you are travelling, it is not a condition to face the *Qiblah* during the *nafl* prayer, unlike the obligatory prayer. This is when you are in a state of travel.

By the way, a lot of these we have covered previously. For example, this issue we have covered probably about two years ago.

Number 9:

جوازُ الانتقالِ مِن الفريضةِ إلى النَّافلةِ غيرِ المعيَّنةِ، والعكس لا يصحُّ

It is permissible to convert an obligatory prayer into to a supererogatory prayer as long as it is an unspecified, general kind of conversion. And you cannot do the opposite.

What do I mean by that?

You cannot upgrade a *nafl* prayer to an obligatory prayer.

Meaning that when you are in a prayer and it needs to change in status, it is possible to be downgraded. It can become downgraded, but the *sunnah* prayer cannot be upgraded into the obligatory. When you start with the intention that I am praying an obligatory prayer, it can then be downgraded to something else.

To downgrade from an obligatory prayer to a *nafl* prayer is possible, *lākin* to upgrade a *nafl* prayer and to offer it as an obligatory prayer is impossible.

Student (online): Started praying *Ẓuhr* prayer but realised didn't pray the *sunnah* first?

Student (online): Praying *ʿAṣr ṣalāh* early and realising it is not time halfway through and then changing intent to *sunnah*.

Ustādh: Both of these are correct examples. This is something which is permissible.

The reason the other way around is not possible is because an obligatory prayer needs to be offered as an obligation from the very beginning of the act. So clearly when you start off like that in an obligatory prayer thinking that you are praying the *Ẓuhr* obligatory prayer, it is a high-quality act all the way through. Then you realise that actually I don't want it to be. So instead of it now being thrown all to waste, we can downgrade it to a *sunnah* level.

But the other way?

No. The other way is a cheap move. This one is a move that is going to actually add into the kind of scenario.

Student (online): Does that not go against the rule that you can't stop an obligatory prayer?

Ustādh: The whole point of this is that you are not offering it as an obligatory prayer. That is the point here. You are not offering it as an obligatory prayer and that is why you can't stop. You are actually continuing with the prayer. So, this is like an exception to the rule. It is like a specific kind of case.

Student (online): While praying *nafl qiyām* at night you realise you have not prayed *ʿIshāʾ* in the middle of your prayer, you can't just carry on counting it *ʿIshāʾ*.

Ustādh: Exactly that. That is what you can't do. But the opposite, like others have said, those are the good examples.

Number 10:

النَّافلةُ لا يكفُرُ بتركِها بالإجماعِ، وأما الفريضةُ فيَكْفرُ على القولِ الصَّحيحِ

(0:20:00) A person who leaves off praying the *nafl* prayers is not considered a *kāfir* according to the consensus of the scholars. As for the *farḍ* prayer, then Shaykh al-ʻUthaymīn says according to the correct position, a person who leaves off the obligatory prayers then he is ex-communicated, *yukfar*, meaning that he is considered to be a *kāfir*.

Now we covered that in a lot of detail.† I am happy to run with this as a general position. Academically and personally, I might not technically hold that position, but I am more than happy to defend that and act by it. And I think today, it is needed as well, this kind of a ruling. A person who abandons the prayer, for me really, *wallāhi* I don't have any words for them. So, the minimum that we can say is that the ones who abandoned the prayer and don't pray it are *kuffār*. But that is not the case with *nafl* so that is different.

Number 11:

النَّوافلُ تكمِّلُ الفرائضَ، والعكسُ لا يصحّ

The *nawāfil* complete deficiencies in the obligatory prayer but the obligatory prayer can't be used, obviously, to fix problems with *nafl* prayer. *Nafl* prayers fix *nafl* deficiencies and the *nafl* prayer is also like a cement and plaster and you know whatever they call that, putty, that when you have got deficiencies in the wall of obligations it fixes it because of the *ḥadīth* that we know.[1,2] That's the reason we pray so much *nafl* is because our obligatory prayer is always going to be deficient, weak, broken, missing, poor, quality. *Nafl* prayer fixes it.

Student (online): Even if not praying is a one-off as opposed to regularly not praying?

Ustādh: Correct. It is not for one-off because the *ḥadīth* talk about *tark al-ṣalāh* not *ṣalātan*. We don't have a *aḥādīth* which indicates it for a single prayer. In general, it is 'the prayer' as opposed to a single prayer.[3] Obviously, that is different from a person

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† Leaving the prayer out of laziness or negligence was covered in *Logical Progression* in Year 5, Chapter 15, Lessons 14 and 15. MT

[1] *Jāmiʻ al-Tirmidhi, The Book of Prayer, Chapter: What Has Been Related About 'the First Thing the Slave (of Allāh ﷻ) Will Be Reckoned for on the Day of Judgement Is the Prayer', ḥadīth no. 413*. This narration has been graded as *ṣaḥīḥ*.

[2] *Sunan Ibn Mājah, The Book of Establishing the Prayer and the Sunnah Regarding Them, ḥadīth no. 1426*. This narration has been graded as *ṣaḥīḥ*.

[3] *Ṣaḥīḥ Muslim, The Book of Faith, Chapter: Clarifying the Usage of the Word Kāfir for One Who Abandons Ṣalāh, ḥadīth no. 82 a*.

who denies that the prayer is obligatory in the first place. They are like, '*I don't even believe that the prayer is needed*.' That is something else. Everybody agrees that is *kāfir* without a shadow of a doubt. No. We are talking about a person who believes that the prayer must be prayed but just doesn't pray. That is what is being spoken about. Again, go back to it, we covered it and as one of the students mentioned Shaykh Waleed's special on it is excellent. One of the best lessons.

Number 12:

القيامُ ركنٌ في الفريضةِ، بخِلافِ النَّافلةِ.

To stand in the prayer is a pillar for the obligatory prayer, but it is not the case for *nafl* prayer. You can pray [the *nafl* prayer] sitting down without any reason.

Number 13:

لا يصحُّ نَفْلُ الآبق، ويصحُّ فَرْضُه.

The *nafl* prayer of the *ābiq* is not valid but his obligatory prayer is.

*Ābiq* with a *qāf*, with a q—this is a slave who is owned, legitimately, and he has basically gone AWOL. He has done a runner. Because he is in slavery, he has not done it the proper way which is to ask for freedom, or ask for a price to buy himself out, or to ask people to offer the situation etc.

This is because the Prophet ﷺ said that the *ābiq*, the runaway slave:

لَمْ تُقْبَلْ لَهُ صَلاَةٌ

"The prayer is not accepted."[4]

There are a number of *aḥādīth* which describe and that are highly authentic that his prayer is not accepted, that he has done *kufr* by this action etc.[5]

[4] *Ṣaḥīḥ Muslim, The Book of Faith, Chapter: Calling a Runaway Slave a Kāfir, ḥadīth no. 70*.
[5] *Ṣaḥīḥ Muslim, The Book of Faith, Chapter: Calling a Runaway Slave a Kāfir, ḥadīth no. 68*.

The reason they call *ābiq*, it comes from *abaqa* as Allāh ﷻ says in *Sūrat al-Ṣāffāt* concerning Yūnus ﷺ:

﴿إِذْ أَبَقَ إِلَى ٱلْفُلْكِ ٱلْمَشْحُونِ﴾

"He fled to the overloaded ship." [*Sūrat al-Ṣāffāt*: 140]

And he fled to *al-fulq'l-masḥūn*, to the overladen, way too heavy ship. As you know the story, he gets onto the ship, there were things that he had done which he was in regret for, he fled, *idh abaqa*, and gets on the ship. Even though the people know he is a top man, and the ship is about to sink they do not want to push him off at all. They know he is a champ, and he is insisting because his number keeps coming up, because it is all about the *qadr*, all part of the test he is going to get swallowed by the whale, etc.

So, *abaqa*, the one who fled. The slave, the *ābiq* is the slave who leaves. The point is that he flees.

The idea behind the one who flees is that the Prophet ﷺ wants to (in my opinion and I think that in the opinion of the majority certainly) wants to put a real fear into anyone thinking of doing that. Do it the right way!

You will find some *ḥadīth* that say he is *kāfir*, the one who flees.[5]

I do not know of any scholar that considers the *ābiq* to be *kāfir* even though the Prophet ﷺ said he is *kāfir*. And therefore, the majority understand from the language of the Prophet ﷺ that he means that he has done an act of *kufr*, like the one who does not do *Witr:*

فَلَيْسَ مِنَّا

The Prophet ﷺ said the one who does not do *Witr* then he is not from us, not from the Muslims.[6] No one that I know of from *ahl'l-ʿilm* understood this *ḥadīth* to mean literally that he is not from the Muslims even though that it is exactly what it says.

So, it's basically he's not upon the way of the Muslims. Likewise, the *ābiq* is a *kāfir* as the statement of the Prophet ﷺ means that this is not the Muslim way, this is a *kāfir* way of doing it, the fraudulent way and running and stealing. You cannot do that. We

[6] *Sunan Abu Dāwūd, The Book of Prayer: Detailed Injunctions About Witr, Chapter: Concerning One Who Does Not Pray Witr, ḥadīth no. 1419*. This narration has been graded as *ḍaʿīf* by al-Albāni.

are trying to put a kind of fear into the person doing this and so you are doing the action of the *kuffār* basically.

Student (online): Could it mean literally speaking, *kāfir* as in ungrateful?

Ustādh: I do not think so. We are not talking about ungrateful. I do not know of any scholars who spoke about it linguistically like that. It is possible but I do not know of any of the scholars who did.

Let's not forget what we're saying: he is okay to pray the *farḍ* prayer and not the *nafl* prayer. We got so focused on who the *ābiq* is, what is the actual *mas'alah*?

لا يصحُّ نَفْلُ الآبق، ويصحُّ فَرْضُه

(0:30:00) The *nafl* prayer of the *ābiq* is not valid, but his *farḍ* prayer is. That is what the Ḥanbali position is. That is what Shaykh al-'Uthaymīn's position is, that his *farḍ* prayer is legitimate but his *nafl* is not.

You may say, '*Where is that coming from*?'

That is coming directly from the *ḥadīth* of the Prophet ﷺ when he ﷺ said that the prayer of the *ābiq* is not accepted.[4]

When the scholars looked at this *ḥadīth*, they were trying to think, '*What does that even mean? What does it mean that his prayers are not accepted?*'

Ibn Taymiyyah said it is exactly like the Prophet ﷺ said: His *farḍ* prayer is not accepted, his *nafl* prayer is not accepted. You best get back and sort yourself back out and say sorry and get back into ownership of your owner because you have got no prayer. You are like hardcore. You are out.

The majority of scholars said no, this *ḥadīth* does not mean that his prayer is rejected.

Student (online): What if an *ābiq* ran away from slavery because of mistreatment? Because from my understanding being an *ābiq* is a huge sin.

Ustādh: Now an *ābiq*, mistreatment, has a system. But we're not getting into that. But correct. *Ābiq* is a huge, huge sin.

Let's get back to the point.

Student (online): He is missing on the additional reward.

Ustādh: The scholars said that his prayer is not accepted, as he has said, means that he doesn't get any reward for it. Some said that he gets no reward for it, Imām al-Nawawi for example—these are quite famous statements, big statements by the way, I'm just kind of copying what they said—he said that "his prayer is not accepted" means that he does not need to redo his prayers when he comes back. When he makes *tawbah* and comes back, or when he's caught, he doesn't need to make up his prayers, but he got no reward for his prayer. His prayer was like he didn't even pray, but he did, and it saved him from having to repeat it.

The Ḥanbali position is that no, this is referring to *nafl* prayer, not obligatory prayer. And *wallāhi* they made a very nice point. Shaykh al-ʿUthaymīn is summarising it by saying that it's okay.

Student: Kind of like the one who goes to the fortune teller.

Ustādh: It's very much like one who goes to a fortune teller.

What the Ḥanbalis basically said is the reason that this can only apply to the *nafl* prayer and not the obligatory is because the obligatory prayer has no connection whatsoever with the master anyway, it's a *ḥaqq* of Allāh ﷻ. Even when he was in his presence, the owner had nothing, and no right, and no say over his obligatory prayer. How can my man have a say over his obligatory prayer in his absence?

In his presence there's no issue—which is a very subtle and nice point. And that's why I like this statement.

That's why he says that the *nafl* is not accepted, in line with the statement of the Prophet ﷺ, but the obligatory is, because the obligatory is accepted and/or not accepted as a connection with Allāh ﷻ even when he's in his control, let alone out of his presence or control.

Number 14:

جوازُ الاجتزاء (الاكتفاء) بتسليمة في النَّفْلِ على أحدِ القولين، دون الفرض

According to one of the two positions, it is sufficient to exit a *nafl* prayer with just one *taslīmah*, *Assalāmu ʿalaykum wa raḥmat Allāh* [while turning the head to the right], and that's it—unlike the *farḍ* prayer.

For the *farḍ* prayer, the vast majority consider you requiring both, and we've covered that in detail.[‡] I personally think that only one is sufficient for both prayers, but it's

[‡] *Taslīm* was covered in *Logical Progression* in Year 8, Chapter 16, Lesson 49. MT

certainly safer to approach the *farḍ* prayer as something you need to do two *salāms* for, and that for the *sunnah* prayer one is sufficient. That's the safest position.

Student (online): Is point 12 not the same as point 6?

Ustādh: Obviously, you must know that all of these points are kind of stretching it as much as possible. You know when people try to make a list of all the ways, people do get a bit carried away. So, I don't know how good an example of that is as a particular difference, but there is something there.

Number 15:

لا يُشرع الأذانُ والإقامةُ في النَّفلِ مطلقاً، بخلافِ الفَرْضِ.

The *adhān* and the *iqāmah* are not legislated for the *nafl* prayer, unlike for the obligatory prayer.

Number 16:

الفريضةُ تُقصرُ في السَّفرِ، أما النَّافلةُ التي في السَّفر فلا تُقصر.

The obligatory prayer is reduced—*qaṣr*—when you are travelling, so four to two. As for the *nafl*, then the *nafl* that you pray whilst you are on a journey, they remain exactly as they are.

We know that you don't pray your *sunnah mu'akkadah*, the *rawātib*, during travel. But those that you do pray, so for example if you're praying *ṣalāt al-Ḍuḥa*, or you're praying some other kind of *sunnah* prayers that you might want to be praying just generally, they remain exactly as they are, the number. That's the point. It's whatever the number is, they don't reduce.

Someone might say they're only twos anyway. Well, you say okay well *ṣalāt al-Ḍuḥa* is two's but in eight as a number; you'd pray four *rakʿāt* of two. You don't reduce it to two times two or one times two, you pray all of them.

Student (online): If your *ṣalāh* is near its end time do you still need to do *adhān* and *iqāmah*?

Ustādh: When you go back to the *adhān* and *iqāmah* section, it's good to revise the transcribed notes, the class position is that neither of them is obligatory.

This point of course said legislated. It didn't say obligatory. There is a difference between legislated, meaning something which is there and is meant to be done, versus it is obligatory to do.

Number 17:

النَّافلةُ تسقطُ عند العجز عنها، ويُكتب أجرُها لِمَن اعتادَها، والفريضةُ لا تسقطُ بحالٍ، ويُكتبُ أجرُ إكمالِها لمن عجز عنه؛ إذا كان من عادته فِعْلُه.

The supererogatory prayers, the *nafl* prayers, they do not need to be done if you have some kind of issues, some kind of pain, some kind of problem, some kind of barrier, some kind of temporary issue. But its reward is written for you as if you did it even though you didn't do it—as long as you are regular upon it.

So, you get the reward of that prayer if it's something that you did and now that you can't do it, or now that you can't do it for example standing. The *nafl* prayer itself is a prayer which you get the reward for the entire prayer even if you can't do it at all because you do do it normally when you don't have knee problems or when you don't have any other issues, unlike the obligatory prayer. The obligatory prayer is never stopped. The *nafl* prayer stops because you can't pray because you have got a bad knee. The obligatory never stops however bad your knees are. You will change the nature of the way you pray.

Student: Being sick counts as an issue?

Ustādh: This is all about being sick. This is the issue. Sickness is the issue, meaning you are praying normally when you're in good health. Now you have the flu, now you have COVID, now you have x, y, z—you just can't pray. You feel too weak. You don't need to pray. This is a legitimate reason. And you get the reward for all the *sunnah* prayers like you are praying them even if you don't pray them because normally you pray them every day. That's the whole point.

Unlike the obligatory which you can't stop. That's the whole point. You might pray it differently, but you still must pray. That's how they are different.

Number 18:

جميعُ الفرائضِ يُشرعُ لها ذِكْرٌ بعدَها، أما النَّوافلُ فقد وَرَدَ في بعضِها، وفي بعضِها لم يردْ.

For all of the obligatory prayers it is legislated to make *dhikr* after it. As for the *nafl* prayers, that's only the case of a few of them. Many of the *sunnah* prayers there is no legislated *dhikr* to be said after them. So, the classic example is in the Pak mosques that we pray in you will often see as soon as they finish the obligatory prayer that they stand up immediately and pray their *sunnah* prayer. Then after they finish the *sunnah* prayer they are doing their *dhikr* and their *duʿāʾ*. This is incorrect.

The legislated *dhikr* that they do after the *nafl* prayer, the *sunnah* prayer, especially in the *masājid*, that is to be done in the obligatory prayers.

(0:40:00) The point that I am making the *adhkār* that we know, *adkhārʾl-baʿdiyyah* as we say, the *adhkār* of *subḥan Allāh*, *subḥan Allāh, subḥan Allāh, ayatʾl-kursi* etc. they are linked, connected directly with the obligatory prayer. They are not linked with the *sunnah* prayer. And that is the case of all the obligatory prayers. As for the *nawāfil* they don't have that, only a couple of exceptions here and there. The classic would be for example *ṣalāt al-istikhārah*.

Student: What do you say when you are done with a *nafl* prayer? *Istighfār*? Other?

Ustādh: Correct *istighfār*, very good. *Istighfār* is a general *dhikr* that is connected to all of prayers—*astaghfir Allāh*.

And then specifics like *ṣalāt al-Istikhārah*, the *duʿāʾ* of *istikhārah* and some scholars say you make the *duʿāʾ al-istikhārah* in the prayer which personally I prefer by the way. Meaning it's done after.

Student (online): Like the *duʿāʾ* after the *Witr* prayer.

Ustādh: Excellent example. *Ṣalāt al-Witr*: *subūḥun qudūsun rabbʾl-malāʾikati waʾl-rūḥ*.

The *dhikr*, the normal *adhkār* that we know are for the obligatory prayer. Obviously, this is a detailed subject. But there are some very good examples there: the *Istikhārah* prayer, the *astaghfir Allāh* which is for all the prayers, *ṣalāt al-Witr* has its own specific *adhkār*. But in general, you don't make *dhikr* after the *sunnah* prayer. As for the obligatory prayer, all of them you make the *dhikr* after—all of the obligatory prayers. That's the difference.

Number 19:

النَّافلةُ تجوزُ في جَوْفِ الكعبةِ، وأما الفريضةُ فلا.

The *nafl* prayers are permissible inside of the *Kaʿbah*. As for the obligatory prayers, they are not. And that is the position of the Ḥanbali school.

As for Shaykh al-ʿUthaymīn's personal position, he says that there are no differences actually. This is not even a point.

So, even in his 19, he is saying directly that this is not actually even a difference because he says:

والصَّحيحُ جوازُها فلا فَرْقَ

Shaykh al-ʿUthaymīn's position is—and he is right, and that is the **class position** as well—that there is nothing preventing the *farḍ* prayer to be prayed inside of the *Kaʿbah*. There is no authentic *ḥadīth* that does that. Weak, yes, but no authentic *ḥadīth*. And so actually there is no difference. Both *nafl* and *farḍ*. He has actually cancelled out nineteen himself. We are going to carry on with the list.

Student (online): Why weren't these *adkhār* part of this chapter?

Ustādh: Which *adkhār*? The *adhkār* that come after the *nafl* prayer? I do not know.

By the way, I know that we think that this is quite detailed. This is like a level three book. It is only if you go to a level four. I mean I think *al-Rawd'l-Murbiʿ* is a far more detailed *sharḥ* of this. The reason I chose *al-Sharḥ al-Mumtiʿ* is because of Shaykh al-ʿUthaymīn's focus on the *daʿwah*. The reason I focused on it is because he is looking to give reminders. He is looking to call out people. He is looking to teach them *ʿaqīdah*. He is looking to look out for the *tawḥīd*. This is LP project, as you can see, you guys all make fun of me. But I am tangenting because my guy is tangenting all over the place, and I love the tangenting. That is what we need. We need tangents.

This is a book which has got so many other aspects to it. Shaykh al-ʿUthaymīn mentions some and I just carry on mentioning them as well. It is *mumtiʿ*. This is a chilling kind of affair. We are enjoying ourselves. *Rawd'l-Murbiʿ* is more detailed and it's shorter because it's just focused. It is not going around trying to give you *daʿwah.* It is not trying to remind you of Allāh ﷻ. Not evangelising. This is the enjoyable book. We are reminded of other aspects and it has a bit of spirituality in there and so on.

This is why, out of my early texts, I liked it as well. This is one of the first books that I was reading with teachers and very early on we were told that because to develop our conversational Arabic.

That is a good point [to have mentioned that the *adhkār* for the *sunnah* prayers are not covered in this book] because it allows us to mention that point, that this book we are

doing for the general reasons. It gives us that excuse to be talking here and there and relaxing, and so on.

Number 20:

وجوبُ صلاةِ الجماعة في الفرائض، دون النوافلِ.

The *jamāʿah* prayer is obligatory for the *farḍ* prayers. Of course, it is not obligatory for the *nafl* prayers.

Yes, it is obligatory. That is the Ḥanbali position, that is Shaykh al-ʿUthaymīn's position, and we are going to be covering that in a little while as we start the new chapter.

Number 21:

الفرائضُ يجوزُ فيها الجمعُ، بخلافِ النوافلِ.

It is permissible to combine the obligatory prayers in certain situations. It is not permissible to combine the *nafl* prayers.

Number 22:

الفرائضُ أعظمُ أجراً مِن النوافلِ.

The obligatory prayers are far more rewarded than the *nafl* prayer.

Whatever the *nafl* prayer is offering, it never comes close to the obligatory prayer. That is another difference between the two.

Number 23:

جوازُ الشُّربِ اليسيرِ في النفلِ، دون الفرض.

It is possible to drink tiny amounts in the *nafl* prayer, unlike in the obligatory prayer. We spoke about this.[§] It is a controversial point, and it is a difficult point.

What we're referring to—let me just make it clear—I don't want people having a glass of Diet Coke, ice, and lemon in their *sunnah* prayers. We are talking about someone who has spent 5-6 hours praying *Tarāwīḥ* in the heat. He drinks a tiny amount to wet his throat so that he can carry on reciting. A tiny, tiny amount of water in a long, long drawn out *tahajjud* situation can be sipped, unlike in the *farḍ* prayer.

(0:55:00)

Number 24:

أنَّ النوافلَ منها ما يُصلَّى ركعةً واحدةً، بخلافِ الفرائضِ.

The *nawāfil* can be prayed with just a single *rakʿah*, unlike the obligatory prayers. That's referring to the possibility in certain situations of praying *ṣalāt al-Witr* as one *rakʿah*.

Number 25:

يُشرعُ في صلاةِ النافلةِ السؤالُ والتعوُّذ عند تِلاوة آيةِ رحمةٍ، أو آيةِ عذابٍ، وأما الفريضةُ فإنه جائزٌ غيرُ مشروعٍ.

It is legislated in the *nafl* prayers to ask Allāh ﷻ for *Jannah* when you're in an *ayah*, in the middle of it you pause and you say out loud *Allāhumma inni asʾalukaʾl-Jannah wa aʿūdhu bika minʾl-Nār*. That's why he says:

السؤالُ والتعوُّذ عند تِلاوة آيةِ رحمةٍ، أو آيةِ عذابٍ، وأما الفريضةُ فإنه جائزٌ غيرُ مشروعٍ.

It's very interesting what Shaykh al-ʿUthaymīn says in his personal opinion. Shaykh al-ʿUthaymīn says that in the obligatory prayer it is something which is permissible if a person does it, out of the inability to hold himself back because that's what he is just there in the moment and he just says it. But it's not legislated. It's not meant to be done.

[§] We discussed ingesting food and drink in the prayer in *Logical Progression*, Year 9, Chapter 20, Lesson 7. MT

Where it's meant to be done, and it is legislated for you to do, and you should look to do it, and aim to prepare yourself before you start praying, and research that you're about to read this *ayah* and this *sūrah* and get your mind in the *tadabbur* kind of zone and be thinking about it and then when you come to it, be in the moment and pause while you're reciting and think of *Jannah* as you're reciting and make *duʿāʾ* for it and worry about the Fire and be scared of it and you already prepared beforehand. This is like in *tahajjud* prayer and your *nafl* prayer. So, it's a thing.

As for the obligatory prayer, you're praying in a *jamāʿah*. You're not hearing it. You're not planning it. You might hear the recitation of the imām who chooses x, y, z *sūrah* and you're not meant to technically be jumping in with a pre-planned *duʿāʾ*. But if you react, it's something permissible.

I have to say I like that position. It's a good summary of something which I personally feel is an accurate summary.

There are some that said no, it's legislated for *farḍ* as well.

There are others who said that it's not allowed to do in *farḍ* whatsoever.

So, there are these three positions.

I like this one: It is permissible, but it's not legislated to do it. There's a subtle difference.

Number 26:

جوازُ ائتمام البالغِ بالصَّبي في النافلةِ، دون الفريضةِ، والصَّوابُ جوازه فلا فَرْقٍ

It is permissible to be led by a child—so a *bāligh*, a mature person, an adult to be led by a child in the *nafl* prayers unlike the obligatory prayer.

This is according to the Ḥanābilah another difference.

Shaykh al-ʿUthaymīn follows it up in point 26 and says:

والصَّوابُ جوازه فلا فَرْقٍ

Actually, the correct position is that it is allowed in the obligatory prayer as well to be led by a child if he knows the Qurʾān more etc., etc., So, there's no difference between the two.

So, Shaykh al-ʻUthaymīn again is nullifying 26. He says actually there's no difference. But again, the point is there because for some scholars it is a difference between the two—that a child can only lead the *sunnah* prayer, not an obligatory one. Shaykh al-ʻUthaymīn is saying that even an obligatory prayer can be led by a child if there's no one better to lead it.

Number 27:

جوازُ ائتمامِ المتنفِّلِ بالمفترضِ، دون العكس، والصَّحيحُ جوازُه فلا فَرْقَ

Number 27 is another example of the same, where according to the Ḥanābilah and a number of scholars actually say: It is permissible for the one who is [praying] a *nafl* prayer to [be led by someone] who's praying an obligatory one.†

So, the [person praying a *nafl* prayer can pray behind someone praying an obligatory prayer].

Otherwise, the other way around, a person who is praying an obligatory prayer cannot be led by someone praying a *nafl*. And that's according to some scholars.

Anyway, Shaykh al-ʻUthaymīn says there's no difference. And that's the correct position, it's the **class position** as well.

We covered this before. A person who's praying obligatory can lead someone who's not, and the one who's not leading obligatory prayer, praying *nafl* prayer, can lead the one who's praying obligatory. Both of these are acceptable. And Allāh ﷻ knows best. Shaykh al-ʻUthaymīn says that this is another one [where] there is no difference between them.

Number 28:

النَّوافلُ منها ما يُقضى على صِفته، ومنها ما يُقضى على غير صِفته كالوِتر، أما الفرائضُ فتُقضَى على صِفتها، لكن يُستثنى مِن ذلك الجُمعةُ، فإنها إذا فاتتْ تُقضى ظُهراً .

(1:00:00) Nice and interesting, subtle observation.

† Ustādh translated Point #27 incorrectly. As such, a portion of the transcription for Point #27 has been modified to reflect what it should say and thus does not match what is said the video and audio. MT

What a lovely point. Shaykh al-ʿUthaymīn says another difference between the *nafl* prayer and the *farḍ* prayer is that if you miss the *nafl* prayer and you're making it up, you make it up either by praying it like it actually is, or you make it up by praying it different. Whereas, if you miss the *farḍ* prayer, you've got to make it up exactly like it is.

Now, what do I mean?

When we say you miss a *farḍ* prayer, like you miss *Maghrib*—three *rakʿāt*—later on, when you realise it, wake up, you must pray three *rakʿāt*. If you miss four *rakʿāt ʿAṣr*, and you wake up, you must pray four *rakʿāt*. You must pray it as it is. There's no other option. You can never pray it anything different.

As for the *nafl* prayers, Shaykh al-ʿUthaymīn is saying you have two scenarios. You either have to pray it exactly like it is, for example someone who is very much used to praying the four *sunnah*—two and two or as a four—before the *ṣalāt al-Ẓuhr*. Person arrives late. The idea is [praying the four units of *sunnah* that come before the *Ẓuhr* prayer] after the *Ẓuhr* prayer. Now you have time and you didn't pray it beforehand, so you'd pray it again, like it was. So, either as a four or as a two and a two, but you'd pray it like its original, legislated form, or its *ṣūrah*, or expression, the way that it's done.

But also, the *sunnah* prayer can be made up, once it's been missed, in a way other than what it originally is. He gives the example of the *Witr* prayer.

Now, you'll remember what we said about the *Witr* prayer. It is a prayer that obviously must be prayed—*sunnah muʾakkadah*—highly emphasised. The *Witr* prayer means odd, so it's prayed as a three, it's prayed as a five, it's prayed as a seven. But if you miss it, according to our **<u>class position</u>**, it is made up after sunrise, in the *Ḍuḥa* time, as an even prayer. And so, therefore, you add a unit. It was missed as a three, but it's made up as a four. This is what it means 'to offer a prayer unlike its original expression.'

The obligatory prayer must always be made up exactly like it is.

I don't know how accurate a point this is because actually, you could argue that there's no difference between the *farḍ* and the *nafl* prayer in this regard. What is more accurate to say, *Allāhu aʿlam*, is that the *sunnah* prayer is made up in its original form, and a different form, in certain occasions. And the *farḍ* prayer is made up in its original form, the vast majority of the time, but also in a different form in some extreme situations.

I can only think of one, which is what Shaykh al-ʿUthaymīn mentions, which is the *Jumuʿah* prayer.

So, what does he say?

He says that there is an exception for the *Jumuʿah* prayer in the *farḍ* category. If you miss the *Jumuʿah* prayer in its entirety—on a Friday, you arrived at the *masjid* and the prayer had finished—then you don't pray two *rakʿah*. You pray four *rakʿāt farḍ*. You pray four *rakʿāt Ẓuhr*. You missed two *rakʿah farḍ*, which is what you're meant to pray on a Friday afternoon. You missed it. So, the *Jumuʿah* prayer, two *rakʿah* is what was meant to be offered. It didn't get offered because you missed it. You offer four.

It's semantic, isn't it? Are they different? Are the *nafl* and the *farḍ* different in this way?

Well, that had an exception. The *Witr* had its exception. And then this has an exception, which is the *Jumuʿah*. I don't think there's much of a difference, to be honest.

We could say: The five daily obligatory prayers are never made up in any way other than what they are offered in, in their original form.

Number 29:

صلاةُ الفَريضةِ الليلية يُجهر فيها بالقِراءة، أما النَّفلُ الذي في الليلِ فهو مخيَّرٌ بين الجهرِ وعدمِه.

The [obligatory] night prayers, meaning *ṣalāt al-Maghrib*, *ʿIshāʾ* and *Fajr* which are considered to be a prayer of the night, kind of, they are recited out loud. They are always recited out loud, it is a *sunnah*. However, the *nafl* prayers of the night, you have the choice of either out loud or quiet.

Number 30:

وجوبُ ستر العاتق في الفريضة على أحد القولين، دون النافلة.

It is obligatory to cover the shoulder in the obligatory prayer—one shoulder and only one shoulder—according to one of the two opinions. Some scholars said that no, both have to be covered. And some said that no, one is sufficient. By the way, there is also a statement out there that neither needs to be covered. I have to say that there is a lot of strength for that. But that is the obligatory prayer.

Whereas in the *nafl* prayer, the majority of scholars consider that you do not need to cover one shoulder. You don't need to have your shoulder covered, meaning you could literally pray in a beach towel basically that covers the *ʿawrah* for a male and whatever is necessary for a woman. This is of course referring to a male.

And then number 31:

مِن النوافلِ ما تسقطُ بالسِّفَرِ، وأما الفرائضُ فلا يسقطُ منها شيءٌ.

There are certain *nafl* prayers that are dropped in the journey, like the *rātibah* prayers (*sunnah muʾakkadah*), like the after *Ẓuhr* and after *ʿIshāʾ* and so on so forth. Whereas the *farḍ* prayer is never ever dropped in *safar*. So, in *safar* that always continues and this one doesn't.

And Allāh ﷻ knows best.

## Q & A

(1:10:00) Q (online): Can one say in *duʿāʾ* one's own language in *nafl*?

A: I think that is allowed *in shāʾ Allāh* but that should really be restricted in the *sajdah*.

Q (online): Someone who is praying obligatory can lead someone who is praying *nafl* and other way around, can you give an example please?

A: So for example, I have prayed my obligatory prayer at home (we covered it last week) then I arrive at the *masjid* for a *dars* and they are praying obligatory *ʿIshāʾ*. I will pray behind them. My intention is for *nafl* because I have already prayed my obligatory. He is leading as obligatory; I'm praying behind him praying *nafl*.

The other way around is that I'm praying a *sunnah* in the *masjid* by myself, someone comes and thinks that I'm praying obligatory and taps me on the shoulder and joins me in the prayer. I now lead that guy in prayer. I'm praying my *sunnah*. He has made the intention for obligatory. He gets his prayer done as obligation. I get mine done. This is allowed.

Q (online): Is there any difference of opinion about asking for *Jannah* etc. in the *nawāfil ṣalāh* whilst reciting?

A: You mean whether it is allowed? Of course, there will be difference about it. But it is our **class position** that it is absolutely allowed. It is something that the Prophet ﷺ was authentically reported as doing in the night prayer.

Q (online): And does this mean out loud? (And in *Tarāwīḥ* too if you are leading?)

A: It doesn't have to be. The Prophetic ﷺ was heard, and it can be verbalised. The whole point is that you do it, not that you tell everybody else to do it. The Companions heard him ﷺ say that which means that it can be said louder than normal. And in *Tarāwīḥ*, if you are leading, this is something which is allowed as well.

Q (online): If someone's spouse doesn't pray *ṣalāh*, and he is deemed according to this has left Islam, what happens to that person's marriage? What should the wife do?

A: So, this is actually one of the main enablers for the *fasakh*, which is the dissolution of the marriage. So, a wife cannot make this decision herself, she shouldn't go that kind of vigilante and say, *'You're just a kāfir, end of story.'* Basically, it should go to a judge and the judge then should contact him and put the evidence upon him and so on and so forth and make that call and make him clear. And then when he continues then the judge will be the one who tells the lady actually that, '*Okay. He is not praying. It is clear. I have established the evidence and therefore your marriage is invalid*.'

Q (online): To clarify, it is better to recite silently in the *sunan al-rātibah* of the night?

A: Correct. That's the *aṣl*. But there are cases in which the Prophet ﷺ has been heard reciting. And we have so many *athār* from the *Ṣaḥābah* which is why we say that he is *mukhayyar*, meaning he has the choice to pray out loud and to pray quietly.

Q (online): My mom who is still suffering from COVID symptoms—lung damaged. She has to take her inhaler three times a day. Can she fast during Ramadan and take the inhaler? Is that allowed?

A: I think that an inhaler is not something which is a food. It is not going into the esophagus. It's going into the lungs. There are some scholars that don't allow it, but I personally allow it. I do though prefer that a person does use a [spacer]. People who don't have a good technique, what sometimes happens is that they spray, and they don't breathe in at the same time. The particles collect on the back of the throat, and they are swallowed. That's a problem. A person should use a spacer and spray into the diffuse space which allows a person to breathe it in. You will avoid particles gathering. I don't want to obligate that. I'm just saying a person must be careful, so they don't have too much so that you are swallowing. Allāh ﷻ knows best.

Q (online): My grandma has been making up her missed obligatory prayers for years. Recently, she heard of the other opinion that missed *farḍ* prayers should not be made up. I advised her to continue as she is following a valid opinion, I also reminded her to increase in *istighfār* and voluntary prayers. There are others in the family who really

discourage her making up prayers and it's come to a point where she has become quite confused. How do you advise us to deal with family members who have differing opinions and are quite forceful in their views?

A: Not just a valid opinion, she is following the opinion of the four Imāms and the vast majority of scholars.

I think the first thing in this kind of situation is to measure the opinion. Because not every opinion is valid to accept. This is a difference which is completely acceptable. It's a big discussion.

But we can't treat all differences the same. If it's something like she doesn't want to wear *ḥijāb*. '*Yeah, listen. It's okay for her not to wear ḥijāb*.' That's an opinion that we couldn't care less about. The opinion must *muʿtabar*. It must be a reasonable and correct opinion. So that's the first thing, to establish that. If it's not, then we are going to slap family members down regardless.

Second is the family dynamic. The family dynamic means that the person needs to be in a position of authority. Either they are respected for who they are or if they are not, then you get someone who is respected. So, in this scenario that you are in, if you want to go with the position that you want your grandma to continue, then you should ensure that your opinion wins. And for your opinion to win, when it's not being taken into account for its evidence, then it has to be taken into account for its social and cultural value, meaning that your grandfather or the imām of the *masjid* comes in and he overrides and overrules the other people who are saying no. Or you focus on people who the other side are afraid of or respect highly and you bring them in to get your position to be passed. That's my take on how to avoid family *fitnah*.

But a lot of the time, you just have to step back and say that this isn't something worth fighting over, especially if there is *fitnah*. You wouldn't make a big issue of this. I do get the confusing part, but I just think that you shouldn't make a big issue out of those issues where it is valid to differ. Just have an assessment of what is better. I don't believe that a person needs to. I don't believe in the quality of the person who is making up these. And I think the focus should be far more on what the *ḥadīth* are, which is the *sunnah* prayers, *nafl* prayers. And I'd go with that position myself, even if she's been making up for years and years. I get it that it's the position of the majority and that's why I'm happy for you to go with that as well. But then you have to get the social system right. So that a senior person comes in and cuts the *fitnah* out. If you can't see the *fitnah* being cut out by all of these, then you go with their position. Allāh ﷻ knows best.

Q (online): If you prayed obligation at home and then go to the *masjid*, would you be able to lead that congregation as a *nafl* for you and the *farḍ* for the congregation?

A: Yes. You are allowed. That's what Muʿādh ؓ did. In the *ḥadīth* of Bukhāri, when the Prophet ﷺ sent Muʿādh ؓ and then he ﷺ was upset at him because he was smashing it

out, reciting *Sūrat al-Baqarah* and everything.[7] He was leading it as a *nafl* and *farḍ* for the people behind.

[7] *Ṣaḥīḥ al-Bukhāri, The Book of Good Manners and Form, Chapter: Whoever Does Not Consider as Kāfir the Person who Says That, ḥadīth no. 6106*.

# 21. Chapter 22 Lesson 1: The Congregational Prayer

تَلْزَمُ الرجالَ للصلواتُ الخمْسُ لا شَرْط، وله فِعْلُها في بَيْتِه، وتُسْتَحَبُّ صلاةُ أهلِ الثَّغْرِ في مَسجدٍ واحدٍ، والأَفْضَلُ لغيرِهم في المسْجِدِ الذي لا تُقامُ فيه الجماعةُ إلا بحضورِه ثم ما كان أكثرَ جماعةً، ثم المسجِدُ العتيقُ، وأَبْعَدُ أَوْلَى من أَقْرَبَ.

ويَحْرُمُ أن يَؤُمَّ في مَسجدٍ قبلَ إمامِه الراتِبِ إلا بإذنه أو عُذْرِه، ومَن صَلَّى ثم أُقيمَ فَرْضٌ سُنَّ أن يُعيدَها إلا المغْرِبَ، ولا تُكْرَهُ إعادةُ الجماعةِ في غيرِ مَسْجِدَيْ مَكَّةَ والمدينةِ. وإذا أُقيمَتِ الصلاةُ فلا صَلاةَ إلا المكتوبةَ ، فإن كان في نافلةٍ أَتَمَّها إلا أن يَخْشَى فَواتَ الجماعةِ فيَقْطَعَها ، ومَن كَبَّرَ قبلَ سَلامِ إمامِه لَحِقَ الجماعةَ، وإن لَحِقَه راكعًا دَخَلَ معه في الركعةِ وأَجزأَتْهُ التحريمةُ. ولا قراءةَ على مأمومٍ، ويُسْتَحَبُّ في إسرارِ إمامِه وسُكوتِه وإذا لم يَسْمَعْه لبُعْدٍ لا لطَرَشٍ، ويَسْتَفْتِحُ ويَستعيذُ فيما يَجْهَرُ فيه إمامُه، ومَن رَكَعَ أو سَجَدَ قبلَ إمامِه فعليه أن يَرْفَعَ ليأتيَ به بعدَه، فإن لم يَفعلْ عَمْدًا بَطَلَتْ، وإن رَكَعَ ورَفَعَ قبلَ رُكوعِ إمامِه عالِمًا عَمْدًا بطَلَتْ، وإن كان جاهِلاً أو ناسيًا بَطَلَتِ الركعةُ فقطْ، وإن رَكَعَ ورَفَعَ قبلَ رُكوعِه ثم سَجَدَ قبلَ رَفْعِه بَطَلَتْ إلا الجاهلُ والناسي، ويُصَلِّي تلك الركعةَ قضاءً ، ويُسَنُّ لإمامٍ التخفيفُ مع الإتمامِ وتطويلُ الركعةِ الأُولى أَكْثَرَ من الثانيةِ ، ويُسْتَحَبُّ انتظارُ داخلٍ ما لم يَشُقَّ على مأمومٍ، وإذا اسْتَأْذَنَت المرأةُ إلى المسجدِ كُرِهَ مَنْعُها ، وبيتُها خيرٌ لها.

It is required for men (to pray in congregation) for the five daily prayers, but it is not a condition. It can be prayed in his house.

It is recommended for border guards to pray in a single mosque.

For others, it is better:

a) to pray in a mosque that would not establish the congregation without him,
b) then, the mosque that has the larger congregation,
c) then, the mosque which is oldest.

The further away the mosque is, the better.

This is a hot topic, hot topic because it is a classic one amongst the scholars, which a lot of Muslims don't want to hear about frankly. But then secondly, the reason it is a hot topic is because I think regardless of my opinion, personal opinion, class opinion, I think the beauty of understanding *fiqh* is to know its flexibility has a reason. That its flexibility, its varieties, and its variant opinions, and its encompassing space is encompassing and flexible for a reason. It encompasses new situations and it's flexible to new realities.

And I don't know of a bigger reality that has tested the congregational prayer than the current one we are in. And I don't know of a more relevant example for scholars to consider changing their opinion or adopting an opinion due to a political or current affairs situation. That is not something which is controversial for *fiqh*. *Fiqh* is something which is flexible according to the need let alone the necessity. It has a large healthy dose of culture involved in it, not a significant amount, but a healthy dose. And we should be aware of that. I am going to put that as my disclaimer as we start straight away.

So, in the text, the Arabic text *al-Sharḥ al-Mumtiʿ* Volume 4, page 132, Chapter: The Prayer in Congregation.

Shaykh al-ʿUthaymīn starts off by saying the way that the author has put this chapter, he is talking about those specific prayers which are performed in congregation because there are some that might not be. So, this is referring to those prayers that are performed in congregation.

(0:10:00) He said that this is something which is legislated by the consensus of the *Ummah* of Islam. And it is from the greatest of the acts of worship and it is one of the most expressive and leading forms of obedience. Not only is it a great act of worship and by that Allāh ﷻ is happy and that you have achieved a great reward, but it is also:

وأجَلِّ الطّاعات

It is from the most magnificent acts of obedience. You know some acts of worship are easy. Some acts of worship are not so easy. Some acts of worship people like naturally. I'm trying to think of an easy, easy natural example, like a really natural example. I don't know, I can't think of a natural *dunyāʾi*, an easy act of worship. Someone help me out there.

Student (online): Smiling.

Ustādh: Excellent. That's so good, really, really good. Smiling. That's an excellent example. It's an act of worship, it's a *sunnah* of the Prophet ﷺ to be positive at all times.

And then specifically to disarm strangers and to make people feel comfortable with you, the sending of *salām*. That's a beautiful example. Others are not so.

Performing *Fajr* in *jamāʿah* is not one of the easy acts of *ʿibādah*. The reason why the vast majority of Muslims—99.9% of the Muslims—do not perform the congregational prayer in *jamāʿah*. Am I accurate in that? Yeah, I'm comfortable with that. Anybody else comfortable with that? 99.9% of the Muslims do not perform the *Fajr* prayer, neither at home nor in the *masjid*, because it's two different things.

Student (online): I would say regularly.

Ustādh: No. I am not even saying regularly. I am not even saying regularly at all. So, I am not even saying 99%—99.9% right. This is because people want to get back into bed quickly. So, not even praying congregation at home because you have to wait for everyone else to make *wuḍūʾ* and everybody else to get ready. If there's like a largish family, people just want to pray and get back in, let alone go out which is its own missions because if it's cold outside and not and all the rest of it etc., but also if it's not cold outside. Some people do not want to lose their sleep feel. People want that zombie prayer and roll back into bed. It's not even like a thing that they don't like. So, I'm comfortable. I don't think that the numbers have changed, all right.

Student (online): I think probably higher percentage in the winter.

Ustādh: I think yes. I think that obviously more in winter compared to the summer, but even that's not so accurate. It changes around.

Student (online): Is this in the West only or is it similar in Muslim countries too? Just curious.

Ustādh: No. Muslim countries too. I said Muslims, I didn't say the West. I mean Muslims. I'm here in a Muslim country now, when I'm in Pakistan, I can speak to you about Saudi, I can speak to you about whatever. Obviously, there are certain countries that do better than others, but as a percentage? High 99s point something.

Now, my point is that when the Shaykh says:

وأجَلِّ الطّاعات

It's a really magnificent display of obedience. It really is a magnificent display of obedience. It's a submission where a person puts his desires to the side and says, '*Yeah. I'm ready to take one for the team*.' I have to say to you the reason that I struggle to think of what's bad and what's not bad that people can become addicted to these things, and it becomes really easy. A lot of the whole difficulty concept is in our minds. You know

going to *Fajr* in *jamāʿah*, I have to tell you something which is that I very rarely miss the *Fajr* in *jamāʿah*, and you know I'm not a very great Muslim, frankly. And I can prove it to you by saying to you that I go more because I enjoy it more than I am a nice guy or obedient guy, or whatever what not. I like it. It's gone to a more desire thing like meeting people, like *dunyā'i* kind of benefits, whatever. So, that's the other thing that some people, obviously, they get into a habit and it becomes a part of a routine and then you might lose that kind of difficulty aspect to it. But I still think that for those people who are the good people it is a really big challenge.

Student (online): Assuming 1 billion-ish Muslims would mean 10 million pray *Fajr* in the *masjid* which is believable.

Ustādh: Well, it's about 2 billion, 1.9 billion I would say. So, 20 million praying *Fajr* in the *masājid* which would in my honest opinion I think is about right. *Allāhu mustaʿān*.

This is a really good example. If any of you are reading the Arabic, and even if you are not I am going to be reading it for you so it does not matter. For those students of knowledge I want to just show you that Shaykh Ibn al-ʿUthaymīn, one of the great scholars of all time, frankly certainly of our current time, just so many benefits, such a wonderful scholar and he has got such great statements and such great expressions but even he goes a bit off the trodden path and sometimes he makes mistakes. I want you to imagine people finding mistakes that I make. I make hundreds of mistakes every day and I mean genuinely. It is something of kind of heartening to see someone of the level of Shaykh al-ʿUthaymīn make mistakes as well because for all of his good he makes the odd kind of thing as well, a bit of exaggeration, a bit of whatever. In here when he says something so beautiful, he then follows up with a line which is weird frankly. He says that there is no difference in this matter that everyone should pray in a *jamāʿah* and that it is legislated and that it is an exact act of worship, except the Rāfiḍah:

الذين قالوا: إنَّه لا جماعةَ إلا خَلْفَ إمامٍ مَعصومٍ. ولهذا لا يُصلُّون جُمُعةً ولا جماعةً، قال فيهم شيخُ الإسلام رحمه الله: إنهم هجروا المساجدَ وعَمَرُوا المشاهدَ. أي: القبورَ فهم يتردَّدُون إليها للتوسُّل بها ودعائها. وأما المساجد فلا يعمرونها بالجماعة فيها، وإلا فإنَّ المسلمينَ جميعاً اتَّفقوا على مشروعيَّتها.

I can tell you right now that is not the statement of Shaykh Ibn Taymiyyah (that last sentence). And I can tell you right now what Ibn Taymiyyah said is:

إنهم هجروا المساجدَ وعَمَرُوا المشاهدَ

I want to explain a few things here because this is important. This is good for a student of knowledge just to keep themselves in check, to keep our scholars in the right place without it going out of control. It's a good experience what is going to happen for a few minutes, so that you understand what happens even for the great of the greats.

First of all, let us explain who the Rāfiḍah are. The Rāfiḍah are the extreme kind of Shīʿah, the religious kind of Shīʿah, the scholarly, clerical classes of modern-day Shiism, the orthodox Shīʿah are the Rāfiḍah. The Rāfiḍah, I am not going into this because I do not want to, I do not care for it, I am not an expert in it either. It is something I have very little interest with. I generally, I have to say personally, people have passions, like Yasir Qadhi he has a passion for *ʿaqīdah*, classic and modern sects and so on, he has a really good handle on theological deviation. And I advise you to benefit from that because it is good. I have my own passion. I have a passion for politics, I have a passion for social issues. I have a passion for *fiqh*. I love *ḥadīth*.

I have a very, very, big concern for modern day *ʿaqīdah* issues but I'm not massively obsessed with cults and sects. And one of the reasons for that is that I genuinely do not see the majority of the Muslims falling into these sects and therefore my time in that is not so well spent, except in the issues that the Muslims are falling into.

Some of these sects are so stupid, so decrepitly, intellectually challenged that sometimes I kind of feel like if a Muslim falls into that it serves him right, because if you're going to be that dumb, to believe that ʿĀ'ishah committed adultery and she was an enemy of the believers and x and the y and the z, *Wallāhi* I think you deserve to be Shīʿi. And I think you deserve to be Qādiyānī if you think that the Prophet ﷺ is not the last prophet. Sometimes I think that Allah ﷻ allows for these sects to come and take the *ghawghā'*, and the foolish, scum that are floating around in the *Ummah*. Just give them something interesting... I don't know. I don't want to get carried away.

(0:20:00)

Student (online): Does Shaykh Yasir Qadhi have classes on the deviation of sects (old and modern)? Because I have been looking for such classes for a long time?

Ustādh: Yeah, if you want something which is very, very specific and academic on that, then there's an organisation called TISA.

Student (online): Some people have said Shaykh Yasir Qadhi has made basic *ʿaqīdah* mistakes, so I was afraid to learn from him.

Ustādh: No, I wouldn't say that. That's an exaggeration of points. Like I said, some of the areas I wouldn't consider Shaykh Yasir to be someone who you'd necessarily kind of gravitate towards, because obviously there are people who have interests and thought process, and so people are affected. But of the things that have remained unaffected is his ability to research and state historical facts, therefore his *Sīrah* is going to be a winner, and his ability to dissect and understand the reasoning behind the deviation of sects. That is really specific skill, folks. It's a specific skill, and that is something you guys can benefit from.

So the point is that the Rāfiḍah, you guys know that the Rāfiḍah are the Shīʿah and the extreme form of the Shīʿah. There not the non-practising Shīʿah. That's why I call it the practising Shīʿah—practising, the clerical classes Shīʿah. They are a problem. And we do think that their scholars are upon *kufr* if they believe and propagate and understand what they're saying, such as the Qur'an has had changes, and ʿAli ﷺ is this, and that he has a level of power and innocence, etc., and that the *ṣaḥābah* are all *kuffār* especially ʿUmar ﷺ and Abu Bakr ﷺ and cursing them. These people are upon *kufr* and maybe *kuffār*, depending upon how well they are inside. As for the masses, then they are just ignorant just like the Barelvi are ignorant, just like the Sufis are ignorant, just like some dumb Salafis are ignorant, just like some people are ignorant. But their ignorance is a billion times more than the ignorance of the Salafis or the Sufis or the whatever.

It is important to know that Saudi scholars have always not just been the defenders of orthodoxy when it comes to *ʿaqīdah* and they have adopted that position, therefore they felt it necessary for them to be the vanguard against Shīʿism as well. But in that defence they have gone beyond the boundaries and so therefore it is a political point now to hold. Don't for one second think that anything about Iran is anything other than the truth. That they are the biggest *mujrimūn* on the planet. However, for the longest time Iran has been turned into the bogeyman is more politically driven than it is factually, and exaggerations often come. I would say you wouldn't want to study and understand the details of the Rāfiḍah from the Najdi scholars, meaning kind of Saudi conservative area type scholars. And there is nothing wrong in saying that. It is like saying you wouldn't take your *fiqh* from Shaykh al-Albāni for example. There is nothing wrong in saying that.

Shaykh al-ʿUthaymīn says that they don't have a congregation except if they pray behind the imām that they are all waiting for, or the imām who is like one of the twelve Imāms. Go and read up about it, go and study, go listen to some lectures by Shaykh Yasir or whoever about the Shīʿah and twelve Imāms and what they think the innocent imām is, the one who can't sin and Imām *Maʿṣūm* and all that *bakwās* and *kufr*. So, they don't pray in congregation, and they don't gather together, and they don't do *Jumuʿah*, and he says that is why they don't perform *Jumuʿah,* they don't have a *jamāʿah*.

That is just not true, that is a blatant non-truth. I'm not saying that there might not be some positions from some hardcore boys somewhere and around, but he said the al-Rāfiḍah. Shaykh is normally very accurate in his statements. He said the whole lot. Come on man.

And then to kind of justify his statement, he quotes Shaykh al-Islam Ibn Taymiyyah and look what he quotes: Shaykh Ibn Taymiyyah says they abandoned the *masājid* and instead focused on building shrines. That is the quote from Ibn Taymiyyah.

That quote is bang on accurate, they have *masājid,* but they abandoned them. They spend more time in the shrines. That is true as well, you will find a load of them. That statement is not saying that they don't have *jamāʿah* or mosques or they don't go, but

it is saying that they are more obsessed with the kind of the darker side and the kind of cultural side of grave worship and worshiping their saints. And frankly a lot of the cultural Muslims are that way as well. You will find them gathering in those places.

And by the way I have to say to you that being in Egypt I've been to a few graves and a
(0:30:00) few areas, you will find the level of intensity and spiritual kind of connecting intensity even in these places, in the shrines and the kind of grave places. In Pakistan for example in Karachi, etc. you will find the same. Obviously, a lot more people in the mosques there as well.

Student (online): I brought my Shīʿah friends to *Jumuʿah* when I was in high school and they were amazed, they'd never seen it before.

Ustādh: There is no doubt that it is not as emphasised as in the Sunni orthodoxy. But anybody who has studied the *fiqh* of Imām Jaʿfar al-Ṣādiq for example and his statements, it is impossible to put that.

Hold on. If they are saying that *'No, we know Jaʿfar al-Ṣādiq is advocating Jumuʿah and jamāʿah but the Rāfiḍah don't follow him*.' That's just a bit disingenuous. I just want to say that there is a big difference between some kind of public figure saying a few things and whatever and the masses.

Student(online): In university the Shīʿah on our campus would have their *Jumuʿah*.

Ustādh: In my university, they had no *Jumuʿah.* They would actually attend our *Jumuʿah*. In our university back in the day in the 90s just like what the other student said, they didn't even know what the *Jumuʿah* was. They used to be bamboozled.

The point is they do know what *jamāʿah* is. They do know what *Jumuʿah* is.

(0:40:00) Shaykh then says that there is not a single Muslim who does not think that it is a legislated matter to have the mosques and the congregational prayer. There is not even a single scholar that said that it is disliked. Rather, they actually only debated whether it is an absolute obligation to perform the prayer in congregation upon every single Muslim—*farḍ ʿayn*—meaning individually obligatory upon every single individual, or is it a *farḍ kifāyah*, meaning that we are all sinful unless someone does it on our behalf, like a group offers it, or whether it is a highly empasised *sunnah*. That is the only thing that has ever been debated by the scholars.

And that is a very accurate statement. Never has there been a discussion in our *Ummah* that it is a good thing, or it is a nice thing, or it is an okay thing, it is allowed, or it is not a part of Islam. There has never ever been in the history—and that is a big thing to say—because we have crazy varying opinions on every aspect of *fiqh*. We do. But this is one of those where there is very little discussion. It is a discussion of a big issue, restricted to small parameters. Is it *farḍ ʿayn*, is it *farḍ kifāyah*, or is it highly, highly emphasised *sunnah*? That is the debate, no other.

Then the Shaykh says that if you want to add another dimension to the debate, then the only other thing that was debated was that if it is a *farḍ ʿayn*, if it is an individual obligation, then is the congregation a condition for the prayer. [Meaning], if you do not pray in congregation, and you prayed it alone, your prayer is invalid. You must repeat it again in congregation. That is the consequence of saying that it is a condition for the prayer. If congregation is a condition for the prayer, then [if] you pray individually, you do not have a prayer. That is the serious consequence.

Let us now look at what the opinions are, and what our author is saying, what Shaykh al-ʿUthaymīn is saying, what the Ḥanābilah are saying.

تَلْزَمُ الرجالَ

It is required for men (to pray in congregation)

Shaykh says that it is insisted upon the men. It is a necessity from them. It is required from them. It is *lāzim*. Something which is *lāzim*, it means something which is necessary. *ʿIndama tulāzim shay'* means that you are connected to it. When we say *min al-lāzim*, it means that if you go to the kitchen worktop, and you see milk spilt on the worktop, then it means that there is a bottle of milk somewhere—*lāzim* that there is milk somewhere around. So, it is absolutely necessary, it has got to be there by necessity. It is absolutely required. It necessitates that there was milk somewhere. That is what the Arabic word is indicating.

Now, the problem is that scholars sometimes—not lazily, but sometimes lazily, not cheekily, but sometimes cheekily—irritatingly always use this phrase, and it leaves the rest of us struggling. What I mean by that is that it's like the word should.

If you ask me a question, and I say to you, '*Yeah, you should do that*.' Then you know immediately that I'm intentionally leaving it ambiguous, and if I don't know you, then I am either not wanting to cause difficulty for you. And if I do know you, then there's a huge thing that's going on behind it, there's a big debate between obligatory, non-obligatory, x, y, z.

The word should does not have a legal consequence. It's a horrible phrase. But *talzam* or *lāzim* is should. *Lāzim* is the Arabic should. Some people will say, '*No. Whenever we say lāzim, we mean obligatory*.'

We'd say to them, '*So, why don't you just say obligatory?*'
They'll say, '*Well, because*…"

Once you start putting because and start blagging it, then you know what's going on.

So, I want you to know that when someone uses the *lāzim*, it is clearly and intentionally not saying *wājib*. It is *farḍ*. It is *wājib*. It is *sharṭ*. It is *rukn*. It's using a phrase where they want to say that, without saying it. They want to kind of make you think that, without committing themselves to a legal kind of necessity.

And that's not always bad intentioned. Sometimes we got to let people work it out themselves. Sometimes you just got to let people do these kinds of things.

Shaykh al-ʻUthaymīn now goes down a different angle. He's going to go down the *uṣūl* and the *fiqh* angle. And it's useful for you, as students of knowledge, to understand this. He says:

والفقهاءُ رحمهم الله تارةً يعبِّرون بـــ (تلزم) وتارة يعبِّرون بـــ (تجب) وتارة يعبِّرون بـــ (فرض)

The jurists sometimes use the word should or it is necessary. Sometimes they say it is *tajib*, meaning it is obligatory. And sometimes they use the word *farḍ*, meaning it has been prescribed, or it is obligatory.

وما أشبه ذلك

Etc, etc.

وكلُّها عبارات مختلفة اللّفظِ متّفقةُ المَعنى

And I disagree with that statement, but his statement is more accurate academically. Mine is more accurate practically. That's what I want to say.

Academically, the *fuqahāʾ* of old—classic, classic—they don't care for the opinions of people and politics and this and that, whatever. They feel quite comfortable, and they have their own style of speaking.

(0:51:40) Shaykh says that sometimes they use the phrase, it necessitates, sometimes *tajib*, sometimes *farḍ* etc. He says that all of these phrases are different in their wording, but they agree absolutely in their meaning, that they are absolutely obligatory. They are synonyms, *mutarādif*. He is indicating by these three phrases that they all mean the same thing.

Shaykh al-ʿUthaymīn says, alright let us go now. I am going to mention the evidences on why, yes, it is correct that it is necessary for the Muslims to pray in *jamāʿah*. He is going to take it further and say the *masjid* as well, but it is an absolute obligation as far as Shaykh al-ʿUthaymīn is concerned.

You are now going to see the position of Shaykh al-ʿUthaymīn, Shaykh Ibn Bāz, a lot of the Najdi scholars, a lot of the Saudi scholars, a lot of the scholars of *ahlʾl-ḥadīth,* absolutely Ibn Taymiyyah, one of the dominant positions of the Ḥanbali school, a statement in the Ḥanafi school I remember, a position—a strong one—in the Shāfiʿi school.

All four schools have both opinions by the way, that it is obligation, and it is a *sunnah muʾakkadah*. It would be accurate to potentially say that the majority of the scholars consider the *jamāʿah* prayer or the prayer in the *masjid* to not be an obligation, but rather to be a highly emphasised *sunnah*. But it would also be accurate to say that a large number, almost the majority, certainly close to half—meaning the lesser, but a huge number of scholars—and certainly there is a position in all of the schools, possibly not the Māliki school in the dominant sense, but dominant position in the Ḥanafi school, dominant position in the Shāfiʿi school, dominant position in the Ḥanbali school. All of the *madhāhib* have a good strong representation in 'the prayer in the *masjid* is obligatory camp', even though it is academically probably more accurate to say that the majority of the scholars, when you add them up, are on the opinion that it is not obligatory.

## Q & A

(1:04:00) Q (online): Can I recite out loud in my *ṣalāh* if it helps me revise my newly memorised *surahs*?

A: I prefer that that does not happen in the daily prayers. I prefer that you use it as an excuse to pray more night prayers. But for the daily prayers, I do not think that it is good. It does not invalidate a daily prayer, reciting out loud, but it is not a good *sunnah*.

Q (online): What I am curious about is that the text is written by a student of his. Is it possible that the student misunderstood?

A: No. I do not think it is misunderstood. This is from their exaggeration. Acceptable exaggeration. That is why I called it political. And in politics, this kind of stuff is allowed. It is okay to be cussing the Rāfiḍah more than they deserved to be cussed. It is okay. There are reasons for it. But this is an academic class. We can't be. We need to know what is politics, and what is *fiqh*, etc. I have no problem. I will cuss them for much more than that.

Q (online): Once we have finished the *tashahhud* and all the *duʿāʾ* in the final sitting, do we keep our finger up when we give *salām*, or do we put the finger down, or do we make the hand completely flat?

A: The reason you don't have any material is because the scholars don't mention this. I've found very little discussion of this. You do, but very little. This goes back to principles. What's his natural position? We discussed this maybe in other parts of that section about when you are between two *sajdahs*, should you have the finger up or not. Holding the finger up is held by some scholars because they said that the natural default position, when seated in *tashahhud*, is finger up.

We say no, the natural position is hands down which is why hands are flat in-between *sajdah* and all the way, every other time. And that this [holding the finger up] is a position to hold. It's not the natural position. On that basis, when you give *salām*, the finger should be flat. And flat because it's the end of that. Allāh ﷻ knows best.

Q (online): If a married man works but can't afford basic expenses and no savings etc., should he ask his wife to work, or take *zakāh* money?

A: Taking *zakāh* money is permissible for someone who is so poor that he has debts. And it is permissible for his wife to give him that *zakāh* money. In fact, it is recommended for her to do that. In terms of keeping the family and protecting one's own *ʿiffah* and *ʿizzah*, whilst giving charity as well as long as the husband doesn't become lazy and he's trying his best, etc. Asking her to work to pay things off is not something that he can do. Putting to her, '*Can you help out?*' That is allowed.

Q (online): Is it problematic to be in a job where you are involved with supporting the set-up of faith-based charities including some Hindu/Qadiani ones, etc.?

A: In the West, if it's part of a job that allows benefit for the Muslims at the same time non-Muslims as well, I think it's permissible to work in that job. I think you should give some *ṣadaqah* in the year, but I think that the job intrinsically is a *ḥalāl* one. And I think the aspect of it sometimes then being for people that we disagree with, is not the primary role of the job. And I think it is permissible. Allāh ﷻ knows best.

Q (online): Is it permissible to have a long time-gap between the *sunnah* and *farḍ* prayers? For example, can I pray the four *rakʿāt farḍ* of *Ẓuhr* one hour after four *rakʿāt sunnah* of *Ẓuhr*?
A: That is permissible. It's not good but it's permissible.

# 22. Chapter 22 Lesson 2: The Congregational Prayer

تَلْزَمُ الرجالَ للصلواتُ الخمْسُ لا شَرْط، وله فِعْلُها في بَيْتِه، وتُسْتَحَبُّ صلاةُ أهلِ الثَّغْرِ في مَسجدٍ واحدٍ، والأَفْضَلُ لغيرِهم في المسْجِدِ الذي لا تُقامُ فيه الجماعةُ إلا بحضورِه ثم ما كان أكثرَ جماعةً، ثم المسجِدُ العتيقُ، وأَبْعَدُ أَوْلَى من أَقْرَبَ.

It is required for men (to pray in congregation) for the five daily prayers, but it is not a condition. It can be prayed in his house. It is recommended for border guards to pray in a single mosque.

This is the presentation of the Ḥanbali school of the evidences of why it is obligatory to pray in the *masjid*. We will speak culturally and *ʻurfi* and socially about this afterwards. Let's do this the Islamic way first. Let's deal with the Islamic reasoning behind why it's an absolute must to pray in the *masjid*.

So, we will start as Shaykh says:

فنبدأُ أولاً بذِكْرِ دليلِ الحُكمِ الذي هو اللُّزوم.

We are going to start by mentioning those evidences which make it necessary

Student (online): Before doing this can we address what constitutes a *masjid*?

Ustādh: That's going to come later. But for the purpose of the class so people know, it's what everybody considers to be a *masjid*, and it's not closed, it has unrestricted access, and it establishes the five daily prayers. If it doesn't establish the five daily prayers and there's some restrictions, like you've got these *muṣallahs* in city centres, then those are not *masājid*.

(0:10:00)

فدليلُ وجوبِها مِن كتابِ الله وسُنَّةِ رسوله صلّى الله عليه وسلّم، وعَمَلِ الصحابةِ رضي الله عنهم

Shaykh says we're going to begin with the Book of Allāh ﷻ, then the *Sunnah* of His Messenger ﷺ and then the action of the Companions may Allāh ﷻ be pleased with them.

أما الكتابُ فقول الله تعالى

As for the Book, then Allāh ﷻ says:

﴿وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ ٱلصَّلَوٰةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ﴾

"When you [Prophet] are with the believers, leading them in prayer, let a group of them stand up in prayer with you." [*Sūrat al-Nisāʾ*: 102]

فَلْتَقُم

That *lām* is a *lām* of command. It's used in the form of a verb, but when it comes in with a verb it indicates obligation, and a very clear one in the Arabic language. So therefore, it is indicating obligation. Shaykh says:

فاللامُ للأمْرِ

It is the *lām* of command, and the basic ruling in a command is that it is obligatory. And it is also emphasised by the fact that these people are being commanded—just use your *ʿaql*— they're being commanded to pray in the middle of war!

So, imagine. You're on the front line, facing an enemy, because Allāh ﷻ of course in this *ayah* explains the manner of how you're meant to pray when the enemy is in front of you, and then when the enemy is away as well. Just imagine. He knows that you're going to be worried, that you're scared, that they have got their weapons, and that you should have your weapons as well

﴿وَلْيَأْخُذُوا۟ حِذْرَهُمْ وَأَسْلِحَتَهُمْ﴾

Meaning, let them be aware, don't get carried away in the prayer—another really interesting point. There is so much to say about this *ayah*—and let them be on their

guard when it comes to their actual weapons as well. So, it's not just being worried up here [mentally] but you must be physically ready to fight.

If you think about this from a *ʿaql* point of view, you would say just let them pray when they get a chance, each one one-by-one, let them pray. Allāh ﷻ says that when you stand up to pray then let them come and pray with you. Two groups: one comes and starts with you, then they finish the prayer and get off and then the second group then comes and they start when the other group is finished and taken their positions, they come and stand with you, and you basically complete the prayer with them.

So what happens is that you start the congregational prayer—two *rakʿah* prayer with the first group—and then you finish with the second group. So both groups get a taste of the congregation. Neither of the two groups actually pray a full congregation with you.

So therefore, I want you to mentally just think about this. That neither do they get even a full congregation; they are in the biggest state of fear possible. They can't even physically get themselves in a proper state because they have got to hold weapons, this, that, whatever and Allāh ﷻ says:

﴿فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ﴾

"Let a group of them stand up in prayer with you."

Let then a group from them stand with you and then start the prayer, finish the prayer, go, and then the next one then comes and then stands. Obviously, I'll cover the Fear prayer afterwards. This is not what this lesson is about. This lesson is about congregational prayer. Because you would have thought that listen let the imām go and let some of the people in the back, let them pray a congregation and leave those guys at the front, and then we'll take them off to duty, '*Hey guys! It is our turn*.' So, everyone goes over, we do a swap of the shift, you guys come back, you lot pray nice and easy, relax and whatever what not. Or a few of you go off independently, knock out a couple of prayers.

No. Allāh ﷻ says: Let them stand with you. Again, to show the importance of the congregational prayer is above and beyond just the reward—which is going to weaken my own argument later on, but I'm happy to be weakened. It is all about the truth here. The issue is more than just reward of congregation. There is something to be said for the congregational prayer in the eyes of the *kuffār*. There is something to be said in the eyes of the Muslims. There are things that are being declared from our congregation.

Now I just want to stop. I'm not doing this in the right place, but I'll probably forget to talk about it later on. I remember in uni back in the day, and the 90s were like this generally actually in the UK university scene. I'll be honest with you; I have been off the scene entirely in the last 10-20 years or whatever. But obviously, back in my day it was very much on top where, we were very kind of the students, whether they were with any of the more activist type groups like FOSIS or MAS (in the States) but all the Muslim kind of student societies etc., whether they were independent or connected or affiliated to whoever, it doesn't matter. The point is that it was very clear that we had to work to earn our right to have certain things. And we are always going up against the Jewish society and the other kind of *kuffār* etc. Some of the ways was to pressurise them into giving us prayer spaces. And it was part of our tactics that we would intentionally pray
(0:20:00) our congregational prayer outside. The kind of peaceful tactics that started to become used by the *masājid* that had been run by uncles, that didn't have it in them to either think of this or to do it. Then basically the young folks started to help them and use this kind of tactic for them as well. I remember, the most famous one probably that I can think of is Finsbury Park Masjid when they closed that one down after 9/11 or whenever they closed it down because of the Abu Hamza guy. And there were all these people that were *miskīn* left without a *masjid* then and other *masājid*. And the idea was always about making sure that we pray. Obviously, like I said, when we pray. It is a big thing man.

﴿كَأَنَّهُم بُنْيَٰنٌ مَّرْصُوصٌ ۝٤﴾

"Like a well-compacted wall." [*Sūrat al-Ṣaff*: 4]

Allāh ﷻ says in *Sūrat al-Ṣaff*, when we are talking about getting the prayer lines ready, that it is like the line of war, solid, and together, etc. And of course, it is beautiful, but it is also very thought provoking. I don't say terrifying, but it could be scary as well, but it is very thought-provoking. It emanates unity. It emanates strength. That is the key here. It is sending messages. I think there is a lot of that going on. Shaykh is going to speak about the social parts. They are obvious, about keeping in contact with people, the weaker members of society. You know you have some people who are naturally extrovert characters, got lots of friends. By the very nature of people, you have lots of people who are not like that. They don't have lots of friends. They are not cool, and they are not loud, and they are not funny, etc. but they just come to the *masjid* every day. How many people do I know that I'm friends with that I know don't have a friend circle outside? They have got a respect for me and I have a respect for them that these are the people who come to the obligatory prayer rain or shine or whatever, early or late etc.

There are associated benefits that make it clear that when you go through the evidences in the Qurʾān and *Sunnah,* don't just think that this is purely to emphasise just the right of Allāh ﷻ, which would be enough by the way. Allāh ﷻ obligated it, we don't need to know why or how. If that is the cost of *Jannah*, then that is what it is and

if it is going to be a difficult prayer as opposed to an easy cheeky one at home next to the bed, zombie prayer or whatever. I mean if that is what the cost is and we can't get away with that, and we have got to now make it a proper one, then so be it. But I'm actually telling you that there are unseen factors that are clearly at play, that are more than just 'unit reward' and 'cold obligation'. There are social benefits that we are missing, there are subconscious messages that's going out to other people, confidence that's going out to other people. People are like that.

And the reason I want to speak about this more, in quite a bit of detail, is because of the COVID situation. Certainly, in our lifetimes, but I think in the last few hundred years, the *Ummah* has not been afflicted by a *fitnah* as big as this one. Yeah, we all know that each time it comes, it's worse than the one before it. Then the next time it comes, it's worse [than the one before it]. We're just on a slope till the end, right? Until *Qiyāmah*, it's just rubbish. It's just getting worse and worse.

You can think, everyone is talking about, '*At least in my time we used to do this. At least in my time we used to do that.*' Every day there is more *be ghayrat* Muslims, more shameful. You know. *Dīn* is on its way out. Numbers are spreading, but the quality is *ghawghāʾ*. The Prophet ﷺ said: "Like the scum on the sea."[1] That's exactly what's happening right now. We're just froth on the sea, absolutely meaningless—no power, no value, just numbers, we're controlled by tiny numbers of people, organised bit of money. They're just playing us for fools. That's obviously what was predicted. That's what's happening.

What was saving us were a few things along the way. The number of our *masājid*, at least there's some people praying, was definitely a saving point. But the cultural focus on the *jamāʿah* was a massive one. Even the most non-practising people felt really panicked if they couldn't come to *Jumuʿah*. Everyone is either pro- or anti- the kind of titles Ramadan-Muslim, *Jumuʿah* Muslim, whatever, what not. I couldn't care less what you think or whether you get upset by *Jumuʿah* Muslim or Ramadan-Muslim. They're all a waste of space anyway. The point is, they are there, they exist. Now you don't even have those boys anymore! COVID closed everything. They got their excuse. And when they tried to come back, they're not getting the easiest welcome back.

Shaykh says:

أَنَّه أمَرَ بها مع الخوفِ مع أنَّ الغالبَ أنَّ الناسَ إذا كانوا في خَوْفٍ يشُقَّ عليهم الاجتماع ويكونون متشوِّشين يحبُّون أنْ يبقى أكثرُ النَّاسِ يرقبُ العدوَّ

[1] *Sunan Abu Dāwūd, The Book of Battles, Chapter: Nations Summoning One Another to Attack Muslims, ḥadīth no. 4297*. This narration has been graded as *ṣaḥīḥ* by al-Albāni.

He says if the people are in a situation, the vast majority of them are going to be like, '*A congregation now? These people are in front of us!*'

(0:30:00)

Also, the interesting point that he said is that not only are they going to be too worried about the enemy, but when they do come to pray, they're going to be thinking about what's happening behind. They're going to want to stay behind and keep an eye on the enemy.

﴿فَإِذَا سَجَدُواْ فَلۡيَكُونُواْ مِن وَرَآئِكُمۡ﴾

"And when they have finished their prostration, let them take their positions at the back."

I know that I'm going to do the Fear prayer later, but I just want to make it clear that you guys all understand.

When you pray the Fear prayer, and the idea is that most people don't fight at nighttime, in general, just so that you're aware. It's normally in the daytime and people do take a rest. There's kind of unwritten, unspoken rules of war. The prayer is normally cut down to two. There's two *rakʿah* of *Ẓuhr*; there's two *rakʿah* of *ʿAṣr*. Obviously, two *rakʿah* of *ʿIshāʾ*. *Maghrib* is three, and *Maghrib* is some big discussion of whether it should be prayed two or three in states of war. Don't even open that now. Keep it simple.

What happens in the two *rakʿah* prayer is that you, as the imām, start and the first group comes with you, and they stand with you in the prayer. You start the first *rakʿah*. You do all *sajdah*, all per normal; you go for *rukūʿ*, *sajdah* and everything, and then you stand back up for the next *rakʿah*. But me, as the imām, I remain there. I stand there, saying nothing—at the beginning of *al-Fātiḥah* I'm just waiting. And the first group behind me actually finish their prayer by themselves. So, they pray the second unit. They do *rukūʿ*. They do *sujūd*. They sit down. They say *assalāmu ʿalaykum wa raḥmat Allāh* [while turning the head to the right], *assalāmu ʿalaykum wa raḥmat Allāh* [while turning the head to the left]. They get up and they go.

The next group now comes. This is in the version of when the enemy is in front of you. When the enemy is in front of you, then we cannot afford to have this kind of situation. So, then the other group then comes. They start their first *rakʿah* with your second. You will basically carry on now, once you are aware that everyone is there and in front of you and behind you, and they will give you a little tap and say, '*Right! We are ready*,' I am now already in my second *rakʿah,* [the imām recites *Sūrat al-Fātiḥah*], I finish off my second *rakʿah*, go for *rukūʿ*, go for *sujūd*—all of us together. Then, when I say *Allāhu Akbar* from *sajdah*, I remain seated in the *tashahhud* position, and those guys stand up. They stand up, they finish off their second *rakʿah*. They come and sit down and then they are reading their *tashahhud*. I am doing my *tashahhud* and we say *assalāmu*

*ʿalaykum wa raḥmat Allah* together. So, I started with the first group and I end with the second group.

In this *ayah*, in the version which is being said, the enemy is in front, and we cannot afford to drop guard. So, what happens is that I lead the prayer, the first group is there, and then they actually start praying. We all start praying. The other group, the group behind, they do not make *sajdah*. They do not put their head down. They are standing all the time, keeping an eye on the people in the front, when the line in front of them is in *sujūd*. Only when they stand back up again, the first line stands up as well, and they are now standing and holding their weapons, the second line now comes forward and it now goes into *sajdah*. Now, the line that already made *sajdah*, they are now keeping an eye so that this other group can make *sajdah*. The second group now goes into *sajdah* and the first line of people, they are guarding them. Then they both stand up, and when they are both standing up, then obviously there is no way that the enemy can get in. Then the imām starts the second. In actual fact, I want you to know that when the enemy is in front, the groups start with the imām and finish with the imām.

Just so that you realise—some varying opinion, even though it is not popular. This is certainly the opinion that I hold, and I doubt that any scholar today would disagree. This worked at a time when warfare was based upon close combat. Spears had a length. Arrows had a length, etc. This is not going to work in the age of bullets. This is not going to work in the age of missiles, and explosions, and so on and so forth. So, today's Fear prayer would not take this form, unless the form of the battle would allow it. Unless the form of the fight would suggest some kind of safety from distance. Then, of course, you would fulfil this one because it is a Qurʾānic injunction.

So:

﴿فَإِذَا سَجَدُواْ فَلْيَكُونُواْ مِن وَرَآئِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَىٰ لَمْ يُصَلُّواْ فَلْيُصَلُّواْ مَعَكَ وَلْيَأْخُذُواْ حِذْرَهُمْ وَأَسْلِحَتَهُمْ﴾

"And when they have finished their prostration, let them take up their positions at the back. Then let the other group, who have not yet prayed, pray with you, also on their guard and armed with their weapons." [*Sūrat al-Nisāʾ*: 102]

So, Allāh ﷻ has commanded the group to split into two groups, and it indicates that the *farḍ* prayer is an individual obligation.

Student (online): I've seen video many years ago of Bosnian fighters praying the Fear prayer.

Ustādh: I want to say, about the videos that you have seen, a lot of the applications of the classical Fear prayer of the Qurʾān in modern times, like the Bosnian *jihād*, have

(0:40:00) been from advantage positions where it is kind of like a cross between a guerilla warfare and us lot and the enemy facing off, as opposed to that. So, it is like often we are holding a high position, and the enemy is there but they are like miles away, so the Fear prayer then is prayed in that sense. Or, a lot of the Bosnian videos, what you are seeing is that the Fear prayer is being prayed, but there is actually no immediate enemy. Therefore, they are praying the version in which the enemy is not in front of them, but they know that they are in the surroundings. That is actually the classical application.

The reason I made that point about machine guns—I am talking about if you are facing an enemy right bang on. You would not do this kind of prayer. In fairness, even the *fuqahāʾ* who are sticking to this would not say that you would go and pray the *jamāʿah*, because we already have *ḥadīth* about that. The Prophet ﷺ, of course, in one of the *ghazawāt* cursed the *kuffār* because they kept him from praying all day, leave the congregational prayer.[2,3] They were not even able to pray individually.

And that was the single time that the Prophet ﷺ combined the *Ẓuhr*, the *ʿAṣr*, the *Maghrib* and *ʿIshāʾ* all together at the end of the day because it was non-stop fighting, non-stop hand-to-hand combat where there were no seconds. Therefore, the Fear prayer is not always something that has to be established in the way that we think.

So, Shaykh says why is this a *farḍ ʿayn*?

*Farḍ ʿayn* means an individual obligation. As we said before, something which is specifically aimed at the individual. And that is what *ʿayn* means—specifically. And *farḍ kifāyah* means the congregational, communal obligation where it is enough (*yakfi/kifāyah*) for just a few people to do on behalf of the rest, so as long as someone gets the job done. As the *fuqahāʾ* said, in a *farḍ ʿayn* Allāh ﷻ looks to the individual when it comes to the action. In a *farḍ kifāyah* Allāh ﷻ looks to the action when it comes to that act that He is requiring to be done.

So, in the scenario of *ṣalāt al-Fajr*, He wants every person to offer *ṣalāt al-Fajr*. He is not looking so much at the *ṣalāt al-Fajr*, He is looking at every person whether they are doing it. In the *farḍ al-kifāyah*, like the *Janāzah*, prayer Allāh ﷻ is not looking to the individuals to see whether they are all praying the *Janāzah* prayer, but He wants someone to offer the *Janāzah* prayer. It is the prayer which is being focused on.

So, in the *ʿayn*, the individual. And that is why it is *farḍ al-ʿayn* whereas in the *kifāyah* it is enough whoever does it (*yakfi*). So that is the idea where it comes from linguistically.

So why is it *farḍ al-ʿayn*?

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[2] *Jāmiʿ al-Tirmidhi, The Book on Prayer, Chapter: What Has Been Related About a Man Who Misses Multiple Prayers and Which of Them He Should Begin With, ḥadīth no. 179.* This narration has been graded as *ḥasan*.

[3] *Ṣaḥīḥ al-Bukhāri, The Book of Invocations, Chapter: To Invoke Allāh ﷻ Against al-Mushrikīn, ḥadīth no. 6396*.

Because Shaykh al-ʿUthaymīn says that if it was a *farḍ kifāyah* then the first group prayed on behalf of the Muslims. Why then did Allāh ﷻ say:

﴿وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا﴾

"Then let the other group, who have not yet prayed" [*Sūrat al-Nisāʾ*:102]

*Khalāṣ*! If it is *farḍ kifāyah*, then we've done it.

Imagine this was a *Janāzah* prayer. Would we say: *'Right, now that you've prayed the Janāzah prayer, I want you go around and knock on doors again and find the second group now that are going to pray the Janāzah prayer.'*

No, you wouldn't because it is *farḍ kifāyah* and enough people have prayed the *Janāzah* prayer.

So, the congregational prayer, Shaykh al-ʿUthaymīn said, is clearly not a *farḍ kifāyah* based upon this *ayah*.

So that is from the Qurʾān. From the *Sunnah* there are many evidences, from them (we've covered some of these already) the *ḥadīth* of Abu Hurayrah ﷺ that the Prophet ﷺ said:

لَقَدْ هَمَمْتُ أَنْ آمُرَ بِالصَّلاَةِ فَتُقَامَ ثُمَّ آمُرَ رَجُلاً فَيُصَلِّيَ بِالنَّاسِ ثُمَّ أَنْطَلِقَ مَعِي بِرِجَالٍ مَعَهُمْ حُزَمٌ مِنْ حَطَبٍ إِلَى قَوْمٍ لاَ يَشْهَدُونَ الصَّلاَةَ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ

"I thought to give orders for arranging prayer in congregation, and then to have the *iqāmah* called for it, then to order a man to lead the people in prayer, then to go off in company of the people who have bundles of firewood to those people who are not present at the prayer and then to burn down their houses with fire."[4,5,6]

The whole point by this statement is that once the *iqāmah* is established that means that all the latecomers are in. We've now gone beyond the realm of the latecomers basically. I want you to know that unlike today where there are a lot of people that are

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[4] *Ṣaḥīḥ al-Bukhāri, The Book of Call to Prayers, Chapter: Congregational Prayer Is Obligatory*, *ḥadīth no. 644*.
[5] *Ṣaḥīḥ Muslim, The Book of Mosques and Places of Prayer, Chapter: The Virtue of Prayer in Congregation, and Clarifying the Stern Warning Against Staying Away from it, and that it Is farḍ Kifāyah*, *ḥadīth no. 651a*.
[6] *Sunan Abu Dāwūd, The Book of Prayer, Chapter: The Severity of Not Attending the Congregational Prayer, ḥadīth no. 548*. This narration has been graded as *ṣaḥīḥ*.

very comfortable coming very late, people don't really come late to the prayer. And there used to be a real big emphasis on being there for *takbīratʾl-iḥrām* even though you technically don't need to be. So, I just want you to know that when the Prophet ﷺ is saying that I want the *iqāmah* to be established and to just about to be started, that is because pretty much everybody is going to be there, otherwise people will come before. Remember that people are making *duʿāʾ* between *adhān* and *iqāmah*. People are praying two *rakʿah* between *the adhān* and *iqāmah*. People are there early. It is *sunnah* to be there early. When we're looking at the Companions, they are obviously all going to be there early. But latecomers are probably given time. He said it really bothers me, I want to command the prayer, get it established then I want to take some of the lads and we are going to go and collect the wood and I'll make sure someone is going to lead the prayer in my place.

إلى قَوْمٍ لا يشهدُون الصَّلاةَ؛

And go and find those people who don't attend the prayer.

فأُحَرِّقَ عليهم بيوتَهم بالنَّار.

And then burn their house down.

Shaykh al-ʿUthaymīn said:

فقد هَمَّ بذلك؛

He ﷺ really, really wanted to do that, but he ﷺ didn't do it. Now if you remember last time that we covered this *ḥadīth*, I said that the fact that he ﷺ didn't do it is one of the reasons why the scholars who said it is *sunnah muʾakkadah,* that it is not *farḍ ʿayn,* is this *ḥadīth*. They use this *ḥadīth* as well. They said: But he ﷺ didn't do it. If it was obligatory then he ﷺ would have done it, but he ﷺ didn't do it. And that means it is not obligatory. You must go, but it is not obligatory. It is not sinful. It is a clear highly emphasised *sunnah* otherwise he ﷺ would have done it.

So that is the argument of a few of the scholars. Shaykh al-ʿUthaymīn responds to this point, he says: He ﷺ didn't do it not because the prayer is not obligatory, because if it was not obligatory it is not right for him ﷺ to say this kind of phrase, otherwise it would then be *laghu*, pointless talk. It would be chit-chat. And if you are going to say that the Prophet ﷺ does chit-chat, then get your seat ready in the Hellfire. The Prophet ﷺ does

not do chit-chat, does not lie, does not create drama. He ﷺ would not have said that. What actually prevented him ﷺ from burning the houses down, and here is the interesting point folks:

لكن الذي مَنَعَهُ ــ والعِلْمُ عند اللهِ ــ أنَّه لا يُعاقِبُ بالنَّارِ إلا رَبُّ النَّارِ عزّ وجل

So, he is saying *Allāhu aʿlam*. He recognises that this is his own call, and it is his own call. That is why the scholars differed, right? That is why you have *ijtihād*. That is why you have *madhāhib*. He is making judgement call on this. I think, to be honest, that the other argument has some strength, but I think what he says is good as well.

He said: And Allāh ﷻ knows best, but no one is allowed to punish by fire except the Lord of Fire. That is his argument. Nobody is allowed to punish by fire except the Lord of Fire.

وإنْ كان قد رَوى الإمامُ أحمدُ أنَّه قال: « ... لولا ما فيها مِن النِّساءِ والذُّرِّيَّةِ»

He says: Even though, in fairness, Imām Aḥmad has a version of this *ḥadīth*, which is narrated in his *Musnad*, in which he says that I wish that I would go and burn down the houses of the people who do not attend the prayer, burn those houses down. I would have done that, except that it has women and children in there.[7] So, he has kind of given the reason why.

The problem here folks, from a point of *ḥadīth* studies, is that there is only one narration, or one version of this *ḥadīth* as a narration that has this *ziyādah*, this increase in the text. And this increase in the text is actually weak.

Now, is it really weak or is it Shaykh al-ʿUthaymīn who is saying it is weak?

I have to tell you that it is not the strongest from a *sanad* point of view, and I think that the argument that it is weak is a good one. Now, I am the wrong person for that because I am also not very positive towards those *aḥādīth* that keep insisting that women are always at home. That is for me an indication, but that is going to go beyond the scope of this class, and the scope of this *ḥadīth* study. But I want you to know that the scholars
(0:50:00) do criticisms of *ḥadīth* not just based upon the *sanad*, but based upon the *matn* as well, they would say to look at both angles. Basically, what I am saying is that I do not think that this is an authentic aspect of the *ḥadīth*.

[7] *Musnad Imām Aḥmad, 2/367.*

Shaykh al-ʻUthaymīn says that this increase in the *ḥadīth* is weak.

ولسنا بحاجةٍ لها، بل الذي مَنَعَهُ أنَّه لا يعاقُب بالنَّارِ إلا اللهُ.

We do not even need it. We do not need to refer to it. He ﷺ did not even burn the houses down and it was not because of women, or children, or anything. It is because he ﷺ does not punish by fire because it is not allowed to punish by fire. Only Allāh burns, not *insān*. It is not allowed.

By the way, I mentioned this, I am saying this now because I do not think after what Saudi do to us when we make these things public, but I will say in private, it is not private, this goes out as well. If people want to spread it then they will spread it, but the Muslim use of bombs is something that is highly, highly problematic. I wrote a Facebook post about this, about Saudi's bombing of Yemen. Minus the whole *bakwās* of it all, and the whole corruption of it all, and the whole *munāfiqīn* aspect of all the leaders and what they are doing and who they are fighting, and Iran, and Saudis, and all the blah, blah, blah. Take all the politics out, which as you know is complete *kufr*. I do not want to make *takfīr* of all of them, but yeah, I want to make *takfīr* of all of them. But anyway, that is just boring. Forget that. And the *ẓulm* that goes on. The reason I mention this is because you find so many of their scholars supporting what they are doing. I am not even going to judge you for your politics, but what about your *fiqh*? How are you supporting the use of this indiscriminate bombing, let alone nuclear weapons? As a deterrent is something else. To save people is something else, but to subjugate people in this way is a shocker. It is a shocker. The amount of death, and whatever whatnot. And if the *kuffār* want to do it, let them do it. Do not worry, man. People are worried about if we do not do it, then they do it. Let the *kuffār* do it. We have standards, bro. Bro, are you kidding me?

Anyone who has studied some of, well, *tafsīr* of *Sūrat Āli ʻImrān*, for example, and other classes where we are speaking about the ART *tadabbur* of certain verses, we will notice that Allāh ﷻ prohibited *riba* in the middle of the *ayāt* of *jihād*. And so on, and so on, and so on. That it is easy for us to go and take credit and get all the weapons (back in the day I am talking about), but we had standards. The Prophet ﷺ, when he is marching on Badr, on Uḥud especially, Khandaq especially, lots of Jews around that had the ability to lend money and to supply weapons and, this and that. But we are not part of that trade because for the Muslims, it is not all about the winning. Winning is a good part. I want to make it clear that it is not about dying as well.

We are the people of the process. It's not about dying and it's not about living it's about the process. People think it's all about dying, it's all about the *shahādah*. No, it's not all about *shahādah.* Otherwise, there will be no such thing a *ghanīmah*, there would be no praising of the people who go back. Allāh ﷻ would not speak about those staying behind to teach the others.

What do you think the aim of this life is? That it is for everybody to die?

The aim is not to die and the aim is not to all just live. My point is not for all of them to just die and for us to survive. So, it's not for us to die, in anyway, and it's not survive at all costs, so we basically re-write the *Sharīʿah*, we take being subjugated. I am in the middle of one thing so I'm not even explaining probably, but I think you understand.

Student: We are the people of the process—my all-time favourite AE line.

Ustādh: *Jazākum Allāh khayran* because it's true. We are the people of process. It's about the process. When people understand that, when Muslims understand that, it will change their lives. We are being judged on everything that we do because we know that our consequence and objective is not in this life whether we think it is to die or whether we think it is to live.

Another *ḥadīth*, Shaykh now goes into a few *ḥadīth* for evidence. Again, we mentioned some of these *ḥadīth* before. A blind man came to the Prophet ﷺ and asked for permission to not attend the *masjid*, because he is blind and had to walk, etc.

He ﷺ said: Hold on! Can you hear the *adhān*? And he said yes.

Then he ﷺ said: "Then respond to the *adhān*," meaning go to the *masjid*, make your way, find people etc.[8]

And then the *ḥadīth* which is narrated in the *Sunan* that the Prophet ﷺ said*:*

مَنْ سَمِعَ النِّدَاءَ فَلَمْ يَأْتِهِ فَلاَ صَلاَةَ لَهُ إِلاَّ مِنْ عُذْرٍ

"Whoever hears the call (*adhān*) and does not come, his prayer is not valid, except for those who have an excuse." [9][10]

It is not the most authentic of *ḥadīth*, however it was authenticated by Ibn Ḥajr al-Asqalāni. I say that because normally when *ḥadīth* is narrated by Imām al-Ḥākim (just for the students of *ḥadīth*) and it has been narrated by Imām al-Ḥākim, Ibn Ḥajr al-Ḥaytami is the one who normally is working on the *Mustadrak* of *al-Hākim*. However, this *ḥadīth* was authenticated by the Ibn Ḥajr al-Asqalāni and I think this *ḥadīth* is good.

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[8] *Ṣaḥīḥ Muslim, The Book of Mosques and Places of Prayer, Chapter: It Is Obligatory for the One Who Hears the Call to Prayer to Come to the Masjid*, *ḥadīth no. 653*.

[9] *Sunan Ibn Mājah, The Book on the Mosques and the Congregations, Chapter: Severe warning Against Missing Prayer in Congregation*, *ḥadīth no. 793*. This narration has been graded as *ṣaḥīḥ*.

[10] Imām al-Ḥākim, 1/245.

So, that's the third *ḥadīth* that we're using as an evidence. Each one you can see—very clear—there is very little space for people trying to blag not attending the obligatory prayer.

As for the action of the Companions, this is something very interesting. The action of the Companions as what occurs in *Ṣaḥīḥ Muslim* on the authority of ʿAbdullāh bin Masʿūd ﷺ he said:

وَلَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلاَّ مُنَافِقٌ مَعْلُومُ النِّفَاقِ

"I have seen the time when no one stayed away from it, except a hypocrite, who was well known for his hypocrisy."[11]

When I hear this *ḥadīth*, honestly it is a killer. He said: "If you had seen us…" He's doing what I do basically Generation Z. He said: "If you had seen us when we were with the Prophet ﷺ praying, there would be no one missing from the *jamāʿah* except a *munāfiq* that was 100% guaranteed *munāfiq*." That's the only person that would not be in the *jamāʿah*, meaning we know if you're not there you are full out.

And it used to be such a gathering, there would not be a single bit of space. People would come and so desperate to join and so desperate to be a part of the *barakah* of the *jamāʿah* that he will come and separate between people to force himself in because there is no space in the prayer line. Just trying to get in. That's how many people would come.

(1:00:00) And that shows their concern, Shaykh al-ʿUthaymīn says. And it shows that they considered it to be obligatory. And it shows that they used to consider those who avoid coming to be a big *munāfiq* big *nifāq* sign.

Then Shaykh al-ʿUthaymīn speaks about what I told you about, there are *maṣāliḥ* and *manāfiʿ* benefits, wisdoms, there are opportunities for different things. He lists a few here.

Number 1: It increases the love between the people.

And that's just a fact. You are closer to the people in the *masjid*. I am closer to the people in my *masjid* by the way. And I believe that. I believe that the way that we are going to revive the *daʿwah* and do the *daʿwah* is to encourage people to come to the *masjid* and you make the *masjid* a really nice, friendly, warm place.

[11] *Ṣaḥīḥ al-Bukhāri, The Book of Mosques and Places of Prayer, Chapter: Prayer in Congregation Is One of the Sunnah of Guidance, ḥadīth no. 654 b*.

Student (online): Forget encouraged, we don't even have a space here.

Ustādh: Yeah. I have spoken about this before, about the issue of women. One of the disadvantages that a lot of women have when they become married… You know, we spoke about the kind of the difference in the Islamic development between men and women. This is one of the problems, that women are not being encouraged to go—I mean I'm not talking when kids are around. I mean before kids. And so the men hook up with like-minded guys and it's really a nice evening. Always is. Even the mornings. And there's a real kind of special kind of you know rapport and camaraderie. And women just don't have that, especially those that don't have a practising circle. There's a lot of things to think about.

Number 2: You start to understand the situations of your people as well. So, you get to be aware of who's regular, who's not. And if you have regular people coming and then the one that's not regular then you can give him special attention, the *gharīb* person. Then also those that don't come because there is some kind of problem, you can then look after that person because you go to their house and say, '*Hey, I didn't see you at the jamāʿah'*. That's normally what happens, right?

By the way, that's how we keep in touch with people, I don't know about you lot. So, we're always like, '*I haven't seen so and so. Where is he? What's going on?*' That is the way it works. Now, let's say that you restrict yourself only to Al-Maghrib classes which are happening every three or four months. Imagine that you're only noticing a person missing because he misses the 3–4-month interval.

Social media is the way that it's done now when people don't post for a while. Would I be right in saying that for most people? I mean it depends upon the people if they're posting every single day, then it's like a week, right? If they're posting everyday then I think if you don't post for a week, then people are worried how they are. People are not worried about how I am because I don't even get a chance to post even a month, let alone every day. And people know that. So, they're not thinking. '*Oh sugar where is he?*'

But I remember back in the day that when I used to be posting every day and I used to enjoy it. Then like a week would go by and I'm getting phone calls from family saying that your aunty so and so said to me, '*Why have I not seen*…', it is a madness, bro. Are you kidding me? Everything's fine, bro! Just a bit busy that's all.

So, I want you to know that we do have these artificial kind of things that make us check upon people, nothing comes closer to the *masjid* because it's multiple times a day. Think about that. It's a really beautiful social kind of opportunity. It really, really is.

He says it is promoting the rights of the Muslims. It's showing the people the Muslims. The ritualistic side of Islam, people are aware of it, it gets promoted. He says something here that I want you to know, just imagine this. He says:

لأنّ الناس لَو بَقُوا يُصلّون في بُيُوتِهم ما عرف أنَّ هُنالِك صلاةً

If the people just prayed at home then no one would know about prayer. I want you to just imagine that. It's because we are taking our prayer outside our homes that so many people even know what a prayer is. How many times I speak to non-Muslims—I was speaking to a couple of non-Muslims the other day actually. I had a meeting with some big people in one of the sports clubs to try and convince them to do some stuff and I said, '*What do you know about the prayer?*' He said, '*Yeah, I saw it. I saw a group of people pray*.'

It is that attitude and us doing it in the midst of the people, whether in our mosques or not, or in *ʿĪds* and gatherings that actually indicates to people about the prayers. It's a fact.

Number 4: He says that it shows the power of the Muslims:

إظهارُ عِزِّ المسلمين إذا دخلوا المساجدَ ثم خرجوا جميعاً بهذا الجَمْعِ

This going in going out [of the *masjid*], it shows some real strength.

Number 5:

تعليمُ الجَاهلِ، فإنَّ كثيراً مِن النَّاسِ يستفيد ما يُشرع في الصَّلاةِ بواسطة صلاةِ الجماعة، حيث يقتدي بمَن على جانبه، ويقتدي بالإمام وما أشبه ذلك.

Another one is that it will educate those that don't know, *taʿlīmʾl-jāhil*. So, it's an opportunity to learn you know without any cost or any hassle just go there and watch the people pray and you can ask and learn, and you can copy the one who's next to you if you don't know anything right, let alone learn actual properly.

I think that we'll close it there because there is quite a few points left there to cover. So, we'll take a couple of questions from folks.

## Q & A

(1:15:30) Q (online): In my town where I live, we have one Barelvi mosque, but there is a new community centre opened, ran, etc. by Muslims, with the aim to become a *masjid in shāʾ Allāh*. At the moment they are reading three *jamāʿat* a day. They need the people, is it okay/ preferred to read in the new place, with the intention that it eventually becomes a full-time mosque?

A: It is okay to pray in this new place, for the time being. But I don't want to speak about this subject because we're going to be covering it in detail in the next few weeks. But it is okay for you to pray there.

Q (online): You mentioned that there are no separate *ṣalāh* for the *masjid,* but you would pray two *sunnah* before sitting down as a mark of respect for the *masjid*. So, could combine this *niyyah* with, say, the *sunnah* before *ṣalāh*. Is that the correct understanding, and if so, can you read four *sunnah* of *Ẓuhr* as respect?

A: The answer is yes, exactly that. The *taḥiyyatʾl-masjid* is this respect prayer that you're calling the mark of respect. And any units cover it, whatever they are whatever the reason, as long as you recognise that you don't sit down in a mosque unless you pray. Whatever the prayer is it doesn't matter, but you must pray. And you'll always find a reason to pray something. And if you can't find a reason, then you make two units for no reason and that's called the two *rakʿah* of *taḥiyyatʾl-masjid* because you couldn't find another reason because it's not a prayer time you went at 10:00 pm the prayers are all gone, you're just chilling etc.

Q (online): Under the Ḥanafi *madh-hab*, is it acceptable to pray *sunnah* when entering the *masjid* during *zawāl* right before the *Jumuʿah khuṭbah* but *khuṭbah* hasn't started?

A: As far as I know in the Ḥanafi school it's not acceptable. As far as I know. And I don't know how you'd get around it in their school, you'd have to find one of the Ḥanafi *ʿālims* and check with them.

Q (online): For *Fajr*, it is *sunnah* to read *sunnah* at home and *farḍ* in the *masjid*. If you did *wuḍūʾ* at home, prayed your *sunnah* at home, and then straight away left for the *masjid*, do you pray two *sunnah* again in *masjid*?

A: No, you don't. And you try and come at a time where it is going to be straight into the obligatory prayer—if you have already done the two *sunnah* at home, which is *sunnah* to do. If you got there too early, you would stand, you would make *duʿāʾ*. And if not, then

you can pray two *rakʿah taḥiyyatʾl-masjid* and it is not the *sunnah* of *Fajr* it is the two *sunnah*. But it should be avoided. You should try and avoid it. *Allāhu aʿlam*.

Q: Do we take the *ḥadīth* of the categories 70,000 people who enter Paradise without account literally or is there a deeper meaning to it?

A: The scholars differed on that some said that the 70,000 means a lot and some said that the 70,000 is absolutely correct. I have to say that in my early days I believed that this *ḥadīth* was referring to 70,000, meaning millions, meaning a large number. But as I have grown older my heart is more leaning towards 70,000 being actually 70,000. Allāh ﷻ knows best. I still think that the other opinion is stronger, but I started to feel a lot more that 70,000 could really be 70,000. And the reason I believe that is because to trust in Allāh ﷻ completely is about as difficult a thing as it gets. I think it will be a chosen one or two chosen on the planet at any given time that will get that.[12]

Q (online): As I tell women to be patient and see that maybe their marriage is their door to *Jannah*. How do I respond when they ask that their bad marriage is impacting their children badly, from mum being always in psychological stress and that coming out on the kids to kids actually being scared of father beating mother? So, due to the children they want to end the marriage. Thoughts please.

A: My thoughts are that is a valid call because that is not just normal stress. That is not normal being patient in a marriage that is serious. A man beating a woman is not so serious because that has become quite normalised—unfortunately. But a man beating a woman in which other people become aware and openly in front of the children, that
(1:20:00) is a whole different level.

What I mean is that there are mistakes which can occur in a marriage between a man and a woman.

A woman can sometimes lose it and grab a plate and throw it and hit the man for example. Are we talking divorce over that?

A man can be shouting at the woman, the woman says '*Yeah? What are you going to do? Shut up! What are you going to do?' Slap!*

That is what happens. You don't break a marriage over something like that. This is not what you call a beater. The wife is not a thrower and the man is not a beater based upon this. She cracked and he cracked. But in front of kids, happening continuously, there is no response.

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[12] *Ṣaḥīḥ al-Bukhāri, The Book of to make the Heart Tender, Chapter: "... and Whosoever Puts His Trust in Allāh ﷻ, Then He Will Suffice Him ...", ḥadīth no. 6472*.

What I am saying is we must get ourselves out of the mindset that we have to have a defensive answer to protect the marriage at all costs. We must move out of that. I do not believe that. We are not Christians, as I said before. We are not Catholics. Divorce is there for a reason. Some people are not meant to be together. Some children do suffer psychologically, and it is not worth it.

When it comes to this and I am advising people, I am not about them being married forever. I am all about them being fully aware of what is going to happen that is all I care about. I just care about that, '*Listen. Don't be a silly girl. Don't be a silly boy. Don't be naïve*.' You hear women that say, '*I'll be okay. The community will look after me.*' I don't have a house, I don't have this, etc.

What I am talking about, is that you have got to cover all your bases. You have to know that child support is not the garden of Eden that you think it is. In this country men do everything to get away with it, and they lie to the authorities, and they don't pay the money. And therefore, you are thinking, '*I am going to get a house on the council and then I am going to get child support*.'

Bro.

Just don't assume anything. Get things in place. Get family in place. Get whatever in place. My point is that yes, we 100% must not make things bigger than they are, try and protect the marriage as much as possible. But if there are serious problems and the kids are very much being affected, we must protect them. Allāh ﷻ knows best. To be honest, this was a wrong question to take on. It's a big question and I shouldn't take it on right now. We can do this question another time.

Q (online): If someone has a radio *adhān* at home which is connected to the local mosque, is it an obligation to respond to it?

A: You mean to go to the *masjid*, I think so. For me the radio *adhān* does not mean anything because we are not giving the *adhān* out loud, so it does not matter whether we hear it or not.

Q (online): I understand women can read Qurʾān without *ḥijāb* but often women put it on as a sign of respect for the Qurʾān—do you think it is a rewarding act to do so?

A: I have to say I am lenient on this. I do think that if a person has the intention to try and make themselves more modest in front of Allāh ﷻ, then I think that they will get more reward for it. But I will also say that if they feel like they will not relax as much and then enjoy the reading of the Qurʾān because they are too formal and too prim and proper, then you have got to look at the wider picture. You have got to get benefit out of it.

Q (online): About the *mānzil* in case you are not aware in Pak families it is common to read a booklet with *ayah* from different segments of Qurʾān for protection against calamities. Does it have any reality to it?

A: Not from the *sunnah* no. But I am flexible with the Qurʾān being used in that way.

Q (online): The Ḥanbali obligation of praying at the *masjid*, would this be relaxed in the West where *masājid* are far and about?

A: No. The Ḥanbali obligation will not be relaxed and we will come to that as well.

Q (online): Is it alright for *masājid* to have a recording of the *adhān* scheduled for the time of prayer?

A: It is not good. We should be avoiding recordings unless it is absolutely necessary, being forced or something.

# 23. Chapter 22 Lesson 3: The Congregational Prayer

We are on page 136 of the *Sharḥ,* and we are covering the text:

تَلْزَمُ الرجالَ للصلواتُ الخمْسُ لا شَرْط، وله فِعْلُها في بَيْتِه، وتُسْتَحَبُّ صلاةُ أهلِ الثَّغْرِ في مَسجدٍ واحدٍ، والأَفْضَلُ لغيرِهم في المسْجِدِ الذي لا تُقامُ فيه الجماعةُ إلا بحضورِه ثم ما كان أكثرَ جماعةً، ثم المسجِدُ العتيقُ، وأَبْعَدُ أَوْلَى من أَقْرَبَ.

It is required for men (to pray in congregation) for the five daily prayers, but it is not a condition. It can be prayed in his house.

It is recommended for border guards to pray in a single mosque.

For others, it is better:

a) to pray in a mosque that would not establish the congregation without him,
b) then, the mosque that has the larger congregation,
c) then, the mosque which is oldest.

The further away the mosque is, the better.

We gave five different benefits last week. We had this long list of benefits which are *maṣāliḥ* and *manāfiʿ*, overall benefits and things which are useful that indicate the wisdom of why you would make something like this obligatory. That's basically what we're covering.

Number 1: It increases the love between the people because obviously they are coming together.

Number 2: You get to know people.

Number 3: You are elevating and promoting the points of Islam and that is the *ṣalāh*.

إظهارُ شعيرةٍ مِن شعائِر الإسلام

(0:10:00) Listen, it behooves us to pause here for a second. This clause which is translated as 'openly expressing a ritual or aspect from the external aspects of Islam', this phrase has always been very important for all the Muslims everywhere, but for us in the West in the non-Muslim countries, in the time of political mess that we are in right now is even more important. It's even more important. You will find countless, thousands [of] examples of this happening every day from people who are aware of it—and may Allah ﷻ accept it from them. They are the *mujāhidīn* of our time—the non-physical *mujāhidīn* of our time. And I want to say that according to their intention, all of them are getting the same reward, according to the reality they're getting something extra.

This sister that you saw, I saw it on Yasir's [Qadhi] Facebook. I saw the video on Facebook, this flipping lion. And you know the whole situation. Then I read the little piece and obviously there's a whole ban, another ban from the many bans on *ḥijāb* on Indian Muslim women, schoolgirls and a couple of girls stood up for it and they wanted to make a point of it, it spread. And then this girl she arrives like a flipping gangster on a motorbike. What a gangster! She just pulls up, jumps off and goes, '*And what? And flipping what?*'

What a legend! And obviously you know it's gone viral, and you've seen it. All those flipping pigs around her and what a girl *mā shāʾ Allāh*.

Take all that aside now. I want you to know that that's not much different, of course other than the consequences of the fear, etc. But I want you to know from an *ajr* point of view, the one who's going to the *masjid* wearing a *thawb*, the one who's going to the *masjid* to pray there, the one who is organising a prayer in the park, the one who is wearing *ḥijāb* in the shops—everyone who's doing anything physical and external is taking a portion of the reward of the same thing.

Like I said, the reward is by intention. Now she gets a greater reward going back out because she knows there's a much bigger danger attached to it, but not just the danger but the significance, meaning that the whole situation came about because a couple of girls stood up for it. And that's the whole point of the *shaʿīrah*:

إظهارُ شعيرةٍ مِن شعائِرِ الإسلام

The *shaʿāir,* the external signs, the external proofs, the external indications of Allāh's ﷻ *dīn*, it is a fundamental responsibility upon the Muslims in the West. I don't think this is *sunnah* at all, I don't think this [*kūfi*] is *sunnah* at all. I don't think these [*thawb*] are *sunnah* at all. All of these are not *sunnah*, but they're associated with the Muslims. They're associated with Islam. I think even business interests. I think a person has an interest I think they get a reward for their grocery shop, their *paan* shop. I don't care what it is. If it's connected to a culture, even not Islam but a connected culture where the people understand it's a place connected to the Muslims, I think it's very, very

important that people take personal responsibility and do their thing. And their thing could be lots of different things. It could be pulling kids out of birthday parties. It could be pulling kids out of Christmas nativity. It could be putting kids into a nativity, play, an alternative one that has a different narrative, that has been influenced because you're a trustee at the school, or because you're a parent governor, and because there's a lot of Muslims there.

My point is that at every moment in the public you must understand how important it is to raise the flag of Islam in all of its myriad of ways, so many different ways. And that's why the *ḥijāb* is so, so important. That's why it's so, so rewarded because it can't be mistaken. And that's why it's an absurdity and I have said this again and again to compare the Muslims male's main attempt at or what they understand to be their equivalent to the *ḥijāb* which is the beard. Bro. A beard is a stylish, additional thing that goes in and out of fashion obviously according to a wider culture, but most of the time it is in. The non-Muslims are using it all the time, having it all the time, etc. No one is screaming religion as a result. Wearing a turban and a white *thawb*, with a beard, okay you're getting close now to what some of these basic girls are going out with—basic kind of you know not even a *ʿabāyah* but just a *ḥijāb* and a bit of baggy clothes like the bare minimum that a Muslim woman should be going out in. I think you're probably now on a level with you and your white turban, white *thawb*, big beard, whatever what not. Okay. Now I'm saying respect. Don't be comparing yourself to a girl who's wearing *jilbāb*. Don't be comparing yourself wearing black *jilbāb* or comparing yourself to a girl who's wearing *niqāb* and whatever. I am just putting it out there.

So, as we are now going to use this for the importance of the *jamāʿah* in the *masjid* about why they should go or praying congregation even when we can't get to the *masjid*. So, a group of people praying and letting the people know those folks are Muslims; that's what they do, putting it in the hearts and minds of people that that prayer is associated with us, confidence is associated with us. These generic values, generic ideas and concepts that are recognized, observed by a wider society and it settles in the hearts of people.

Kufs are like that. Non-Muslims, they genuinely don't know. They're observing and whoever they associate most—most dramatically and most in terms of number of times—with a certain characteristic or a feel or a value or a mood or a vibe, that is what they're going to carry forward. That is what they're going to push. So, when it comes to the prayer, we own the prayer. Excuse me, we flipping own the prayer. There's nobody, there is nobody on this planet that's going to be coming close to us.

And you know what is part and parcel of that *iẓhār*? It is the internet. It's us making so many posts about prayer and so many websites on the prayer so that when people put the prayer—even though we are the minority of the world's population—you put prayer into Google and it should be Muslim, Muslim, Muslim, Muslim websites.

(0:20:00) [AE does a Google search for 'prayer'.] You see? 'Anglican' came first. 'Crosswalk' came second, 'Church of England' third. What the fish? 'Madonna, Like a Prayer', 'Disturbed Prayer,' 'Andrea Bocelli, Céline Dion, The Prayer.'

So those are the three videos that have come up. We're not even there, bro. I'm not having that. That's 'prayer' straight into google.com.

What was the other one? 'Prophet.' I think 'Prophet' was pretty good. Let's put 'prophet' down. [AE Googling 'prophet.'] No. We're nowhere there, not even on the first page. Not even on the first page.

Are you kidding me? Do you know what I'm saying? We need to be the first thing that they think of.

Like, 'modesty.' There you go. That's a good one! Omar Suleiman was working on this. He was doing some stuff on this. [AE googling 'modesty.'] Obviously, 'modesty' is a bit different because it's a phrase that's going to have all dictionaries and that kind of thing. Yeah, modesty we didn't make.

You get my point. These generic kinds of concepts that people hear, for example heaven, prayer, spirituality, modesty, shame—these phrases [should pull up Muslim websites].

Student (online): I thought if I typed ablution, it would be all Muslims. But it doesn't.

Ustādh: That's a good example—ablution.

It's because we are too accurate, you see? If we had put prayer washing or something like that,

I'm not explaining myself very well here. We're not talking about Muslims here. We're not talking about them typing in Islamic concepts. I'm talking about them typing in generic, world concepts, and who are they thinking of? Are they thinking of the Christians first? If someone is searching and thinking. Are they thinking of the Jews first? Are they thinking of the Hindus first?

I'm just saying that this is a point many people just —not gloss over—but they don't take important enough. First of all, this shows intention. Whatever you're wearing, man or woman, don't just have the intention of, '*This is 'ibādah*,' or '*This is obligation*.' That's lazy, bro. Make your intention work for you, meaning, say, '*I am raising the name of Islam. I'm raising the flag*.'

Student (online): Like: What group of people do they associate the action with?

Ustādh: Exactly what she said! What group of people do they associate the action with?

Student (online): I don't think you can complete and compare because we use Arabic terminologies more often prayer—*ṣalāh* or *duʿāʾ*.

Ustādh: It's not about you can compare. That's exactly the point. We're using Arabic terminologies in a closed circle, where only we refer to it like that. And that's the same as keeping that action inside. I'm saying the whole point of raising awareness, pushing it out and expressing it to the rest of the world, is that they associate their non-Muslim concept—because it's a generic concept—with us practising it. It's us.

I go back to the Prophet's indignation at the fasting of the Jews. Honestly, it's a million-dollar statement. He ﷺ said:

نَحْنُ أَحَقُّ بِمُوسَى مِنْكُمْ

"We have more right to Mūsa than you do." [1]

Who on earth are those fishes? They're fasting on the day that they were saved, and then they're the people who skanked him afterwards, then went astray, and got cursed. And they're going to be the ones representing Mūsa ؑ? That's the Prophet ﷺ, '*We're going to fast. And next year, if I'm here, I'm going to add another one as well, to add that little flavour to it.*'

You get what I'm saying? It's important for the Muslims to take this by the hand. And don't take your dress code lightly. It's completely allowed for you to dress in the normal Western way. It is. It's allowed *alḥamdulillāh*, but you should feel the sense of honor and responsibility, the same thing that these six girls. They are young girls. I saw a picture of them! They are all young girls. They're like 15-16 years old. They said to themselves, '*You know what? We're not going to let this go*.' They understood, at that *miskīn* age, that if they don't make a stand now, everybody suffers.

Anyway, I don't want to take too much time on that, but this is very, very important. I did this last week, obviously. I didn't make this connection, but I did want to do that. So, this is *iẓhār*—promoting, showing, one of the external rituals from the *shaʾāʾir* of Islam. In fact, it is the highest, the biggest, of all of the rituals of Islam, which is the prayer.

لأنَّ النَّاسَ لو بقوا يصلُّون في بيوتهم ما عَرَفَ أنَّ هنالك صَلاةً.

[1] *Sunan Ibn Mājah, The Book of Fasting, Chapter: Fasting the Day of ʿAshūrāʾ, ḥadīth no. 1734*. This narration has been graded as *ṣaḥīḥ*.

And if the people remained in the home praying, then the people would not know what the prayer is.

Student (online): Regarding practicing, e.g., all the staff at my work know when I am praying because it is booked into the appointment book as "prayer time."

Ustādh: If you're praying at home, or you're blagging it praying *qaḍāʾ* or whatever, whatnot, they don't know. If I don't go to a pharmacy and I establish the prayer in some corner, then the *miskīn* guy doesn't have the confidence who comes in like that.

Just to close on this, I would put this on, a *thawb*, when I'm going out to work sometimes. I wear it religiously—even though I don't believe its religious status. But I wear it with a religious intention, almost forcing through like, '*I'm going to get rewarded for this, one way or the other*.'

How?

Because I know for a fact that there are so many people that wear this culturally. They wear it because their people show them, or they have the basic idea that this is religious, but they don't have the confidence that goes with it. They don't have the character that goes with it. I've seen this before, that's why. And I've had feedback on this before. So, this other kind of *miskīn* Tablīghi guy (I'm always using the Tablīghi example because the few I've had were kind of like that) didn't have the kind of confidence, but they had the hat and the beard and whatever. As soon as they walk in, the staff say, '*Yeah, you look like him and you look like her. Listen, don't worry, we've got you man. We've got a prayer room*.'

Do you know how amazing it is to walk into a place and they are already saying, '*Listen man. We have a place next door. You're going to have a great day*.' You know how nice that is? I've been on the receiving end of that. And I make sure that is what is going to be left in my legacy in every single place that I work.

Every single place! Whether I am consulting, whether I am teaching, whether I am vaccinating, whether I am prescribing, whether I am doing clinical pharmacy—all of the different forms—whether my investment hat is on, working. I have to walk away with them being more knowledgeable about Islam than they were before. It might not be direct *daʿwah* to them to accept it, but they are going to know something about what I am about, and what this life is about. That's small versions, and the big ones you can see, are what we saw on the news with our sister, I think Maskan Bibi is the name that is in my head.

Number 4: To express *ʿizzatʾl-Muslimīn*, which is very much linked to the point. He says that when they all enter the *masjid*, and they all come out of the *masjid* at the same time, it is something like [being awe struck].

Then, number 5: To educate the uneducated. Because there are so many people that obviously will benefit from that. Seeing things, and then being forced to ask about certain situations, and so on.

Starting with point number six today then:

تعويدُ الأمَّةِ الإسلاميةِ على الاجتماعِ وعدم التفرُّق

*Subḥān Allāh*. Basically, what the Shaykh says, he goes getting the *Ummah* used to and into the habit of coming together, and not being in a state of disunity.

I want to say so much about this point, especially in terms of COVID.

لأنَّ هذا الاجتماعَ يُشكِّلُ اجتماع الأمَّة عموماً

(0:30:00) This gathering in the mosques is like the microcosm, or a representation of the wider gathering of the *Ummah*. Like the *ʻUmrah* is a wider [gathering] of the *Ḥajj*, or you can say the *ʻUmrah* and the *Ḥajj* is the wider gathering of the *Ummah* or the *ṣalāh*. It does not matter. These are all the micro small examples of the big boy itself.

إذ إن الأمَّةَ عموماً مجتمعة على طاعةِ ولي أمرِها

That is the major kind of gathering under the major authority of the ruler, the major state of the Muslims when they come together. Whereas this is the *wilāyah sughrah*. It is like the minor state, like individual states. The *masjid* is like its own state, like a gathering. And they are following the imām as well, so it is like following the leader, etc. And this is like a representation of the *Ummah*.

I want to say to you that this is so important. I recorded a video. If you do not know, then we are going back live again in person. And *in shāʾ Allāh* this leads to the return back to Cheadle as well. We have only got about six or seven lessons left, but then for the new academic year, we are back in person. Why? Because if I don't, then I am not being honest to my own teaching. I think it is so important, even though it is more inconvenient, and more of a headache, especially for those who come from far away to be together as much as possible, because our *dīn* is based upon this principle, about coming together.

What Shaykh al-ʿUthaymīn says that the small *jamāʿah* coming together in this mosque is a wider sign. Just the Muslims coming together and the *malāʾikah* being there is a source of *barakah* and that is what has been missing for the last couple of years. That is what has been missing: the *barakah* of the *jamāʿah*.

I know that, because obviously as a male going to the *masājid* around the world even, especially in the UK. Around the world, it is getting a little bit better, but even they are struggling. Here, whether it is *Fajr*, *ʿIshāʾ*, or *Jumuʿah*. *Jumuʿah* is still struggling. So, normalisation is really important. That is why it is so important for the Muslims to understand this point six. That is why he says:

تعويدُ الأمَّةِ الإسلاميةِ على الاجتماعِ وعدم التفرُّق

Because there are two points that I really want to focus on. The first one is to get the *Ummah* ready and to return back to that idea, that if we establish this, then we will establish the big one—think globally, act locally. You cannot be thinking about the unity of the *Ummah* and dealing with China, and the dogs, *astaghfir Allāh*, and pigs over there, and all of the issues that we have got, if we cannot even get ourselves together, unified at the local [level]. We must support our fairs, we must support the charity events, we must support the parties, the *ʿĪd* gatherings. We must support the *masjid* openings. You must support your weekly *masjid* talk, you know the family talk. It does not matter if the speaker is rubbish. I know it is so painful. This is what is called taking one for the team. This is taking one for the team. That is why I said you make your *niyyah*, and you just swallow it up. The *barakah* of more people encourages more other people. It forces organisers to get excited by the response, and then they arrange better speakers and higher quality. It is a snowball effect. It is so, so, important—his point specifically and then the wider general point, that we have got to right now just keep encouraging others and forcing them out. Forcing them out!

Student (online): Virtuous circle.

Ustādh: I like that! Virtuous circle, good.

The second point that he says which is nice:

وعدم التفرُّق

Coming together more will encourage a greater unity and less division. I will tell you why. Because the more people you know in person, and you have met in person, you find it far more difficult to have a bad opinion of them. What I mean is that it is so easy

to bad mouth and troll, and to cuss other folks, or to have bad opinion, or to take peoples' words out of context if you have never met them. Take it from me, personally, as someone who has done that before, and on the receiving end a lot more. But when you have met someone, or you meet people regularly, it is incredible how you are reigned in somehow. Automatically, your internal sensibilities hold you back. There is an extra level of shame before you are about to make your claim, or you make your statement, or make your slander, or make your assumption. It is a blessing, *wallāhi*. It is a blessing. I know that even not just at the general level with my enemies and my friends, or acquaintances, but amongst my acquaintances, and then amongst my friends as well. I know what is happening amongst my friends, and how the relationship is depending on how many times we meet.

Number 7:

ضبطُ النَّفسِ

The development of discipline, that is basically what is the training of the soul, the disciplining of the soul. And when a person gets used to that and following the imām, there is a physical discipline as well—even following him physically and not getting in front of him, getting that discipline etc.

Also, I think the wider point that I will add, the control of time, the arranging of things that you know that you have got to get things sorted otherwise you know you are going to be late and getting used to the concept of leaving extra time because you know that there could be some kind of possibility of some kind of problems. It is just discipline, discipline, discipline.

Number 8:

استشعارُ النَّاسِ بهذا وقوفهم صفًّا في الجهاد

Developing in the hearts and minds of the Muslims the preparation for standing in *jihād*. The organisation that is required in very serious matters. This is not necessarily just *jihād* but especially *jihād* because the standing in lines and the standing unified, and the standing close together, and feeling that you are connected to a people, and knowing that you are not alone—these are vibes, moods or feelings that *jihād* is built upon and the prayer 100% feeds into it.

That is why Allāh ﷻ says:

﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا ۝٤﴾

"God truly loves those who fight in solid lines for His cause, like a well-compacted wall."

[*Sūrat al-Ṣaff*: 4]

Indeed, Allāh ﷻ loves those who fight in His path, stood in ranks, ranked in straight rows like a *bunyānun marṣūṣ*, like a solid foundation building—like a building that is not going anywhere, solid. The building is always straight, and it is not moving. It is solid— *bunyānun marṣūṣ*—very solid.

(0:40:00) لا شَكَّ أنهم إذا تعوَّدوا ذلك في الصلواتِ الخمسِ سوف يكون وسيلةً إلى ائتمامِهم بقائِدهم في صَفِّ الجِهادِ حيث لا يتقدَّمون ولا يتأخَّرون عن أوامره.

Women get to see this as well. Why not? But men obviously a lot more, how maddening and irritating is it? I have zero patience. I'll step out of the line and just completely take people down. How irritating is it when you are in *Jumuʿah* (always in *Jumuʿah*). It's there in the congregational prayers, but very much less so because the whole point—you are more used to it. That's the whole point. If you want to understand the excellence of this point here, about how important it is to do this so that in the big, important issues or moments like *jihād* where you must follow instructions immediately, immediately, immediately.

A basic example is if you are under fire and you have two people. If you are under fire and you have to retreat, there has to be a system [one covers while the other one runs away]. 'Cover!' [One man shoots] and the other one runs away. Then he says, '*Cover*!' As soon as you say cover, you are stopping firing and running allowing you to be shot. The other man as soon as he hears cover, he is already in place shooting against the enemy. '*Cover!*' And they are each doing that covering their person, spraying the other side with bullets. It has to work to the millisecond because the second that there is a pause they then come out, they then start shooting. Obviously, bullets are a speed thing, the bullets are coming this way, you have to go down, the whole thing falls apart. Just think about how it works. Nobody stands there and goes bang [pause], bang [pause], bang [pause]. It's [firing shots in rapid succession] and then they get up [firing shots in rapid succession]. And you get up [firing shots in rapid succession]. That's how it works. You have to continue your firing as long as possible and the way that you do it is that it is almost continuous. It is continuous. You are shooting, then your guy is shooting, you're shooting then your guys is shooting—continuous, not giving them any chance to actually put their head above and take a shot at you as you are running backwards. You can't see them. That requires discipline.

I think everyone understands what I am saying. Hold that thought.

In the *masjid* I want you to compare when the imām says *istawwu, tarāssṣu*, *iʿtadilu*—come close together, straighten the rows. Different *masājid* differ, but there is kind of like a sheepish kind of little bit of shuffling here and there. But it is pretty much done in 5-10 seconds, people move together. Because they are used to it, and they enjoy it.

Compare that to *Jumuʿah* where people are all over the place, they do not have a care in the world for straightening lines, gaps, standing down there, standing up here, etc. Okay, they do not come to the *masjid*, they do not know the ruling of a line. I'll give then that. We will give them that excuse. Then you hear the imām say, '*Straighten the rows*. *Come close*.' And then you have someone like me who will come out of the line, turn around and face everybody and say, '*Guys! What is going on? Come closer. Straighten the line*.' That is what I will say.

And you will still see people sheepishly shuffling about and, '*I do not think I need to move*,' or, '*Do I really need to?*' or even arguing! Are you seriously arguing with me right now? You're standing one whole 40-50 cm behind the line, and you are arguing with me about what you have done to this line?

It is vast the difference between the normal *jamāʿah* and the people of *Jumuʿah*. What is the difference here?

These are the people who do not come to the congregation. These are people who have not got themselves used to it. That is the point that he is making. By doing it regularly, you train yourself to do it regularly, and to be active, and to move quickly, and to understand its value, and to understand when there is going to be a moment that I'm need to move quickly in real-life, it's done.

So, that's a really good point.

Number 9:

فيزدادون بذلك تعظيماً لله ومحبة لملائكة الله

A beautiful point that attending the congregation, attending the *masjid* reminds them of the angels and their lines because they are all lined up in front of Allāh ﷻ. And that increases them in the awe of Allāh ﷻ and their love for the angels because you are picturing yourself.

And that is what you should be doing. When you are in these environments, you are taking advantage of the environment to increase your quality and actions.

These are all wisdoms of why we should consider it obligatory to establish the congregation and specifically in the mosque.

Number 10:

شعورُ المسلمين بالمساواة في عبادة الله تعالى

To increase the empathy, the feeling, one's own experience of the equality of the other. So just as I was saying, the people who are upper-class, royalty, or businessmen, etc. their big problem of course is that they start to believe their own chat, they start to believe their own hype that you're something. You're jack diddly squat. Who are you? What? Money is who you are?

One of the blessings of the *jamāʿah* is it's one of those unique acts of worship where you are reduced to equality. You've also had to make *wuḍūʾ* and had to get your place all soaked wet, and your clothes, you're not feeling comfortable in your big designer Kegs, and all the rest of it. Your legs are hurting as much as mine are as we're going into *rukūʿ* and *sujūd,* and you also have to follow this imām who is the authority who earns 1% of what you do yet he is the king right now.

This is important. So, the Muslims they start to feel:

بالمساواة في عبادة الله تعالى

They start to feel the equality.

Student (online): Camaraderie.

Ustādh: Not just the camaraderie. I want to say the camaraderie is what the early one, two, three points were about. This point is more about people normalising their understanding of who they are, equalising status, humbling people, protecting them from arrogance—this kind of thing.

Because in the *masjid*, Shaykh says: The richest of the people are right next to the poorest of the people. And the leader is next to his employee, and the ruler is there with the ruled, and the small is there next to the big.

How great by the way is it for the young kids? You know obviously my position on that, young kids have to stand next to them. I don't mean 3-4. I mean 7-8. One of the reasons kids love it is because they feel like an adult. That's the whole point. You feel something

more than what you do if you were praying by yourself. I know that very well with my kids and I made sure all of them were going.

So that way the people feel that they are the same in the worship of Allāh ﷻ and that's why the Prophet ﷺ commanded the lines to be straight and not for people to be backwards, and forwards, etc. And he ﷺ said:

وَلاَ تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ

"Do not be irregular, for there would be dissension in your hearts."[2]

And don't be uneven otherwise Allāh ﷻ will cause discord between your hearts. So, I think that's really important as well.

(0:50:00) Number 11: If you don't go, then you won't get to know about the poverty of people and their needs, and those that are ill and sick. And if you see people who have clothes that are used and torn, or you see the signs of hunger, then your heart will be softened, and you will give *ṣadaqah*:

وكذلك إذا تخلَّفَ عن الجماعة عَرَفَ النَّاسُ أنه كان مريضاً مثلاً أو غير ذلك فيسألون عنه

And again, if someone who does not come regularly does not come then you know that they are sick, then you ask about them, then you can make contact with them.

Number 12:

الأصلُ الأصيل وهو التعبُّد لله تعالى بهذا الاجتماع.

*Al-aṣl'l-aṣīl* is an Arabic phrase which means the actual reason. The actual reason is its own wisdom.

وهو التعبُّد لله تعالى بهذا الاجتماع.

[2] *Ṣaḥīḥ Muslim, The Book of Prayer, Chapter: Straightening the Rows; the Virtue of the Front Row and Then the Next; Competing With One Another for the Front Row; the People of Virtue Should Take Precedence and be Closest to the Imām, ḥadīth no. 432 a.*

I like this kind of stuff.

The actual reason of the wisdom behind the congregation, is the congregation itself. We worship Allāh ﷻ by coming together.

I love that. That goes to the point I was saying early on. You might not want to be at the family, talk, you might not want to be at the Muslim fair. You might not want to be at that craft fair. The point is that the gathering itself is the *ʿillah*. This is the worship itself, the gathering itself.

A nice point that Shaykh makes on point thirteen this then goes back to what one of the students was asking about.

استشعارُ آخِرِ هذه الأمة بما كان عليه أولُها

A feeling from the folks who are at the last parts of this *Ummah* i.e., us, can get to feel and taste the little bit of the buzz of what the first members of the *Ummah* were on. They basically actualise in their minds that the imām is the Prophet ﷺ and that they are the Companions. You see, this should happen all of the congregational acts of worship that are done according to the *sunnah*. So, you might not do that in a craft fair, but you would in a *tafṣīr* circle for example, and you would in the obligatory prayer, and you would in ʿArafah—those acts that the Prophet ﷺ very commonly regularly did in congregation. When you do it, there is something intrinsic, but you feel like you are with the Prophet ﷺ. That's a fact. You feel it.

I'll tell you something now. One of the reasons why I don't really like giving *khuṭbah* and yet, I can give lectures day and night. I can talk for toffee, piece of cake. But *khuṭbah* is so, oh my God! So much pressure. There is nothing except you being the Prophet ﷺ, standing in his position. At that moment at that time, in that manner, people looking at you, in that way gathered—the pressure of representing the Prophet ﷺ is so much. So you either thrive on that or it makes you feel really uncomfortable. And I don't like it, personally speaking.

But that's my point. My point is that when you're sitting in the *Jumuʿah* listening, you should be like the Companions listening.

I'm not going to lie. I'll tell you straight. When I'm sitting in *Jumuʿah* I'm full ʿAbdullāh ibn ʿUmar ؓ mode. I'm sitting there looking around, whatever, listening. If I like what I'm listening to, then you know I'm engrossed in that. If I don't, then I'm looking for the rats who are chatting, and I'm looking for things I can flick at them. You know that's what ʿAbdullāh ibn ʿUmar ؓ used to do, flick things at whoever. Because you're not meant to speak, you're not meant to let the speaker, the *khatīb*, know that you're not giving him 100% attention.

There's a discussion, when we get to the chapter of *Jumuʿah*—which is the next volume, it's not that far away—you'll learn that there's a discussion amongst the scholars of what is the *ʿillah*, the *Sharīʿah* reason, behind the prohibition of speaking, or telling another guy be quiet.

So you know when someone's chatting you say, '*Shh!*'

You're not even allowed to do that. Now, the question is why?

Is it that you're not allowed to, or is it you're not allowed to in case the imām sees you and thinks you are the one who's chatting?

I'm convinced of the second opinion. It's not a very strong opinion by the way, but I'm convinced of that second opinion. And I think ʿAbdullāh ibn ʿUmar ﵄ is my proof that when people used to chat or be talking or disturbing—like on their phones (the modern version would be)—then he would flick a stone at them, hit them, and give them the dirties like that. And I love giving dirties. So I just look at a person like, '*What's going on there?*' So, I'd much rather be sitting down.

Anyway, so my point was I genuinely feel like ʿAbdullāh ibn ʿUmar ﵄ all the time. I genuinely feel like 'Abdullah ibn Masʿūd ﵁ when I'm sitting there, and I turn to the *khatīb*. Because you know a lot of people are sitting in rows, and because of where they are, the *khatīb* is there and they're looking that way. You're meant to turn so you can face him. And ʿAbdullāh ibn Masʿūd ﵁ used to do that. And when I do it, *wallah* I feel like ʿAbdullāh ibn Masʿūd ﵁. My point is that in congregational acts of worship you've got a real opportunity to feel like the Companions.

Student (online): May Allāh ﷻ allow you to meet them.

(1:00:00) Ustādh: *Amīn*! That's a really nice *duʿāʾ*. For you as well, for all of us.

So when you do that, then you're feeling more responsible for your actions. You feel more empathy. That's really important. That feeling will give you a real boost when you're following them in their *fiqh* and their *ʿaqīdah* and the *Salaf* as well, and so on.

فإنّ الإنسانَ لا شَكَّ سيجِدُ دُفعةً قويةً في قلبِهِ تجعلُه ينضمُّ إلى سِلْكِ السَّلفِ الصَّالحِ، فيكون سلفيًّا عقيدةً وعملاً، وسُلوكاً ومنهجاً

He says that when a person is feeling this and living this kind of reality like the Companions and the Prophet ﷺ, you know when they're in these congregational moments and feeling that in their hearts, it will give the people an extra push and an extra motivation and an extra kind of focus in their hearts that would put them on the

path of the *salaf al-ṣāliḥ*, the righteous early forefathers, the first three generations. And the person will then come out of that as a true *Salafi*, a true follower of the early forefathers in their *ʿaqīdah*, in their practice, in their behaviour and in their methodology.

Absolutely spot on.

Student (online): When we are in rows, what should we be imagining?

Ustādh: It's a dynamic situation. It's dynamic, it's never one. So, just off the top of my head, at points when you're gathering, and especially when the imam says: *istawwu wa tarāssu*, you know the Prophet ﷺ used to do that. So you're feeling like the Companions, and you're getting closer.

When you move to the left and you see the guy move away from you, then you're immediately Anas ibn Mālik ؓ. He says in the famous *ḥadīth*: "If you can see what used to happen, we used to come together. And now people treat you like they think some kind of donkey has come close to you, people move away from you." That's what Anas ؓ complained about that we used to get closer very quickly and now people move away when you try to straighten the rows.

So when you see that happening you feel like Anas. So, it's feeling like the Companions, the pros the cons and the negatives is all imbibed. And then when you are standing straight in line, and you're listening to the recitation, and it's talking about *Jannah*, talking about Allāh ﷻ, you can now be feeling like the *malāʾikah*, as they are in the company of Allāh ﷻ whilst Allāh ﷻ is being praised in the heavens, we're praising Him here on earth.

In *Sūrat al-Fātiḥah* you'd be definitely thinking about the angels because, we've covered this in detail, when you say *Alḥamdulillāhi Rabb al-ʿĀlamīn*, Allāh ﷻ says to the angels that are in front of Him, who are worshiping Him in His presence, in lines, right there and then as your imām says *Alḥamdulillāhi Rabb al-ʿĀlamīn*, Allāh ﷻ turns to those angels and says: Did you see that? *Ḥamadani ʿabdi*; My slave has praised me.[3] So, you should feel that.

Then for example when you say *Allāhu akbar*, and everyone suddenly [in unison moves from being in a standing state] into *rukūʿ*. You feel the discipline, the *bunyānun marṣūṣ*, the *jihād* aspect, the unified aspect, the organised, etc.

So, all of these are being recycled. When you are standing there and you are listening to the Qurʾān, you are standing in line and you are also feeling your mortality, you are feeling your insignificance as well, your arrogance is being battered because you are

[3] *Ṣaḥīḥ Muslim, The Book of Prayer, Chapter: It Is Obligatory to Recite al-Fātiḥah in Every Rakʿah; if a Person Cannot Recite al-Fātiḥah or Cannot Learn It, Then He Should Recite Whatever Else He Can Manage*, *ḥadīth no. 395 a*.

just one cog in a large line and group of people that are just in the witness of Allāh's ﷻ splendid magnificence. And then you remember the *ḥadīth* of the Prophet ﷺ that said that when you pray, then pray like this is your final prayer.[4]

Like what one of the students is saying, just feeling that sense of unity which is absolutely unique. So, you are going and recycling all of these different kinds of feelings all the way through.

Shaykh al-ʻUthaymīn says, all of these evidences and indications are from those that said that the congregational prayer is a *farḍ ʻayn.* an individual obligation and if you think about it, it is not possible to think of any other opinion than this. This has to be the correct opinion.

Some of the scholars though said that the congregational prayer and the prayer in the *masjid* is *farḍ kifāyah,* a communal obligation, meaning as long as some people do it then I don't need to do it.

Others even said it is a *sunnah*, meaning it is not obligatory at all, it is just a recommended act. Those that said that, their main evidence was the statement of the Prophet ﷺ, their main evidence was the *ḥadīth* which is in *Ṣaḥīḥ al-Bukhāri*:

صَلاَةُ الْجَمَاعَةِ تَفْضُلُ صَلاَةَ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً

"The prayer in congregation is 27 times superior to the prayer offered by person alone." [5, 6]

And in another narration:

صَلاَةُ الْجَمَاعَةِ تَفْضُلُ صَلاَةَ الْفَذِّ بِخَمْسٍ وَعِشْرِينَ دَرَجَ

"The prayer in congregation is 25 times superior to the prayer offered by person alone." [7]

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[4] *Sunan Ibn Mājah, The Book of Zuhd, Chapter: Wisdom*, *ḥadīth no. 4171*. This narration has been graded as *ḥasan*.

[5] *Ṣaḥīḥ al-Bukhāri, The Book of Call to Prayer, Chapter: Superiority of the Congregational Prayer*, *ḥadīth no. 645*.

[6] *Ṣaḥīḥ Muslim, The Book of Mosques and Places of Prayer, Chapter: The Virtue of Prayer in Congregation, and Clarifying the Stern Warning Against Staying Away from It, and that it Is Farḍ Kifāyah, ḥadīth no. 650 a*.

[7] *Ṣaḥīḥ al-Bukhāri, The Book of Call to Prayer, Chapter: Superiority of the Congregational Prayer*, *ḥadīth no. 646*.

So, the scholars that said it is a *sunnah* (the minority of scholars) said this *ḥadīth* is proof because the Prophet ﷺ said *afḍal*, that the congregational prayer is 27 times better than the individual prayer. He said *afḍal* [better than].

If it is better than, then that means that the single prayer prayed by yourself is okay and *afḍal* means that it is something which is not obligatory. He ﷺ didn't say it is obligatory over, or 27 times more obligatory. He ﷺ said it is better—27 times better—which (1) would not indicate obligation, and (2) it would indicate that praying by yourself is still a legitimate legal sinless prayer. That is the implication.

Shaykh al-ʿUthaymīn says: This *istidlāl*, this form of seeking, this trying to derive a principle from this evidence (that's what *istidlāl* means, trying to find a *dalīl* and an indication from the evidence) is very weak—*ḍaʿīf jiddan*.

لأنَّ المرادَ هنا :بيانُ ثوابِ صلاةِ الجماعةِ، وأنَّ أجرَها أفضلُ وأكثرُ، لا حُكمَ صلاةِ الجماعةِ، وذِكْرُ الأفضليَّة لا ينفي الوجوب.

Because the intention by this *ḥadīth* here is just to emphasise the reward of the *jamāʿah*, and that its reward is better and more complete and greater in number. This is not indicating the ruling of the *jamāʿah*. That mentioning its excellence does not negate its obligation. This is good.

وذِكْرُ الأفضليَّة لا ينفي الوجوب

It does not negate the obligatory nature. it doesn't dig negate or affirm the legal status of the act. Mentioning the excellence is only mentioning the excellence of the act. It doesn't affirm or negate the legal status of the act.

Have you not seen, Shaykh al-ʿUthaymīn says:

ألا ترى إلى قوله تعالى:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ هَلۡ أَدُلُّكُمۡ عَلَىٰ تِجَٰرَةٖ تُنجِيكُم مِّنۡ عَذَابٍ أَلِيمٖ تُؤۡمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَٰهِدُونَ فِي سَبِيلِ ٱللَّهِ بِأَمۡوَٰلِكُمۡ وَأَنفُسِكُمۡۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ١١﴾

"You who believe, shall I show you a bargain that will save you from painful torment? Have faith in God and His Messenger and struggle for His cause with your possessions and your persons—that is better for you, if only you knew." [*Sūrat al-Ṣaff:* 10-11]

*Dhālikum khayrun lakum,* that is better for you. Does this phrase 'this is better for you' like in the previous *ḥadīth* of *afḍal*, 'it is 27 times better than the individual', does this statement of Allāh ﷻ 'that is better for you' indicate that to believe in Allāh ﷻ, and to believe in His Messenger ﷺ, and to do *jihād fi sabīl Allāh* is not obligatory?

(1:10:00) Of course, it is obligatory. But it is a phrase, it is a way of saying that it is better, it is more rewarded, and so on. No single person would ever say that it is not obligatory.

Do any of you say or have any of you ever said that *Jumu'ah*, the Friday prayer is a *sunnah*? Because Allāh ﷻ says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوۡمِ ٱلۡجُمُعَةِ فَٱسۡعَوۡاْ إِلَىٰ ذِكۡرِ ٱللَّهِ وَذَرُواْ ٱلۡبَيۡعَۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ٩﴾

"Believers! When the call to prayer is made on the day of congregation, hurry towards the reminder of God and leave off your trading—that is better for you, if only you knew." [*Sūrat al-Jumu'ah*: 9]

'That is better for you if only you knew'. Everybody knows that *Jumu'ah* is obligatory. Does the fact that it says 'better for you' indicate that it is not?

The answer is no.

So, Shaykh al-'Uthaymīn says that our response to those scholars that said that this is a *sunnah* is that we said nobody has ever said that the *Jumu'ah* is a *sunnah*. This principle that you are using to indicate that which is better is a *sunnah* is unacceptable.

The other opinion I mentioned to you guys before briefly is the *ḥadīth* of the burning of the houses. The Prophet ﷺ said that I was really bothered by this, I wanted to establish

the *jamāʿah*, get some people lead the prayer, get some other lads go grab the firewood and then go and burn these houses—that's the obligation evidence.[8,9]

But then they also said but no, this is also the evidence that it is not obligatory because he ﷺ didn't do it. (I think I covered this couple of lessons ago.) So, they said that the Prophet ﷺ not doing it shows it is not an obligation.

Shaykh al-ʿUthaymīn says no. The fact that he ﷺ didn't do it is because it is not allowed to be done, not because it is not an obligation. So, there are going to be responses.

I have to say that the argument for *sunnah* is not completely unfounded. These two arguments are potential arguments, but they are weak. The correct position, Allāh ﷻ knows best, is that it is obligatory like what Shaykh al-ʿUthaymīn says. And I think that is the position that we should stick with.

What is obligatory? Let's be super specific.

It is obligatory to pray in congregation whenever it is possible. In the *masjid* is where it should be done, and only for, as we are going to see over the next few lessons when there are extraneous circumstances or certain circumstances should that then be done in the house. In principle, it needs to be in the *masjid,* but the most important thing is the congregation. It is an obligation to establish it—establish it for its own right in of itself and for the people to benefit etc.

The **class position** is *farḍ ʿayn* and not *farḍ kifāyah*. That is the point I was making, even though like I said, I do believe that *kifāyah* and *sunnah* both these other opinions have some basis of course it is held by scholars. But that is the position of the Ḥanbalis. The Ḥanbali school is very strong and very strict on this. And of course, one of the interesting things is that it still applies today.

Now of course this does not mean that this necessarily means everything has to close down because there is the possibility of a number of different times for the prayer.

Student(online): Or office if not able to attend *masjid*?

Ustādh: And likewise, as she is saying if you are not able to attend the *masjid* because you are working, or you are in a workplace, and so and so forth, then you have to try to establish a congregation there. And if you can't, then you pray by yourself.

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[8] *Ṣaḥīḥ al-Bukhāri, The Book of Call to Prayers, Chapter: Congregational Prayer Is Obligatory*, *ḥadīth no. 644*.

[9] *Ṣaḥīḥ Muslim, The Book of Mosques and Places of Prayer, Chapter: The Virtue of Prayer in Congregation, and Clarifying the Stern Warning Against Staying Away from It, and that it Is farḍ Kifāyah*, *ḥadīth no. 651 a*.

But the point is that people should always feel that they are missing out on something. They should feel that this is second best. That is something which is important. And we pray that that is used as an excuse. This is why I say that it is important to have the *sunnah* and *farḍ kifāyah* opinion in the bag, especially for scholars that need to give a *fatwa* for those that are in this kind of situation.

## Q & A

Q (online): The other three schools don't have the position?

Ustādh: The other three schools actually have all positions, meaning that they also have *farḍ ʿayn*, but they also have narrations which would indicate that it is *sunnah* as well. As far as I know, only the Ḥanbali school does not have an opinion that it is a *sunnah*. I could even be wrong on that because Imām Aḥmad has a narration on absolutely everything, but the majority position of the scholars is that it is obligatory. Whilst in the three schools, the *sunnah* opinion amongst their Imāms, amongst the *muʿtamad* position or *mufta bihi* position, the various positions that school kind of adopts, they have *sunnah* in there here and there. The Ḥanbali school is the strictest of all the schools.

Q (online): Is that a fair comparison because in the case of the congregation, it is 27 times better, meaning you have one reward for alone? The other two just say better, so of course belief is better than disbelief, infinitely better. Then to believe in the Prophet ﷺ as opposed to not to is better.

A: I think it is possible. And that is the reason why we don't dismiss the position entirely and in actual fact we use it.

Q (online): Why was there a category of *sunnah muʾakkadah* as opposed to *kifāyah*, did the group who believe it is *sunnah* actually feel *masājid* can be without the five regular prayers? As this is the inference?

A: No. At the moment we are speaking about the *jamāʿah,* but we're going to come to the application of the concept of *jamāʿah* to the mosque later.

Q (online): *Subḥān Allāh* praying in congregation also protect us from the *shayṭān*, just like the Prophet ﷺ said: If three men in a village or in a desert, make no arrangement for *ṣalāh* in congregation, *shayṭān* must have certainly overcome them. So, observe *ṣalāh* in congregation, the wolf eats up from the solitary sheep that stays far from the flock.

A: Yes, the nice thing mentioned as well that the congregation protects us from *shayṭān.* Actually, I want to say to you that even Ibn Ḥajr (who I wrote about today and in *Fiqh* of *Ṣalāh* I do go through these points), he did a little bit of word play because the congregation prayer is 27 times more rewarded than the single prayer, he wrote 27 reasons. And he included this in it of course: Protecting from the *shayṭān*.[10]

Shaykh al-ʿUthaymīn is just giving a random 10-13 odd wisdoms, but Ibn Ḥajr has so many and I translated it for the class. *In shāʾ Allāh* it will be coming sometime maybe end of the year or something like that.

Q (online): If someone prayed several obligatory prayers sitting down when they were young (but after puberty) as they did not know that standing was a pillar of prayer, how can they fix this mistake?

A: In my opinion they make tawbah from that, they don't repeat those prayers because of what they believed. Allāh ﷻ knows best.

Q (online): Can we pray *taḥiyyatʾl-masjid* before *ʿĪd ṣalāh* if it is held in a mosque?

A: Yes, but only really if it is not going to confuse people because people can get confused.

Q (online): Similarly, if we arrive ten minutes early for *Maghrib* prayer, should we keep standing or sit down or pray two units?

A: Both of them are acceptable, either standing or praying. We said in our class that obviously it is allowed to pray in the prohibited time when there is a reason for that prayer.

Q (online): Is it allowed to pray *nawāfil* in Qubāʾ to get the reward of *ʿUmrah* before the *adhān* of *Jumuʿah* or after *ʿAṣr* if we happen to arrive at those times?

A: No. It is not allowed to pray like general *nafl* prayers. This would come under in my opinion general *nafl* prayers. A person going to the *masjid* and praying two *rakʿah* as a *taḥiyyatʾl-masjid* because they arrived at the *Jumuʿah* time or arrived at *ʿAṣr* time, I think that is okay. But that is different towards *nawāfil*, you knocking out unit, after unit, after unit. No. The *ṣalāh* for *ʿUmrah* is just two units anyway, not more than two. And I think that is something which is achieved just by praying the two and I think that

[10] *Sunan Abu Dāwūd, The Book of Prayer, Chapter: The Severity of Not Attending the Congregational Prayer*, *ḥadīth no. 547*. This narration has been graded as *ḥasan* by al-Albāni.

is allowed. But saying to yourself, '*I'm in Qubā', I'm going to pray*', what is the point then of the of the prohibition in the first place? Otherwise, the statement of the Prophet ﷺ becomes meaningless which is unacceptable.

Q (online): The part in *ḥadīth* Jibrīl ﷺ about *iḥsān*, if and how does that fit in with the imagination you explained for *ṣalāh*? Is it different type of imagination for congregational *ṣalāh*?

A: No. I don't think it is a different type at all. I think it is the very same but just widened out. Anything that we can feel of a gathering together is the same, 100%.

Q (online): Is praying with the wife considered establishing congregation if the mosque is far away?

A: We are going to come to this. The answer is No. That is not something which is allowed. A man cannot stay at home and say, '*I'm not going to the masjid otherwise my*
(1:20:00) *wife is not going to pray*.' The whole reason that the wife is not required to pray the congregational prayer is because the man needs to go out. Can you imagine what would happen like that? That is what we are trying to avoid, absolute maximum.

Q (online): Someone asked last week about if one hears the *adhān* via the radio transmitters, was the *jamāʿah* obligatory on that person or not?

A: The problem with this question is that radio transmitters can be used if you are next to the *masjid,* and it is five minutes away. So, it is not about the radio transmission. It is about whether you are far enough away. So, if you are like half an hour away or forty minutes away or very dangerous kind of driving away, then it doesn't matter. But if you are close and you hear it on the radio, then you need to then respond.

Q (online): Can you pray two *rakʿah* to make *niyyah* for *ʿUmrah* and go do *ʿUmrah*, if you have already prayed *ʿAṣr* and there are 45 minutes to *Maghrib* remaining?

A: There are no units for the *niyyah* of *ʿUmrah*. That is just a cultural Pak thing. There are no prayers to be prayed when you are preparing for *ʿUmrah*—neither at home, neither for *niyyah*, neither at the *mīqāt* only unless you are in Madinah. But those two units are not for the *ʿUmrah* they are for the *mīqāt,* it is a special place. That is why, *al-Wadi'l-Mubārak* as the Prophet ﷺ said.

# 24. Chapter 22 Lesson 4: The Congregational Prayer

(0:10:00) تَلْزَمُ الرجالَ للصلواتُ الخمْسُ لا شَرْط، وله فِعْلُها في بَيْتِه

It is required for men (to pray in congregation) for the five daily prayers, but it is not a condition. It can be prayed in his house.

Before I start with anything, I want to say the following. You know the word *jamāʿah*? The word *jamāʿah* is congregation. That is what *jamāʿah* means—congregation. However, *jamāʿah*, as a default means the *masjid*. I say as a default, without saying linguistically, technically, Islamically. So, basically, we want to say *masjid* without saying it is a *masjid*. We want to obligate it being the *masjid* without obligating it is [in] a *masjid*, when we say *jamāʿah*.

The idea is that it is unheard of that the *jamāʿah* is done anywhere other than the *masjid.* However, it is and it is allowed, and we are going to be covering that. That is why I put in brackets—to pray in congregation—to not allow the conversation, or the student, or the reader to think that this immediately is indicating the *masjid*. But it actually is. And the proof of that is of course, the statement that follows it: But it is not a condition. It can be prayed in one's house.

So, they themselves do not want to, kind of, really go all the way. But that is the way that it works. A congregation does technically mean just a congregation. However, they are wanting people to understand by it, and practically speaking, and for all intents and purposes, it is referring to the *masjid*. So, that is not a clear answer because it is intentionally left vague like that.

Why?

Because it is so overwhelmingly weighted and in favour of the *masjid* and obligated in the *masjid*, that it is like, the other option is not even an option, as you are going to see today.

*Al-rijāl*, plural of *rajul.* And this is referring to *rajul*, who is a man, a *bāligh* male—post-pubescent male. That is what is being referred to. Therefore, by necessity, we must remove some groups of people. We are obviously going to take out kids, we are going to take out women, we are going to take out hermaphrodites. We are going to focus on each one.

Let's do women first.

Shaykh al-ʿUthaymīn says (at the top of page 139 in the commentary): As for women, then they are not forced or required to pray in congregation and that is because they are not from the people of congregation.

لا تلزمهنَّ صلاةُ الجماعةِ؛ لأنهنَّ لسنَ مِن أهلِ الاجتماعِ، ولا يُطلبُ منهنَّ إظهارُ الشعائرِ

I think that this is a very important statement that Shaykh al-ʿUthaymīn makes. Obviously, one that in today's time is something which is very controversial, amongst young liberal kind of folks. But I think that it is worth it that we spend some time on this—especially, you folks, you know, the hardcore students and the close students, and those that have been studying a long time and those that have a responsibility to guide others, and to teach others, and so on, and so forth. It is very important that you understand this, that women and men are not the same and the *Sharīʿah* is not in any way (as you can imagine) ashamed of that. And it will empahsise that whenever possible. And it will praise whoever needs praising, whenever they need praising, and that is the end of it. People have different qualities, and it is what it is.

One of the characteristics of women, in the *Sharīʿah*, in general (because of course there are exceptions) is that it is not the norm for them to be outside. Thus, their bodies are created in a way where they need to cover them more. Their bodies are made more sexually attractive, alluring, sexual, whatever you want to call it. That is on the outside, just from the pure fashion, or beauty point of view. My point is that we all know, as Allāh ﷻ says: the *nashaʾ fiʾl-ḥilya*, as Allāh ﷻ says in the Qurʾān that are you trying to attribute those that are raised in the need for beautification are going to be attributed to Allāh ﷻ.[1] It is actually a statement by Allāh ﷻ where He is insulted by their claim
(0:20:00) that He took daughters, and the need for beautification is mentioned. Now, this is of course an *ayah* that the scholars differed over, that whether this statement is a criticism of women, or a criticism of weakness. And I think, of course, it is the latter.

So, there is something in a woman—and you can either look at this negatively, or you can look at it very positively. When it comes to beautification, the most important thing is that they fully know all about it. They are fully aware of it. They are absolutely aware of everybody else looking at them. They are fully aware of the men looking at them.

This is the reason why Allāh's ﷻ *ayāt* and the *aḥādīth* of the Prophet ﷺ are so harsh. Sometimes a man might get soft on the idea, that it feels a bit rough on the girls they are called this, they are called that, because those that do this to cause *fitnah*, know it absolutely fully well. They are very aware, body aware, they know what impact it has

[1] [*Sūrat al-Zukhruf:* 18]

upon men, and they know how to elicit their desires and they are playing to that crowd. I am not saying that everyone who puts makeup on does that, I am just saying women are very aware of their power.

The fact that they need beautification can either be seen in a positive way or a negative way. The very positive way is that they love beauty, and Allāh ﷻ loves beauty and that is great. But you need to keep beautifying which means that you were not as beautiful before you put the makeup on, so is that the deficiency?

That is the most positive way that I can look at it. And it is possible.

Or is it as negative as possible, which is that they have such a complex about how they look. They are so, so self-aware because of the way they are objectified and maybe the fact that their bodies are, how they are, and the different sex drives of men and women, and the different hormonal makeup of men and women has forced women to have to play to that narrative—the biological narrative. And therefore, as a result of that they are more self-aware, self-conscious and therefore that then creates a problem and if they do not do the makeup, they feel even worse, etc.

My points is this, is that anyone that has this level of pressure (I brought this angle in) this level of pressure to have to do this kind of stuff just to be feeling normal (mentally)—and I am not saying everybody. I don't want every to say, '*Not me! Not me!*' I am happy for you. I am just talking about the generality. But those who have this kind of pressure and need that kind of time every single day, to be doing that kind of thing, clearly, the outdoors is not the great outdoors. It is a big mission to get ready.

You choose any angle—psychological, hormonal, physical, financial, and Islamic—any of these angles, and you will see a push or indications that the outdoors is not the great outdoors for women without ever prohibiting it. That is the point. That is why I have always said, and you need to understand, women are the creatures of the inner and men are the creatures of the outer. We are the hunter-gatherers they are the caregivers. That is a role thing. And for a role to work, a hunter-gatherer cannot always do it at home. It is just a blessing in recent times that people are able to work from home and allowed women to jump onto that as well. But in principle, a hunter-gatherer is outside and a caregiver in principle is at home. And that is why you will see every part of life indicating [that]—whether she is physically weaker, whether she needs the beatification and needs to go through all of this kind of stuff etc. Whether it is the fact that it is her body has been created in a certain way that even the way that she walks, even the sounds that she makes, and if she puts on any perfume drives men crazy, crazy, etc. All of those angles. Then the fact that children only can be given to women and for that to happen it cannot happen both—you cannot be outside and be at home having children. You have to obviously be at home. All of the biology etc. is there. So, Islam then follows. at every juncture you will see that the women are being kind of kept at

home—in principle. So, whether the husband passes, done at home. Whether it is the prayer, then done at home—in principle.

People would say, '*Oh! But she has got to pray as well and she needs a great prayer experience, and she deserves it*,' which you know I believe that actually a woman has every right to the *masjid* as everyone else etc.

Then okay, Allāh ﷻ says okay I will remove the prayer from her as well then. And so, every month for a number of days the prayer is removed as well, so you don't need to go to the *masjid*. How about that?

If you look at every angle, she really is meant to be the queen of her castle at home and that's where she builds, and she builds from there and she goes out. Whereas the majority of the time of the people is outside and so on. And that's why it is very important for the women to ensure that men are not at home. This is *ʿayb*. This is *faḍīḥah*. This is disgraceful, unacceptable. Women should be pushing their men out the house to go and get work done, do the shopping.

I never understood women doing the shopping. Why are women doing the shopping for? The hunting, gathering is shopping. So, they should be going out and getting the shopping. Today's shopping is the hunting, gathering. The *masjid* needs to be the place, the *aṣl* of the male. You just heard it is obligatory. You are part of the sin if you are keeping your husband home, either by playing guilt, or emotional, or x, or y.

Some girls will be saying, '*We are desperate to get him out*.' Others are not. They put it on their guys, '*Where's my time? Where is my me time?*'

Student (online): Should women kick the men out even if they are working from home?

Ustādh: Yes, absolutely. They should go for *ṣalāh*. Work obviously they are working at home that's fine.

(0:30:00) But I will tell you something which you need to know. Women (I found) do not respect men who work at home as much as men who work outside. I heard that many years ago and it's taken a long time and now I think I have seen enough evidence to prove it from women.

Quick vote, so just say whether you agree. If you agree that they don't respect, say yes (if you are a woman). If you disagree, just no.

Student (online): Women often infantilise men these days and treat them like they are incompetent, let alone pushing them out.

Ustādh: 100% and men want that. They want to be given the easy ride.

So, it's interesting that there are quite a few people that agree. And if you think about

it, it doesn't really make sense because why should a person [working] at home not be of the same value?

Student (online): I don't think it's a respect thing. It's the annoyance of always being there.

Ustādh: It may be not just a respect thing. It might just be annoyance.

Student (online): Really? I've never heard that. Some women like their husbands to be in the office because it is easier for them, not related to respect.

Ustādh: But you have just seen the majority of the women say that. And certainly, the majority of the women I have come across, spoken to etc.—for whatever reason or combination of reasons.

So, I just want you to see that there is a difference.

Student (online): I think it's just that they don't want them at home all the time, not that they respect them more. But what do I know?

Ustādh: But no, it's okay. Like I said, it can be a combination. Obviously, I am reducing these things. I'm just doing my big mistake as always.

All of that is to underline that:

لأنهنَّ لسنَ مِن أهلِ الاجتماع

Shaykh al-ʿUthaymīn is not speaking from some prehistoric neanderthal idea that women are all x, y, z. That's just a fact.

*Janāzah* is a thing that I forgot to say—not just the *janāzah*, but also walking with the deceased body, let alone the graveyard. So, we haven't even gotten to the graveyard. Of course, Umm [ʿAṭiyyah][†] said:

نُهِينَا عَنِ اتِّبَاعِ الْجَنَائِزِ، وَلَمْ يُعْزَمْ عَلَيْنَا

"We were refrained from following the bier, but it was not made absolute on us."[2]

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[†] Ustādh said Umm Salamah said this, but all the references we found cited Umm ʿAṭiyyah as saying this.

[2] *Ṣaḥīḥ Muslim, The Book of Prayer—Funerals, Chapter: Prohibition of Women Attending Funerals, ḥadīth no. 938b*.

We were forbidden to do that, to be in that gathering because this is males. So, where there is gathering of people, and rush, and crush, and x, y, z etc.—not the place for women. Even if there is no crush, not the place of women. Even when it is in the holiest place possible, in the purest place possible, where desires are being thrown into the bin—which is the *masjid* in the middle of the prayer—the women are kept at the back, separate, told by the Prophet ﷺ: Even when you are at the back, don't even be at the front of the back. You're at the back, now be at the back of the back.

خَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا وَشَرُّهَا أَوَّلُهَا

"The best rows for women are the last ones and the worst ones are the first ones."[3]

So, I think that just needs to be said. Of course, I say all of that with the caveat that the opposite is allowed, that men should be at home doing care at home as well when needed. Women are allowed to go outside. But there is a difference between what the norm is and what it should be and what we should be proud of and proud of bringing people back to and protecting before we start losing all sense of roles, ethics, and *ghīrah* just go down the bin with Generation Z. They are about to kill us all. They are about to relegate us to the dustbin history if we are not careful.

So, Shaykh says: They are not from the people of the congregation and it's not, (there are some gems being busted here) and they are not requested to raise the signs of Islam.

They are not requested to do the *iẓhārʾl-sharīʿah*. And that goes back to what we said last week about Maskan, this legend, this Indian girl who wore the *ḥijāb* and all of this has kicked off. She's not even requested to be the one out there doing all the hard work. The point is that that just lifts her status even more. It's not even her fight. It's not even her problem. She shouldn't even be in that situation, actually. But she has to because she wants to be educated and wants to help her community and when she does that, that's what happens.

So, that's something else that when people say, '*Ah, we're going to go*,' and, whatever. A demonstration is a classic example, or some kind of event of some sort. It shouldn't be the women putting themselves forward, it should be the men and the boys and the kids saying, '*Yeah. We're going to deal with it. Chill at home mum. We've got this covered*.'

But it's not the case, is it? If women don't lead these efforts... This is why we say that men are useless—I mean generally—I have absolutely no doubt about it. I mean, look

[3] *Ṣaḥīḥ Muslim, The Book of Prayer, Chapter: Straightening the Rows; the Virtue of the Front Row and Then the Next; Competing With One Another for the Front Row; the People of Virtue Should Take Precedence and be Closest to the Imām, ḥadīth no. 440 a*.

at the number of women in this class. Look at the number of women in any class. They are the dominant people in the volunteers, of classes, of events, of trips, of x, of y.

Student (online): Fighting Islamophobia is not a woman's role?

Ustādh: Fighting Islamophobia is a woman's role. But being out there on the streets doing a man's job, slapping people, and getting slapped is not a woman's role.

وِلا يُطلبُ منهنِّ إظهارُ الشعائر

It is not required of them to raise the awareness of the *dīn*, outside to the people. That's not their responsibility. They still of course must wear the *ḥijāb*, which is doing it by default, but they shouldn't be thinking that, '*I need to go out and tell the people we are here and so therefore I am going to go out in my ḥijāb for that reason*.' That's ridiculous.

But if it is that I've got to get something done, and then I'm going to make sure I dress like this, wear this, to raise the [awareness of the *dīn*] and then something like this occurs, then of course that's something permissible.

Student (online): Is it correct that Zaynab supported ʿAbdullāh ibn Masʿūd ﵁ financially?

Ustādh: There are many examples like [this]. And many, many that are working—or not just working (from the female *ṣaḥābiyāt*) that were in occupations of jobs or care or x or y—most of them in sewing, and knitting, [and pottery]. But also, some of them came from wealthy families, so they had money that came with them. And that's why you have so many requests about: Can I give *zakāh* to my husband?

Alright, and then Shaykh al-ʿUthaymīn says: And that's why the Prophet ﷺ said:

بُيُوتُهُنَّ خَيْرٌ لَهُنَّ

"Their homes are better for them."[4,5,6]

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[4] *Sunan Abu Dāwūd, The Book of Prayer, Chapter: What Has Been Narrated Concerning Women Leaving (Their House) for the Masjid, ḥadīth no. 567*. This narration has been graded as *ṣaḥīḥ* by al-Albāni.

[5] *Musnad Imām Aḥmad*, 2/76.

[6] *Imām al-Ḥākim*, 1/209.

This *ḥadīth* is narrated by a number of scholars. Imām al-Ḥākim said that this *ḥadīth* is *ṣaḥīḥ*, that it is authentic according to the conditions of Imām al-Bukhāri and Imām Muslim. And Imām al-Dhahabi agreed.

I'll just say to you that in my opinion virtually all these *aḥādīth* are weak. All the *aḥādīth* which speak about the homes being better for women with respect to the prayer, I think they're either all proper weak or they are not great and even when you put them together it's not great. So, without going into too much detail, the point is that there could be a lot more strength in this argument.

Now, do I disagree with the principle?

No. I don't disagree with the principle.

Do I disagree that a woman is rewarded more for praying at home?

No. I 100% agree with that, but that has to be intentionally so. I don't want to keep repeating myself, but I've always said that a woman is only going to get rewarded more
(0:40:00) for praying at home if she does it knowingly, intentionally. Meaning that, '*Yā Allāh I am praying at home for Your sake, to maintain my ʿizzah, to maintain my purdah, to look after the kids, to allow x, y, z to go smoothly*.' Basically, a person sacrificing their *mazah*, their desire, their desire for a good night at the *masjid*. They are sacrificing and taking one for the team. That's when they get the extra reward. As a default? I don't think they get extra reward. But I am in the extreme minority.

The vast majority of scholars considered those *ḥadīth* to be authentic, used the general principle of women being at home anyway, and therefore they say her prayer at home is absolutely rewarded whether she thinks about it or doesn't think about it, whether she plans it doesn't plan it, whether she has intention or does not have intention, that's where she's meant to be. Bam! But like I said, I just think that she needs to have the intention.

So, that is just background.

ولكن اختلفَ العلماءُ :هل الجماعةُ سُنَّةٌ للنِّساءِ ــ والمرادُ المنفردات عن الرِّجَال ــ أو مكروهةٌ،أو مباحةٌ على ثلاثة أقوال:

But then the scholars differed: Is the *jamāʿah*, a congregation, in principle a *sunnah* for women?

This is not the mosque now. This is just praying in congregation.

Student (online): Was praying at home over the *jamāʿah* a sacrifice the wives of the Prophet ﷺ also preferred to take?

Ustādh: Absolutely. No doubt about that, of course. That the wives of the Prophet ﷺ did take that for the team. They knew that not only is that is what he ﷺ wanted, not only is this the way Islam is, not only are they more obliged than the others to cover themselves and maintain a *ḥijāb*, but he ﷺ then found people going the other way. He ﷺ never prohibited them, and he ﷺ told others not to prohibit them. But it was very, very clear. You find very few narrations of the female *saḥābiyyāt* praying in the *masjid*, meaning the *Ummahāt'l-Muʾminīn*. Only *ḥadīth* here and there, but definitely there, meaning it is something which is allowed. But is it the norm? No. It is not. Because women who sacrificed are the champions. It is as simple as that. They are the champions. They are the ones who take all of the reward—in this issue anyway. You have seen in other classes and *Protect this House* and I have given many examples of this so we are going to stop there.

So, the scholars differed. The *jamāʿah*, which is the congregation, is it a *sunnah* for women? And by that we mean, by themselves. We do not mean with men. We mean, if there is a group of women, should they pray by themselves, or should they pray in a *jamāʿah*, a congregation? Is it a *sunnah* or is it something which is disliked, or is it something which is just permissible? So: Is it something which is *sunnah*? Is it something which is against the *sunnah* and disliked/*makrūh*, or is it something which is just permissible, it is neither liked, nor disliked. If you do it, meh, okay.

I will add to that that the Mālikiyyah, Imām Mālik and his school—they are together on this. The Mālikiyyah as such have said it is not even possible for women to pray in a *jamāʿah.*

How about that? I want you to think about this statement, because we do know that Umm Salamah would lead the female Companions. We know ʿĀʾishah lead a prayer, female Companions. The *ḥadīth* mentions that she led them and she stood in the middle of the front row, just like a woman does. They do not stand in the front but they stand in line with the rest of the people.

These *ḥadīth* are obviously not the most authentic of course, they are *athār*. They are narrations. The *athar* of Umm Salamah is a famous one. It is in the *Muṣannaf of Ibn Abi Shaybah*. Shaykh al-Albāni always used to consider it *ṣaḥīḥ*. I think it is *ṣaḥīḥ* myself. ʿĀʾishah, that she used to lead the [all female] *ṣalāh.* Also, an *athar* which is authentic enough, narrated by Imām al-Bayhaqi. It is not in the Muṣannaf. And there are a few others as well.

I want you to imagine that that evidence is there, and despite that, the Ḥanafis consider it to be *makrūh,* and some do not want to go all the way and say *ḥarām* or *makrūh*, but they want to discourage it.

It is not the Ḥanafis that I am worried about. It is amazing, the Mālikiyyah position. The Mālikiyyah are saying that it is not possible. They said maleness is a *sharṭ* of the *jamāʿah*. Being a man, maleness, is a condition for the correctness of the congregation. Without a male there is no congregation. It is like it does not exist. It is like a chair with a leg. The male has to be there. You take the male away, the chair falls down. There is no way that it stands up. So, their position is that their prayer in an all-female congregation is invalid. That is the Māliki position.

I am bamboozled by this because the Mālikiyyah are *ahl'l-Madīnah* and the female Companions are *ahl'l-Madīnah,* and they have got such a handle on what is going on after the passing of the Prophet ﷺ. And so for this position to be there, it is a mind-blowing position, frankly. And, they have their evidences. Let me tell you, the evidence is. The evidence is that other than a few narrations, there are no narrations of the females leading the females. That is it. And when women are not coming out to the *masjid*, which in general they do not, is it not ʿĀ'ishah? Do not forget. She said that if the Prophet ﷺ was here today—you know she is talking about the general *fitnah* situation—if he ﷺ were here today, you would have seen what he would have done with these whole women and *masājid*, etc. He ﷺ would have locked it all down. That is what she is trying to say.

That is obviously one of the main evidences for the scholars that said of course it is better for the woman to stay at home. I'm saying, and the minority—dangerous argument what we've got—we are saying that is ʿĀ'ishah opinion. She was hardcore in many things; this is one of the things where she obviously became angry and it is her opinion and that is it. She has her opinion, we respect it. The Prophet ﷺ knows better. He said:

لاَ تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّه

"Do not prevent the female servants of Allāh from going to the Houses of Allāh."[7][8][9]

Whatever ʿĀ'ishah says after that is going to just be her opinion because the Prophet ﷺ *ḥadīth* lies there. But it is something that makes you tremble and shiver and goosebumps because that is a big statement coming from ʿĀ'ishah: "If he ﷺ was here today, he would prohibit this situation."

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[7] *Ṣaḥīḥ Muslim, The Book of Prayer, Chapter: Women Going to the Masjid so long as no Fitnah Results from it and They Should not go out Wearing Perfume, ḥadīth no. 442c.*

[8] *Sunan Abu Dāwūd, The Book of Prayer, Chapter: What has been Narrated Concerning Women Leaving Their Homes for the Masjid, ḥadīth no. 556, 567,*

[9] *Sunan Ibn Mājah, The Book of the Sunnah. Chapter: Venerating Ḥadīth of the Messenger ﷺ and Dealing Harshly with Those who Oppose It, ḥadīth no. 16.* This narration has been graded as *ṣaḥīḥ*.

So, I want you to know that this idea that you might see of women being everywhere, women always outside it is just not correct. It is more for the cameras or the dramas or whatever. Again, that doesn't mean they don't go out. It doesn't mean they are not a part of the society, but it is not their norm. That's it. And when you understand that it is not their norm and they don't get involved in that kind of game, you then understand why you have *ḥadīth* and *ayāt* that said two witnesses for the place of one witness and financial this, that, blah blah blah. All these different kinds of different things that have got some kind of inequality between men and women. You have to understand that if the norm of the society is that if someone is not getting involved, it would be crazy to then put equal confidence in [them].

Like it would be absolutely insane for someone to come to me and say, *'Tell me the ruqyah process for me. I have jinn'*.

And I say to you, '*All right. This is what you are going to do. I know ayat'l-Kursi works, so recite it fifteen times on water and put sandalwood in there, because that is what I heard, and wa Allāhu aʿlam*.' You are taking that position from me when there are people who are dealing with that thing day and night, day and night and they are seeing what works, what doesn't work, anecdotal, this, that, whatever etc. and they are saying something different. Why would you be listening to me? That is crazy. You shouldn't be listening to me.

(0:50:00) So listen, again every indication in Qurʾān, *Sunnah*, and life (that's my point) shows and also when they go to the *masjid* leaving first, '*Men stay where you are, let the women* get *out*.' The Prophet ﷺ telling women get away from the middle parts, telling the women that, stay on the sides. It is just not meant to happen bro, there is no way you can sugarcoat that. And you are wasting your time. And *Ḥajj* is seen as the big going out, just the whole point of going out on a journey, the Prophet ﷺ considers it to be the *jihād* of the woman.[10]

Guys it is so clear. It is impossible actually to argue against this. The only thing that is arguing against it is political correctness, which is all *kufr* based anyway. So, good luck to them.

Anyway, so now you know where these opinions are coming from—*makrūh*, permissible, *sunnah*.

فالقول الأول :أنها سُنَّةٌ؛ لأنَّ النبيَّ صلّى الله عليه وسلّم أَمَرَ أُمَّ وَرَقَةَ أَنَّ تَؤُمَّ أهلَ دَارِها

[10] *Ṣaḥīḥ al-Bukhāri, The Book of Pilgrimage, Chapter: The Superiority of al-Hajj-al-Mabrūr, ḥadīth no. 1520.*

As for the first position, that it is a *sunnah*—a small number of scholars said it is a *sunnah* for her to pray at home. This is my position by the way, but it is definitely the minority. Because the Prophet ﷺ ordered Umm Waraqah to lead *ahla dāriha*, the people of her household.[11,12]

Let me tell you something, Imām Abu Dāwūd narrated this in the book of prayer in the Chapter of the Imāmate of the Woman[‡]:

كتاب الصلاة، باب إمامة النساء (591) وسكت عنه.

So, the fact that he himself (Imām Abu Dāwūd) and he openly admits in his introduction, that his collection does not contain only *ṣaḥīḥ ḥadīth*—which we know anyway but the fact that he said that as well. And so, when he stays quiet, it is an indication that he is not exactly delighted by the authenticity of the *ḥadīth*. And it would be useful for you to know that there are a number of problems with this *ḥadīth* actually. The fact that its *sanad* has problems that has always been known, it's chain. And also, that there are more authentic *ḥadīth* that would contradict it as well.

What I'm trying to say is that this *ḥadīth* is not the strongest, but it is there. The people who say it is *sunnah* say: Hold on. How can the Prophet ﷺ tell a woman to lead the *jamāʿah* and then you're telling me that it is not acceptable or it is *makrūh*, not acceptable, allowed whatever, and he actually told her to do that?

And there is a number of ways to respond to that. We always start with *ḥadīth*. So, the first way would be an aggressive approach which is: Bro, we are not taking your argument the *ḥadīth* is weak.

And that would be an acceptable argument, well supported by *ḥadīth* scholars, end of story. They don't have any evidence so we can never say it is *sunnah*.

Another approach would be: Okay. We'll play advocate, it is authentic. We go with that, but this is clearly an exception because the Prophet ﷺ clearly prohibited women leading men in prayer—actually leading them in matters of government, state, etc.[13] And there is a consensus on that—almost a virtual consensus on that. So, that would contradict this and that therefore means that the *ḥadīth* either becomes weak because it becomes *shādhdh* (it becomes odd), or the *ḥadīth* is authentic. This *ḥadīth*, of course,

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[11] *Sunan Abu Dāwūd, The Book of Prayer, Chapter: The Imamate of the Woman, ḥadīth no. 592*. This narration has been graded as *ḥasan* by al-Albāni.

[12] *Musnad Imām Aḥmad*, 6/405.

[‡] *Sharḥ al-Mumtiʿ ala Zād al-Mustaqniʿ*, Volume 4, page 139, footnote 2.

[13] *Ṣaḥīḥ al-Bukhāri, The Book of Military Expeditions Led by the Prophet ﷺ, Chapter: The Letter of the Prophet ﷺ to Khosrau and Caesar, ḥadīth no. 4425*.

is super authentic. Therefore, this has to be an exception, and this is the norm. That's an *uṣūli* argument.

So, okay, Umm Waraqah was allowed to do it. There must be some reason, we don't know why, but it's clearly the exception. That's another argument.

The other argument—which is my position—is that, okay, it's allowed. That's it. Clearly, the Prophet ﷺ didn't say this every day, every week to somebody else. Otherwise, there'd be lots of this happening. Clearly, the only thing we can rely on is literally one *ḥadīth* and the *ḥadīth* of Umm Waraqah. Imagine! But it's enough.

So, what's our conclusion?

I'm putting myself in that first bracket. I'm saying, if there are a group of women, or a mother and her kids, then she should make *jamāʿah* and she'll get rewarded for that *jamāʿah in shāʾ Allāh*. That's our position. So, you can say we believe it is a *sunnah*. Whenever the opportunity is there, take it. That's my position. Allāh ﷻ knows best.

The second position:

القول الثاني :أنَّها مكروهةٌ، وضَعَّفَ الحديثَ، وقال :إنَّ المرأةَ ليست مِن أهلِ الاجتماع وإظهارِ الشَّعائرِ، فيُكره لها أنْ تُقيمَ الجَماعةَ في بيتِها، ولأنَّ هذا غيرُ معهودٍ في أمهاتِ المؤمنين وغيرِهنَّ.

It is disliked.

Why did they come to this position?

They said the *ḥadīth* is weak—number one. They also said, number two, women are not meant to be coming together and doing all this kind of stuff. And the *jamāʿah* is all about coming together and promoting the *dīn*, etc. So, it is disliked establishing the *jamāʿah* in her house. And this was not something seen from the Mothers of the Believers, or even other than those.

Let's deconstruct this position. I want to say—even though it's being looked upon favourably—he's right. He said:

غيرُ معهودٍ في أمهاتِ المؤمنين

It is not something which is a norm. And I agree. It wasn't the norm of the wives of the Prophet ﷺ, but it happened. And I'm sorry. If it happened, and we consider and agree that the *athār* are authentic, then you can't say it's *makrūh*. I'm sorry.

And, number two, they said that women are not the people of gathering, and publicly promoting, or taking on the responsibility to publicly promote the rituals of Islam. I'll say: Okay. That's fine. But she's doing it in her home, for crying out loud! She's closed off in her home. Come on, bro. So, I'm afraid this position is out.

And the third position:

القولُ الثّالثُ: أنّها مباحةٌ

It's something which is allowed. They said:

إنّ النِّساءَ مِن أهلِ الجماعةِ في الجُملةِ

They are generally part of the *jamāʿah*. And that's why it is allowed for them to go to the mosque, to establish the *jamāʿah*. Otherwise, they wouldn't be allowed to go to the mosque. What's the point of the Prophet ﷺ saying, "Do not prohibit the women from going to the *masjid,"* if they're not people of the congregation? So, it's something which is allowed.

مع ما في ذلك مِن التستُّرِ والاختفاءِ.

As long as she keeps herself to herself, and closed off from prying eyes, and all the rest of it. Obviously, you've got to uncover your face. That's another point as well. The concept of covering the face is very strong in the early generations. It's only kind of now that it's becoming weak, or weaker.

So, Shaykh al-ʿUthaymīn concludes his position by saying:

وهذا القولُ لا بأس به، فإذا فُعِلَتْ ذلك أحياناً فلا حرجَ.

He says: This last position, I'm okay with that. There's no problem with that. He's not exactly enthusing over it—classic Najdi Saʿūdi—if it happens here and there, it's okay. I also like that position, by the way.

I've got to tell you, I think that women—certainly my houses and from my women, meaning my sisters, my mum, aunties, the ones I've seen—they're finding it more difficult to pray in congregation—I mean, at home, with the kids and other people. Like in our house, if I'm at home, praying with the children or gathering, a lot of the time my wife will not be there. She's always busy, doing something and it's just too much hanging around, waiting around, whatnot. My point is, I do like what Shaykh al-ʿUthaymīn says, in that he doesn't obligate upon them.

Student (online): We are not used to it. That's why.

(1:00:00) Ustādh: Yeah, it could be that. I think it could be that as well. That's a good point as well.

I am very particular. People are not down on the exact moment whether it is we are leaving for the *masjid* or whether it is at home. My point is actually that for women, Shaykh al-ʿUthaymīn's position is it is a mercy. Because he is like, you know what it is? You are not sinful or you are not missing out on reward, but if you get the opportunity, do it here and there.

Student (online): So Shaykh al-ʿUthaymīn believes it is *mubāḥ*—it is okay to do once in a while, but shouldn't be something that you have to do?

Ustādh: Yes. Shaykh al-ʿUthaymīn is like, it is okay to do once in a while because it wasn't the norm, and it wasn't seen all the time, and it was done here and there and it shouldn't be something that you have to do. That is exactly his position. But if you do it then that is fine. It is an interesting position.

Whereas I go further—and this is the **class position**—that if the women find an opportunity, then they should try to arrange a *jamāʿah* without it ever being obligatory upon them.

I think women are very fortunate by the way, it is not easy to maintain *jamāʿah* all the time, every time. It is obligatory by the way for men to pray in congregation—absolute obligatory. And if you don't have people at home, then you must get out to the *masjid*. 100%.

Student (online): Our family has always prayed together. Praying individually is kind of weird in our family.

Ustādh: That is because you come from a blessed house that is why. The family that prays together stays together.

So just to finish off this whole male/female thing, so that basically means that females are out, and they are not obligated. And likewise, all kids are not obligated either. And that is correct. It is definitely not *sunnah* for the kids to be there. I think actually kids should never be in the *masjid* when they are very young. They should come when they are seven and eight—it is not obligatory for them to come, but they should be brought.

And the third category is the *khuntha*. *Khuntha* meaning hermaphrodites.[§] What do the young woke folks call it? Intersex. I don't know why it upsets me that phrase. I'm not having it. Did we have this debate? I'm not calling them intersex. I'm sure there was a reason, but it was so many years ago. But for me, I think the main reason I'm refusing to call them intersex is because it is only woke folks who don't like the word hermaphrodite or they say that it is insulting or something *bakwās* like that. And that is like a red flag to a bull. Anything that woke liberals tell me, I'm going to 100% do the opposite regardless of whether I like it or believe in it or whatever what not. I couldn't care less about hermaphrodite or x, y, z. But we're sticking with hermaphrodite because I'm not going to let anyone else play that card.

What is a hermaphrodite?

That is someone who doesn't actually know what way they are because they have both sets of sexual organs (male and female). So therefore, the congregation is not obligatory upon them, other than someone who definitely knows. A hermaphrodite who is born and then they have one organ which are defunct, not used at all or they have a surgery or whatever, so they know, then of course if that is a man they have to go.

Student (online): Intersex is associated with all the other alphabet folks.

Ustādh: Exactly. It is the alphabet *bakwās* people, they are the ones who made that up. They can go and flipping jump on this.

Student (online): I think it's more of a medical term, No?

Ustādh: Bro don't even get me inside. It is not a medical term at all. Where does intersex come from? Hermaphrodite bro. That is all that, '*Don't call me this, that, whatever what not*.'

Student (online): I think intersex just means that they are between two sexes.

Ustādh: No, no. Don't you dare defend those Paks, even if they are right. I don't care.

Shaykh al-ʿUthaymīn says also the slave is included in this. So, a male slave also has to attend the *jamāʿah*. And so much so that (according to many scholars) if the owner

[§] The definition of a hermaphrodite was discussed in *Logical Progression.,* Year 3, Chapter 8 Lessons 4 and 5. MT

prohibits his slave—because obviously, he is a slave and needs work done—then he doesn't have to obey him. And of course, you need to know that the disobedience of the slave to his master is one of the major sins. This one is not one of the major sins because the *jamāʿah* is obligatory.

Shaykh al-ʿUthaymīn himself does not seem to be so harsh. He's like the slave is obligated to go, but with the permission of his [master]. He can't just go off like that, he must get permission.

## Q & A

Q (online): Are people who work considered slaves?

A: No. People who work are not considered slaves. Good question though. They are called people who have an excuse. We will speak about that. That is coming *in shāʾ Allāh*.

Q (online): Does having a vaccine (MMR) break the fast?

A: The vaccine does not break the fast.

Q (online): My wife was in the *masjid* for a class and the *iqāmah* was called. She mentioned to the women that they should pray but was advised that the women didn't have to read in *jamāʿah* and that it's a blessing for women and they can continue in the class. Having the class that we had recently about attending to the *iqāmah*, my wife went to pray. But she just wanted to know the ruling on whether the class should continue, or should it be paused to pray?

A: The answer to that question is the answer that we just said now. The Ḥanafis consider it to be not legislated (some of them). Māliki are hardcore, not legislated. It's a dominant position, by the way. It's quite understandable that they would say that. It's not correct, in my opinion, and they should pray. It's okay. She did right. She shouldn't have argued with them. Said okay and she went and joined. Great job!

Q (online): At what age can my daughter lead me in (a) *farḍ ṣalāh* and (b) in *Tarāwīḥ* prayer? (It motivates her to revise/learn more.)

A: *Tarāwīḥ* prayer is flexible. She should know the rules of the prayer. 7-9, that's good. She should have *tamyīz*, be aware, etc.

*Farḍ* prayer, she needs to be post pubescent according to the majority of scholars. There are some scholars that said that 9-10 years old is acceptable and I am flexible to that. But it's safer to understand that she's post pubescent in the *farḍ*. *Tarāwīḥ* prayer, we are all easy.

Q (online): At what age does the son start leading the mother? There was a time in the middle where we would pray separately just because I didn't know if he should lead or me. He's fifteen now and always leads if we do *jamāʿah*.

A: [Form males] that's similar. Fifteen now? Oh goodness, yeah! Fifteen? Yeah! 12-13, bro—post pubescent.

(1:10:00)

Q (online): Attendance of women in the *masjid* when there is lack of room for the men?

A: This is a good question. It's a difficult one, to be honest. Women are not, in principle, obligated to go to the *masjid* like the men are. And they should take one for the team. The problem is that *masājid* would take liberties with that. That's the problem. I don't have a problem with the ruling. Like I don't have a problem right now in Cheadle. We have no women facilities at Cheadle right now because we are building a whole *masjid*. The women know that the situation at Cheadle is a temporary one.

The problem with the other Deo mosques— Ḥanafi mosques, Bengali mosques is that they might start that as an excuse and then they keep it going for the next fifty years because they don't want the women to be there. There is a *zamīn asmān fark* [huge difference] between the *masājid*. I'm not having this idea of 'attendance of women to the *masjid* when there is a lack of room for the men.' In principle, yes women should make way. But be careful. Women are getting played most of the time. You are not getting played in Cheadle, I'll tell you right now.

Q (online): Is saying *istighfār* so that *rizq* in the *dunya* may be increased, being insincere to Allāh ﷻ?

A: No. That's a *sunnah*.

Q (online): *ʿAqīdah* question: How can we be held to the *mithāq* (covenant made before our souls were sent down) if we don't actually recall it, etc.? Isn't an *ʿaqd* supposed to be something where all parties are cleared about. But when we come to the world we were made to forget?

A: The answer to this is too big and too detailed. Al-ʿIzz ibn ʿAbd'l-Salām wrote an essay on this question that you've asked. Obviously, it's not in English, it's in Arabic. In

essence what he's basically saying is that the contract is clear, by the proof of the contract. It's understood. When it comes to these contractual agreements, etc., that's done for your benefit in the *ākhirah* and the benefit of others to show that Allāh ﷻ is:

﴿لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ﴾

"God is never unjust to His servants."

[*Sūrat Āli ʿImrān*: 182; *Sūrat al-Anfāl*: 51; *Sūrat al-Ḥajj*: 10]

That Allāh ﷻ is not oppressive to his servants, that this was actually agreed between you, but you forget because you forget. But you do know, and you knew, because of the other signs and the prophets and the messengers and the message, itself. The miracles and the *fitrah* that you've got. And that is the proof. And so by the way, if you are still going to claim that you don't know, so here it is, when you did it as well. That's it in principle.

Q (online): How would you handle the situation where you are with a young toddler and the time of *jamāʿah* comes? Does the inconvenience to the congregation come first before your obligation to go to the *masjid*?

A: For me with a young kid, depending upon the *masjid* that I'm in, how safe it is, and how understanding the people are, then I would go in. Otherwise, nine times out of ten I am taking that kid home and missing out on the *jamāʿah*. You would not be going to the *masjid* with a toddler. I don't know what's going on there. That's a destruction of your *ṣalāh*, that's a destruction of everyone else's *ṣalāh*, and people are trying to claim that this is some kind of *sunnah* or something.

# 25. Chapter 22 Lesson 5: The Congregational Prayer

We are in the middle in the section that it is obligatory upon the men to perform the prayer in congregation.

تَلْزَمُ الرجالَ للصلواتُ الخمْسُ لا شَرْط، وله فِعْلُها في بَيْتِه

It is required for men (to pray in congregation) for the five daily prayers, but it is not a condition. It can be prayed in his house.

This is the Ḥanbali mainstream position. We started covering that last week. We said that some of the scholars said it was a *sunnah*, others said it was just permissible. The Ḥanbali position and Shaykh al-ʻUthaymīn's position is that it is absolutely obligatory.

He carries on at the top of page 141 of the commentary.

Shaykh says that when the author has said that it is absolutely obligatory, this would indicate that this is the case both at home and away, meaning as a resident—what we call *muqīm* (non-traveller)—and then in *safar* when you are *musāfir*, when you are a traveller. And Shaykh says that when he is saying that it is absolutely required from the men, then this would mean in travel times as well.

لأنّه لم يقيِّدها في الحَضَرِ

Because he didn't specify that this is only for when you are at home. And when you don't specify something in *fiqh*, then we understand it to be taken in a general form. And if it is in the general form then it applies to everything—home and away—unless you say specifically required for men at home. So therefore it is obligatory for the congregation to be established even during travel.

And the evidences for that are the generality of all the evidences we've said so far that made it obligatory in the first place. Why not?

Because it didn't exclude travel. Those evidences that we have been covering over the last couple of weeks if they were not applicable to travel, it should say: Only at home

not whilst traveling. It didn't. Therefore, the obligation is across the board even in travel—according to Shaykh al-ʿUthaymīn and according to a number of the Ḥanābilah as well.

And then there are other evidences that are specific.

وأيضاً :أنَّ اللهَ أمَرَ نبيَّه صلّى الله عليه وسلّم إذا كان فيهم في الجهادِ أنْ يُقيمَ لهم الصَّلاةَ جماعةً، ومِن المعلومِ أنَّ رسولَ اللهِ صلّى الله عليه وسلّم لم يقاتلْ إلا في سَفَرٍ.

Allāh ﷻ commanded his Prophet ﷺ that when they are in *jihād* that they establish the *jamāʿah*. And it is absolutely obvious, anyone who knows history knows that the Prophet ﷺ virtually all of the *jihād* that he ﷺ conducted was whilst traveling, in a state of travel. So therefore, Shaykh al-ʿUthaymīn says, the congregation is obligatory away whilst you are traveling as a *musāfir* just as it is when you are at home.

(0:10:00) Likewise, another evidence is that the Prophet ﷺ continuously used to pray in *jamāʿah* when he was travelling, even to the extent that when he missed the *Fajr* prayer and they all missed it—Bilal ؓ the *muʾadhdhin* overslept, Prophet ﷺ overslept, everybody overslept—they are out there in the wild on a journey. Then he ﷺ woke up and then when he ﷺ woke up after sunrise, he ﷺ told everybody get up and he ﷺ told everybody pray as you see me praying, meaning that make the *adhān*, let's pray *sunnah,* let's pray *jamāʿah*. So they prayed even a gone prayer (*qaḍāʾ prayer*) as a *jamāʿah.* [1]

وقوله: «للصلوات الخمس» أي: أنَّها واجبةٌ للصَّلاةِ، وليست واجبةً في الصَّلاةِ، لأنَّ الواجبَ تارةً يكون واجباً للصَّلاةِ، وتارةً يكون واجباً فيها

The author said *liʾl-ṣalawātʾl-khams*—for the five prayers—obligatory to attend the congregation or make in congregation for the five prayers. The *jamāʿah* is obligatory for the five prayers and not obligatory in the five prayers. So it is obligatory for the prayer not in the prayer.

An obligation in the prayer is like the *takbīratʾl-intiqāl (Allāhu akbar* when you go into *rukūʿ)*, or *Allāh akbar* between *sujūds*, or *Allāhu akbar* when you are standing up, or the first *tashahhud* for example that you pray. These are all obligations in the *ṣalāh*.

[1] *Ṣaḥīḥ Muslim, The Book of Mosques and Places of Prayer, Chapter: Making Up a Missed Prayer. And It Is Recommended to Hasten to Make It Up, ḥadīth no. 681*.

An obligation for the *ṣalāh* is something else. The *jamāʿah* is an obligation for the *ṣalāh*, like a straight line is an obligation for the *ṣalāh*, and so on and so forth.

You might say: Isn't an obligation for an act of worship or for the *ṣalāh* the same as a condition?

The answer is no, because an obligation for something means that it has to happen before. And when it happens before, if you don't do it you are sinful. However, the prayer is valid. Whereas if it is a condition, a *sharṭ*—(prerequisite/precondition) upgraded from *wājib* or obligation to the higher level of condition—if you didn't do that then there is no prayer afterwards. It is like you didn't fulfil the prerequisites. Whereas if you say you didn't fulfil the obligations beforehand, what that means is that the prayer will be acceptable. You will be sinful for not praying it in *jamāʿah*, but the prayer is valid. You do not need to repeat it again. That is what Shaykh al-ʿUthaymīn's position is and that is what he is explaining.

He says: As for *al-ṣalawāt'l-khams*, the author says:

تَلْزَمُ الرجالَ للصلواتُ الخمْسُ

It is required for men (to pray in congregation) for the five daily prayers.

"For the five daily prayers": *Fajr*, *Ẓuhr*, *ʿAṣr*, *Maghrib* and *ʿIshā'*—no other prayer than that. But there are other obligatory prayers.

إذاً؛ لا تجبُ الجماعةُ للمنذوْرةِ

So, a prayer for example, *al-mandhūrah*, is the prayer which you have vowed to pray.

If I pass my exam, I swear, I vow that I will offer two *rakʿah nafl*.

If you go and get a haircut, I will pray two *rakʿah nafl*.

If you go on a diet, I will pray two *rakʿah nafl*.

That is a vow, a *qasm*, you have to do that. That is obligatory to perform that prayer because you have sworn by it. But it is not the same level as the obligatory prayers of the day.

Shaykh al-ʿUthaymīn says if there were two people that swore two similar vows, maybe there are two mates and they say, '*I swear if I pass the exam, I'm praying two rakʿah*.' And the other guy says, *'Wallāhi that's true man. I swear if I pass the exam, you know I blagged it all, didn't do any revision. Out of gratitude to Allāh ﷻ I'm going to pray two rakʿah as well 100%*.' So, then they passed their exams and they say, *'Right. Okay, I have to pray two, you have to pray two'*.

Now that they both are there at the same time, same place they are kind of saying *'Right, do I have to pray in congregation?'*

The answer is no. You do not need to pray this in congregation. It is not every obligatory prayer [that must be prayed in congregation].

Student(online): What about *Jumuʿah*? And the prayer for the eclipse?

Ustādh: The *Jumuʿah* prayer is a replacement of the *Ẓuhr* prayer so that doesn't count. And the prayer for the eclipse, the majority of the scholars consider that to be *sunnah*.

Shaykh says:

ولا تجبُ للنّوافلِ

And it is also not obligatory for the supererogatory prayers, the non-obligatory prayers. It is not obligatory for that. So, for example, if a person wants to pray some extra prayers, then it is not necessary for him to pray that in congregation, it is not obligatory.

Question (Shaykh says): Is it allowed to pray non-obligatory prayers in *jamāʿah* or is that a *bidʿah*?

Shaykh says obviously there is some detail to this. So, there are some *nafl* prayers for which it is legislated to pray them in *jamāʿah*, for example *ṣalāt al-Istisqāʾ* which is the prayer for rain or *ṣalāt al-Kusūf*. And Shaykh al-ʿUthaymīn makes the point: That's of course based upon the opinion that is a *sunnah* because you know that some consider it to be an obligation. So, if you consider that *ṣalāt al-Kusūf as a sunnah* then this is another example of it.

And *qiyām al-layl* in Ramadan. So *tahajjud* or *Tarāwīḥ* whatever you want to call it, when you're praying it with someone, these are prayers for which the *jamāʿah* is legislated so it is prayed. That is fine, it is not obligatory though.

فمِنَ النّوافلِ ما تُشرعُ له الجماعةُ

There are other supererogatory prayers—non-obligatory prayers—for which the *jamāʿah* is not legislated, such as the *rawātib* prayers. Those are the *sunnah* prayers which are linked to the *farḍ* prayers—the two *sunnah* before *Fajr*, the two before *Ẓuhr*, the two after, [the two after *Maghrib*], the two after *ʿIshāʾ.*

Shaykh al-ʿUthaymīn also says the night prayer, outside of Ramadan, this is not one of the prayers that is prayed in congregation. However, if he prays it in congregation here and there—and we had a big discussion about what here or there means. *Aḥyānan*, non-organised, non-announced. That is why the whole youth *qiyām* thing where you announce it a couple of weeks in advance is a bit dodgy to be honest. However, you are praying, you come to the mosque, you know that the mosque is open 24/7, and you tap next guy on the shoulder and you pray together. Or, someone is at home, family member, for example, you wake up and find a family member praying already, so you join him or her. Those are examples of how it is legislated to be performed.

Of course, the Prophet ﷺ did that. It happened to him with ʿAbdullāh ibn ʿAbbās ﷺ in his home.[2,3] And also, he ﷺ prayed with Ḥudhayfah ibn al-Yamān ﷺ as well.[4,5] Also, ʿAbdullāh ibn Masʿūd ﷺ once joined the Prophet ﷺ in the night prayer outside of Ramadan, normal *tahajjud* prayer.[6,7]

By the way, you might have noticed that I rarely give the reference to the *riwāyah* from the *Musnad of Imām Aḥmad*. I give from Abu Dāwūd or Nisāʾi or other references. The reason why I do not give references from Imām Aḥmad is because they are using the old school Aḥmad Shākir edition, which is volume number/page number, which is a bit difficult to find. Whereas *ḥadīth* number is easier, it is more universal across the editions. Just so people know that for the future.

Student (online): Should your son lead the youth *qiyām*? Should I discourage him from it?

Ustādh: That is a difficult question. Some will remember the big discussion and give you the link.† It was not that long ago when we spoke about this. That is something which is allowed, but there is a lot of discussion about it. I am not altogether a massive fan of it, but I would not say that it is *ḥarām* or *bidʿah*. I do lean towards maybe there is a problem with it. Someone who is a *ḥāfiẓ* or practising their Qurʾān etc...it is difficult.

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[2] *Ṣaḥīḥ Muslim, The Book of Prayer - Travellers, Chapter: The Prayer and the Supplication of the Prophet ﷺ at Night, ḥadīth no. 763 a.*

[3] *Ṣaḥīḥ al-Bukhāri, The Book of Call to Prayers, Chapter: If a Man Stood on the Left Side of the Imām and the Imām Drew Him to His Right Side the Ṣalāh of Neither Would Be Invalid, ḥadīth no. 698.*

[4] *Sunan Abu Dāwūd, The Book of Prayer, Chapter: What a Person Should Say in His Rukūʿ and Prostration, ḥadīth no. 871.* This narration has been graded as *ṣaḥīḥ* by al-Albāni.

[5] *Musnad Imām Aḥmad, 5/398.*

[6] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer at Night, Chapter: To Prolong the Standing Posture in the Tahajjud, ḥadīth no. 1135.*

[7] *Ṣaḥīḥ Muslim, The Book of Prayer - Travellers, Chapter: It Is Recommended to Recite for a Long Time in the Night Prayers, ḥadīth no. 773a.*

† The issues surrounding youth *qiyām* were discussed in *Logical Progression*, Chapter 21, Lesson 15. MT

(0:20:00) I do not like to answer this question because I would not do it myself. I do not like it, but I do not want to put that upon people because I recognise the benefit and I do not recognise it to be the most *ḥarām* thing in the world. Just find the link and go back to that. I would not say no, not discourage them from it. That is a different game, when the son is leading it. I am talking about the prison they go to, the university of crime, and they spend the whole night praying God knows what.

Student (online): My parents pray their night prayer every night together. Is this allowed?

Ustādh: That is a good question. I think it is okay that they pray their night prayer every night together. I think that's okay. But you should tell them to mix it up as well. The *aṣl* is that the night prayer is prayed by oneself. The *aṣl* is not a congregation. The *aṣl* meaning the original kind of status. The original form of the night prayer is that it is a quiet, individual, private prayer. It is not meant to be prayed together. So, they can set up a system where they, once a week, or once every so and so days, they do that.

Student (online): Over here, MAC puts *qiyāms* every once in a while. Is it okay to attend those? They pray *qiyām* after *'Ishā'*.

Ustādh: Everyone does that no. All the *masājid* do that now, following the kind of *masājid* that have got the young folks. We covered this in a lot of detail I think.†

Shaykh al-ʿUthaymīn says, and sometimes it is allowed to pray general *sunnah* other than the night prayer in *jamāʿah*. That is allowed sometimes. But it cannot be *sunnah* with a specific reason.

For example, there are a couple of lads just walking down and they take a pause. They have got one or two hours to kill, and say, '*Hey! Let's pray some sunnah.*' Then, that can be led as a *jamāʿah,* because there is no prayer that that *sunnah* is linked to, no reason it is being linked to. It is what we call a *nafl muṭlaq*, or a *ṣalāh muṭlaqah*, meaning that it is an undefined general *nafl* prayer. This can be prayed in congregation here and there.

One of the evidences for that is the action of the Prophet ﷺ, actually a number of times. He ﷺ once prayed with Anas, and his mother Umm Sulaym, and the orphan ﷺ that they were looking after as well. So, he ﷺ prayed with them in a *jamāʿah*.[8,9]

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[8] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer, Chapter: To Offer the Prayers on a Mat That Is Made of the Leaves of Date-Palm Trees and Is as Long as or Longer than a Man's Stature, ḥadīth no. 380.*

[9] *Ṣaḥīḥ Muslim, The Book of Mosques and Places of Prayer, Chapter: It Is Permissible to Offer Voluntary Prayers in Congregation, and to Pray on Palm-Fiber Mats, Small Mats, Cloth, and Other Pure Things, ḥadīth no. 658.*

وكما صَلَّى جماعة في عِتْبَانَ بن مالك رضي الله عنه في بيته؛ حين طلبَ مِن النَّبيِّ صلّى الله عليه وسلّم أنْ يأتيَ إليه ليصلِّيَ بمكانٍ يتَّخِذُه عِتْبَانُ مُصلًّى، فَفَعَلَ النبيُّ صلّى الله عليه وسلّم

Also, he ﷺ once went to the house of ʿItbān ibn Mālik ﷺ.[10,11] The house of ʿItbān ﷺ was quite far away. He wanted a prayer kind of zone established, not just for his house, but for his area. So, he does not have the ability, or the resources etc. to have a *masjid*, but he wants to have a *miḥrāb*, a prayer corner, a niche, significant kind of prayer presence in his home. So, he invited the Prophet ﷺ and the Prophet ﷺ then came and he ﷺ prayed. He ﷺ asked, "Where is it that you pray?" ʿItbān ﷺ said, "Right here. If you could make this area as a *muṣalla*," like bless it, make it something special, formalise it. And so, he ﷺ led the prayer.

Shaykh again clarifying the five daily prayers.

وقوله: «للصلوات الخمس»، ظاهره :أنَّه لا فَرْقَ بين أنْ تكون مؤدَّاةً أو مقضيَّة.

He says: What is obvious from this statement, the five daily prayers, is that it is obligatory for men to perform these five daily prayers in congregation. Shaykh says that there is no difference between whether that prayer is offered on time or whether it is a missed prayer.

فالمؤدَّاة :ما فُعِلتْ في وقتِها، والمقضيَّة :ما فُعِلتْ بعدَ وقتِها

It is *muʾaddāh* or *maqḍiyyah*. *Al-muʾaddāh* is that prayer which is offered in its right time—just every prayer that is offered in his right time. We call this concept *adāʾ*. Complete it, do it. And it means that it has been completed and done, *addaytʾl-ṣalāh.* It means you have completed the *ṣalāh* correctly, all requirements in this right time. That is in normal time.

As for the *maqḍiyyah*, as for the *qaḍāʾ*, then that is what we call *kaza.* So, the *qaḍāʾ* prayer. Paks *call it kaza* that is *qaḍāʾ* or *maqḍiyyah*. That is referring to the prayer that basically the time has gone. And so therefore, for example, if you were all out there in the wild, and you all overslept and then suddenly just woke up and it was past sunrise,

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[10] *Ṣaḥīḥ al-Bukhāri, The Book of Prayer, Chapter: If Someone Enters a House, Should He Offer Prayers Where He Likes, or as He Is Told? And He Should Not Look Out to Seek Information About the Place or Do Spying, hadīth no. 424.*

[11] *Ṣaḥīḥ Muslim, The Book of Faith, Chapter: The Evidence That One Who Dies Believing in Tawḥīd Will Definitely Enter Paradise, ḥadīth no. 33 a.*

then you would all get up and that prayer would be considered *qaḍāʾ* because it is after the time.

Shaykh says that according to the statement of our author the congregation is to be applied across the board. It is a general obligation—no exceptions. Therefore, for the missed prayer, which is late, past its time as well as for the prayer which is on its time, the congregation is the requirement.

Shaykh al-ʿUthaymīn says: By the way, I agree with this entirely that the obligation of the congregation is to be applied to all prayers whether it is missed, *qaḍāʾ* prayer, or whether it is being prayed on his time. However, he wants to correct the notion as was the opinion of Ibn Taymiyyah—other scholars differed—he wants to correct the notion of what defines a missed prayer. He says this is not a missed prayer. This prayer is not called *qaḍāʾ* if you all miss the *Fajr* for example as a group, then you all woke up at the same time, this is actually *adāʾ*. You are performing it in its right time. Its right time because for you, this is the only time that you had to actually pray it. You didn't miss it on purpose. You didn't delay it. And you have a legitimate legal excuse to not being in sin—it is a disaster, but it is not a sin what you did because the Prophet ﷺ said:

مَنْ نَسِيَ صَلاَةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا لاَ كَفَّارَةَ لَهَا إِلاَّ ذَلِكَ

"He who forgets the prayer should pray it when he remembers it, there is no expiation for it, except this."[12,13]

That's it. You wake up, you do it and you just get it done. You just pray the prayer. And then the Prophet ﷺ in this *ḥadīth* then recited:

﴿وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ ١٤﴾

"And keep up the prayer so that you remember Me." [*Sūrat Tāhā*: 14]

This *ḥadīth* is *ṣaḥīḥ*. What that basically means is that if a person was planning to get up and everything was in place and everything was going good and then doesn't wake up and then wakes up later—but not out of negligence or not out of any funny behaviour or whatever—then when that person wakes up, for them that is the time of

[12] *Ṣaḥīḥ al-Bukhāri, The Book of Times of the Prayers, Chapter: One Who Forgets a Prayer Should Offer It When He Remembers it, and Should Not Repeat Anything Except That Particular Prayer*, *ḥadīth no. 597*.
[13] *Ṣaḥīḥ Muslim, The Book of Mosques and Places of Prayer, Chapter: Making Up a Missed Prayer. And It Is Recommended to Hasten to Make It Up, ḥadīth no. 684a*.

the prayer. Now the other scholar said 'no', this makes a mockery of the whole concept of *qaḍāʾ*, why didn't he just call it *qaḍāʾ?*

Ibn Taymiyyah responded and said: Well, the issue is that once you call it *qaḍāʾ* it has a kind of a negative impact to the prayer and so on and you didn't actually miss anything because you are not held accountable when you are asleep or when you forget:

﴿رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا﴿٢٨٦﴾﴾

"Our Lord! Do not punish us if we forget or make a mistake." [*Sūrat al-Baqarah*: 286]

That is the whole point of the *ayah*, right? And in the *ḥadīth*, Allāh ﷻ said, "Done," He responded to that *duʿāʾ*.[14] Therefore, when we forget we are not held accountable for forgetfulness for ignorance. And sleep comes into that. So, Ibn Taymiyyah and Shaykh al-ʿUthaymīn's opinion, and I have to say I like it as well, this is the **class position** as well, is that any prayer which like *ʿAṣr* prayer which is a prayer that sometimes people might forget. I don't know, maybe more *Ẓuhr* maybe? I don't know. You have a plan to pray but then you just get busy, get hooked up and then suddenly you realise and it is out of time, '*Oh my god!*'

That is different to: I remembered it at the beginning time, and I said, '*Yeah, I'm going to pray it now. I'm going to pray it now. I'm going to pray now*.' That is dodgy behaviour.

I mean the day just whizzes past and you kind of completely forgot about *Ẓuhr*. You have forgotten about time changes, forgotten about day structure, you are travelling between different countries, and things like that and you are thinking that it is that time, and so on and so forth.

(0:30:00) Why is it obligatory to pray in congregation for these missed late prayers and normal prayers?

The generality of the evidences. The evidences that we mentioned so far to obligate the congregation are to be applied to this as well. Why are we not applying it?

Also, because specifically speaking, specific evidence is that this is what the Prophet ﷺ did when he overslept. He ﷺ woke up and he ﷺ was on a journey. That's known as the *ḥadīth* of Abu Qatādah.[1]

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[14] *Jāmiʿ al-Tirmidhi, The Book on Tafsīr, Chapter: Regarding Sūrat al-Baqarah, ḥadīth no. 2992*. This narration has been graded as *ṣaḥīḥ.*

So in the *ḥadīth* of Abu Qatādah, the famous one, he ﷺ oversleeps. He ﷺ wakes up, he ﷺ wakes the rest of them up, he ﷺ commands Bilāl ؓ to make the *adhān*, then they all pray *sunnah* by themselves, then they prayed the *Fajr* like they prayed normally in congregation and he ﷺ raised his voice as well. That is another thing by the way in this *ḥadīth*—he ﷺ recited out loud.

This is one of the evidences that a person recites out loud by themselves and also one of the evidences that you recite even the loud prayers by themselves. There is also the evidence that you give *iqāmah* even when the prayer is late. Some said no that was because he ﷺ was in a congregation. Others said that it is linked to the prayer, it doesn't matter. That is a different thing. You can go back and look, 4-5 years ago when we studied that.

Student (online): In the over sleeping example. Using the example of sunrise being at 7:00 am. Just say your eye awoke at 7.30 am, do you have to pray then or are you okay to go back to sleep and read it when you wake up fully?

Ustādh: I have answered that before, okay we covered that in detail. You must pray it straight away, even though there are some scholars that said it's gone, and now you've got up until *Ẓuhr*. That used to be the opinion of Shaykh Muḥammad al-Mukhṭār al-Shinqīṭi, but it's the exception. The vast majority of scholars say that you have to pray it because the *ḥadīth* says:

فَلْيُصَلِّهَا إِذَا ذَكَرَهَا

"He should pray it when he remembers it."[12,13]

"Let him pray it as soon as he remembers it." That's why the vast majority have said that you must pray it immediately, and if you don't pray immediately, then you're done for, basically. Shaykh Mukhṭār said, no, and he had evidences. You can find it in the previous sessions on the prayer times.[‡]

لا شرطٌ

But it is not a condition.

Shaykh al-ʿUthaymīn says on page 144:

[‡] The timing of making up a missed prayer was discussed in *Logical Progression*, Chapter 15, Lesson 8. MT

قوله: «لا شرط» عندي في نسختي « لا شرطاً» بالنصب؛ وفي نسخٍ أخرى، «لا شرطٌ» بالرفع والصحيحُ من حيث العربية «لا شرطٌ بالرفع خبر لمبتدأ محذوف تقديره لا هي شرطٌ»، أما لا شرطاً فلا تصح؛ لأن «لا» لا تتحمَّلُ الضَّميرَ حتى نقولَ: إنَّ اسمَها مستترٌ، وإن «شرطاً» خبرُها، والمعنى :أنَّ الجماعةَ ليست شرطاً في صِحَّةِ الصلاةِ، فلو صلّى الإنسانُ وحده بلا عُذرٍ فصلاتُه صحيحةٌ، لكنَّه آثمٌ.

He says: I've got a copy, but it says:

لا شرطً

And I also have a copy by the way, a physical copy, which says

لا شرطً

So,

تلزم الرجال للصلوات الخمس لا شرطٌ

But in one *riwāyah* of this text:

لا شرطً

It translates as:

تلزم الرجال للصلوات الخمس لا شرطً

It is required for men to pray in congregation for the five daily prayers, but it is not a condition.

Meaning, the congregation is not a condition for the prayer. It is not a pre-requisite for the prayer. It's not one of those that if you do not pray in congregation, then you don't even have any prayer; your prayer is cancelled out. It's just an obligation, meaning, you are sinful, but the prayer is still valid. It is not a condition.

Now, just on the point of the Arabic:

لا شرطً

[The *naṣb*] is not accurate. It's a weak opinion, from an Arabic language point of view. But:

لا شرطٌ

As Shaykh al-ʿUthaymīn explains, is correct. It is what we call the *khabar* for the *mubtadaʾ*, which has been assumed.

لا هي شرطٌ

*Hiya* is the word, which is assumed, in brackets. It is not a condition—it [*hiya*] is not a condition.

Anyway, that's just the Arabic. So: It is not a condition.

Shaykh al-ʿUthaymīn says: Why would our author say it's not a condition? Why would he say it is obligatory, but not a condition?

Well, there are a couple of reasons.

The first reason is because you do need to clarify it. A lot of people assume that when something is obligatory, it is a condition as well. And if it is actually a condition, then that makes it incredibly serious. As I said before, if you don't fulfill your pre-conditions, then the act is gone; you didn't offer it. You have to make it up another time. It's like *wuḍūʾ*. *Wuḍūʾ* is a condition for *ṣalāh*. Can you imagine praying *ṣalāh* without *wuḍūʾ?* There's no prayer. You can pray the whole prayer; there's no prayer. You're wasting your time.

Likewise, they're saying, if you say it's a condition, then anyone who doesn't pray in congregation and prays by themselves, they're wasting their time. No prayer. Shaykh al-ʿUthaymīn says: Obviously, that needs to be explained.

The second reason—the main reason—he said [it's not a condition] is because he is establishing the Ḥanbali opinion, within the Ḥanbali *madh-hab*. That is the dominant opinion and it's also the opinion of the vast majority of scholars, in contradistinction to the opinion of some of the other Ḥanbali scholars in the school. There are a number of scholars in the Ḥanbali school and it's a *riwāyah* from Imām Aḥmad as well (but not very strong), and it's famously the opinion of Ibn Ḥazm and Abu Dāwūd al-Ẓāhiri (the literalist school), and sadly, it is the opinion of Ibn Taymiyyah as well—that it is a *sharṭ*, which is a madness! It's a madness!

That basically means that if you ever offer your prayer by yourself, you've not prayed. So, basically, every single person in the world. Think about that. The madness of this position is significant. I don't think I need to explain that. It's a big shout. So, it is the opinion, as I said, of Abu Dāwūd al-Ẓāhiri, it is a *riwāyah* from Imam Aḥmad, and it is also the opinion of Ibn ʿAqīl.

Ibn ʿAqīl is one of the Imāms of the school, one of the pillars and absolute kings of the Ḥanbali school. That's why Imām al-Ḥajjāwi, the author of this *fiqh* text, must go out on the front foot and establish it very clearly. I always said to you before, when these statements are being made that don't seem to be connected to what's being studied, there's often some kind of hidden reason behind it, something happening behind the scenes. So, bam! He's basically saying that: I've got to say it's not a condition. That's the rest of the school. Yeah, we recognise that some of our colleagues of the school do consider it to be a condition, but we're saying no.

So, that's where it's coming from.

Obviously, Ibn Taymiyyah and Ibn ʿAqīl are Ḥanābilah, and they're taking it from one of the narrations of Imam Aḥmad as well.

Shaykh al-ʿUthaymīn says that this is a weak position. And what makes it weak?

The fact that the Prophet ﷺ said the prayer in congregation is better than the individual prayer by 27 times—*ḥadīth Ṣaḥīḥ Bukhāri*, which we covered before.[15,16]

To say that one prayer is better than another, *al-mufāḍilah*, when we say that the congregational prayer is 27 times better than the single prayer, then that is an indication that [the non-congregational prayer] is valid. How can you compare and say

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[15] *Ṣaḥīḥ al-Bukhāri, The Book of Call to Prayer, Chapter: Superiority of the Congregational Prayer, ḥadīth no. 645.*

[16] *Ṣaḥīḥ Muslim, The Book of Mosques and Places of Prayer, Chapter: The Virtue of Prayer in Congregation, and Clarifying the Stern Warning Against Staying Away from It, and That It Is Farḍ Kifāyah, ḥadīth no. 650 a.*

that the excellence of [the congregational prayer] is 27 times better than the excellence [the non-congregational prayer] and [the non-congregational prayer] not be valid?

[The non-congregational prayer] has to be valid, otherwise it's impossible because then it's zero. 27 times zero is zero. 27 times one is 27. That's a great explanation, that.

وهذا دليل واضحٌ على أنّ صلاةَ الفَذِّ صحيحةٌ، ضرورةَ أنّ فيها فضلاً

(0:40:00) Shaykh al-ʿUthaymīn says Ibn Taymiyyah responded to this point. He said: No. This *ḥadīth* doesn't indicate that there's a problem here because this *ḥadīth* is specific to people who have a legal excuse.

What he is basically saying is that this *ḥadīth* in its entirety is not actually meant for the masses. This *ḥadīth* is not to be applied, Ibn Taymiyyah is arguing—the *ḥadīth* that we all know very famously that the prayer in congregation is 25 times better than the single one.[17] That it is 27 times better than the single one. These *aḥādīth* are not for the masses. This is a statement of the Prophet ﷺ explaining what happens to the person who cannot pray in congregation because of a legal excuse.

Now, this is out there. This is left field thinking. Probably, we could argue, desperate thinking, but Allāh ﷻ knows best. His argument is that if a person could not attend the *jamāʿah* because they were ill, or injured, or x, or y, or disabled, or whatever it is—that is what this *ḥadīth* is for—to tell that person, that your prayer, by yourself at home is allowed, and is equal to one. And, praying it properly like it is meant to, if you were proper, is equal to 27 times, that is what the rest of us get.

And he continued and said that you might find this surprising—I am summarising Ibn Taymiyyah's speech here. Ibn Taymiyyah is saying that you might think this is surprising, but there is no problem with this understanding. You might say that this person is *nāqiṣ*, meaning deficient, because of their physical state or illness, but there is nothing wrong in being deficient. And he gives an interesting example.

I want you to listen to this.

Shaykh al-Islam Ibn Taymiyyah says: What is stopping us in saying that there is some deficiency with someone who is ill? Someone who is ill, there is no problem saying that they are deficient, or that they are deficient in their prayer. What is wrong with that? Why do people need to get emotional about it?

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[17] *Ṣaḥīḥ al-Bukhāri, The Book of Call to Prayer, Chapter: Superiority of the Congregational Prayer, ḥadīth no. 646.*

This is like what he is arguing. He is saying that if a person is ill or disabled, x, or y, or z, okay, he is getting one prayer. He is getting one prayer, and he is not getting punished for it. But he is only getting a single prayer reward, and not the 27 times. There might be some other excuse. Whatever the excuse is, it is *ʿudhr*, but it is deficient, and he has to own it.

And he says: What is wrong with calling him deficient, anyways? Didn't the Prophet ﷺ say that the woman is deficient in her *dīn* when she is on her menstruation?[18] Does that make the woman any less so? No! Does it make the reason that she could not pray, which is the reason for the deficiency, *nāqiṣāt'l-dīn*, deficient in religion, does it come for an illegitimate reason? No! It comes from a *ʿudhr sharʿi*. It comes from a legitimate *sharʿi* reason, which is menstruation. So, she is not sinful, she is not punished, everything is normal. And she gets the reward for just being patient, etc. But she is still called deficient. She doesn't need to feel deficient, take it on as an emotional kind of reality, but she is deficient.

I think what he wants to say in more politically correct language is that what is being offered is deficient. That whole kind of approach is, I think, something of interest. Interesting, meaning whatever.

Student (online): Ibn Taymiyyah also said that *jamāʿah* is *farḍ kifāyah*, as mentioned by Marḍāwī in *al-Inṣāf*. Marḍāwī mentioned two opinions from Ibn Taymiyyah.

Ustādh: Now what he mentions, that Ibn Taymiyyah is also narrated to have said that it is a *farḍ kifāyah*. This is my personal opinion, and it is also my own reading of *al-Majmūʿ al-Fatāwa*.

As he mentions, that Imām al-Marḍāwī in one of the big Ḥanbali books, al-Inṣāf, which we have had references to in here, does actually narrate that Ibn Taymiyyah had two opinions on the issue. And I am going back many years now. We were always very comfortable with the opinion that *farḍ kifāyah*, which means that as long as it is prayed in congregation, and by that, we mean the *masājid*, then it is something which lifts the obligation from the people. And we were comfortable, but the more and more that you research, and the more and more you do *taḥqīq* of this, unfortunately, as much as it pains me, because I am Taymiyyan to the core, it does seem that this is the more correct and authentic narration from Ibn Taymiyyah. But still, the argument is there that it is not his position.

And I am not going to lie. It just feels so non-Taymiyyan-like when you listen to his argumentation. Because what he has just said does not make sense. Like Shaykh al-ʿUthaymīn says. Shaykh al-ʿUthaymīn turns around and says: That does not make any sense. He says: What about the *ḥadīth* of the Prophet ﷺ which we covered a couple of months back:

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[18] *Ṣaḥīḥ al-Bukhāri, The Book of Menstrual Periods, Chapter: A Menstruating Women Should leave Observing fasting, ḥadīth no. 304.*

إِذَا مَرِضَ الْعَبْدُ أَوْ سَافَرَ، كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا

"When a slave falls ill or travels, then he will get reward similar to that he gets for good deeds practiced at home when in good health." [19]

If the servant, if a Muslim is ill, or goes on a journey, and as a result therefore is not able to you know, pray the *sunnahs*, or pray the extra prayers that he would if he was at home, and he was normal, it will be written for him everything that he used to do. It will be written for him what he used to do, even when he is not doing it because this person is regular upon it.

So, how would that then compute with Ibn Taymiyyah's interpretation? It does not make any sense. So, a person who is praying at home because they have a legal issue, and they want to go to the *jamāʿah*, and they used to go to the *jamāʿah*, and now they can't because of some *ʿudhr sharʿi*, as Ibn Taymiyyah said, they get the reward of the *jamāʿah*.

Student (online): If they are deficient and it is not their fault, why are they getting less reward?

Ustādh: Well, that's dependent. If they are going to the *masājid* regularly, and that is their normal action, then they will get the reward. But if they do not go to the *masājid*, what are you talking about? You can't be expecting to get a congregation reward if you do not go to the *masjid* or do not even pray the congregation at home regularly and then want the reward for congregation. That does not make sense, does it?

But if you are, for example, a woman that is praying in congregation every single day at home, I think that she gets the reward. Because she definitely gets the reward for the prayer, you do not make up prayers when you are menstruating.

By the way, I got a question the other day about a woman that had started making up all her prayers from menstruation. Can you believe that? Never assume anything folks. There are people out there that get the wrong idea about various kind of things in *dīn* and they go with it. And she was bamboozled when I said, "What are you talking about? Why are you making up your prayer for, it is only fasting that you make up."

She said, "What are you on about?"

So, she gets the reward for the prayer. But she can't be expecting the reward for *jamāʿah* unless she prays it all the time, then of course she will get the reward. Otherwise, what is the point of this *ḥadīth*?

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[19] *Ṣaḥīḥ al-Bukhāri, The Book of Fighting for the Cause of Allāh ﷻ, Chapter: A Traveller Is Granted Reward, ḥadīth no. 2996*.

Shaykh al- ʻUthaymīn says: Therefore, the correct position in this issue is the position of the majority and that is that the prayer is correct and valid if it is not offered in congregation, but he is sinful for leaving the congregation. He is sinful for leaving the (0:50:00) obligation—sinful for leaving the obligation, which is to pray in congregation, but the prayer that is offered is valid. It does not need to be repeated. He has fulfilled the required contract to offer the prayer. That is the position of the majority.

Student (online): Is the woman less rewarded?

Ustādh: No. As we have just answered, no lesser reward.

Student (online): Beside Ibn Taymiyyah, Zāghūni, Abu Yaʻlā (from Ḥanābilah) mentioned also that *ṣalāh* is *bāṭil* if not prayed in *jamāʻah*.

Ustādh: Yes.

Student (online): As is the case with many other *sunnah* acts, when a person is regular with an act of worship but due to x, y, z legitimate reason they are not able to, would women get rewards for the prayers they miss due to menstruation because they would have prayed if were not in that state?

Ustādh: Yes. As long as they were praying it. As long as they are regular. That is the whole point.

Student (online): Shaykh it is in Desi culture, my wife used to make them up because my mother-in-law made her do it.

Ustādh: That is madness. But maybe it is not madness. If no one has told you and you have not thought about it, and you said, '*Right. I have to make up the fasting and prayer is more important and regular than fasting then why would I not make up the prayer?*'

Student (online): Is that our position too? Obligatory, sinful if left. But prayer is still valid?

Ustādh: She is asking what the class position is. Is the congregation a requirement for the prayer? Is it an obligation for the prayer? Is it a *farḍ* for the prayer? Is it a *farḍ kifāyah* for the prayer? Or is it a *sunnah*?

The majority of the scholars are upon *sunnah* from the Mālikiyyah, the Shāfiʻiyyah and the Ḥanafiyyah. However, both some Shāfiʻis and some Ḥanafis, and the Ḥanbali school of course, they occupy this significant minority. Don't put it into percentages. But if you were, it would like a 40% kind of thing. It is a significant amount that consider it to be obligatory.

So the majority—just about over half—consider it to be a *sunnah*. As we mentioned a couple of weeks ago the evidences for them, the *ḥadīth* about 27 times one, validating the prayer by itself. Go back and check the lessons. Their evidences have been established.

The problem is that the position of the Ḥanbali school is very strong. It is really difficult to argue with it. The congregational prayer seems to be very, very obligatory. And then you have that very extreme opinion, tiny opinion, which has some Ḥanbalis in it, has Ibn ʿAqīl, it has Ibn Taymiyyah (according to what seems to be the strongest opinion from him), it is of course Ibn Ḥazm's position, and the Ẓāhiriyyah position, which is that no, it goes even further. The congregation is a condition of the prayer—not just an obligation, a condition of the prayer.

You heard this mid-opinion between *sunnah* and *farḍ*, is that it is a *farḍ kifāyah*. *Farḍ kifāyah* means that as long as people are establishing it then it is okay.

Here is the problem. People are getting mixed up between: Are we talking about congregation or are we talking about attending the *masjid* for congregation?

This opinion of *farḍ kifāyah*, which means that as long as somebody is doing it then you do not have to do it, does not make any sense for the congregation prayer in principle. It only makes sense for the *masjid*. And that's why some of the scholars said that what Ibn Taymiyyah was saying is that the congregation is obligatory and that it is a *sharṭ* of the prayer—in one position. And then he said *farḍ kifāyah* to attend the *masjid* for it.

Some scholars said that and I have to say that I find this explanation interesting. This is trying to reconcile Ibn Taymiyyah's two statements on the issue. So, if he says that it is a *sharṭ*—which is clearly narrated from him—then this is referring to the prayer in general, wherever it is, whenever it is. This means the prayer in principle has to be offered in congregation whatever it is, whoever it is, however it is. The best form of doing that is in the *masjid*—absolutely no doubt. And that is a *farḍ kifāyah*, meaning that you do not have to, as long as someone else is doing it. But if nobody else is doing it, then not only is it a condition of the prayer but you must offer it in the *masjid* as well. But if someone is offering it in the *masjid*, then you are okay with it at home because it is only *farḍ kifāyah*.

That is why I do not want you to think about *farḍ kifāyah* as a viable option or a discussion point in the issue of congregation. In congregation you should think of it as:

(1) *Sunnah muʾakkadah*, like the majority of scholars—Ḥanafis and Shāfiʿis mostly, Mālikis a little bit.

(2) That it is an obligation, you have to pray the prayer in congregation, you are sinful every time you pray the prayer at home. It is a lack of effort. It is a lack of intent. It is just laziness. That's their argument and the evidences which are pretty [strong].

(3) And the final position which is, that it is a *sharṭ*.

We can take *sharṭ* out we just refuted that.

The *sunnah* argument is not the greatest. It's a possibility, but it is not the greatest.

Then you are left with obligation.

Do I feel comfortable for the class position, meaning my own position, that it should be seen as an obligation?

I don't feel comfortable with it. I will also put forward that the scholars that you see that state that it is obligatory, you also find some statements from them which are kind of slightly contradictory to their own held position.

We're going to come to this in a second but Shaykh al-ʿUthaymīn for example, he gave an example once of civil service, so like town hall, or where government structure is situated and the different departments that are operating there. And he said that when you have different departments of a government or whatever, they will obviously have a prayer room (Muslim countries) [in the building], but there's *masājid* all around the building. He says: Do they have to go out to the *masjid*?

He eventually said: No. But they have to pray in congregation inside the building.

So, he seems to be lenient on the issue that it has to be absolutely offered in the mosque even though he considers it an obligation.

But then he will say: For them if they go, and so on and so forth, then there's going to be some problems; people are not going to get work done, the government's going to start to collapse, so no they can pray in the government department—in the office, basically. They can pray in the office, but it must be offered in congregation.

So, you sometimes see some laxity here and there, even though that's not referring to the congregation as such.

I'll be honest with you, I don't have the confidence to put upon other people my personal opinion, which is that it is a *sunnah muʾakkadah*, and I prefer the position of obligatory, that a prayer must be offered in congregation as much as humanly possible. But we still have another section we need to cover.

I shouldn't really have answered that question because we need to clarify that further aspect which is the statement in the text: He can perform it in his house.

It's already assumed that a woman is praying in her house, and the congregation is not a requirement for the women.

وله فِعْلُها في بَيْتِه

It can be prayed in his house.

It's okay for him to offer it in his home, i.e., to pray in congregation at home. So, even if the *masjid* is close, it is allowed to pray at home. Even though to pray at the *masjid* is obviously so much better, but it's permissible for them to pray at home as long as you have two people, even if one is a woman—meaning mum, wife, daughter—then you pray both together and don't go to the *masjid*.

Those scholars that established this opinion, they said that the evidence for this is the statement of the Prophet ﷺ:

جُعِلَتْ لِيَ الأَرْضُ مَسْجِدًا وَطَهُورًا

"The earth has been made for me a *masjid* and a purifier." [20,21]

*Masjidan wa ṭahūra*: *Masjidan* means a place of prayer, meaning we can pray everywhere, and *ṭahūra*, meaning that the earth purifies, like in *tayammum*. It's a purifier.

So, this is something specific for the *Ummah*—*ḥadīth ṣaḥīḥ*.

So, the Shaykh says that these scholars say the earth is all a *masjid*. And by that, if you say *masjid* that means *jamāʿah*, and the *jamāʿah* can be established anywhere.

I have to say, this is a weak argument. But anyway, the *jamāʿah* can be established anywhere, because *masjid* is everywhere—not just *masjid* in the actual *masjid*. Now of
(1:00:00) course the translation of this *ḥadīth*, *masjid* is the place where you do *sujūd*. That's what *masjid* means.

So, the correct interpretation of this *ḥadīth* is that the whole earth has been made a place where prostration can be offered, and also it can be used to purify.

That's their main evidence.

One of the other evidences, by the way (just so I can keep the evidences together) that Ibn Taymiyyah and others—the Ẓāhiriyyah and Ibn ʿAqīl and so on—that they used to

[20] *Ṣaḥīḥ al-Bukhāri, The Book of Rubbing Hands and Feet with Dust, ḥadīth no. 335.*
[21] *Ṣaḥīḥ Muslim, The Book of Mosques and Places of Prayer, ḥadīth no. 521 a.*

consider it to be a *sharṭ*, meaning a condition for the prayer, the *ḥadīth* of the Prophet ﷺ as narrated by Ibn 'Abbas ﷺ:

مَنْ سَمِعَ الْمُنَادِيَ فَلَمْ يَمْنَعْهُ مِنَ اتِّبَاعِهِ عُذْرٌ

"If anyone hears him who makes the call to prayer and is not prevented from joining the congregation by any excuse, the prayer he offers will not be accepted from him." [22]

This is the main *ḥadīth* that Ibn Taymiyyah used. He said this whole thing is all about excuses. So, whoever hears the call to prayer, doesn't attend, then there is no prayer for him. And their argument is of course that there's no prayer.

Now the response of the majority, that said no, was that:

(1) this *ḥadīth* is weak—which it is.

(2) Even if the *ḥadīth* is not weak, then *lā ṣalāh* means that it is not a complete prayer, it's not a perfect prayer. It's a prayer with deficiency. That's what you would expect it really to be, to be honest.

Anyway, let's just cover this. So, I told you what the evidence of those scholars is, is those that said that prayer can be offered at home because everywhere has been made a place of *sajdah*.[20,21]

Then Shaykh al-'Uthaymīn says and some of the people of knowledge, they said that:

وذهبَ بعضُ أهلِ العِلمِ إلى أنَّ كونها في المسجدِ مِن فُروضِ الكفايات، وأنَّه إذا قامَ بها مَن يكفي سقطت عن الباقين، وجازَ لمن سواهم أنْ يصلِّيَ في بيتِهِ جماعة.

To go to the *masjid* for the prayer is from the *farḍ kifāyah*. So, the point is that as long as someone in the mosque prays the prayer. That congregational prayer is a *farḍ kifāyah*. Someone's got to do it. The system's got to continue. Islam's got to be there on the outside. People have to be calling for the prayer and attending the prayer. And as long as they're praying, then the rest can pray at home as long as they pray in congregation.

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[22] *Sunan Abu Dāwūd, The Book of Prayer, Chapter: The Severity of Not Attending the Congregational Prayer, ḥadīth no. 551*. This narration has been graded as *ṣaḥīḥ* by al-Albāni.

This is now just about location. We're assuming congregation now. Now we're just debating location. Does it have to be in the mosque, or does it have to be at home?

Some of the other scholars said you must offer it in the *masjid*. Every single person that is obligated to offer the prayer in congregation, i.e., the men, have to offer it in the *masjid*.

وأمّا الذين قالوا إنّها فرضٌ كفاية

To go back to those people that said that it is a communal obligation, it's a *farḍ kifāyah*, they said that this is:

مِن شعائر الإسلامِ الظّاهرة،

They basically said that this is something from the obvious signs [of Islam] and it has to continue. So, as long as it continues then we're good. But it has to continue and if all the *masājid* are shut down and nobody attends the *masjid* then basically there's no sign of Islam in that country. So, it has to be kept up.

And of course, the people are fought. That's the *ḥadīth* of the Prophet ﷺ that if you don't hear the *adhān* in a place then you can fight—this is in wartime.[23] You know, from the instructions of war is that you come upon a new area, you don't know whether it's a Muslim area or an enemy area. So, for in terms of collateral damage, collateral killing and killing of innocents, it's tough to be asking questions and the whole point of attack is to surprise and attack and lay hay to everybody. The idea is that if you hear the *adhān* in an area then that place is a no-go area, even if there are *kuffār* amongst them. You have to be very careful because this is a Muslim area and the Prophet ﷺ said that if there's no *adhān*, meaning that you can't hear any *adhān*, then that's the basic assumption that's a non- Muslim area go ahead and that is an area of attack. That's why the *adhān* and these external signs of Islam are so important.

So, they're saying that, listen, the prayer to be established in a mosque is that important. But as long as someone's doing it then it doesn't now need to be done by the rest and the rest of us can now pray by ourselves at home in congregation.

As for those that said it must be offered in the *masjid*, they said because the Prophet ﷺ said (the previous *ḥadīth*) that I really wanted to command someone to lead the prayer and I go and find those people:

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[23] *Ṣaḥīḥ al-Bukhāri, The Book of Fighting for the Cause of Allah ﷻ, Chapter: The Invitation of the Prophet ﷺ to Embrace Islam, ḥadīth no. 2943.*

هَمَمْتُ أَنْ آمُرَ بِحَطَبٍ فَيُحْطَبَ، ثُمَّ آمُرَ بِالصَّلاَةِ فَيُؤَذَّنَ لَهَا، ثُمَّ آمُرَ رَجُلاً فَيَؤُمَّ النَّاسَ، ثُمَّ أُخَالِفَ إِلَى رِجَالٍ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ

"I was about to order for collecting firewood and then order someone to pronounce the *adhān* for the prayer and then order someone to lead the prayer then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) prayer." [24,25]

This *ḥadīth* that we spoke about. These scholars that said that to pray in the *masjid* is obligatory, they said: Have you seen how the Prophet ﷺ said *qawmun*—people. He ﷺ didn't say 'those', he ﷺ said 'those people' that need to establish the prayer.

Shaykh says:

جَمعٌ تحصُلُ بهم الجماعة، فلو أمكن أن يصلُّوا في بيوتهم جماعة لقال: إلا أن يصلُّوا في بيوتِهم ،

This is a good point. He basically says that the Prophet ﷺ said *qawm*—people, numbers of people.

Think about this. This is a subtle point.

If you say: I want to go and find these people who are not attending the *jamāʿah*—a group of people can establish their own congregation because it's a group of people. The Prophet ﷺ did not add a disclaimer and did not say: A group of people who are not establishing the prayer at home, I am going to go and burn their houses. He ﷺ just said a group of people.

Now, a group of people could, might be, maybe, be establishing the prayer at home in congregation. But the Prophet ﷺ said that I go to these people who are not attending the prayer and I burn their houses down with fire—that are not attending the prayer. He ﷺ is like ignoring the fact whether they prayed at home by themselves or in congregation. The crime is that they didn't attend the prayer not that they didn't pray in congregation—that they didn't attend the prayer.

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[24] *Ṣaḥīḥ al-Bukhāri, The Book of Call to Prayers, Chapter: Congregational Prayer Is Obligatory, hadīth no. 644.*

[25] *Ṣaḥīḥ Muslim, The Book of Mosques and Places of Prayer, Chapter: The Virtue of Prayer in Congregation, and Clarifying the Stern Warning Against Staying Away from it, and that it Is Farḍ Kifāyah, hadīth no. 651 a.*

This is a very strong evidence and Shaykh says this is the correct position. This is a correct position and it's obligatory to offer the prayer in the *masjid* and if it is established outside of the *masjid* or other than the *masjid*, then they are sinful even though the prayer is valid, according to the strongest opinion. Even though the prayer is valid but because they didn't pray in the *masjid* it is sinful.

He says as for our response to the people who said that it's only from the external signs of Islam not something… when those people who are arguing for it say that this is only a communal obligation and it's only from the external signs, the whole idea is it's for the external signs so as long as someone makes an external sign it's not something from our individual contract with Allāh ﷻ. The *farḍ ʿayn* means that it's required from us [as an individual], but *farḍ kifāyah* means that it's something which is just on the outside, you know it is just something to be seen, as opposed to being required from us individually.

Shaykh al-ʿUthaymīn says: If we were to go by this, if we were to follow this opinion of *farḍ kifāyah* to the *masjid*, that going to the *masjid* is only *farḍ kifāyah*, every single person will remain at home because everyone will say, '*Yeah. I'm sure there's someone else who's taking this seriously*.' Everyone would assume that the other guy is doing it
(1:10:00) everyone's going to end up praying at home. He says: It's a disaster, so no we can't make this argument that is only from the external matters. No. Everyone must have that concern. And the only way you're going to have that concern to go is if you consider it to be individually obligatory.

Then he says: As for the people who said that the earth has been made for me a *masjid* and a purifier, then there's no evidence in this *aṣlan*. He says:

فلا دليل فيه أصلاً،

He says where is evidence here? What are you talking about? Because this is just indicating that the whole earth is a *masjid* and that's something which is specific to this *Ummah* unlike other *umam*, unlike other nations, like the Jews and Christians. They must pray in synagogues and churches. They're restricted to their houses of worship. Whereas us, we can worship outside everywhere else.

Shaykh al-ʿUthaymīn says that congregation is not being intended by this *ḥadīth*. It's the prayer itself which is being intended. And I agree with that. Definitely.

That's why when we translate that, we don't say that it's a *masjid* we say it's a place of worship or a place of prostration—the earth has been made a place of prostration everywhere, meaning that pray outside, pray on the dirt, pray on the pavement, it's all good.

فليس المقصودُ أنَّ الجماعةَ تصحُّ في كُلِّ مكان، بل بيان أنَّ الصلاة تصحُّ في كلِّ مكان، وهذا لا نِزاعَ فيه.

Shaykh says: There's no debate in this interpretation. Where they're getting this idea from? No idea.

ثم على فَرْضِ أَنَّه عامٌّ، فإنه مُخصَّصٌ بالأدلَّةِ على وجوبِ صلاةِ الجَماعةِ في المساجد.

And if we were to say that it is just a general ruling, it can be a congregation everywhere, it doesn't matter, Shaykh says that evidence is clearly specified to the *masjid*.

Then, he gives that example of the government offices and he says that now if there are some government offices and there's all a whole load of people working in there and the *masājid* are outside and they say that we can't go and attend that main *jamāʿah* because then there will be no one offering government services and the civilians will be harmed and the government's structure will be harmed, so Shaykh al-ʿUthaymīn says okay, well in this case then…

And he also said something interesting which I found funny. He says that a lot of the people, once you tell the authorities that you are going to *jamāʿah*, that's it. Once the authorities allow you to do that then people go off home, people are dilly dallying, go for lunch, etc. They use the "blag" of the *jamāʿah* to escape. He says if this is going to lead to absenteeism and going to lead to laziness, etc., then what is in the interest of the employees and government and for the people (the citizens), is to establish the prayer in their own office.

Then he adds this: The congregation must be a single one, it must be a main one. He says that they should make the hall that they are praying in, have an entrance to the outside so that the people can enter so it's almost like a *masjid*. So that it is seen like a *masjid*. You can see that he is being a little bit lenient on this position. Then he says *Wa Allāhu aʿlam*.

Now I just want to add something which Shaykh Muḥammad Mukhṭār al-Shinqīṭi says to complete this section. He says that this idea that the prayer is obligatory, is only for people who are not travelling. Those who are travelling, he says, are not under this.

I'm going to read what he says, which I think is very interesting. Shaykh Muḥammad Mukhṭār al-Shinqīṭi says that some scholars said that—and this is similar to what we just said a minute ago, which is that the prayer is *farḍ kifāyah* in the *masjid*. He says that if him not attending the *masjid* is not going to harm the *masjid*, meaning that the prayer will still be established and people will still come, and there is a proper congregation

but just you not being there is not going to cause a problem, then it's allowed for him to pray, as long as he prays in *jamāʿah*, at home.

They used the *ḥadīth* that we covered before, when the Prophet ﷺ saw the two people come in from their homes. They didn't pray the *Fajr jamāʿah*. They sat down. The Prophet ﷺ then said to them, "Why didn't you pray with us?" They said they have already prayed in their homes. And the Prophet ﷺ told them not to do that again.[26]

Don't do what again?

Don't pray in your homes again or don't sit by the side in a *masjid* when you attend and there is a congregational prayer that's going on?

Join it. That becomes a *nafl* for you. The one that you did has its own status. And that one [in the *masjid*] has its own status. You must perform the prayer.

Shaykh Muḥammad Mukhṭār al-Shinqīṭi says that the scholars who use this argument, their angle is that they left the *jamāʿah* of the *masjid* because of the *jamāʿah* at home. And the Prophet ﷺ did not criticise them for that. He ﷺ criticised them for not praying in front of the people.

Then he closes and says that some scholars explain this (the *ḥadīth*). They reconcile this *ḥadīth* with others and they said that this is only referring to those who are on a journey. The Prophet ﷺ was near Mina. Therefore, they were travelling when this happened. And therefore, this was considered to be an exception for travelling and not something which is applicable at home.

Therefore, Shaykh Muḥammad Mukhṭār al-Shinqīṭi says: In conclusion, we will say that the traveler is not obligated to pray the prayer in congregation due to the difficulties of travel and out of ease for him. But the one who is a resident must pray and it is an obligation. *Wa Allāhu aʿlam*.

What I want to say is this. This is about as difficult an issue that I have—the prayer in congregation and the prayer being in the *masjid*. Now, you guys know that for me personally, that I take this very strictly and people don't like how strict I take it. I give a lot of people a lot of problems over it. I just think that there are so many things that are based upon this. And I think that at the practical level, everybody needs to understand this ruling in this way—that it is an obligation to perform the prayer in congregation. And that it is obligatory to go to the *masjid* for the men.

And you have seen me say many times before that a man is not a man that doesn't go pray the prayer in the *masjid*—especially the *Fajr* prayer. Now temporary things,

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[26] *Sunan Abu Dāwūd, The Book of Prayer, Chapter: The One Who Prays in His House, Then Catches the Congregation, He Should Pray with Them, ḥadīth no. 575*. This narration has been graded as *ṣaḥīḥ* by al-Albāni.

uncertainty, instability, illness, etc. That's okay. But in principle, that's what should happen. It's important for that person's *dīn* and their development. It's important for the rest of the people.

This *jamāʿah* is the *aṣl* for every good that we have. The *masjid* that we have, all of the good comes from the *masjid* in our community. All of it. And it must be the base. And people have become too lazy on this. And that's why, even though in my heart I feel that both the congregation is also a highly emphasised *sunnah* and to pray in the *masjid* is also a highly emphasised *sunnah*, I do believe that that's a very risky position to hold—even legitimately. I don't even apply it to myself, meaning that I would consider myself, that if I were lazy then I have done something wrong. And I think that we should understand this ruling as an obligation.

So, my **class position** is that we stick to Shaykh al-ʿUthaymīn's position—that it is obligatory to perform the prayer in congregation as much as one is possible to do and to attend the *masjid* as much as one is possible to do.

I say as much as possible to do because if Shaykh al-ʿUthaymīn is asked various questions, then he is going to give *fatwas* to say maybe that's okay, but in principle he is not giving any excuses. Look at these people here about the government department. He's saying you must make your own mosque and all this kind of behavior.

I believe that's the position that we should establish. However, I do also accept that: How on earth would the world work like that?

It's just very difficult. The people who are working, for example. People who are working in non-Muslim countries that don't have this kind of situation. What would they do? It doesn't fit with the general system.

So, I think academically and legally, we need to understand this to be an obligation. I think practically speaking, it is possible for us to know that there are exceptions on the odd moment here and there. What we say to other people is one thing, but we need to treat it as an obligation. Every single student of knowledge should be attending the *jamāʿah*. Absolutely all the time, regularly. I like the fact that sisters do so, but it is not required from them. Allāh ﷻ knows best.

# 26. Chapter 22 Lesson 6: The Congregational Prayer

تَلْزَمُ الرجالَ للصلواتُ الخمْسُ لا شَرْط، وله فِعْلُها في بَيْتِه، وتُسْتَحَبُّ صلاةُ أهلِ الثَّغْرِ في مَسجدٍ واحدٍ، والأَفْضَلُ لغيرِهم في المسْجِدِ الذي لا تُقامُ فيه الجماعةُ إلا بحضورِه ثم ما كان أكثرَ جماعةً، ثم المسجِدُ العتيقُ، وأَبْعَدُ أَوْلَى من أَقْرَبَ.

It is required for men (to pray in congregation) for the five daily prayers, but it is not a condition. It can be prayed in his house.

It is recommended for border guards to pray in a single mosque.

For others, it is better:

a) to pray in a mosque that would not establish the congregation without him,
b) then, the mosque that has the larger congregation,
c) then, the mosque which is oldest.

The further away the mosque is, the better.

That is the Ḥanbali position on the chapter. We're going to have a look at that.

We are on page 149.

وتُسْتَحَبُّ صلاةُ أهلِ الثَّغْرِ في مَسجدٍ واحدٍ

It is recommended for border guards to pray in a single mosque.

This whole section is about how places and times have an impact on the place that you pray. Is there any benefit to assessing *masājid*?

Today it is almost like we are kind of having not a focus on the *fiqh* aspect of it, but more on the politics of it—what fits our political leaning or *madh-hab* leaning. You will find the *fiqh* side to be refreshingly free of that despite obviously being from a *madh-hab* and from a single *madh-hab* as well. That's I think is interesting.

First of all, let us define *ahl'l-thaghri*.

*Thughūr* refers to the borders. *Ahl'l-thaghri* is referring to the border guards—so all the people who are guarding the boundaries or the Islamic state, the *imārah*, the limits and protecting it from enemies encroaching.

Obviously, these are texts being written in medieval times. So, we do not have satellites, we do not have radars, we do not have drones etc. So, what we have is pure observation—physical observations. So, the whole border is border posts, people stationed, always keeping an eye out, rudimentary systems that when you see from far away people coming, you put the warning out, everybody gets ready. You don't know friend or foe, nothing. And then you start telling the people. Because it's all about speed. It's all about surprise. The quicker and easier you catch them on the border—which is your only chance—then that's it. You're never going to be able to get enough of an army inside the enemy territory to have any impact. The population that is there, it is difficult to be able to get those folks to fight your war. It's going to need an army from outside. That is why the whole Ertuğrul narrative is as fake as it gets—theoretically. The idea that every battle is made or done by just getting into the city, the cities are obviously shown as too small and the numbers are shown as too small. This really is about marching armies and always has been until modern time.

(0:20:00) Even in modern time. Look at the Russians—I do not know if this is true because I have not been following it—but I think since last April they have been gathering on the border of Belarus and Ukraine. The Russians spent a whole year getting up to the border and strengthening it, strengthening it, strengthening it. Just imagine that. They actually attack a whole year later. And that goes to show just how different things are.

Here's the thing. If you think about some of the statements coming out from Biden and Johnson over the last couple of weeks saying that this is definitely going to happen and Macron coming back and saying he has agreed that it is not going to happen. They are turning round and saying: Are you kidding? It's not 10,000 there are 200,000 people from the Russian army, on the [border]. This is definitely going to happen. He's lying. This is definitely going to happen.

That is the *aṣl* behind this *fiqh* point, that you keep the *mujāhidīn* together in a big gathering to scare off them gathering. That is the idea. This is long-term duty. This is not all wartime. This is peace time. So, these people are living there, frontier guards living there. They have shifts and they swap. It's a job. They get paid. They are there for a year or two years, etc., and people rotate. So, these people need to set up infrastructure on the border. And the idea is that within that infrastructure we need to add a few tweaks that makes it military infrastructure with maximum impact.

I want to say now—a little bit of a cheat—but for this entire section I want you to know that the evidences, even though they are there, they are secondary (although one of them might not be argued as secondary). I don't want to say they are secondary. What

I want to say is that the evidences for: The *masjid* should be close, the *masjid* should be full, the *masjid* should be this, they should all pray in one *masjid* at the front on the border—these are more kind of *maṣlaḥah* based as opposed to textually based. *Maṣlaḥah* meaning for the benefit of the Muslims. This entire part about they should pray in one mosque, it would be irrelevant if we know that they have the ability to bomb one mosque and take out the entire border guards. This would be irrelevant then.

Let me just continue this first.

They would then say therefore that the bigger gathering shows the bigger sign, shows a bigger concertation of people which scares them more and keeps them away, so we achieve the larger objective. The primary objective here is to keep the enemy away—not the reward of the achievement of *jamāʿah* itself. Because your primary objective here is to protect the Muslims and to protect Muslim land and to keep the *dīn* of Allāh ﷻ highest. So, you must keep the enemy away. That is your number one priority. And therefore, as Shaykh al-ʿUthaymīn says:

فإن كانوا يخشون مِن العدوِّ إذا اجتمعوا في المسجد الواحد؛ فصلاةُ كُلِّ إنسانٍ في مكانِهِ أَولى أو أوجب

But if they fear from the enemy for some reason x, y, z if they were to all pray together—by that, they mean the single attack where they would be easy pickings or x, y, z, then them all praying individually in their own places is better or more obligatory. So, he says both. It is either better or it is a higher priority. Because the objective is not the *jamāʿah* in itself.

Now Shaykh Muḥammad al-Mukhṭār added a few points. He says also keeping them together is good for morale, building up family spirit—you know, that band of brothers kind of feel and you know, people tight, get to know each other proper, and so on.

So, you understand now why the point is being made, you also now understand some of the wisdoms, but you also understand that it is entirely flexible.

So today, for example, when you know that from satellite positions, they can see this is a mosque, and this is this, this is that. They see, for example, actually this is a mosque. And you know how it is. They have these protocols—you can't attack mosques, can't attack schools, and all that kind of thing. I mean to be fair, the West, or let's just say America (nice and convenient), when they are bombing things, they do have some kind of codes and they do have to justify it at some point. And so, someone is going to get in trouble. It might be a slight slap on the wrist if they blow up a mosque, it is not going to be the end of the world, because for them at the end of the day the generals are going to want the enemy down and the liberals are going to be up in arms. But in fairness, they do try their best to some level to avoid these kinds of areas. However, I can tell you right now, that if they are observing with their satellite imagery a mosque and you

can see every day all *mujāhidīn* going in, going in, out, in, out, in, out. I mean it is not rocket science, is it? You are just going to just drop one bomb on the thing and that is the whole border guard done.

So, today it would be the opposite unless there was a way of being able to protect against those drones or protect against those kinds of attacks etc.

Obviously, the Arab Israeli kind of conflict is a good example of that. All of the planes in one place all gathered together not very well guarded, Israelis came and just completely obliterated all of them in one go, and that is it. One big move that took out the whole—for those people who study their history or who live an actual life as opposed to a fake one. So that is that.

So, now back to normal, civilians, humans us lot:

والأَفْضَلُ لغيرِهم في المسْجِدِ الذي لا تُقامُ فيه الجماعةُ إلا بحضورِه

For others, it is better to pray in a mosque that would not establish the congregation without him.

What that means (page 150 in the text) that for example, if you are the imām or you are the one who knows the Qurʾān and you are the one who is the guy who everyone's dependent upon and there is not going to be a *jamāʿah* without you, then that is the mosque which gets priority out of all other mosques.

And when we say all other mosques, we are talking about a mosque that you live next door to for example, or a really big mosque which is in front of you for example. The thinking here is that these people are not going to pray without you. If you don't come, then they are going to pray by themselves.

Listen. I'll tell you straight up. You might think that is old man's talk or whatever whatnot. That is real. I don't mind admitting that if the Shaykh that I brought to Cheadle *masjid* is not leading the prayer I find it very off-putting. That is just me. Either the pressure is going to be put on me to lead and I don't like leading the prayer. I don't want to be leading the prayer. I like to go and enjoy the prayer as opposed to lead it. Or I'm going to have to listen to someone that I don't think that they are of the quality of leading the prayer. I don't want to listen to them trying to lead the prayer. So, then I get put off. Thankfully our Shaykh is there all the time, Shaykh Abdul Ghaffar.

So this is a very real thing. Some people take on a position which is even bigger than the imām. They are the imām and the bedrock of that *jamāʿah.* So, this is a very relevant point, not some kind of random point. I mean if we were to apply this to Abdul Ghaffar, Abdul Ghaffar comes from quite far to go to Cheadle to pray. He comes from Hulme. He

lives next door to a *masjid*. Now obviously it is his job to come and pray in Cheadle, it doesn't apply there. I mean, it is a position, so yeah forget that point. But anyway, the point is that there are people that are essential. There are imāms that are essential. And the theory behind this point is that if they don't come and then the Muslims lose interest and start praying by themselves or praying elsewhere, then the *masjid* will close down. And we should not be getting *masājid* closed down.

(0:30:00)

Having *masājid* close up or fall into disuse, that is not our thing. We are not Christian's bro. Our *masājid* are not what churches i.e., lovely buildings and ancient and archaic and just used for weddings and stuff. We have an entirely different ideology and whatever it is behind our *masājid.* Our *masājid* are warm, heavy used, busy—that is the principle. There are not meant to be so many. Like we shouldn't have this policy of *masājid* everywhere. That is not correct. It should be *masājid* everywhere [dispersed], as opposed to *masājid* everywhere. So, it is not all about having ten in one area like Longsight which is obviously a disaster. It is about knowing like in London or wherever that I can get to a *masjid* within every ten minutes—spread the area full of *masājid*, not have mosques—five—within one minute of one another. That is intentionally reducing the [population within each *masjid*] down.

But even that is sometimes not the worst thing if there are genuine beliefs that there are enough people in even a small two-street square area that would fill up one of these *masājid*. Then, there might be space. In all fairness, Longsight has enough Muslims to fill up those entire ten odd *masājid* that are in that square mile. Easily. Of course, they're not going be there ever. Not even on *ʿĪd* are they all out there.

فالأفضلُ لهذا الرَّجُلِ أنْ يصلِّيَ في هذا المسجدِ مِن أجلِ عِمارته، لأنَّه لو لم يحضُرْ لتعطَّلَ المسجدُ، وتعطيلُ المساجدِ لا ينبغي، فصلاةُ هذا الرَّجُلِ في هذا المسجدِ، أفضلُ مِن صلاتِهِ في مسجدٍ أكثرَ جماعةٍ.

Shaykh says: Therefore, it's better for this person to pray with them in this mosque because he's so important to them. Because if he doesn't, the mosques will close down. And for the mosque to close down, it's not good.

لا ينبغي

It's not right. So, this is better for him to pray in this *masjid* over praying in a mosque that has more people.

That should tell you that the gold standard—priority number one—is to pray in a mosque that has the most people. To pray in the bigger mosques and the busier

mosques, with more people, is the blessed objective. That's the number one objective because of the *ḥadīth* of the Prophet ﷺ, which he mentions at the bottom of the page:

إِنَّ صَلاَةَ الرَّجُلِ مَعَ الرَّجُلِ أَزْكَى مِنْ صَلاَتِهِ وَحْدَهُ وَصَلاَتُهُ مَعَ الرَّجُلَيْنِ أَزْكَى مِنْ صَلاَتِهِ مَعَ الرَّجُلِ وَمَا كَثُرَ فَهُوَ أَحَبُّ إِلَى اللَّهِ تَعَالَى

"A man's prayer said along with another is purer than his prayer said alone, and his prayer with two men is purer than his prayer with one, but if there are more it is more pleasing to Allāh ﷻ." [1,2,3,4]

*Azka,* here, means purer, more sincere, better—all of those.

This *ḥadīth*, therefore, indicates that the bigger the congregation, the more reward and the more beloved to Allāh ﷻ it is. This *ḥadīth* was considered authentic by Imām al-Ḥākim as well. It was also accepted by Ibn Ḥajr, who said that this *ḥadīth* was authenticated by Ibn al-Sakn, al-ʿUqayli, and al-Ḥākim and that he mentioned in *al-Talkhīs al-Ḥabīr*, which is his own book on *muṣṭalaḥʾl-ḥadīth* (the science of *ḥadīth).*

So, this *ḥadīth* is acceptable. It is either authentic or *ḥasan*. And its meaning is sound as well—the *jamāʿah*, the bigger, the better, the more authentic, the more rewarding it is.

Shaykh says something interesting. He says: However, this mosque that we're talking about—the one that can't really continue without you—we've got to take into account its position as well.

وهو أن لا يكون المسجدُ قريباً مِن المسجدِ الأكثرِ جماعةً، فقد يُقال: إنّ الأفضلَ أن يجتمعَ المسلمون في مسجدٍ واحدٍ، وأنّ هذا أَولى مِن التفرُّق، فإذا قُدِّرَ أن هذا مسجدٌ قديمٌ ينتابه خمسةٌ أو عشرةٌ من الناسِ، وحولَه مسجدٌ يجتمعُ فيه جمعٌ كثيرٌ، ولا يشقُّ على أهلِ المسجدِ القديمِ أنْ يتقدَّموا إلى المسجدِ الآخرِ، فرُبَّما يُقال: إنّ الأفضلَ أن ينضمُّوا إلى المسجدِ الآخر، وأن يجتمعوا فيه، لأنَّه كلَّما كَثُرَ الجمعُ كان أفضل.

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[1] *Sunan Abu Dāwūd, The Book of Prayer, Chapter: The Virtue of Praying in Congregation, ḥadīth no. 554*. This narration has been graded as *ḥasan* by al-Albāni.
[2] *Musnad Imām Aḥmad, 5/140*
[3] *Sunan al-Nisāʾi, The Book of Leading the Prayer, Chapter: Congregation if There Are Two People, ḥadīth no. 843*. This narration has been graded as *ḥasan.*
[4] *Imām al-Ḥākim, 1/247*.

He is saying that that's obviously keeping in mind that there is no other mosque that is closer that has a greater number of people. If there is a mosque which is closer to him that has a bigger *jamāʿah* and it's not that far from them as well, then he's saying that for them to remain as five or ten people, here and there, praying, not really having an *imām*, x, y, z, we should really try to encourage them to join the bigger one. This is almost the principle of closing a *masjid* down.

I want you to understand that is a very emotive phrase that we shouldn't be kind of dwelling on. When we're talking about closing a *masjid* down, we're talking about closing a *masjid* down in combining a *masjid*—that's what we should say—*merging* a *masjid*. So, if we've got [a *masjid*] a stone's throw away, and it's small and hardly anyone is going there and this [other *masjid*] is where all the action is, and this is big and the *jamāʿah* is big and so on and so forth, then we say, '*Listen. Let's use that as something else, and let's everybody gather here for the jamāʿah. Let's everyone make this one bigger.*'

He says: That's what should be given priority. That's what we should be pushing for, telling these people, '*Listen. Come out of your houses, man. Come out of your local one. Come to this one. It's not too far either*.' That's what you need to push the people to do, because every time that the *jamāʿah* gets bigger, then that is better.

Student (online): How does the leniency correlate with the *ayah* on *ṣalāt al-Khawf,* that we used as evidence for congregation? So, mid-battle is a more fearful situation than being a border guard, yet Shaykh is saying they can pray individually in fear?

Ustādh: Exactly the same with the *ayah*. The *ayah* is an indication not for obligation. That's why I was telling people not to ask questions about *ṣalāt al-Khawf*. This is not a lesson on *ṣalāt al-Khawf.* But we're just establishing the obligation of praying in congregation.

*Ṣalāt al-Khawf*, from a *fiqh* point of view, has about ten popular iterations. Obviously, in the Qurʾān, only one is focused on, a second one is indicated. The *Sunnah* is what fills the details. Ten more can be put forward, more can also be justified by being a bit more creative with the wordings of the sources. The first thing that you realise is that *ṣalāt al-Khawf* is very much a matter of *maṣlaḥah*. So, absolutely, of course, that will be sacrificed in battle. Absolutely, it will be. That's not just because you see the enemy there, or because it's dangerous, but because the reasons why they are different is itself the proof that you would go individually, or that you would pray in a place that is hidden, etc. Because the focus, or the priority, is to protect yourself and the believers. So, yes, it's very, very flexible

So, there is a preferred way, and there is like a starting point, and there is a principle. And then as the situation becomes more detailed, the more x, y, z, then we are also flexible with it. Goodness man, we are super flexible with the *ṣalāt al-Khawf*. It is the most flexible prayer of all. Do not forget, the Prophet ﷺ didn't even do *ṣalāt al-Khawf* in

the [Battle of the] *Khandaq*. So, how does that work? Did not even do it! He ﷺ prayed all five together at the end of the day, because there was no chance to.[5]

Student: What is *ṣalāt al-Khawf*?

Ustādh: *Ṣalāt al-Khawf*, the fear prayer. The prayer that you pray inside the war, in the midst of the battle.

Then the author says:

ثُمَّ مَا كَانَ أَكْثَرَ جَمَاعَةً،

Then, the mosque that has the larger congregation.

For example, if there are two mosques, one of them has a bigger one and the other is smaller, then he should go to the bigger one because of the *ḥadīth* that we just mentioned.[1,2,3,4] This is in general. This is a general kind of ruling.

فإذا وُجِدَ مسجدان :أحدُهما أكثرُ جماعة مِن الآخرِ، فالأفضلُ أن تُصلِّيَ في الذي هو أكثر جماعة.

(0:40:00) So, if you do find these two mosques that are equidistant, so you have a choice to go to that, or this, then you go to the one which is larger. This is all based upon equidistance by the way. Keep the distance the same. As you will see, these are all focusing on keeping one parameter controlled. When you start taking into account multiple parameters, then the *fiqh* has to change. Once you start to get multi-dimensional, which of course the issue is, then it would change. But we are only doing one parameter at a time. So, now, we are just talking that the *masājid* are the same distance, so that parameter is the same, but the parameter which is different is that this has more people, and that has less. This is the one you choose [the one with the larger congregation].

ثم المسجِدُ العتيقُ

Then, the mosque which is oldest.

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[5] *Jāmiʿ al-Tirmidhi, The Book on Prayer, Chapter: What Has Been Related About a Man Who Misses Multiple Prayers and Which of Them He Should Begin With, ḥadīth no. 179.* This narration has been graded as *ḥasan.*

And, then the older mosque—or the more ancient mosque, or the more original mosque, or the mosque that was established first.

الطَّاعةَ فيه أقدم فكان أَولى بالمراعاة مِن الجديد،

That is better than the new because the obedience that was established there is earlier and should be given some priority.

For example, he says: If you have two mosques, same distance, same number of people, (so those parameters are being kept the same), but the difference is that this one is a new mega mosque, one of these new red brick ones, and one is an old school kind of behaviour. So, it is the same in distance and [number of people] but just different now in the actual building itself, and the age itself, then the older one is better. The older one is better and that is now with respect to age and its position.

They said the reason for that is because people have been obeying Allāh ﷻ in that house for longer.

And also, Allāh ﷻ says in *Sūrat al-Tawbah*, verse 108, as you know:

﴿لَّمَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ﴾

"You should rather pray in a mosque founded from its first day on consciousness of God."

[*Sūrat al-Tawbah*: 108]

Allāh ﷻ says that the mosque which was established on the foundations of *taqwa* from the very first day is more deserving to be stood in, more deserving to be worshipped in.

In the *tafsīr* of this *ayah*, a number of scholars took this *ayah* literally and they said: See! Every mosque which is established from the first day has more priority.

Now, what does the *ayah* mean?

There is a difference between the scholars. Some said that this is referring to Masjid Qubāʾ, which is the first *masjid* that was ever built by a person.

How would you describe that? Man-made? No. You know what I mean. Someone write down how to describe it. Obviously, Adam عليه السلام and the angels, they both did (in my

opinion anyway) *Kaʿbah* and al-Aqṣa. And then Ibrāhīm ﷺ then redoes the foundations. Obviously. But you do not say that they are man-made. You do not call it man-made. Whatever the phrase is. I do not want to take the cheap option and say it was the first *masjid* established by the Prophet ﷺ, because that is what it certainly is. It is the first mosque made by the Prophet ﷺ, or the first mosque in Islam in the modern period, because the *Kaʿbah* was already there. So, it fits all of that. But you know what I mean. It was like the first man-made, kind of… Yeah. I'm struggling to give it anything better than that.

Student (online): Not directly ordered by Allāh ﷻ?

Ustādh: You see, that's the problem: Not directly ordered by Allāh ﷻ—all of it is. Then you get into *qadr*. I mean you're right. Yeah. It passes that as well.

I think it is better to just go plain vanilla and say yeah, it was the first mosque made by the Prophet ﷺ.

Here is something interesting. It is certainly something to do with this because the two opinions about which *masjid* this refers to is either Masjid Qubāʾ or Masjid al-Nabawi. The scholars are agreed that it is either this or either that. The majority are upon Qubāʾ, quite a few say it is Masjid al-Nabawi. I don't think and I don't know of any opinion that—and I am taking this from my own pocket so just be careful we do need to check this—but I cannot remember any scholarly opinion that suggests that this actually refers to the actual *masjid* that was established first from the first day, which is the *Kaʿbah*.

Imām al-Ṭabari said: I was able to ask ʿAbdullāh ibn Umar ﷺ (on the authority of Waqīʿ) about:

حدثنا ابن وكيع قال، حدثنا أبو معاوية، عن إبراهيم بن طهمان، عن عثمان بن عبيد الله قال: أرسلني محمد بن أبي هريرة إلى ابن عمر، أسأله عن المسجد الذي أسس على التقوى، أيّ مسجد هو؟ مسجد المدينة، أو مسجد قباء؟ قال: لا مسجد المدينة.

Is it Masjid al-Nabawi or is it Masjid Qubāʾ? He said: *Lā*, Masjid Madīnah.

I just want you to just look at this.

He said: Masjid al-Madīnah or is it Masjid Qubāʾ? And he said: No.

Because Masjid Qubāʾ had become like the popular position, so he said: No. It is Masjid al-Nabawi.

And then on the authority of ʿAbdullāh ibn ʿUmar and Zayd ibn Thābit and Abu Saʿīd al-Khudri ﷺ, all of them said:

الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى، هُوَ مَسْجِدُ رَسُولِ اللَّهِ صَلَّى الله عَلَيهِ وَسَلَّم

So that is Masjid al-Nabawi.

(0:50:00) And then Ibn ʿUmar ﷺ in another narration on the authority of ʿAbdullāh ibn Rāfiʿ ﷺ, said Masjid al-Rasūl [al-Nabawi].

And then another one Zayd ibn Thābit ﷺ said that it is Masjid al-Nabi ﷺ and so on.

And then ʿAbd'l-Raḥmān ibn Abi Saʿīd ﷺ and his father obviously said, and he said:

حدثنا ابن بشار قال، حدثنا يحيى بن سعيد، حدثنا حميد الخراط المدني قال: سمعت أبا سلمة بن عبد الرحمن قال: مر بي عبد الرحمن بن أبي سعيد فقلت: كيف سمعت أباك يقول في المسجد الذي أسس على التقوى؟ فقال لي: [قال أبي]أتيت رسول الله ﷺ، فدخلت عليه في بيت بعض نسائه، فقلت: يا رسول الله، أيُّ مسجدٍ الذي أسس على التقوى؟ قال: فأخذ كفًّا من حصباء فضرب به الأرض، ثم قال: هو مسجدكم هذا! = [فقلت] : هكذا سمعت أباك يذكره.

He said: "I asked my father and my father said I went and asked the Prophet ﷺ this question in one of his houses."

He ﷺ said: "This *masjid* right here."

Part of that (not the full narration) has been narrated in *Ṣaḥīḥ Muslim*.[6]

And then Saʿīd ibn al-Musayyib (now we are moving to the Imāms of the *Tābiʿīn*) said Masjid al-Nabi ﷺ.

وقال آخرون: بل عني بذلك مسجد قُباء.

[6] *Ṣaḥīḥ Muslim, The Book of Pilgrimage, Chapter: The Masjid Whose Foundation was Founded Upon Piety Is the Masjid of the Prophet ﷺ in al-Madīnah, ḥadīth no. 1398a.*

Others said no, what is intended by this *ayah* is Masjid Qubāʾ.

And you know who is going to go behind that opinion?

The king daddy of *tafsīr* ʿAbdullāh ibn ʿAbbās ﷺ.

حدثني المثنى قال، حدثنا أبو صالح قال، حدثني معاوية، عن علي، عن ابن عباس: ﴿لمسجد أسس على التقوى من أول يوم﴾ ، يعني مسجد قُباء.

Look at that *sanad* bro: from Muʿāwiyah on the authority of ʿAli ibn Abi Ṭālib, on the authority of ʿAbdullāh ibn ʿAbbās ﷺ that the *masjid* that was established from the first day is Masjid Qubāʾ.

حدثني محمد بن سعد قال، حدثني أبي قال، حدثني عمي قال، حدثني أبي، عن أبيه، عن ابن عباس، نحوه.

And then in another narration Ibn ʿAbbās ﷺ said the same.

حدثنا أحمد بن إسحاق قال، حدثنا أبو أحمد قال، حدثنا فضيل بن مرزوق، عن عطية :﴿لمسجد أسس على التقوى من أول يوم﴾، هو مسجد قباء.

ʿAṭiyyah (student) said Masjid Qubāʾ.

حدثنا ابن وكيع قال، حدثنا أبو أسامة، عن صالح بن حيان، عن ابن بريدة قال: مسجد قُباء، الذي أسس على التقوى، بناه نبي الله ﷺ.

Abu Hurayrah ﷺ—Masjid Qubāʾ, that the Prophet ﷺ built.

حدثني يونس قال، أخبرنا ابن وهب قال، قال ابن زيد: المسجد الذي أسس على التقوى، مسجد قباء.

ʿAbdullāh ibn Zayd ﷺ—Masjid Qubāʾ.

This is interesting. If you listen to this chain:

حدثنا الحسن بن يحيى قال، أخبرنا عبد الرزاق قال، أخبرنا معمر، عن الزهري، عن عروة بن الزبير: الذين بُني فيهم المسجدُ الذي أسس على التقوى، بنو عمرو بن عوف.

Al-Ḥasan ibn Yaḥya said that ʿAbd'l-Razzāq [informed us]—so this is one of the highest quality chains in *athār*—says that Maʿmar told us… Masjid ʿAmr ibn ʿAwf is Masjid Qubāʾ. That is another name.

When I take folks, the way I show them—this is when *Bani* Sālim, this is *Bani* ʿAmr ibn ʿAwf—that's actually how the *masjid* used to be known back in the day. Then afterwards it took the name of the locality. Now that by the way is a nice point for us also a little bit later—*masjid* of locality—what the locality brings to the game.

This narration I'm about to tell you is a very famous one and it is narrated by Imām Aḥmad. ʿImrān ibn Abi Anas, a man from the *Anṣār* narrated from Sahl ibn Saʿd ﵁:

حدثنا أبو كريب وابن وكيع = قال أبو كريب: حدثنا وكيع = وقال ابن وكيع: حدثنا أبي = عن ربيعة بن عثمان التيمي، عن عمران بن أبي أنس، رجل من الأنصار، عن سهل بن سعد قال، اختلف رجلان على عهد رسول الله ﷺ في المسجد الذي أسس على التقوى، فقال أحدهما: هو مسجد النبيّ! وقال الآخر: هو مسجد قباء! فأتيا رسول الله ﷺ فسألاه، فقال: هو مسجدي هذا = اللفظ لحديث أبي كريب، وحديث سفيان نحوه.

So, a number of the scholars were of the opinion that that *masjid* of the Prophet ﷺ is better. And this *ḥadīth* of Imām Aḥmad is a compelling one, that these two men differed over it and then one said no, it is Masjid Qubāʾ and the other said it is Masjid al-Nabawi, and they both went to the Prophet ﷺ and said which one is it? And he ﷺ said it is Masjid Qubāʾ.

Anyway, the reason I wanted to mention this, not only because it is good—we need to do this more. Can you believe it has been two years and we didn't even do this? Like this is the first time I can remember doing it, how much nicer it is to read directly from sources instead of me just checking *bakwās*. It's so nice man.

So, what I was saying is that guess which *masjid* it wasn't?

The actual *masjid* that was first established from the first day upon the foundations of *taqwa* in which the people of the best of the people have been praying in—Ibrahim ﷺ and Adam ﷺ and the angels. So, I think that to use this evidence, *fī qalbi shay'*. I'm not delighted by that. It doesn't make me so happy.

Those scholars—and there are some scholars—they said that this *ayah* is a *naṣṣ*, and a *naṣṣ* always takes precedence over general benefit because it is a clear text.

﴿لَّمَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ﴾

"You should rather pray in a mosque founded from its first day on consciousness of God."

[*Sūrat al-Tawbah*: 108]

The *masjid* which was established from the first day is more deserving to be stood in. Also, it does not obligate it as well. And also, they are not obligating as well. The *ayah* does not obligate it and neither are they. They are saying it is better.

I think that, no, not necessarily. That is not necessarily the case. It does not take priority over other more obvious things.

What would I be putting as an obvious thing?

A greater benefit.

Now that I have just put that in your head, let us just carry on reading and then we will combine it and close the lesson.

وأبعد أولى من الأقرب

So, if there are two mosques that are the same in everything, meaning that they have got big congregations, and they are both the same age, and they are both the same size, but one is close and one is further, then the further one is better—according to the Ḥanbalis. The further one is better because every footstep that you take towards prayer lifts you in reward and status and removes from you a *khaṭī'ah*, it removes from you a sin.

So, if a person does a full *wuḍū'*, and leaves the house for no other reason except for the sake of Allāh ﷻ, to pray, then as further away as the place is so that you increase your

footsteps, then you are going to increase in your reward. That is what the author, Imām al-Ḥajjāwi, of the Ḥanbali text says.

Now, Shaykh al-ʻUthaymīn, our commentator says:

ولكن في نفسي من هذا شيئ

[He says:] This does not sit right with me. The more correct thing to say would be:

إن الأفضل أن تصلي فيما من حولك من المساجد

That what is better is to pray in the mosques that are surrounding you, because this is why they were set up. They were made for that reason. They were made for you. They are the *masājid* of your locality.

By the way, Shaykh Muḥammad Mukhṭār al-Shinqīṭi, straight shooter, straight down the line. He says: Absolutely, that is the right position. The further that you go, the better that you go, that is the *ḥadīth*. The Prophet ﷺ said:

لَمْ يَخْطُ خَطْوَةً إِلاَّ رُفِعَتْ لَهُ بِهَا دَرَجَةٌ، وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ

"For every step he takes towards the mosque, he is upgraded one degree in reward and his one sin is taken off (crossed out) from his accounts (of deeds)."[7]

This is obviously in the context of leaving home to go to the *masjid*.

So, Shaykh al-Shinqīṭi says: Yes. There you go. The further one. That's it.

(1:00:00) Shaykh is saying: Wait. What do you think all of the mosques around you are for? If we keep doing that, going to the further one, what is going to happen to these mosques that are here? Unless the mosque that you are going to is specifically characterised by something special or something unique, like for example, if you are in Makkah or in Madīnah, then that is something else.

[7] *Ṣaḥīḥ al-Bukhāri, The Book of Call to Prayer, Chapter: Superiority of the Congregational Prayer, ḥadīth no. 647.*

You have local *masājid.* Madīnah has hundreds of thousands of people. You have hundreds of thousands of mosques. So, if you are praying in this mosque, then that is great, but it is better for you to go to Masjid al-Nabawi, and the same in Makkah.

Shaykh is saying, 100% I agree with that, but unless there is a Masjid al-Nabawi and a Masjid al-Ḥarām, then the one that you are next to is the one you should pray in. That's what you should be praying in because that is what it was built for. That is what it needs. It needs you, the local neighbour. That's what creates a community. That's what brings a structure between the imām and the people. You get to know one another at the *masjid* and the communal benefits that occur. It's not going to happen if you keep going to the other one down there. This is your local manor. This is the local. It must be built in that way. And you hold yourselves accountable more. You feel comfortable with one another more. Absolutely.

As for the furthest one, Shaykh says: How are we going to respond to the *ḥadīth*? The *ḥadīth* is very clear.

He says that the *ḥadīth* is referring to if there is no mosque.

Excellent point and 100% I agree with him. The *ḥadīth* is talking about if there is no mosque in-between and that is the only mosque.

It is meant to motivate you when you are leaving your mosque, '*Hey! It's far, but do not forget...*' And this applies to driving, this applies to bad conditions, this applies to when you are ill. Everything that you face in getting to that *masjid* will be a source of reward for you. The point being that the mosque should be next door to you. If the mosque is not next door to you, then it being further away makes it more difficult.

It's the same as the *masjid* being next door to you but it's sunny outside versus it being ten degrees outside. The weather makes it more difficult for you.

It's the same as the *masjid* is next door to you but your boiler breaks down. So, instead of hot water to make *wuḍūʾ* for *Fajr*, you have to do it with cold water. So, the Prophet ﷺ then helps us and says that the *wuḍūʾ* done with cold water is more rewarded, as some of the scholars accepted as the *ḥadīth*.[8]

Meaning that whenever there is a natural difficulty, there is a natural *ḥadīth* to motivate you to overcome that difficulty. So, what he is saying is that the distance aspect does not overrule the fact that if you are next to a *masjid*, then that is worse to go to, that you bypass because you get more reward.

I think it's a wonderfully clear explanation, *wa Allāhu aʿlam*.

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[8] *Ṣaḥīḥ Muslim, The Book of Purification, Chapter: The Virtue of Performing Ablution Properly During Times When It Is Difficult to Do So, ḥadīth no. 251a*.

And this is in line with a basic principle like what the Prophet ﷺ said to ʿĀʾishah:

إنّ أجْرَكِ على قَدْرِ نَصَبِك

"Indeed, your reward is equal to your hardship."[9,10]

Reward is based on your effort. Indeed, your reward:

عَلَى قَدْرِ نَصَبِكِ

It will be according to the amount of effort you put it in. The more effort you put in, the more reward you get. The better the intention that you have, the more sincere your intention, the more difficult the task…

Common sense.

So, Shaykh then says in closing:

فالحاصل: أن الأفضل أن تصلِّيَ في مسجدِ الحَيِّ الذي أنت فيه

So, in conclusion we can summarise that it is better to pray in your local *masjid,* whether it has a bigger congregation or a smaller one, because of the benefits which are attached to that. Then the next priority position is to pray in the bigger mosques. So, if you are going out of your locality then it should only be then given the priority of bigger *jamāʿah.*

Student: What if you perhaps don't agree with the ideals of your local mosque? Should you still go to your local mosque?

Ustādh: If you don't agree with the ideals of your local mosque, yes that is a valid reason. Should you still go to your local mosque? Answer is no, and I'm just going to finish with that statement. I will explain it.

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[9] *Ṣaḥīḥ al-Bukhāri, The Book of Minor Pilgrimage, Chapter: The Reward of the Minor Pilgrimage Is According to Hardship, ḥadīth no. 1787.*

[10] *Ṣaḥīḥ Muslim, The Book of Pilgrimage, Chapter: Clarifying the Types of Iḥrām; and That It Is Permissible to Perform Hajj That Is Ifrād, Tamattuʿ and Qirān. It Is Permissible to Join Hajj to ʿUmrah. And When the Pilgrim Who Is Performing Qirān Should Exit Iḥrām, ḥadīth no. 1211r.*

If you don't have a local mosque, then you go to the one which is bigger in congregation, because of the *ḥadīth*:

وَمَا كَثُرَ فَهُوَ أَحَبُّ إِلَى اللَّهِ تَعَالَى

"But if there are more it is more pleasing to Allāh ﷻ."[1,2,3,4]

Wherever has more is more beloved to Allāh ﷻ.

Then the furthest.

Actually, he has put the furthest right at the end, where it should be in my opinion, 100%. I think people are not understanding this *ḥadīth* at all.

Then the old original one.

He has put the old original one at last priority, and then he makes such a nice statement:

لأن تفضيلَ المكان بتقدُّم الطّاعة فيه يحتاج إلى دليلٍ بَيِّنٍ، وليس هناك دليلٌ بَيِّنٌ على هذه المسألة.

He is talking about this *ayah* in *Sūrat al-Tawbah* 108. He said that to say that a place is to be given priority because the worship was offered there earlier—they were doing it from the first day, therefore is better—this principle requires evidence and clear evidence. And we don't have clear evidence.

And he is right.

People will say: What more do you want?

﴿لَّمَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ﴾

"You should rather pray in a mosque founded from its first day on consciousness of God."

[*Sūrat al-Tawbah*: 108]

From the first day, that one has greater priority.

He will turn around and say: That's not clear. If that is clear, then it should say Makkah. It should be the Ḥaram, not Qubāʾ and Masjid al-Nabawi. So, sorry. That's not clear.

And he is absolutely right.

دَلِيل بَيِّن نَصّ صَرِح

Means that it is absolutely clear, not it potentially could be one opinion, it could be another opinion. That's not clear then.

So, Shaykh then says he's done with that now, now he adds an extra caveat which will answer some of your questions.

مسألة :إذا قال قائل: إذا كان المسجدُ البعيدُ أحسنُ قِراءة، ويحصُل لي مِن الخشوعِ ما لا يحصُلُ لي لو صَلَّيتُ في مسجدي القريبِ منِّي، فهل الأفضلُ أن أذهبَ إليه وأدعُ مسجدي، أو بالعكس؟

If the *masjid* which is further away is better in recitation and I feel closer to Allāh ﷻ and it increases my *khushūʿ* which I don't get in this *masjid* which is next door to me, then is it better that I go to the further one or leave my *masjid* or what?

And Shaykh al-ʿUthaymīn ends this entire chapter on 153:

الظاهر لي حسب القاعدة: أنَّ الفضلَ المتعلِّقَ بذات العبادةِ أَولى بالمراعاة مِن الفضلِ المتعلِّقِ بمكانِها، ومعلومٌ أنَّه إذا كان أخشعَ فإنَّ الأفضلَ أن تذهبَ إليه، خصوصاً إذا كان إمامُ مسجدِكَ لا يتأنَّى في الصلاةِ أو يلحَنُ كثيراً، أو ما أشبه ذلك مِن الأشياءِ التي توجب أنْ يتحوَّلَ الإنسانُ عن مسجدِه مِن أجلِهِ.

(1:10:00)

Shaykh al-ʿUthaymīn says the answer to this is based upon the *qāʿidah*. The *qāʿidah*, the principle, the golden principle is:

أنّ الفضلَ المتعلِّقَ بذات العبادةِ أَولى بالمراعاة مِن الفضلِ المتعلِّقِ بمكانِها

The excellence of the issue, or the priority and what is better in these scenarios is

always going to be that which is better in the act of worship intrinsically, as opposed to the place of where that worship is offered.

This is such a beautiful principle by the way. I never heard Shaykh al-ʻUthaymīn ever innumerate this principle. But I have learnt this principle. I think maybe in the first few months that I was studying, we are talking 25 years now, I was taught this principle. And I have lived with this principle like every day. You have to be careful, it can be dangerous

But you remember my story that I told you about, the fact that I left Makkah in Ramadan, on the 26th of Ramadan to not spend the 27th night there and instead in my local. That is a living example of this *qāʻidah*. That is the living example of the maxim, that what is better for you is what increases the quality of your worship not what increases the quality of the place of the worship. Because the most important thing at the end of the day will be the worship that you put forward not what place you were in when you were offering it. So, if a person ends up having a purer, better, more whatever in x, y, z place that is the one that you put forward.

Now, as I said, this is fraught with danger. And you have to be in control. You have to be wary of *shayṭān* playing you. He might try to make you justify going into isolation, for example, avoiding all the people saying that '*I'm better at home*.' That's what people lie to themselves with.

But there are valid times when, you know, you can use that. And I know mine was valid. The proof of it is that I enjoy going to the Ḥaram, and I know it's better, and I do most of my stuff there. But sometimes in some places you might go through a moment and a situation where you realise '*This is not working for me. This is not me here*,' and you have to make that call.

This is what Shaykh al-ʻUthaymīn is saying. And so he's saying: Therefore, based upon this principle that excellence is based upon—I don't know how to word this right, I'm not translating very well it's not easy, not well put, frankly:

بذات العبادةِ أَولى بالمراعاة مِن الفضلِ المتعلِّقِ بمكانِها

The point is what works in practice is better than what works in theory. That's the English version which is close to this.

Practice here is the result. And the result is Allāh ﷻ accepting your *ʻibādah*, which needs to be the best possible, not just going to a place for the sake of going to the place. This principle is supported by the evidences.

إنّ الأرضَ لا تُقَدِّسُ أحدًا فإنّمَا يُقدِّسُ الإنسانَ عملُهُ

In the *Muwaṭṭaʾ* of Imām Mālik, the statement of Salmān al-Fārisi ﷺ, that the land never made anybody holy, what made someone holy is his actions.

بذات العبادةِ أَولى بالمراعاة مِن الفضلِ المتعلِّقِ بمكانِها

I am going to translate it literally and then you guys try to work it out because it's not easy to write a nice pithy sentence: The *faḍl*, the excellence, which is linked to the worship intrinsically—that would be the quality of your *ṣalāh*—is more important to be focused on. It's more important to be considered; or is more important to consider; or is more important to protect; or is more important to safeguard than the excellence which is linked to the place of that worship.

That's the literal translation. Now that doesn't come across very well. It basically means that what needs to be given priority to is the quality of your worship as opposed to the place of that worship. That's basically what we're talking about.

Student (online): The focus should be on the quality of the worship, not where you do it.

Ustādh: That's the summary right there! He smashed it. The focus should be on the quality of the worship, not where you do it. That's actually a really good summary.

ومعلومٌ أنَّه إذا كان أخشعَ فإنَّ الأفضلَ أن تذهبَ إليه

He says: It is obvious that if you go to a place and you've more *khushūʿ* there then it's better than the place where you are in. He says: And even moreso if in your local mosque he doesn't even care and he doesn't even recite properly and he does *laḥn* and he's flaffing around with the words and you know eats it and *tajwīd* is rubbish and all the rest of it.

أو ما أشبه ذلك مِن الأشياءِ التي توجب أنْ يتحوَّلَ الإنسانُ عن مسجدِه مِن أجلِه.

Or other things which are similar to that, that would lead a person to go to another mosque.

And that's the answer to all your questions that you asked. So for example, it was asked about a *masjid* that doesn't have a very good women's section or I feel like I'm dying in the sewer here versus praying in a mosque where you feel like you're in a *masjid*, and you feel nice, and whatever. That creates priority.

Your *masjid* has lots of *bidʿah*, lots of *bakwās*, lots of nonsense and the people are you know whatever, then the one which is far further away that takes priority. Your *masjid* etc. etc. etc. That's it.

## Q & A

Q (online): How does that maxim contend:

"A prayer in the Masjid al-Ḥarām is akin to 100,000 prayers, prayer in my mosque to 1,000 prayers, and a prayer in Bayt al-Maqdis to 500 prayers."[11]

(1:20:00) A: Like Shaykh al-ʿUthaymīn said, these are exceptions. These are talking about unit reward. But I will tell you now, even with this *ḥadīth*, I think it's possible, on a case-by-case basis, for a person to get more reward praying somewhere else if their heart is more connected.

Because the immediate answer is: What about the person who [enters the *ṣalāh* and starts thinking,] '*Oh my God! I can't believe I'm here. I can't believe I'm here*.' He cannot think of anything, doesn't think of anything.

Or some guy who is not great with the prayer and he's standing there, and he is super irritated by his *iḥrām*. The whole prayer he's like [fidgeting and scratching], '*Man*…',

Or a person who's standing there and he says *Allāhu akbar* and now he's trying to work out '*At what point am I going to be able to take a picture of me behind you know with my engagement Instagram marriage*?' This guy's praying and the whole prayer beginning to end is all about how his IG ratio is going to do and the pictures and the filters and then [the prayer is over]. What did he take from his prayer? So, how does this count?

100,000 times zero is still zero.

What I'm saying is that there are always exceptions.

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[11] *Sunan Ibn Mājah, The Book of Establishing the Prayer and the Sunnah Regarding Them, Chapter: What Was Narrated Concerning the Virtue of Praying in the Sacred Mosque and the Mosque of the Prophet ﷺ, ḥadīth no. 1406*. This narration has been graded as *ṣaḥīḥ*.

Q (online): This is very disconcerting because it is then brought to a very subjective matter which can be abused.

A: No. I think what I said is enough. Just be careful that it's not abused. This is not something you say to the public. This is a case-by-case basis. You saw him say: But what if in my mosque this…?

For you, then okay, in your mosque. But most mosques will not be like that. And we want to try to avoid that.

So, the principle is still sound. That's why I gave you the example that I gave you. I still go back, and I still believe that the Ḥaram is better, but that time it wasn't.

Student (online): Someone told me they feel closer to Allāh ﷻ and more *khushūʿ* at Rājḥi mosque in Makkah rather than at the Ḥaram.

Ustādh: Everybody will feel that. That's the problem. And you know that in every *'Umrah* program, I go to Rājḥi. And I enjoy my prayer in al-Rājḥi. It has a very special feel. But only one prayer in Rājḥi—enjoy it and then get back to the proper reward and make your *khushūʿ* better.

What she brings up is a fair point. It's what I mentioned earlier on. You must be careful because people lose their minds. They will then start to justify that you don't do it, you don't go, etc. And no, you need to make your *khushūʿ* better in the religious places, in the better places. You have to up your game. You can't just keep changing position and leave the places that Allāh ﷻ wants you to go.

Student (online): We drive a half hour away for *Jumuʿah* instead of less than ten minutes because the *khuṭbah* here is one hour long.

Ustādh: I want to tell you that I would drive one hour and a half for *Jumuʿah* instead of ten minutes if the *khuṭbah* there is one hour long. Because my three-hour journey in the car is better than me wanting to kill myself during that one hour. That's not a *fatwa*.

Q (online): Is it better to pray *Tarāwīḥ* at home where one can recite slowly and focus on *tadabbur*, or to pray in the *masjid*?

A: Yes, in my opinion. I think it's *sunnah* to pray by yourself and focus on *tadabbur*. But that's not the same here. This is not applied to our issue because we have narrations from the Companions doing that. And the reason for *Tarāwīḥ* in the first place was to help people because they couldn't recite. They were in the *masjid* doing a bit here and there. That's why he put Ubay ibn Kaʿb ؓ in charge because he is the king of reciters there. If you can do it better at home, then you do it better at home. 100%.

Q (online): If a man is visiting extended family, and at *ṣalāh* time, he can either go to the *masjid* (and the other men are not likely to join him) or establish a *jamāʿah* with them at home, and they will all join in then. Should he do the latter?

A: I think there is space for that, if he can't convince them all to go.

Q (online): Is it better to pray in *masjid* for women for *Tarāwīḥ* than at home because you concentrate better and have a better *ṣalāh*?

A: I think the prayer for women is generally leaning towards home anyway when there are circumstances. And even more so when you know that the prayer is going to be better and higher quality—I would say especially that for women. People must be careful though that it's not that *shayṭāni* voice that's telling them that. The inner comfort of now not having to go out into a mosque and stand next to people and burping, etc. Just be careful.

Q (online): What if I accidentally made *duʿāʾ* in English in the *farḍ* prayer?

A: If you made it in the *sajdah* then I think that's okay because the scholars allow it. If you made it in an actual fundamental part of the prayer, like while standing, then that's a problem and that prayer is invalidated. But if it was as a *duʿāʾ* in the *sajdah* then Shaykh Kehlan allows it. Even myself I have to say that there might be some leniency there, as a *duʿāʾ*.

Q (online): I think you misunderstood my question. I mean is it better to be in the *masjid* for *Tarāwīḥ* if you concentrate better?

A: Yes. It is better to be in the *masjid*. That's the whole point of the lesson.

Q (online): For the Ḥanbali opinion, if the *masjid* does not rely on you to establish a congregation, they say you can choose any *masjid*?

A: No, not any *masjid,* but then you move on.

Q (online): In the class *Dominion*, you said that *Sūrat al-Baqarah* is one of the *sūrahs* recited for protection. If you make a plan to complete the *Sūrat al-Baqarah* weekly, or even after a few days, would this be okay to do?

A: Yes. It doesn't mean to do it all in one go. Just recite it and carry on as much as possible.

Q (online): Does not the reward for 100,000 *ṣalāhs* in Makkah apply to any *masjid* in the boundaries of the Ḥaram, or just al-Masjid al-Ḥaram itself?

A: That's a big discussion amongst the scholars. I am very strict on the opinion that it is the Ḥaram itself. Then you have some of the big scholars like Ibn Bāz that gave the *fatwa* for all of Makkah.

I will never accept this position. The way how abused that is, that's why people pray in the *muṣallahs* of all hotels. Always praying there and saying that they have the *fatwa*. It's true, they were given that *fatwa*. But no, I think when you go through the evidence it is clear that it's Masjid al-Ḥaram itself. And not the whole of Makkah and all the *masājid* of Makkah. I'm very anti that position, personally. It is a matter of *ikhtilāf*.

Q (online): Is the **class position** same as Shaykh al-'Uthaymīn's that we encourage the smaller gathering to combine with the larger gathering (even if it means loss of a *masjid* space)?

A: Yes. Even if it means the loss of a *masjid* space. Let it be something else. I agree with that entirely. But if you know that both have the potential to get big congregations, then it's okay for them to be together. Then there is no reason to close it.

# 27. Chapter 22 Lesson 7: The Congregational Prayer

We are in the chapter of the congregational prayers. That is where we are at right now in the class. And what we spent the last few weeks covering is the issues of the obligatory nature of the congregational prayer.

We've established that it is a very difficult position to avoid, that it is an absolute obligation for males to not just pray in congregation but pray in a *masjid*. Which is a shocking position to a lot of people especially because it is not necessarily the position of the majority of scholars. However, it is very difficult to argue against. So, males should be praying all of their prayers as much as possible in the *masjid*.

I say as much as possible which is not the kind of word you normally use when something is an obligation, but the truth is that in a non-Muslim world, a non-Muslim country, working in the daytime you can't go to the *masjid*. And so therefore, I do think that a more practical kind of approach to this is that whenever you're not at work you have to consider it an absolute obligation to attend the *masjid*—when you have days off, on the weekends, mornings. *Fajr* and *ʿIshāʾ* absolutely without doubt. But *Ẓuhr*, *ʿAṣr* and sometimes *Maghrib* is going to be very difficult to get out of work and go to a *masjid* to pray.

Then we covered the issue of which *masjid* takes priority to go to: the closest, the one that has the biggest *jamāʿah*, [or the oldest].

So, we spent the last few weeks on that.

Now, we are going into a bit of a nuanced angle. I am going to read out the Arabic and then I am going to offer an off the cuff translation.†

(0:10:00) ويَحْرُمُ أن يَؤُمَّ في مَسجدٍ قبلَ إمامِه الراتِبِ إلا بإذنِه أو عُذْرِه، ومَن صَلَّى ثم أُقيمَ فَرْضٌ سُنَّ أن يُعيدَها إلا المغْرِبَ، ولا تُكْرَهُ إعادةُ الجماعةِ في غيرِ مَسْجِدَيْ مَكَّةَ والمدينةِ.

It is not permissible to lead a congregation in a *masjid* that has a regular imām except by his permission or if there is a reason. The one who prays the prayer then the *iqāmah* is given for the congregation, it is a *sunnah* for him to repeat it, other than for

† The official translation of this text was not available at the time of editing. Once it is available, the transcription will be updated. MT

the *Maghrib* prayer. It is not disliked to repeat a congregation except for the two mosques of Makkah and Madīnah.

So, on page 153—in the middle of it. What did our author say?

The author said that it is not permissible for someone to lead the prayer in which there is an imām *rātib*. So, there is already a certified imām, the imām of the area, and someone is going to go forward.

When we say imām *rātib* what does that mean?

This is one who has been appointed either by the people who are responsible or by the elders and the trustworthy and the powerful people of the *masjid* who are next door and so on so forth—it is their local *masjid.* So, either trustees of the *masjid* or the kind of the people of the *ḥayy*, the district, that is their local mosque.

We spoke about that last couple of weeks that actually there might be a mosque a little bit further down which has a great reciter and there might be a mosque which is massive and huge, and there might be a mosque which is more ancient and older but the mosque that gets your priority we concluded is the mosque of your area because if you don't go to the mosque of your area then it closes down. And what do you think the mosque of your area was open for but to serve the people of the area [not] with you keep getting off in the car going to other mosques.

So, the idea is to protect your local mosque. And part of the protection of the local mosque is to protect the integrity of the mosque. And the integrity of the mosque is in the integrity of the imām. And that kind of loyalty and integrity is very important even if you might justify it for yourself that our imām isn't as good or our imām's voice is too bad, or old, or x, or y, or whatever. You can't be saying, '*That young lad, let him lead. He has such a nice voice*,' and things like that. This is about integrity. This is about authority. We're trying to make sure that we protect everything with this move.

Why can't you do that? Just because he has been put in authority, maybe someone else is more qualified. Maybe we do like the other person. So, why can't he lead?

There is a *ḥadīth* in the matter. The Prophet ﷺ said:

لاَ يَؤُمَّنَّ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ

"No man must lead another in prayer where (the latter) has authority."[1]

[1] *Ṣaḥīḥ Muslim, The Book of Mosques and Places of Prayer, Chapter: Who Is More Entitled to Lead the Prayer, ḥadīth no. 673a.*

The *sulṭān* is a word which is taking a place or like a vibe where this person is in charge. So, it is not a physical place it's a metaphysical reality that moves. So, this will be a man in his house when you go as guests to visit someone. And you might be the big scholar and that guy is a normal guy, but it is his house, it is his authority.

Like you might banter with someone because they are your own age, or you're friends, or whatever, but if his wife is there or his kids are there you don't say certain things like 'bro code'. It is a man code that you don't bring a man down in front of his family or his wife. Vice versa probably exists as well. I don't know. Women don't care as much I don't think. But men have that *'izzah*, definitely. Women should take a little bit more of, I think. Should they? I don't know. I don't know whether they do or not, but the point is that men are careful about those things.

You have to be careful especially when someone is very close to you and there is a lot of banter, a lot of joking when you're cussing each other and everything. But in front of their kids, you don't cuss a man's father. So, in these kids' situation he suddenly takes the father role. When the kids get out of the car, he's that little rat again.

So that is the similar concept of walking into a house where for the kids and the missus and everyone the man is the key figure of the house. Some guy comes in, just bowls forward, and automatically you've denigrated (whether you liked it or not) indirectly the quality of his recitation and his authority. You have done everything. You've questioned it and you've insulted it without even trying. So that has all been protected.

Now there is a get out clause here because [of] the full version of this *ḥadīth*. In fact, we have another narration as well that Shaykh Muḥammad al-Mukhṭār mentions:

مَنْ زَارَ قَوْمًا فَلاَ يَؤُمَّهُمْ

"If anyone visits a people, he should not lead them in prayer."[2]

Again, you don't butt in and force your way through just because you're the big man. It doesn't matter. You do it as in this version of the *ḥadīth*:

لا يَؤُمَّنِّ الرِّجُلُ الرِّجُلَ في سلطانه إلا بإذنه

"No man must lead another in prayer where (the latter) has authority without his permission."[1]

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[2] *Sunan Abu Dāwūd, The Book of Prayer, Chapter: A Visitor Being Imām*, *ḥadīth no. 596*. This narration has been graded as *ṣaḥīḥ* by al-Albāni.

Now most of the time the person is going to be delighted. And the family sees, '*Please go forward*,' from their father, or from the patriarch of the family, the senior. It's a whole different vibe. He wants him to lead. Everybody wants him to lead. He allowed him to go forward. Integrity's saved and everything happens in this kind of manner.

Student (online): Does this apply for parents too, when you visit the son, let him be the leader in his house?

Ustādh: She asks a really good question. She says: Does this apply for parents too?

You know, maybe parents are getting older—or maybe they're not getting older and the son is of leading prayer age or leading prayer ability. What happens in that scenario?

She makes things even more complicated when she says: What if the parents visit the son?

The parents—he's your father—visit the son, your son. The son is like, '*I could never lead my father*.'

In my opinion I think that's purely a cultural thing because it's not an Islamic thing. That's not to say we don't take culture into account, but Islamically there's absolutely nothing that indicates that it's an age basis when qualification comes in. So, if the son is *atqan*, more complete in the *ḥifẓ*, and the *tajwīd*, and the understanding of what to do, and variety of recitation etc., then that's the person who should lead. As the Prophet ﷺ said:

يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِكِتَابِ اللَّهِ

"The one who is most versed in Allāh's Book should act as imām for the people."[1]

*Aqraʾukum*, who's most *qirāʾah* is what you would translate that as. But I've thought a lot about this *ḥadīth,* and I would not translate it as the one who is most memorised or the one who recites nicest—which is the popular translation. *Aqraʾukum*, *qirāʾah*, *qāriʾ*—people link it to niceness of recitation. But I think it is coming from *qirāʾah* in the very generic sense—versed. So, I see this as: Let the most versed of you lead you in the prayer.

So, when you do that, the most versed. Yeah. It has a slight bias towards scholarliness than nice recitation, but it still allows for nice recitation.

So, I do think it's more a respect thing. It's a cultural kind of thing that: How is it possible for a father to be led by the son?

And listen. If there is going to be any kind of dispute, we will always go to the option that reduces the dispute. So, if the son knows that my father can't recite or whatever, he will let him lead and then he will use the powers of influence to make sure that doesn't happen again.

What do I mean by that?

(0:20:00) You know sometimes, especially for the son, it is very difficult to try and influence the father. So, he has to somehow do that by doing the dirty. Doing a dirty means going behind his back without going behind his back, going behind his back without anyone knowing that he did that. And that's, for example, is going to the imām, who is your father's kind of imām, and saying to him: '*Would you mind having a word? That it's important that the one who is most qualified leads the prayer*.'

That kind of approach. So that situation is kind of dealt with behind the scenes so in that scenario the father eventually understands, and so he doesn't give the son any kind of headache, and it is a general *ḥikmah* kind of thing.

Student (online): Would we expand that authority concept to online groups? Like WhatsApp when you're an admin.

Ustādh: Actually, this concept does not go up, it actually comes down. The idea that we're making *qiyās* upon *ṣalāh* is not the case. Actually, we're making *qiyās* upon authority and going down. What I mean is that the evidence to establish the authority in a WhatsApp group is already directly established by Allah ﷻ [when He] says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ ٥٩﴾

"You who believe in God, obey Allāh, and the Messenger, and those in authority among you." [*Sūrat al-Nisāʾ*: 59]

That's a direct text. So, whether you like it or not, the admin of a group has been put in authority over you. We do not have to do the analogy from the prayer up. We come straight down from the Qurʾān. The Qurʾān is applied in the *khilāfah*. It is applied in a kingdom.

We taught *Dominion* the weekend before last and part of the whole *Dominion* narrative was to show that Sulaymān عليه السلام was not a *khalīfah*. That the idea is that authority exists regardless of the form. Now, Sulaymān عليه السلام was a king in a non-Islamic kind of way in

the eyes and hearts and minds of many people, that: You can't have a religious kind of idea of a king, how can you for a prophet? Especially when a prophet is meant to be the one in authority anyway.

What we learn from the story of Sulaymān ﷺ as well as the example of Muʿāwiyah ﷺ… We have not been speaking so much about the rest of the Companions in the *ʿUmrah* program because we do not have that opportunity, but you heard his name mentioned on Sunday.

Who remembers the reference to Muʿāwiyah ﷺ?

Just so you are aware, obviously, Muʿāwiyah ﷺ was the leader of the believers as well, but he was not chosen. Not on merit. He was not a *khalīfah* like the rest of them. In actual fact, actually he was on merit and he was chosen, as such, but his authority took on the picture and the form of a kingship as opposed to a *khilāfah,* a caliphate*.* His authority was no less than the *Amīr'l-Mu'minīn* of ʿAli, or ʿUthmān, or ʿUmar, or Abu Bakr ﷺ who preceded him.

The example that we were talking about was the fact that at Uḥud, Muʿāwiyah ﷺ gave the ruling to excavate the graves of the *shuhadā'.* That is no joke. Imagine that that is your parents, like Jābir ibn ʿAbdillāh's father, of course ʿAbdullāh ibn ʿUmar ibn al-Ḥarām. He was one of the key *shuhadā'.* He is the one who narrates the *ḥadīth*. The way that they were doing the irrigation and the water working for the date palms—I told you all about the orchards and everything, they need to be well supplied through water. That comes through channeling water through Uḥud and the mountains to create that kind of valley situation. For that to happen it would mean the graves would be damaged and they would be flooded, waterlogged. In order for that to be avoided, he gave the order to have the graves excavated. Jābir ﷺ said that when I took my father out, his hand was upon the wound that he received that killed him. He said that when I lifted his hand, the wound was fresh. We are talking 55 years odd later. From the *karamāt* of the *shuhadā'.*

Student: When they excavate, do they actually take away the shrouding as well?

Ustādh: No, but it disintegrates right? The body and material go through disintegration. It freezes—rigor mortis first. Then it putrefies, the gas increases, it explodes, etc. The cloth goes very quick, but the fact that the bodies are recognisable, that you can see that the wound is fresh etc., then that is an intrinsic proof of the *karamāt*, of the miracles of the *shuhadā'.*

Imagine. I mean, a basic person will expand and then explode. It is horrible when you think about a dead body. Within weeks everything is gone and the bones then start to become bare. That putrefaction happens to absolutely everybody and everything.

So, authority yes is analogous. It should continue. It carries on. It is to be applied regardless of the different kinds of scenarios.

To finish this point off then, you do not disrespect a person even if you are not intending to disrespect them. Either you seek permission, make it clear, or you wait for them to give permission and then you lead the prayer. You do not just bowl forward, '*I am the big shot, I am the big* imām*, I am the big scholar."* Let the other person take responsibility, the one whose authority it is.

Shaykh al-ʻUthaymīn says that this *ḥadīth*, the *lām* here, *lā*, do not, do not lead a man in his authority is a statement which indicates prohibition. It is like it's serious. So, it is *ḥarām* to do that, to just go forward and to assume that. But again, with his permission, it is okay.

Shaykh says something interesting.

وكما أن هذا مقتضى الحديث، فهو مقتضى القواعد الشرعية؛ لأنه لو ساغ له أن يؤمَّ في مسجد له إمام راتب بدون إذنه أو عذره؛ لأدَّى ذلك إلى الفوضى والنزاع.

He says, this is something that we understand from the *ḥadīth*, but this is something that even if the *ḥadīth* was not there, even if this *ḥadīth* didn't exist this is something that we would understand from the *qāʻidahʾl-sharʻiyyah*, from the principles of this religion anyway. He is basically saying that even if there was no *ḥadīth* that mentioned that you can't lead a congregation in a mosque that has an imām, imagine if people were walking into mosques that have an imām and just going forward. Imagine there was no *ḥadīth* but just the fact that they were doing that. It'd be complete chaos. Everybody's thinking that they're the rightful one, I'm the one who recites, I'm the one who's x, I'm the one who is y.

No. It's not down for human interpretation. There's a system. Respect the system. No vigilante behaviour, no personal decision making on behalf of others, and so on.

Now:

إلا بإذنِه

Except with his permission.

Except with his permission: What does that mean?

There are two types of permission: specific permission and general permission.

فالتوكيل الخاص :أن يقول: يا فلان صَلِّ بالناس

A specific permission might be from the guy himself, that the imām is there, he sees you, gets excited, you're his teacher, he's not going to lead you because either he's embarrassed, ashamed, whatever or because you are better than him. Maybe he's better than you but it's embarrassment or maybe you are better than him because you're his teacher and he wants you to lead. So he says, '*Please, absolutely*.' And he comes up with all this kind of rhetoric: *Lā yufta wa Mālik fi'l-Madīnah* and all this kind of stuff— No one gives *fatwa* when Mālik is in Madīnah, and there's no *tayammum* when there's water—and all this *bakwās*. People come up with all this nonsense. But just say, '*Alright lead*.' You don't have to try and make me feel better while I'm doing it.

That's the *tawkīl'l-khāṣ*, that's like an appointing which is specific, as done by the person himself.

Then you have *al-tawkīl'l-'ām* meaning that you have a general.

والتوكيل العام أن يقول للجماعة :إذا تأخَّرتُ عن موعدِ الإقامةِ المعتادِ كذا وكذا فصلُّوا.

(0:30:00) I don't know how to translate it, but the example would be: I am the imām and I say, '*Guys listen! You know how it is, sometimes I'm late, sometimes there's traffic. So, if by five past I have not arrived, then put someone forward*.'

So, that compared to: I'm in the *masjid* and I specifically directly say, '*Yeah please lead the prayer. I don't want to lead, you lead*.' That's specific—*al-tawkīl'l-khāṣ*. Appointing? Delegating?

Putting that person forward and then you've got like a general one. One is specific and the other one's general—a specific delegation and a general delegation. A general delegation only to be applied in a certain scenario. Maybe that's one way of putting it.

أو عُذْرِه

Or if there is a reason.

What could the reasons be? What are valid reasons?

For example, that we know he's sick. We know that the imām is ill. We know that he's not going to turn up. It's not just the case that he's a little bit late.

I just want to speak about the late thing.

Obviously in the West we get a bit touchy about that. Actually, maybe not just the West, maybe everywhere—this idea of, '*Where's the imām? Where's the imām?*'

Probably actually more in Muslim countries than non-Muslim countries. I don't know. I was just thinking about my village *masājid* in Pakistan when I was there a couple of months ago. Yeah. I think they are very clock specific.

I don't know. But the point is you do get people [watching the clock] and as soon as it's congregation time, '*Where's the imām!? Where's the imām?!*' People start looking around.

Yeah. In Pakistan it's a big thing. Now I can envision it. Everyone's looking, '*Where? Where?*' And people then rush the situation and they put a person forward to lead the prayer. And this is wrong because the prayer is only established when the imām comes.

There's a balance here obviously. You can't be taking liberties and just bowl in at 6:15 pm and people are working, and people are busy, etc. The worst people stand up and then turn around and kind of tut-tutting when the imām walks in at 6:02 pm. The imām is the authority. The *jamāʿah* only starts when the imām walks in. He can be late he can be early. The *iqāmah* shouldn't be given until the imām walks in. The *iqāmah* doesn't go at a time.

By the way, that's what happens here [Masjid al-Nabawi].

The *muʾadhdhin* station, the platform—when the *muʾadhdhin* stands on there and sits there and everything—he's got full carpet and everything nice. When the *miḥrāb*, the place for the imām was where ʿUmar ﷺ and ʿUthmān ﷺ had the imām which is at the front, he could see that without any problem. But then now that the Prophet's ﷺ *miḥrāb* is being used, i.e. the imām is in the *rawḍah*. He has an unobstructed view of the imām in the *rawḍah* as well. He will sit there and wait until the imām comes and stands in his place. When he comes—whatever time he comes—that's when he will give the *iqāmah*. And that's the *sunnah* to do. You wait for the *muʾadhdhin* to give the *iqāmah* and then you stand up.

So, we can't be panicking. We can't be rushing the situation. That's important.

However, if we know that the imām is ill, we know that there's some kind of issue, or he's called forward, this is an excuse. This is a reason for a person to then lead the prayer because he knows that the imām is going to be late.

مسألة :لو أنَّ أهلَ المسجدِ قدَّموا شخصاً يصلِّي بهم بدون إذن الإمامِ ولا عذره وصَلَّى بهم فهل تصحُّ الصلاةُ أو لا تصحُّ؟

A scenario, a *mas'alah*: What if the people of the *masjid* did rush the situation?

So, a couple of minutes gone past six and they've just said, '*Sack this!*' And they told one of the knowledgeable ones, '*You lead the prayer*.' So, he goes forward, and he leads the prayer—without the permission of the imām, without there being a reason for the imām being [absent].

The imām then comes and he arrives at the end, and he just prays with the people.

Is the prayer valid or not?

According to a small number of scholars the prayer itself was invalid, that the prayer was invalidated, you might say why? The idea being that the *ḥadīth* of:

لا يَؤُمَّنِّ الرَّجُلُ الرَّجُلَ في سلطانه إلا بإذنه

"No man must lead another in prayer where (the latter) has authority without his permission."[1]

"A man should not lead" is prohibition which doesn't only make the act *ḥarām* but invalidates the act as well. That's their argument.

Our response is that that is not the case. Every *ḥarām* act is not a negation of the validity of the act. So, the **class position**, is that the act is in an impermissible act, but the prayer is valid. You do not need to repeat the prayer.

And Shaykh says that the *aṣl,* when you look at a scenario when someone does a *ḥarām* act, they earn the sin for doing *ḥarām*. As for the prayer and its status: What is its *aṣl*? What is its status quo at the beginning?

The status quo is that it's a valid normal prayer. To remove the validity of something, you must have very clear evidence that removes it. You must have a clear evidence that comes and says you have been invalidated. I am sorry but this *ḥadīth* does not come and remove the validity of the prayer. And that is Shaykh al-'Uthaymīn's explanation and that's the **class position** as well.

Student: So, what happens if you have a situation in a country where the imām is not necessarily the leader of the *masjid* he is just the *ḥāfiẓ*, or the *qāri'* that leads, and you

have a committee that decides we are going to invite a *qāri'* to come over. The imām is not really giving his expressed permission. He is being superseded in that. What happens in that situation?

Ustādh: That's a joke set up, completely unacceptable. We can't have this kind of situation where the imām is the imām but not the imām. He must be respected. The integrity of the imamate—the concept, the idea, the person—must be protected. We cannot have this approach where you lead the prayer and thank you very much, but you're not actually the imām and we bring whoever we want and whatever. This is just unacceptable.

The exception to this and this is only a possible exception, there is no kind of authority and there is no regular *jamāʿah* and there is an understanding that there are different people amongst the congregation that lead the prayer here and there. That's a more general idea where there is no kind of imām, and everybody knows. And we've put that in place in order to maintain order and we don't have a stranger coming and leading the prayer. So, having some kind of system is better obviously than having nothing.

You know, if we reflect on something as well. A person might also say: What is the evidence for taking this so seriously?

Look at what Abu Bakr al-Ṣiddīq ﵁ did, when the Prophet ﷺ was ill (that's the excuse) the prayer time was established and Abu Bakr al-Ṣiddīq went and led the prayer.[3] And the Prophet ﷺ became well enough to come out. This is in his ﷺ final days. He ﷺ comes out the people are in such a state of shock we have just seen the Prophet ﷺ join the last prayer line, this is a congregational prayer and there is someone else leading it other than imām *rātib*, that they started to make some sound and commotion to bring the attention of Abu Bakr al-Ṣiddīq ﵁ at the front. And he ﵁ turns around to work out what's going on—which is allowed because movement is allowed for a reason. He sees the Prophet ﷺ and immediately says, '*Right*,' and he makes this movement to the back, to swap the positions basically and bring the Prophet ﷺ in. The Prophet ﷺ indicates to him, '*No, no. You carry on*.'

(0:40:00) This indicates that the imām's permission is key—number one. But also, how serious it is that Abu Bakr al-Ṣiddīq ﵁ didn't hesitate and immediately wanted to not even imagine—even though there is a very real reason, very valid, he is the most senior after the Prophet ﷺ. Therefore, we want him to be the one taking the responsibility. Like I said, just the whole nature of the interaction indicates the seriousness of it.

Student: Could that be applied to us now? Say for example we had an imām *rātib* and someone else was leading the prayer and everyone started making noise to indicate that the imām came in.

[3] Ṣaḥīḥ al-Bukhāri, The Book of Call to Prayers, Chapter: Whoever Stood by the Side of the Imām Because of a Genuine Cause in the Prayer, *hadīth no. 683*.

Ustādh: I think there is space for it. Shaykh Muhammad al-Mukhṭār says that is something which is permissible.

He says that this incident is an evidence that it should be respected today as well. What he basically said—which is interesting—in his opinion, he said if an imām comes late then he has the right to go to the front and basically say, '*Cheers for holding my position*,' and take over straight away.

The problem with that is what if he has missed a *rakʿah*? That's a real problem. So, I am guessing that kind of statement was kind of throw away comment in a general sense on the proviso that it is still in the first *rakʿah*. So, he just comes in and just takes over, or maybe starts again? I do not even know. I have never ever experienced that, seen it, thought about it. We just know.

But the question you ask he actually answered. He says: Surely, the evidence of Abu Bakr ﷺ and the Prophet ﷺ going through this leads to a legal precedent.

Because the argument to oppose it would be: But that is the Prophet ﷺ.

Our argument would be: Where do you think we get all our *fiqh* from if it is not the Prophet ﷺ? The Prophet ﷺ in this *ḥadīth* is not a Prophet ﷺ, the Prophet ﷺ is the imām, unless there is evidence to indicate otherwise, that it is something specific to him ﷺ. And there is no evidence.

Student (online): In Pakistan usually imāms' salaries are paid by people of the area which puts them at a compromised position, at least with regards to those persons.

Student (online): In the US, the imāms are hired by the board of trustees so they are unfortunately already in a disrespected position to begin with.

Ustādh: The whole situation is a disaster. It's just facts.

The imām dynamic in the world today—it's just a difficult one. And I don't know the solution to this. I don't. It's the reason I am not an imām or take my earnings from religious work. Because you will never be respected by the people. It doesn't matter what happens. If you make your money through your religion, you will never be respected. I am always telling students that want to go and study: Before you go and study, have some kind of profession or a career pathway. Because it doesn't matter how much integrity you have. It doesn't matter whether you are giving the greatest value for whatever you are doing, you are the greatest reciter ever, or the greatest teacher, or whatever it is. People will never respect someone that they end up paying.

The Prophet ﷺ *subḥān Allāh*—he ﷺ is the Prophet, he ﷺ is the Messenger, he ﷺ is the leader, he ﷺ is the warrior, he ﷺ is the general, he ﷺ is the absolute grand leader and

still he ﷺ does work and he ﷺ does things to keep the respect of the people that he ﷺ is not a freeloader.

Can you imagine that? Can you imagine that he ﷺ does those things so people do not think he is a freeloader? Neither a freeloader at home upon his wives, so that people do not think that he ﷺ is taking advantage of his wives and then neither in the public arena. He ﷺ does not like to be served. None of the prophets used to do that. We have that very famous narration in the New Testament, which is probably authentic, something that we would accept, in which one of the disciples picked up the bag to hold for ʿĪsa ﷺ and he grabbed it and he said, "I was sent to serve, not be served." That is the overriding kind of thing.

Like I said, there is no solution to this. How the imām gets respect, I do not know.

(0:50:00)

The next part:

وَمَن صَلَّى ثم أُقيمَ فَرْضٌ سُنَّ أن يُعيدَها إلا المغْرِبَ

The one who prays the prayer then the *iqāmah* is given for the congregation, it is a *sunnah* for him to repeat it, other than for the *Maghrib* prayer.

For example, he prayed at home and then he went to the *masjid*. It does not matter if he prayed it by himself or in a congregation as well, that is the *ʿajīb* part. He might have prayed it with his missus and kids and then gone to the *masjid* because he has something to do or he has a lesson. And the lesson he thought was starting and when he got there the prayer starts, that is the scenario.

What should he do?

It is a *sunnah* for him to repeat that prayer other than the *Maghrib* prayer.

The evidence is because the Prophet ﷺ said in the *ḥadīth* narrated by Imām Muslim:

صَلِّ الصَّلاَةَ لِوَقْتِهَا فَإِنْ أَدْرَكَتْكَ الصَّلاَةُ مَعَهُمْ فَصَلِّ وَلاَ تَقُلْ إِنِّي قَدْ صَلَّيْتُ فَلاَ أُصَلِّي

"Observe prayer at its prescribed time, and if you can say prayer along with them. do so, and do not say, 'I have observed prayer and so I shall not pray.'" [4]

[4] *Ṣaḥīḥ Muslim, The Book of Mosques and Places of Prayer, Chapter: Delaying the Prayers Beyond Their Proper Times Is Disliked, and What a Person Should Do if the Imām Delays the Prayer, ḥadīth no. 648e.*

That is the *ḥadīth*.

So, you have already prayed. You have come to the *masjid.* The *jamāʿah* is established. Don't say, '*Hey! I have already prayed so I'm not going to pray*.' It is clear that you are meant to repeat your prayer.

Shaykh al-ʿUthaymīn says: So for example, if the prayer has been delayed for some reason—this is the meaning of the *ḥadīth.* Let's say that the congregational prayer is delayed. The imām is not coming, the people are not coming to the mosque, maybe you got it wrong, whatever it is, and you are looking at your time and thinking, '*Man! You know what? This is the prayer time*.'

Remember the prayer is meant to be prayed on early times and you are not seeing any kind of movement on the big scene. So, you say, '*All right. I'm going to pray*.' You pray and then as soon as you are about to leave, then people start coming in and the prayer is about to be established. You now pray with the imām.

We have another evidence as well.

The Prophet ﷺ prayed *Fajr* one day in Masjid al-Khayf. Masjid al-Khayf is a very special mosque. One should make an attempt to pray in (in the days of *Ḥajj* it's not really kind of open and available). It is a *masjid* in which over seventy of the prophets have prayed in at some point in history—in that area. Obviously, not the original building as it is now. But it's a special place. The Prophet ﷺ would pray there as well to revive that *barakah*.

So, he ﷺ prayed *ṣalāt al-Fajr* in it one day whilst he is staying in Mina. So, this is obviously in days of *Ḥajj,* and this is in the Mina area of course. And when he ﷺ finished the prayer, he ﷺ turned around saw two guys who were just sitting by the side. (We have covered this *ḥadīth* obviously a couple of times in this class.) They were sitting by the side, and they had not prayed. He ﷺ called them and they were really kind of stressed out like, '*Oh my God!*' out of fear of the Prophet ﷺ. And he ﷺ said:

مَا مَنَعَكُمَا أَنْ تُصَلِّيَا مَعَنَا

"What prevented you both from praying with us?" [5]

Why didn't you guys pray with us? They said:

[5] *Sunan Abu Dāwūd, The Book of Prayer, Chapter: The One Who Prays in His House, Then Catches the Congregation, He Should Pray with Them*, *ḥadīth no. 575.* This narration has been graded as *ṣaḥīḥ* by al-Albāni.

قَالاَ قَدْ صَلَّيْنَا فِي رِحَالِنَا

"They said: "We have already prayed in our homes."[5]

We have already prayed actually, and we came to the *masjid.* So, they have already prayed. And the indication is that 'we' meaning that they probably prayed a congregation. So not even like we did the cheeky single, but you know did a proper kind of congregation. But we prayed in our tents.

The Prophet ﷺ said:

لاَ تَفْعَلُوا إِذَا صَلَّى أَحَدُكُمْ فِي رَحْلِهِ ثُمَّ أَدْرَكَ الإِمَامَ وَلَمْ يُصَلِّ فَلْيُصَلِّ مَعَهُ فَإِنَّهَا لَهُ نَافِلَةٌ

"Do not do so. If any of you prays in his house and finds that the imām has not prayed, he should pray along with him; and that will be a supererogatory prayer for him."[5]

If you guys pray in your homes—in your base, in your tents, where you are staying, in your lodgings—if you pray and then you come to the *masjid* where there is a congregation, then pray with them and it will be written for you as a *nafl*, a supererogatory, extra additional reward. This *ḥadīth* is in the *ṣaḥīḥ*. We have mentioned it many times.

Shaykh al-ʿUthaymīn says that what we pick up from this *ḥadīth*, what we learn from this *ḥadīth* is that always in the scenario of a repeated obligation, the second one always is *nafl. S*o, it doesn't matter whether the first one was a higher quality or not, whether it was prayed by itself or not, whether it was a massive mosque or not, but the first will take obligatory status and value. And the second one would take the *nafl* one, even if that one is better, you enjoyed it more, longer, it doesn't matter. First one, when it comes to obligations, is the one that that takes that position.

Therefore, Shaykh al-ʿUthaymīn says, if a person is in a *masjid* and prays then goes to another *masjid* to attend a *dars* or he has some kind of need and he finds them praying, then he should pray with them and that will be a *sunnah* for him

Student: So if I go to one *masjid,* pray with the group and then for whatever reason, let's say to go and pick up someone up, went to another *masjid*...

Ustādh: That is exactly what this is saying. Exactly what you just said—whatever reason you went to another *masjid,* to pick them up. But if you were outside in a car,

you wouldn't. But if you went in and you basically have witnessed the congregation, you must pray with them. That's the point.
Question (this is an interesting one):

إذا أدركَ بعضَ المُعادةِ، فهل لا بُدَّ مِن إتمامِها، أو له أنْ يُسلِّمَ مع الإمام؟

So, I have prayed my obligatory prayer, let's say *Ẓuhr*. I prayed four *rakʿah Ẓuhr*, done complete. I now need to go and pick up my guy. He's not coming out. I go in to find out what's up and I realise that the reason is because they are praying the *jamāʿah*. So, I join. I don't know where they are in the *ṣalāh*. It ends up that they were actually two *rakʿah* in. So, when I joined them, I'm joining them in the third. The imām gives *salām* what do I do?

Let's go through the different scenarios.

Put scenario one forward. Is it according to intention? When you have gone in, you have seen them, you know it's *Ẓuhr* time, you are thinking, '*Four. Local masjid, I'm going to pray four*.' So, you are saying you have got to pray four because you intended four.

Ustādh: Any other scenarios?

Student: You're intending a *nafl* act, right?

Ustādh: Right.

Student: And at the same time we're intending to follow the imām.

Ustādh: It's a *nafl* act, and you're intending to follow the imām. So therefore, what? You should pray it full?

Student: No. Follow the imām until the end. You're not intending to pray the actual *farḍ* again, right?

Ustādh: Right.

Student: So, you're not bound to a certain number of *rakʿāt* then.

(1:00:00) Ustādh: So, you're saying that you just give *salāms* with the imām, you prayed whatever, it's only *nafl*.

Student: Then what's even the point of intending it in the first place?

Ustādh: You got, at least, something out of it.

Student: You added to the *jamāʿah*.
Ustādh: You added to their *jamāʿah*. You took something.

Student: But then it would become an issue if you only got three *rakʿāt*.

Ustādh: Why would it be an issue?

Student: Because you can't do *nafl* three *rakʿāt*.

Ustādh: And this is where the scholars started to differ.

And just to go back to your first point—the idea of 'I'm intending four *rakʿah*—goes back to a more fundamental point, which is: when [we] enter into any prayer, why do we restrict ourselves with a number? Right?

Like, if I was to switch that and say we know the imām is about to pray *Witr*. When you pray behind the imām, do we say, '*I'm praying three rakʿāt Witr behind the imām?*' I mean, do you intend it? Do you? How do you know he's going to pray three? What if he prays five? What if he prays one? Would you get up and pray two more?

Student: This under the assumption that you know the imām is going to pray…

Ustādh: No. That's under assumption that you don't know. If you know, then there's no question. And what I'm trying to illustrate is the trap. We've trapped ourselves by putting a number there. I'm always telling people: Never put yourself under the stress of a number.

Your intention should be kept nice and easy. When you walk into the *masjid* say, '*Yeah, Ẓuhr time, I'm going to pray Ẓuhr behind this imām*.'

If you keep it nice and relaxed like that, as a *musāfir*, you're hoping and praying that he's a *musāfir* as well. He does a cheeky two. You do a cheeky two. Job done.

You bowl in already, saying, '*I'm here to knock out four, like a good Muslim*.' Yeah? And my guy is a *musāfir*, you're just giving yourself a headache. You're having to change intentions, this, and that, whatever.

The *Witr* is the easiest example. When the imām stands up for *Witr*—I never in my life ever thinking to myself, '*I'm praying three behind my guy*.'

I'm like, '*Hey, man, I'm praying whatever this guy is praying, however he's praying*,' because that's another point—he might do two and a one. He might do three, Ḥanafi-style. He might do three up, up, up with one *tashahhud*.

What's your intention when you're praying behind the imām? Because he doesn't advertise it. He could be doing a five-unit prayer, which is a *witr*. He could be doing a single unit prayer. Why am I giving myself a headache?

I'm going to come in. Man's praying *Witr*. I intend to pray *Witr* behind the imām. Whatever he prays, I'm going to pray. That's it. You don't need to specify the units.

What does Shaykh al-ʿUthaymīn say?

إذا سَلَّمَ مع الإمامِ؛ وقد صَلَّى ركعتين؛ فلا بأس؛ لأنَّها نافلةٌ لا يلزمه إتمامُها، وإن أتمَّ فهو أفضلُ

If he gives the *salām* with the imām, and he's prayed two units, then it's okay to do that. Because *nafl* is easy, and it's done [in] two units, convenient, and that's how we pray. We pray it in twos and fours.

It's a *nafl*. He doesn't need to complete it. He doesn't need to pray four. The whole thing is a unit. He's done two; that's enough. But if he completes it, it's better.

There's no doubt about it because he had that intention to pray four. So, if he completes it, then that's better because of the general statement of the Prophet ﷺ:

فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا

"Pray whatever you are able to pray and complete whatever you have missed."[6,7]

That's a general ruling. You should apply it across the board.

Now, let's go back to the three *rakʿah* situation.

If a person's prayed three *rakʿah* with the imām, I'm with you. I think that that person shouldn't just write it off. I think he should get up and add another one, just because he's in a weird kind of place. Like, what's a three *rakʿah* [*nafl*]? I don't think it's a complete disaster if he doesn't get up because it is something which is not the original. But I'm with you. I think he should get up and pray another one.

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[6] *Ṣaḥīḥ al-Bukhāri, The Book of Call to Prayers, Chapter: One Should Not Run for the Prayer but Present Himself with Calmness and Solemnity*, *hadīth no. 636.*

[7] *Ṣaḥīḥ Muslim, The Book of Mosques and Places of Prayer, Chapter: It Is Recommended to Come to Prayers in a Tranquil and Dignified Manner, and It Is Forbidden to Come in a Hasty Manner*, *ḥadīth no. 602a*.

## Q & A

Q: So, you're saying, if someone has already prayed, and they go into the *masjid* to pray *jamāʿah*, and they catch three *rakʿah jamāʿah* and they don't complete the one, is that okay? Or they should complete it?

A: I want to not even say it's okay. I'm saying that really, that person should get up.

The okay scenario is if he only prays two with the imām. Then it's okay. You give *salāms* with the imām, but it's better to pray four as well. But if he/she got three with the imām, it's good to get up. You should get up. I don't want to make it obligatory hardcore. But no, you should get up, because there is no three *rakʿah* or one *rakʿah nafl* prayer—technically. There is, of course, but if we put *Witr* in that category. But then you start getting controversial.

Q: So, what happens if someone is a traveller and they pray their *Maghrib* and their *ʿIshāʾ*. Then, they happen to meet their friend, or whatever in a different *masjid* or a different town, or whatever, and *ʿIshāʾ* has begun, and then it feels like...

A: What was the point of the concession of a traveller where I am having to repeat the prayer again?

Student: You know, so if I am not supposed to do the *sunan* and I'm a traveller, do I do it or not?

Ustādh: Yeah. It's a good point. I mean, you are already expecting to have an easier ride as a traveller, and now you are going into a *masjid* and have to pray it again. However, it could be argued that the actual ruling came down on a traveller. So, the second *ḥadīth* of the two men who prayed in their tent, they are upon the ruling of travellers. They are making *qaṣr* of their prayer because everyone who is at *Ḥajj* is a traveller. That's why we pray *Maghrib* three, *Ẓuhr* two, *ʿAṣr* two all through the days of Mina. That's how we do that in ʿArafah as well. For the people of Makkah, there is some discussion and difference. That is a big debate in and of itself.

So, as a traveller though, especially like us, I still think that you would do it. We kind of like, I do not want to say disqualify the concession nature of where we are at, but we found ourselves in a unique kind of scenario where the concession kind of just... we just put burden upon ourselves.

I mean, the easy answer is to not put yourself in that scenario, right? Nowadays, we know. Back in the day, is something quite different. No watches, no timetables available, no phones to check what time it is in your mosque. In those days, it was very likely to finish in one place and go into another. Nowadays, a person finishes in a *masjid*

where he knows that the *jamāʿah* is at 6:30 pm and he goes to another mosque which he knows the *jamāʿah* is at 7:00 pm to pick up his mate. Bro, you are asking for trouble!

Student: So, it is better to set the *niyyah* to dodge a *ṣalāh*?

Ustādh: Slap me across the face, why not?

No! I actually think that the traveller that does this should embrace it and not think in a concessionary kind of way that, '*Look. I was meant to be getting a concession today, and I ended up doubling up*.'

I am saying, hey, that only happens once in a person's lifetime. How many times does that actually happen? Just embrace it. That is what I would be saying.

Q (online): Should the *sunnah* be repeated as well?

A: No, the *sunnah* is not repeated.

Q (online): Does that apply to *farḍ* prayers repeated at home also? I.e. if you repeat it, then the repeated *farḍ* prayer is written down as a supererogatory prayer?

A: Well, you would not be repeating a *farḍ* prayer at home. So, we do not want to create a *bidʿah*. Allāh ﷻ does not want the obligatory actions from us twice. This is an unacceptable innovation in the religion. Obligatory actions are only once. So, you do not do this at home. We are talking about very situational circumstances. This is a scenario that happens once in a blue moon. This is not something to think, '*Yeah*. *I should even be finding myself in this scenario*.' In what scenario would you repeat the prayer at home anyway?

Q: So, what if you pray by yourself and then someone wants to pray with you?

(1:10:00) A: I still do not think that you would pray. Unless there is a system at home where we established, the girls especially, we establish the congregational prayer at 6:00 pm, for example. Well known. Well established. And then you prayed before then and then they did come on time. Maybe there is an argument. But even then, I do not feel comfortable with it. We cannot be taking this to the home situation. It starts getting out of control. It is a dangerous precedent. That is what I want to say.

Student (online): Weird, Canadian imāms will always announce how many *rakʿāt* of *Witr*. I do not think I have ever been in a congregation where that was not done there.

Ustādh: They just do that to make things easy. You see, it is interesting, right. That is the same as the imām turning around and saying that: Okay. in this unit we are going to do a *sajdah*.

Now, on one hand, it is awfully nice of that person. You know, people can prepare for it. I hate this. I really hate it. And I would much rather prefer to put that in the *bidʿah* category than anything else. Because you are adding something—I mean, I do not think it is *bidʿah*, but if I was arguing it as *bidʿah*, I would be saying that you are adding an announcement in a place where the Prophet ﷺ did this quite regularly and never made an announcement. And you are doing it because you think it is better that the people know about it.

Now, I will just give you some scenarios. Think about this.

This point can go very wrong, very quickly because it can make me angry. That is the problem. You see, if we are following the *sunnah*, I think this conversation would not come up. Because the obvious problem with this situation of a *sajdah* for example, or even a *Witr* for example—*Witr* is a good example too—is that if all of the people could see the imām like they should, and the women are not being locked off in a room, we do not have this problem. And we have a big room, and it does not matter whether you are a plum, or a *jāhil*, or don't know anything about the Qurʾān. When you see everybody fall into prostration, you fall into prostration.

Who says that you have to be intellectually prepared for the *ayah* of *sajdah*? Imām turns around and says to you, '*In this first rakʿah there will be a sajdah.*' Now, you are there and your whole mind is now focused on the *sajdah*. The great thing about a *sajdah* is that suddenly the *ayah* comes, you hear it and bam! The impact. Bam! You fall to the floor. Bam! Why not have the people do that?

*'Oh, we don't want to confuse the people.'*

No. The people are confusing themselves. Let them get more literate in the Qurʾān. And you know what? So what if they get confused? When everybody goes to *sajdah*, they are going to go to *sajdah*.

But then you think about the alternative, what's going to happen?

The women are going to have a heart attack. They are going to go for *rukūʿ* because they don't have a clue what's going on. Then you have the men who obviously some know what's going on and some don't. The situation is all over the place.

Announcing the *rakʿāt* of *Witr*, again, is something which the Prophet ﷺ didn't do. I don't know. I don't like it. I don't think it is *ḥarām* though. Because they are doing it for the benefit of the *jamāʿah* without saying it's a religious requirement, which saves it from being a *bidʿah*. I'm not a fan of it. That's all I want to say.

Student (online): To say Canadian imāms do this, is inaccurate. I have never seen this done.

Ustādh: She called it right. To say Canadian imāms do this—she's never heard it. I don't see any imāms doing it, turning around and saying that I'm going to do this many *rakʿah Witr* and so on and so forth. I don't think it's a common thing.

Q (online): If I am visiting my dad at his house and he is unable to go down for *sujūd* due to his artificial knee. Will that be an exception that will allow me to lead the prayer?

A: This is a very important question. A sitting imām that is more qualified—do we give priority to the fact that he's better or do we accept it or not?

This is the discussion concerning whether it's permissible to pray standing behind an imām who is seated or whether we should all sit down. It's an issue which is going to come up later. We haven't come to it, and I don't want to rush this scenario. But just to answer, it absolutely is an exception to lead the prayer. Absolutely a reason. But you should definitely get the buy in of your father. 100%. People generally, by the way, when they are sitting down, they don't like to lead the prayer. So, it makes it easier. But you should definitely get the buy in.

Q (online): I'm studying dentistry at university and for our afternoon clinic sessions, we have been told we aren't allowed to leave whilst a patient is present. In winter where *ʿAṣr* is at risk, what should be done? Should I combine with *Ẓuhr* beforehand and if I get a chance to sneak out or patient leaves repeat *ʿAṣr* in its correct time?

A: That's a very good question. So first of all, it is permissible to combine the prayers on the odd occasion when there is an emergency need to do so. And I say emergency, I mean it has to be exceptional. It can't be every month and every week and whatever. By the way, it could theoretically be every week. But my point is that you are praying every day at work without any problems but in one particular session this happens. So that's what the combining permissibility is there for. We can't make it *ḥarām*. So, you use that permission and do it.

The question is now: What do you do if you know that patient is going to be there, and you won't be able to get out even for a second. (Which I always question whether it's true or not. But there's people who don't push it.) But let's just say it is and you've done all the sums, worked it out, and had all the discussions. You then combine with *Ẓuhr*. You pray the *ʿAṣr*.

And no. When the *ʿAṣr* time has kicked in and you do now find that the patient cancelled, and you have the opportunity, you are not to go and pray the *ʿAṣr* again on time. Because the *ʿAṣr* that you prayed was valid and correct. And this is not the same

situation of repeating the prayer because of congregation is occurring. This is you doubting the quality of your first prayer which you cannot open the door to. That's *waswās* rubbish. We won't allow that to happen.

Q (online): My grandmother passed away last *Jumu'ah* a lot of Muslims are saying it is a sign of good ending because of the *ḥadīth* that says every Muslim that passes away on the night or day of *Jumu'ah* will not taste the trials of the grave, is this *ḥadīth* authentic and is the *ḥadīth* taken literally? I don't know the *ḥadīth,* I am paraphrasing what I heard.

A: That is correct. The *ḥadīth* is authentic. It is one of the signs of *husn'l-khātimah* to pass away on the Friday—to pass away whilst doing good, to pass away with sweat on the forehead, to pass away whilst in the acts of *ʿibādah*, to pass away in *sajdah*. These are different, various acts that show a good sign. Passing away in Ramadan, passing away on *Jumuʿah*—absolutely.

However, this comes with the condition. The *kuffār* also pass away in Ramadan, and on Friday, etc. The *munāfiqīn* also pass away like that. The *mujrimīn* also pass away like that. So, the condition is that the person is a practising Muslim and doing good. And if they are practising Muslim doing good and they pass away on one of these days, or in one of these ways, it's a fabulous sign *mā shāʾ Allāh*.

# 28. Chapter 22 Lesson 8: The Congregational Prayer

So our author, Imām al-Ḥajjāwi, his text, this is what he says. And then we'll explain it.

ويَحْرُمُ أن يَؤُمَّ في مَسجدٍ قبلَ إمامِه الراتِبِ إلا بإذنه أو عُذْرِه، ومَن صَلَّى ثم أُقيمَ فَرْضٌ سُنَّ أن يُعيدَها إلا المغْرِبَ، ولا تُكْرَهُ إعادةُ الجماعةِ في غيرِ مَسْجِدَيْ مَكَّةَ والمدينةِ.

وإذا أُقيمَتِ الصلاةُ فلا صَلاةَ إلا المكتوبةَ ، فإن كان في نافلةٍ أَتَمَّها إلا أن يَخْشَى فَواتَ الجماعةِ فيَقْطَعَها ، ومَن كَبَّرَ قبلَ سَلامِ إمامِه لَحِقَ الجماعةَ، وإن لَحِقَه راكعًا دَخَلَ معه في الركعةِ وأَجزأَتْهُ التحريمةُ.

ولا قراءةَ على مأمومٍ، ويُسْتَحَبُّ في إسرارِ إمامِه وسُكوتِه وإذا لم يَسْمَعْه لبُعْدٍ لا لطَرَشٍ، ويَسْتَفْتِحُ ويَستعيذُ فيما يَجْهَرُ فيه إمامُه، ومَن رَكَعَ أو سَجَدَ قبلَ إمامِه فعليه أن يَرْفَعَ ليأتيَ به بعدَه، فإن لم يَفعلْ عَمْدًا بَطَلَتْ، وإن رَكَعَ ورَفَعَ قبلَ رُكوعِ إمامِه عالِمًا عَمْدًا بطَلَتْ، وإن كان جاهِلاً أو ناسيًا بَطَلَتِ الركعةُ فقطْ، وإن رَكَعَ ورَفَعَ قبلَ رُكوعِه ثم سَجَدَ قبلَ رَفْعِه بَطَلَتْ إلا الجاهلُ والناسي، ويُصَلِّي تلك الركعةَ قضاءً .

(0:20:00) Whoever prays, and then the obligatory prayer is established, it is a *sunnah* to repeat his prayer with them except for *Maghrib*. It is not disliked to repeat a congregational prayer other than in the two mosques of Makkah and Madīnah.

If the prayer is established, there is no other prayer to be offered other than that obligatory prayer. If one is praying a supererogatory prayer (at that time) he should complete it unless he fears he will miss the congregation in which case, he cuts his prayer.

Whoever utters the *takbīr* before the *salām* of his imām, has caught the congregation. If he catches him in the *rukūʿ* then he has caught that *rakʿah*, and the opening *takbīr* is sufficient for him.

The follower does not have to recite, although it is recommended to do so when the Imām is silent, or whenever he pauses, or if he cannot hear him because he is too far away—unlike the case if there is something disturbing him.

We started this section, obviously, last week. So, we're not going to repeat that. But we did say that if a person is at home, has prayed, he comes to the *masjid*—for whatever reason he's come to the *masjid*, it doesn't matter—and the *jamāʿah* is established, then he has to pray. He has to pray.

The congregational prayer is an obligatory prayer to attend, even more so when it gets established in front of you. Like, if you were driving past, or driving outside, and you've already prayed, that's something else. But if you've already prayed, and you're near a *masjid*, or you hear the *adhān*, or you hear the *iqāmah*, or you're in the *masjid* for another reason, or you just wanted to go pray again, then you need to pray. And the Prophet ﷺ said that to a person. This *ḥadīth* that I covered last week:

صَلِّ الصَّلاَةَ لِوَقْتِهَا فَإِنْ أَدْرَكَتْكَ الصَّلاَةُ مَعَهُمْ فَصَلِّ وَلاَ تَقُلْ إِنِّي قَدْ صَلَّيْتُ فَلاَ أُصَلِّي

"Observe prayer at its prescribed time, and if you can say prayer along with them. do so, and do not say: I have observed prayer and so I shall not pray." [1]

And if the prayer is then established—meaning the congregational prayer, meaning: '*You know what? There doesn't seem to be any prayer being established right now. We don't know what's going on, where the imām is, where the people are, what the masjid is doing, where the mu'adhdhin is, time is running out. Let's pray*.'

That's what the Prophet ﷺ is saying: pray. So, pray the prayer on time.

Then, if the prayer is established (the actual congregational prayer), and you are in the *masjid*, *faṣalli*—then pray. And don't say:

إِنِّي صَلّيتُ فلا أُصَلِّ

"I have observed prayer and so I shall not pray."

That is an unacceptable thing to say. And that's the whole point about repeating the prayer. Repeating the prayer and praying it again in congregation is for the person who's prayed it already. And that's what we need to do for all the prayers if you're in the *masjid*—except for the *Maghrib* prayer.

And that's what we're starting with today.

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[1] *Ṣaḥīḥ Muslim, The Book of Mosques and Places of Prayer, Chapter: Delaying the Prayers Beyond Their Proper Times Is Disliked, and What a Person Should Do if the Imām Delays the Prayer, ḥadīth no. 648 e.*

إلا المغْرِبَ

Except for *Maghrib*.

Why *Maghrib*?

The Ḥanbalis are saying it is not *sunnah* to repeat the *Maghrib*—not *ḥarām*, but they're saying it's not *sunnah*. It's a *sunnah* to repeat the other prayers, or to pray the congregational prayer as your second version of the prayer you've already prayed. Of course, the first one will count as obligatory and the one that you do with the congregation will be considered to be the 'recommended one.' (Just so you understand the rulings.) And that will apply for all of the prayers, except for the *Maghrib* prayer. Why?

Well, Shaykh says, on page 156 of the commentary:

وعلَّلوا ذلك :بأن المغربَ وِترُ النَّهار كما جاءَ في الحديثِ، والوِترُ لا يُسَنُّ تكرارُه، فإنَّه لا وِتران في ليلةٍ، فكذلك لا وِترانِ في يومٍ، وصلاةُ المغربِ وِترُ النَّهارِ.

They said that, well, this is based on our understanding that *Maghrib* is basically the *witr* of the day. And we know that you're not allowed to pray two *witr* prayers at nighttime because of the *ḥadīth* of the Prophet ﷺ that there are no two *witrs*—one doesn't pray two *witr* prayers.[2] *Maghrib* is pretty much the same—it's odd and it's three, and all the rest of it. That's it. Because *Witr* is not supposed to be repeated, then we're not going to repeat *ṣalāt al-Maghrib* because *Maghrib* is the *witr* of the day.

*Witr*, technically means 'odd,' obviously. We know that. But is it taking the status of the *Witr* prayer?

You know, the *Witr* is a *sunnah* prayer, and the Ḥanafis call it *wājib*, and by *wājib* they mean somewhere in between *sunnah* and less than *farḍ*. So, they're also not saying that it's obligatory. Whereas *Maghrib* is 100% obligatory. They're not the same, are they? Just putting that out there.

That's why Shaykh al-ʿUthaymīn says:

[2] *Jāmiʿ al-Tirmidhi, The Book on al-Witr, Chapter: What Has Been Related About 'There Are No Two Witr in One Night, ḥadīth no. 470*. This narration has been graded as *ṣaḥīḥ.*

ولكن هذا التعليل فيه شيءٌ؛

He says: I'm not really overjoyed with this reasoning. There's a problem with this reasoning. He says: Because if you're going to make an analogy, then all of the factors need to be the same. The measures and the characteristics need to be the same when you're making an analogy. But there's a big difference between *ṣalāt al-Maghrib* and the *Witr* prayer because when you're repeating the *Maghrib* prayer, it's very clearly for a reason that has just occurred, and that is to join the congregation.

وهذا فَرْقٌ ظاهرٌ.

This is an obvious difference.

Also, the general statement of the Prophet ﷺ:

إِذَا صَلَّيْتُمَا فِي رِحَالِكُمَا ثُمَّ أَتَيْتُمَا مَسْجِدَ جَمَاعَةٍ فَصَلِّيَا مَعَهُمْ فَإِنَّهَا لَكُمَا نَافِلَةٌ

"If you have already prayed in your lodgings, then you come to a *masjid* in which there is a congregation, then pray with them, and it will be a voluntary prayer for you." [3,4]

The *ḥadīth* that we've been repeating again and again this entire chapter, is the statement of the Prophet ﷺ to those two men who had come into the *masjid*, who had prayed at home (in their tent) and then come to the *masjid*, and they didn't pray with the Prophet ﷺ. And the Prophet pulled them up afterwards and said, "If you prayed at home, both of you, and you come to the *masjid* afterwards and the *jamāʿah* is established, then pray with them."[3,4] He ﷺ said that about the obligatory prayer. He ﷺ didn't say that about the *Witr* prayer.

This *ḥadīth* of the Prophet ﷺ was, yes, about *Ṣalāt al-Fajr*, but he ﷺ didn't say: If you pray *Fajr* at home, and then you come to the mosque, then pray *Ṣalāt al-Fajr* with them.

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[3] *Sunan Abu Dāwūd, The Book of Prayer, Chapter: The One Who Prays in His House, Then Catches the Congregation, He Should Pray with Them, ḥadīth no. 575.* This narration has been graded as *ṣaḥīḥ* by al-Albāni.

[4] *Sunan al-Nisāʾi, The Book of Leading the Prayer, Chapter: Repeating Fajr with the Congregation for One who has Already Prayed on His Own, ḥadīth no. 858.* This narration has been graded as *ṣaḥīḥ*.

He ﷺ said: If you prayed at home and you come to the *masjid*, then pray that prayer with them. That includes *Fajr, Ẓuhr, ʿAṣr, Maghrib,* and *ʿIshāʾ*. There's no evidence to take *Maghrib* out. The reasoning for *Maghrib* to be excused, according to the Ḥanbalis, is a dubious one. And Allāh ﷻ knows best.

And so, therefore, the correct position in this matter, he says, is that *Maghrib* is the same. If you pray *Maghrib* at home and you come to the *masjid*, and *Maghrib* is established, then you'll pray it again.

Student (online): What about *Ṣalāt al-ʿAṣr*? Because once you've prayed *Ṣalāt al-ʿAṣr* it is not recommended to pray *sunnah* until after *Ṣalāt al-Maghrib.*

Student (online): The *ḥadīth* just mentioned is about *Ṣalāt al-Fajr* so the same issue would apply to *Ṣalāt al-ʿAṣr.*

Ustādh: Exactly what she said. If there was an exception for this, the Prophet ﷺ would have mentioned it. Because *Fajr* is the same category. We know that it's not allowed to pray after *Fajr* until *shurūq*. It's one of the prohibited times, as we covered. Likewise, after *ʿAṣr* until *Maghrib* is a prohibited time as well. And so, if we are allowed to pray the *Fajr* again, and the reason is because it is a congregational obligatory prayer being offered [then we would also be allowed to pray *ʿAṣr* again].

If you remember, our **<u>class position</u>** is what?

Any prayer that is offered in the *ḥarām* times that has a reason to be offered, is allowed to be offered. It is the unrestricted prayers, those prayers which are just being done for the sake of it and just for reward, these are the prayers that shouldn't be given at that time.

Student (online): Isn't it amazing that this incident happened at *Fajr*, so it covers all bases?

Ustādh: Absolutely I agree. The beauty of this is that by this occasion occurring at *Fajr* time, you cover all of the other scenarios. Because the *Fajr* is the most extreme of these situations, in which it is not allowed to pray after *Fajr jamāʿah*, and yet the Prophet ﷺ telling them to pray, which means that you cover the *Maghrib* situation.

Student (online): A cheeky two.

Ustādh: Yeah. Exactly. You are not allowed to pray a cheeky two. No cheeky twos in the *ḥarām* times. Everything other than the cheeky two, it is all good.

That being said, do we say:

إذا سَلَّمَ الإمامُ ائتِ بركعة لتكون الصَّلاةُ شفعاً، أو له أن يُسلِّمَ مع الإمامِ؟ في هذا قولان.

He says: All right, but what about the fact that you have prayed *Maghrib* now. Haven't you done two odd prayers and we should make it even to not have two odd prayers?

So, for example, like some people do in Ramadan. So, they are praying their *Tarāwīḥ* with the imām and they have the intention to come back later on or to pray later on in the night and they want to pray the *Witr*. So, what do they do? They pray the *Witr* with the imām and then when the imām gives *salām,* then they stand up and they add another unit to make it even, because *Witr* is odd. So, they add another unit to make it even. Once they have made it even, then the prayer is now not considered to be one of the *witr* prayers and that the first one is just kind of a *nafl* prayer that was an even number, and it is just like an extension of the *Tarāwīḥ* and nothing major and you can pray the *Witr* later on.

Now you know my position on that obviously we have covered that in detail. I'm sure you'll be able to pull it up, all of that section on *Witr* and *Tarāwīḥ* and everything because I'm pretty sure we did it.† Personally, I prefer not to get involved in this, but it is an acceptable opinion.

So, the question that is being asked is that should this happen now here for *Maghrib*?
(0:30:00) You have already prayed now you are praying *Maghrib* with imām. Do you give *salām* with the imām or do you stand up and add another?

Shaykh al-ʻUthaymīn says there are two opinions. Shaykh says no, you give *salām* with the imām. You are following the imām in this issue. This is an obligatory prayer that doesn't have a fourth reality to it and for that reason Shaykh says: Therefore, in this issue you can say there are three individual separate positions to hold when it comes to the concept of what do you do with the *Maghrib* congregational prayer if you have already prayed at home. What do you do? Do you pray or not?

The first opinion is the Ḥanbali opinion, which is that it is not *sunnah* to repeat the *Maghrib*.

The second opinion is that it is a *sunnah* to repeat the *Maghrib,* but you must add a unit to it to make it even. So, you stand up after the imām basically and add one more.

The third opinion is that it is a *sunnah* to repeat the *Maghrib* if you come to the *masjid,* and you do not add another extra unit. So, you keep it odd and end with the imām.
And this, Shaykh al-ʻUthaymīn says, is the correct position. It is Shaykh al-ʻUthaymīn's position, and it is the **<u>class position</u>** as well.

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† Praying *Witr* with the imām after praying *Tarāwīḥ* with him knowing that you intend to pray more *nafl* later in the night was covered in *Logical Progression*, Year 10, Chapter 21, Lesson 16. MT

Shaykh al-ʿUthaymīn says:

فإنْ قال قائلٌ :هل يُسَنُّ أن يقصدَ مسجداً للإعادة، بمعنى :أنَّه إذا صَلَّى في جماعةٍ مبكِّرةٍ، وهو يعلم أنَّ هناك جماعة متأخِّرة؛ ذهبَ إلى المسجدِ الآخر للإعادة؟

If someone was to say: Is it a *sunnah* to intend the *jamāʿah* for the repetition of the prayer?

He is basically saying: What is the real nitty-gritty of this kind of issue? Is it that if you pray in a congregation already and then there is another congregation, that's the reason—to maximize the reward? Or is it to do with the fact that when you prayed first time you prayed alone and you now need to pray the congregational prayer, because it is the congregational prayer, and you didn't pray the first one as a congregation? He is basically saying: Is this relevant to those people who pray at an early time in a congregation?

Shaykh says, very nicely: No. This is definitely not the *sunnah*, i.e., like any *ahl'l-ḥadīth* mosque or Arab mosque or Shāfiʿi mosque or like Regent's Park for example, Central London Mosque. You will find that they will always pray the prayer at its beginning time—10-15 minutes after the *adhān*—like they do in Muslim countries, in the Arab lands in the Middle East.

So, let's say you are in London, and you pray *ʿAṣr* at the entry time of 3:00 pm and then *Maghrib* is at 6:00 pm. So, there's three hours left and then you are going home and you go past for example Brick Lane mosque (Ḥanafi old school) and they are praying theirs very late, like 5:00 pm. So, is it a *sunnah* according to this *ḥadīth* and according to this principle, to now go into that place, Brick Lane Masjid and to pray that second *ʿAṣr jamāʿah?* Because that is what you are meant to do. It is *sunnah* to repeat the prayer if you come to a mosque. That's basically the question.

Shaykh is saying no because we got the congregational prayer done and that's it. You don't repeat the congregational prayer unless there is a reason, unless there is an exception.

And we know that the Prophet ﷺ allowed Muʿādh ؓ to do that, but he was an exception. In *Bukhāri*, we know that he used to pray with the Prophet ﷺ and go right far out to a people that were really far away that wouldn't be able to come in, who don't hear the *adhān* and he would than go and lead them in *ʿIshāʾ* himself. So, he prayed as a follower then he leads them as a *nafl* prayer, but it is their obligatory prayer.[5]

[5] *Ṣaḥīḥ al-Bukhāri, The Book of Good Manners and Form, Chapter: Whoever Does not Consider as Kāfir the Person Who Says That…, ḥadīth no. 6106.*

But that is the exception. The Prophet ﷺ did not encourage that to the rest of the Companions. The *Salaf* did not do this as a habit, you don't find them going to multiple *jamāʿāt*, because the times did always differ, like day to day—you see early ones, late ones. We choose, don't we? Sometimes we'll say, '*I am going to go this mosque they prayer earlier.*' '*I'm going to go this mosque. It prays it later*.' We choose for our own convenience. The whole point is that you don't have to do both, or it's not *sunnah* to do both.

And Shaykh says: And from this ruling we can learn that the *Sharīʿah* has a real emphasis on keeping the people together and united and not allowing them to deviate.

لأنَّه إنَّما أمر أنْ يعيد الصَّلاة مِن أجلِ أن يكون مع المسلمين فلا يبقى وحدَه، ويقول :أنا صَلَّيتُ، نقول :صَلِّ مع المسلمين، فإن هذا أفضلُ، حتى يكون مظهرُ الأمةِ الإسلاميةِ مظهراً واحداً لا اختلافَ فيه.

*Subḥān Allāh*! This is the point I was making earlier on, that the *Sharīʿah* is actually commanding people who have already prayed to pray again. Why? What is the actual reason?

In fact, let me put that to you guys. Why? If you have already prayed that's it. Why are they praying again? Tell me what you think.

You've already offered the prayer. That's the key here. You have already offered the prayer and you did it by yourself. Nobody knows—see no evil, hear no evil. Shaykh says that the people have been commanded to repeat part of the prayer for the sole reason so that they can be with the believers, and they don't remain by themselves.

So, even though you have prayed a legitimate prayer we are making you do it again, you know what you can't be left alone. You shouldn't be keeping yourself alone. You shouldn't be thinking that, '*I am by myself I am good*.' As much possible that you can be with the believers is to be encouraged all the time, to be with the masses, solidarity. To always promote solidarity, to always go out.

It's like strength in numbers, someone said. It is about going out there always representing. You know what you say, '*I am going to turn up to support you*.' You know the idea, someone's doing a protest, '*I am going to turn up*.'

'*I have a dawah, please come down*.'
'*I am opening a shop, can you come and be there?*'

It's about being there, showing strength in numbers—even though you have dealt with it. Even though you have done it. You might have been promoting something for example, but it's different from actually being there.

So, Shaykh says: A person might have said, '*I have prayed*.' And we will say: Pray with the Muslims because that's better.

حتى يكون مظهرُ الأمةِ الإسلاميةِ مظهراً واحداً لا اختلافَ فيه

So that the people see that this *Ummah* is bigger, stronger, unified. They feel it themselves internally, people perceive outside externally as well.

And of course, as you know (and he is going to speak about this later), our enemies and actually all divisive forces have focused on breaking people by creating division and justifying their separation. Finding reasons to keep people away and separate and individual, etc. And we must be tuned into that. And we cannot be so soft and weak that just because something is not according to our tastes—and that's not an absolute rule but in general—just because you know something which to my kind of like and my standard, etc. '*I'm not going to come*,' we are going to throw a hissy fit and that's it. People must humble themselves and realise that there are bigger objectives and bigger forces that need to be played for as well, not just me, me, me, me.

Shaykh also mentions an interesting kind of tangent on this, is what people do in Ramadan. In Ramadan you will see for *Tarāwīḥ* a lot of people what they will do, not a lot of people, but you get to see them. They pray at the back they pray and basically go to the back; they chill and go out. Kids obviously do it because they are kids, but you see adults doing it as well. And then they only come back in the last kind of moment
(0:40:00) with the *Witr* prayer. They suddenly just come.

He said this is against the principle of the *Sharīʿah*.

Shaykh says: Imagine! These are a people who are staying away from the prayer—whether they are praying at home, or whether they are doing this Ramadan *bakwās*, where they are praying at the back at the mosque and not praying and suddenly joining for the last moment. This is an independent individual separate prayer. Imagine! The Companions actually increased the inside of the prayer—the actual prayer—in order to stay unified. And you have us Muslims, forget about doing something that 'crazy', they are actually not praying the whole prayer with the Muslims.

What do I mean by that?

Shaykh al-ʿUthaymīn gives the example of ʿUthmān ﷺ. ʿUthmān ﷺ, we know that he increased the units of the prayer at *ʿArafah*. The Prophet ﷺ on the day of *ʿArafah* during

the *Ḥajj,* prayed *Ẓuhr* and *ʿAṣr* together at the *Ẓuhr* time—two units, and two units.[6] He ﷺ did that. And then he ﷺ was followed by that by Abu Bakr al-Ṣiddīq ﷺ when he was the *Khalīfah*, and then another ten years by ʿUmar ﷺ, and then ʿUthmān ﷺ for a whole number of years.

And then it came upon him that he felt that the situation for travelling and the ease and that they were enjoying, it was almost like they were at home, and other reasons. And he said: We can now complete this prayer now. Instead of praying *qasr* like a *musāfir,* two and two, we are going to pray it four and four. So ʿUthmān ﷺ was the first in this *Ummah* to increase the action of the Prophet ﷺ of *Ẓuhr* and *ʿAṣr* from two and two, to four and four.

ʿAbdullāh ibn Masʿūd ﷺ when he heard this, he said *inna lillāhi wa inna ilayi rājiʿūn*. That was his response. He was so gutted when heard this. Many of the Companions were. The vast majority of them were really gutted by ʿUthmān's ﷺ decision. They felt it completely wrong—and it was. It was definitely not the correct position. The evidences are the evidences. He is a Companion. He is a great Companion. But he is not the Qur'ān and *Sunnah* by himself.

So, this is a mistake, but it is his *ijtihād.* It's his best opinion. He did not do it out of desires. He did this because he thought it was the correct legal position to hold. And the rest of the Companions were not happy with it. So, what did they do? Did they have a hissy fit and walk off and establish the two and two themselves (which is a valid action to do)?

No. They joined him in that prayer.

Imagine that you know that all my life I saw the Prophet ﷺ, Abu Bakr ﷺ, and ʿUmar ﷺ, and even you ʿUthmān ﷺ as well, leading us two and two. And you are now increasing it to four and four. And they prayed with them without a heartbeat, not even a second doubt in the issue. Of course!

Shaykh al-ʿUthaymīn says that one of the *Tābiʿīn* said to Ibn Masʿūd ﷺ:

كلُّ هذا مِن أجلِ دَرْءِ الخِلافِ حتى قيل لابن مسعود :يا أبا عبدِ الرحمن، كيف تُصلِّي أربعَ ركعات، وأنتَ تُنكرُ هذا؟ فقال: «إن الخلاف شر»

How are you praying four units and you are warning against it and saying this is wrong and you are advising people that it is wrong, and you are telling him do not do this and you are praying yourself the four *rakʿah*. How is that even possible?

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[6] *Sunan Abu Dāwūd, The Book of the Rites of Hajj, Chapter: The Ṣalāh at Mina, ḥadīth no. 1960.* This narration has been graded as *ṣaḥīḥ* by al-Albāni.

He says:

إن الخلاف شر

That disunity is evil. Not disagreement or difference—here the word *khilāf* means disunity, that indeed disunity, verily disunity is evil.

All evil comes from disunity. When the hearts go, it is game over. When you allow your difference of opinion or difference of subjective appreciation of a situation to become one in which we are now not united, and the hearts are not united. Because everyone outside will try and blag it, that we are united. But it is the hearts that need to be united, not the outside. The outside follows the inside. We have always said that, in *ṣalāh* and in every action—every external reality follows the internal.

إن الخلاف شر

This whole incident is narrated by Imām Abu Dāwūd in *Kitāb al-Manāsik* in the *Book of the Rituals*, in the subchapter of The Prayer at Mina, *ḥadīth* number 1960.

Shaykh al-ʻUthaymīn says: *Wallāh* this is the truth. Allāh ﷻ says:

﴿وَإِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً ۝٥٢﴾

"This community of yours is one– and I am your Lord: be mindful of Me." [Sūrat al-Muʾminūn: 52]

Allāh ﷻ also says:

﴿أَنْ أَقِيمُوا۟ ٱلدِّينَ وَلَا تَتَفَرَّقُوا۟ فِيهِ ۝١٣﴾

"Uphold the faith and do not divide into factions within it" [*Sūrat al-Shūrah*: 13]

Allāh ﷻ says in *Sūrat al-Anʻām* verse 159:

﴿إِنَّ ٱلَّذِينَ فَرَّقُواْ دِينَهُمْ وَكَانُواْ شِيَعًا لَّسْتَ مِنْهُمْ فِى شَىْءٍ ١٥٩﴾

"As for those who have divided their religion and broken up into factions, have nothing to do with them [Prophet]." [*Sūrat al-Anʿām*: 159]

Indeed, those people who differed or were disunited in their *dīn* and they became sects

﴿وَكَانُواْ شِيَعًا﴾

They became into groups, they split into groups because of whatever opinion that they had, they became group this and group that. And a group basically is a group that has an opinion that is being held so forcefully that it necessitates me to change the characteristics of the members of this opinion. So, it is not just an opinion I hold now, but we now need to be separate physically. We need to be called something separately. We need to have a title, might need to have a uniform, whatever.

And, Allāh ﷻ says:

﴿لَسْتَ مِنْهُمْ فِي شَيْءٍ﴾

You have nothing to do with them. Allāh ﷻ is warning the Prophet ﷺ. Allāh ﷻ is warning the Muslims: You have got nothing to do with that behavior—as soon as you see people going into sects, and groups, and ideas, and whatever. Which is very different from organisational structures. When we talk about groups here, we are talking about groups at the *ʿaqīdah* level. We are not talking about groups from an organisational point of view, like the charities, for example. Charities are groups, but it does not mean that it is evil. *Ummah Welfare* does this, and *fulān* does that, and Orphans do this, etc. That is okay. We are talking about groups that are upon *ʿaqīdah*, like the Shīʿah, like the Sunni; or like the Ashʿaris and the Salafis, and the x, and the y. Now, that is a problem. That's a real problem.

So, Shaykh says, this Islamic *Ummah* is one single *Ummah*, even if they have differing opinions. Even if they have differing opinions, their external, their *maẓhar*, their appearance, their expression must be one—unity—because we have so many enemies. (I am going to paraphrase now everything that he says.) We have so many enemies who are openly looking to divide us. And these enemies are absolutely all over us, whether it is Jews, or Christians, or whether it is the fire worshippers, or it is the polytheists, or whether it is the Communists, and so on. And of course, today it is even worse with the

liberals, the humanists, the secularists—the worst. He says: These are the ones who are open about it, and very clear, they aim for us, and they create this disunity.

He says: What is even worse are the *munāfiqīn*. Those are the ones that are hiding their enmity. And so many of them are in our time right now. And obviously, they will change their names and they will use Islamic names, and names of groups, and so on and so forth. But they are *munāfiqīn*. And all of them are at war with Islam and its people. It is very, very important right now.

This is Shaykh ibn al-ʻUthaymīn saying this 30 years ago for the Muslim *Ummah* to be united. Look at the Muslims right now. Look at Erdogān and look at Saudi. Look at the situation in Yemen and look at Pakistan. Look at whatever—just leaders. That's me picking on the leaders. Look at us. Look at our families. Look at the Muslim communities. Look at the groups and what they do against one another, and how they dog one another, and how they warn students from one another, and mosques who curse the others and tell people that you cannot pray in that place, and all the rest of it. And the level of hatred that is created. Academic differences and where it is taken.

And he says: it hurts us a lot.

ويؤسفنا كثيراً

(0:50:00) He says that sometimes in our *Ummah* we have groups that differ with one another in a certain issue, in which there is a valid difference of opinion. But they make this valid difference of opinion a reason for the hearts to become so full of enmity. He says: Difference of opinion used to exist at the time of the Companions. But despite that, the hearts were unified. There were never ever any eyes taken off the ball, meaning everyone was focused on the main prize—the main priorities, the main objectives. Never did that come under threat despite significant differences on various issues amongst them, whether they were legal, even in some matters of *ʻaqīdah*. Minor matters of *ʻaqīdah* like: Will we see Allāh ﷻ? What is the status of the people of the *barzakh*—the people who have passed away and what powers, and not powers they have? You know, little, small, mini aspects of *ʻaqīdah* even, they differed over let alone political issues! Ooof! It was called The Big *Fitnah*, The Great *fitnah*. The Companions had some major *fitnah* amongst them. Bro, they went to war with one another!

There is some serious stuff. It is tough. It is difficult to understand. It is not something that we dwell on, but a lot of stuff happened. But you will find in all of these scenarios that when they come against the *kuffār*, or when it came to the big issues—completely unified. Not even a shadow of doubt about it. It is not that it cannot get out of control, and it sometimes will of course. And even Muslims will fall into this.

Shaykh says: I really want to encourage and warn the youth especially. And everyone who is practising to be one hand, and to be one expression, and to be one force. Because the *Kuffār* are waiting for you. He says: We know, everybody knows that the biggest weapon that will destroy us is their principle of divide and conquer. That is how you take people down—divide and conquer. This is what Shaykh says. And that will be them killing themselves basically. They will kill themselves.

وليس أحدٌ بمعصوم،

Nobody is perfect in this. Nobody has *waḥi* in all these issues. We all have difference of opinion. And Shaykh says you might come across a person who has a different opinion to you, and he is open about it, he speaks about it and tells you straight. And he says this person is a million times better than the *munāfiq* who will not speak about it, keep it in his heart and then hit you where it hurts afterwards or is not doing it for the sake of following the *ḥaqq*, he is doing it because of hatred and so on so forth.

Anyway, my point is that as these tests have now dropped and vaccines and blahdy blah and the people now started to come together etc., we now have two years of a pause on social skills to catch up on. Basically, in these last couple of years we have all regressed back into our individualism, our own opinion, and so on and so forth. And we need to learn the decorum because two years of being alone and then even worse two years of being alone and being a keyboard warrior on the internet has done nothing for anybody, because you know how much disaster is behind the keyboard.

One of the things that we know is when you humanise other people, you find it very difficult to say the kind of things that you type. So, it has been a horrible two years for social development and especially Muslims to be very careful because the *kuffār* couldn't care less and the Muslims will be held accountable for every single thing that they say and do and so on and so forth. It is almost like those people who are coming out of a cave, like those miners or whatever. They tape their eyes up so when they rescue them, they put bags over their heads and so on so forth because you can blind them because they have only understood light with their eyes open inside and they have gotten accustomed to a certain level of basically no light, but they become accustomed to it. And it will take a couple of days where they reduce the amount of block a bit and a bit and a bit and a bit so that it doesn't mess it up entirely. So almost like that.

What I want to say is that as we come back now into the masses especially like large *jamāʿah* and things like that, we should really try very hard, especially us practising folks compared to the not so practising folks. *Jumuʿah* is a good example, you can still see people like—a lot of uncertainty in filling gaps for example and people kind of feeling very kind of arrogant. You can see their arrogance and they are kind of '*I'm staying away from you or whatever*.' And so, there is going to need to be a big effort. The

big effort there has to be that we have to be the one that is calm when we're becoming angry, you know, *'Who the hell do you think you are?'* And humble yourself. So, we have to just remember that this guy is basically being blinded by the congregation—to use the example of the miner. And I think that we need to embrace and just celebrate the people around us. Just celebrate everything about the believers.

And you know what it is? Even the *kuffār* are doing that right now. You hear their statements: I'm never ever going to complain about crowds ever again. I'm never ever going to complain about having to wait too long again. Even they recognise it because they got hit in the pocket and they have realised how important even the little kind of irritating customers were, they were making them money for example. So similar to that, you are just going to celebrate everything and be super positive about things etc.

(1:00:00)

So, then Shaykh says:

وَلاَ تُكْرَهُ إِعَادَةُ الجَمَاعَةِ

It is not disliked to repeat a congregational prayer.

This statement *wa lā tukrah* is a double negative. Now this is important, this is now a bit of Ḥanbali *uṣūl.* It is not disliked to repeat the *jamāʿah*, i.e., for example, Shaykh is basically saying:

لو صَلّى الإمامُ الراتبُ في الجماعة، ثم أتتْ جماعةٌ أُخرى لتُصلِّي في نفسِ المسجدِ، فهل تُكرهُ إعادةُ الجماعةِ هذه أو لا تُكره؟

If the imām leads a *jamāʿah* in a mosque and then another group that comes in that are entirely late, is it disliked for this *jamāʿah* to be prayed again? A second *jamāʿah,* the kind of thing that we used to do in all of the prayer rooms and in the university prayer rooms and things like that.

So, our author says that no, it is not disliked for a second group to come in and just pray a second *jamāʿah.*

صَرَّحَ المؤلِّفُ بأنها لا تُكره، ونَفْيُ الكراهةِ يدلُّ ظاهُره على أنَّ المسألةَ مباحةٌ فقط، وأنَّها ليست بمشروعةٍ

Now, Shaykhs says that in principle *nafi'l-karāhah*, to negate dislike, to negate something which is *makrūh,* would normally mean that the issue is something which is allowed to do. So, it is allowed to repeat the congregational prayer.

Why? Someone might ask.

Because it is not disliked. This is legal terminology in *uṣūl—lā tukrah*.

Now, Shaykh says something interesting here and I want to make a point of it. That when a person says *lā tukrah*, it is not disliked, it means that it is permissible to do. It does not mean that the action is legislated.

It does not mean that the action is legislated. So, when you use this phrase, that is what you are intentionally meaning.

ولكن ظاهره أنه غير مراد

Now the problem is, when Imām al-Ḥajjāwi used this phrase, some of the later scholars when they were writing their commentaries and teachers today when they looked at this statement, they said: I do not think that is what he means here, or I do not think that we should understand that from this statement.

Because, if you were to translate this, I've put in the translation: It is not disliked, i.e., it is allowed. It is not legislated, but it is allowed to do. It is not recommended, but is allowed to do.

That is what it would normally mean, but is that what Imām al-Ḥajjāwi is intending? They differed over it.

As you are going to see, Shaykh al-ʿUthaymīn says 100% that's wrong. Shaykh al-ʿUthaymīn is going to say: Not only when he said that it is not disliked he didn't mean that it's allowed, but actually when he said, no it's not disliked, he means that it is recommended. Actually, it is obligatory to pray the congregational prayer in *jamāʿah*.

Obligatory. He has gone to the other extreme.

Now, the point that I want to make is, if you want to understand why we have such differences of opinion—I mean the positive type, not crazy differences, but in discussion—then, now I want you to understand this is because of interpretation. If you are thinking that that interpretation is about *ḥadīth* or *ayāt*, which we know because when you read a verse or you read a *ḥadīth*, there are potential differences about what is actually being intended. You can understand that is to do with the

grammar and how you understand this and whether it is abrogated or not, whether it is general or whether it is specific etc.

What about then when it is not even the primary evidence, not even a secondary evidence? We are talking the statements of the scholars that are explaining those evidences. Even these can be misunderstood. So, we're trying to interpret when our Imām al-Ḥajjāwi, 500-600 years ago, when he says it is not disliked, what did he mean? Did he mean that this is allowed, or did he mean actually this is a very good action to do?

These are two very different interpretations of his statement. And the scholars differed. So, of course the *madh-hab* is going to have differing narrations and differing opinions, and that is within the *madh-hab.* Then, of course the *Ummah* is going to have differing opinions on a matter.

The point I want to make is that these differences here are always to be studied and understood to allow us to become more tolerant and accepting of differences of opinion. That is just what I wanted to mention.

It is quite acceptable for people to think that it means permissible, but 'not disliked' in this case does not mean permissible. Normally it does, but 'not disliked' in this case, Shaykh al-'Uthaymīn argues, definitely does not mean that it's permissible.

وأن مرادَه بنفي الكراهة دَفْعُ قولِ مَن يقول بالكراهة، وعلى هذا؛ فلا ينافي القول بالاستحباب، بل بالوجوب؛ لأنَّ صلاةَ الجماعةِ واجبةٌ

Rather, his intention by denying or negating the dislike is actually to indicate recommendation, actually obligation, because the congregational prayer is obligatory. Many of the later commentators noticed this and they mentioned it and they mentioned this.

Therefore, what does this mean? What are they trying to say?

They are saying that the meaning of *lā tukrah*, that it is not disliked is, i.e., to be translated as:

أننا لا نقول بهذا القول

'We do not say', that is what it basically means. So 'it is not disliked' equals 'we do not say'.

So, in this situation:

ولا تُكْرَهُ إعادةُ الجماعةِ

It is not disliked to repeat a congregational prayer.

I.e. we do not say that one should not repeat the prayer—it is a negating of a fact. And what they are indicating, therefore: If you negate that fact, then the issue is to be taken back on its original principle.

What is then the basic principle of praying the congregation?

It is an obligation.

Therefore, what they are basically indicating is that it is an actual obligation.

It's like: '*What did you say? It is disliked?*'

'*Lā tukrah*. *We would never say that it is disliked*,' i.e., it is exactly what it used to be and always has been—obligatory.

So, I know this is quite confusing for many of you. Don't get too confused. My point is this. For those who get it, they get it. For those who don't get it, what I'm just trying to say is that sometimes the statements and the phrases of our scholars need their own interpretations and methodologies to understand. So, we need to have keys to understand their statements, let alone the keys to understand the commentaries of *ḥadīth*, let alone the keys to understand the meaning of *ḥadīth*. So, there's multiple layers that need to be unlocked. And you are telling me that there's not going to be little variances each way?

It's like Chinese whispers. It is going to get bigger and bigger and wider and more crazy. If you stop it after five people it says only a few dodgy things compared to the first one, stop it halfway and at the end it's completely different. So, I want you to imagine that in scholarship as well it's possible that we end up with a position here that we're holding, which is quite different from what the evidence might directly suggest because of these potential kinds of misinterpretations along the way. That should humble us.

One of the students asked: How do we resolve the differences between the various sects within Ahl'l-Sunnah? Is there a methodology?

To teach the Muslims how likely it can be for people to differ, how likely it can be for people to make mistakes in all of the issues. In all of the issues. I am telling you.

So, with that being said then Shaykh says:

وعلى هذا؛ فتكون إعادةُ الجماعةِ إذا فاتت مع الإمامِ الرَّاتبِ واجبةٌ؛

Then if a person did not pray the *jamāʿah* prayer and prayed. And then got an opportunity to pray the prayer with the imām because he was there, or there nearby, or at the actual time, or came to the *masjid*—it is obligatory for him to pray that.

لأنَّ الجماعةَ واجبةٌ وفواتُها مع الإمام الرَّاتب لا يُسقط الوجوبَ.

The fact that he missed praying that congregation with the imām does not mean that the obligation has been dropped. He must pray that prayer.

Some of the scholars said that it's *mustaḥabb* it's recommended and not *wājib* it's not obligatory because the first prayer that he offered is done—done and dusted. And that's the only thing required from the Muslim—to pray the single prayer. And that's it. The
(1:10:00) Prophet ﷺ obviously has accepted that first prayer. An original prayer is enough and that's it.

الصورةُ الأُولى: أن يكون إعادةُ الجماعةِ أمراً راتباً.

الصورة الثانية: أن يكون أمراً عارضاً.

الصورة الثالثة: أن يكون المسجدُ مسجدَ سوقٍ،

There are three potential scenarios in which this situation could come up.

The first one is when it is officially sanctioned and organised for there to be multiple *jamāʿāt* in a *masjid*, for whatever reason there's one at 1:00 pm, there's one at 2:00 pm, there's one at 3:00 pm. That's the first scenario.

The second scenario that expresses itself is that this second congregation only happens because of some kind of reason, because some people were late, and they just turned up. So, it's not a mosque that has it organised it only has one *jamāʿah* but then a group of people turned up late so now what are they going to do? They need to pray, don't they right?

And then the third scenario is that this is a *masjid* in which it's neither official, like they don't have official congregational prayers at different times, and it's neither an exception—a weird and rare exception. But rather, the nature of the mosque means that there are constant congregations going on. Shaykh says the *masjid* in the marketplace.

I will tell you and we all know these places. It's our university prayer room. It's the prayer room in the mall. It's all the prayer rooms everywhere basically, those that are called prayer rooms. And it's those mosques that are on the highways, [when] you're in Muslim countries. These are mosques which even though they might have a single set prayer time for the few people that actually live there or are very close to it, but ultimately that mosque is a place of convenience, where people are coming and going and coming and going and no one cares at all what happens in that *masjid* and no one's going to take it personally.

What's going on here, by the way? Why is there such a big discussion around the *fiqh* here?

Because as I said to you last week, we cannot challenge the integrity of the imām. Don't forget what we're talking about here. Last week we started this. This is all about:

ويَحْرُمُ أن يَؤُمَّ في مَسجدٍ قبلَ إمامِه الراتِبِ إلا بإذنِه أو عُذْرِه

It is prohibited to lead in a mosque without the permission of the official imām or unless he is excused.

We cannot disrupt the integrity of the congregation and the *masjid*. It must be protected at all times. So, therefore, the mosque needs to be protected, the honour of the *muṣallīn* needs to be protected. We can only have one congregation. If you have many then there's chaos and if you have people coming and going there's no respect for the chief imām etc., etc. I think you all get that.

So, all of these rules are about this point here, trying to defend and understand this point. So, in these three scenarios you have a mosque which has either one congregation like most mosques, or it has a couple which are organised, then you have those which don't have multiple congregations and people just come in and turn up. And then you have those mosques which nobody cares. Nobody cares whether you came separately made *jamāʿah*. In actual fact, it is a blessing. And those are most professional workplaces, spaces, in hospitals, in malls, etc., where people need that flexibility. And everyone is looking around to see who's reciting out loud, *'let me tap them on the shoulder and let's pray in jamāʿah.'* Nobody cares.
Let's go through each one of these, one by one.

In the first scenario, then that's not permissible.

فأما الصُّورة الأوُلى، بأن يكون في المسجدِ جماعتان دائماً، الجماعة الأُولى والجماعةُ الثانيةُ، فهذا لا شَكَّ أنَّه مكروهٌ إنْ لم نقل :إنه محرَّمٌ؛ لأنَّه بدعةٌ؛ لم يكن معروفاً في عهدِ النَّبيِّ صلّى الله عليه وسلّم وأصحابه.

Shaykh says it is *makrūh*, disliked. And he says: To be honest, I want to say it's *ḥarām* because it's a *bidʿah*. It's an innovation. This was not something done at the time of the Prophet ﷺ or his Companions. And it could have been. Quite easily. Just have multiple *jamāʿāt*. Why not? But he ﷺ never ever did it. Someone comes in late; you pray. But we are not going to repeat a full official congregation again.

Shaykh al-ʿUthaymīn now tells us that one of the good things that the Saudi government did (and I agree), was to get rid of this *bidʿah* that used to happen in the Ḥaram. In Makkah, there used to be four congregational prayers. And there were four *miḥrābs*. So, they followed Maliki, Shāfiʿi, Ḥanafi, and Ḥanbali. Each corner having one side. You've seen the pictures of them. This happened in our history, up until very recently—the last century I mean. The people would come and pray behind their own imām. Behind their own *madh-hab*. What a *bakwās* that was. Saudis got rid of all that and said only one imām and that's it.

In the ʿUthmāni times, where they were very big *madhāhib*, and *fiqh*, and sticking to that, etc.—which is okay—but when it goes to stupid levels where you are having four congregational prayers around the Ḥaram. What a madness. That's the exact *sharr* which needs to be destroyed. And so, they came and got rid of it.

This obviously leads to disunity, but Shaykh says it also creates such laziness. The concept also leads to laziness. If you missed a *jamāʿah*, you are like, '*Whatever. I'll catch the next one in half an hour.*' People become lazy.

That's why I really dislike this concept, regardless of the *fiqh*—no *masjid* should ever have a second *jamāʿah*. Never. Unless it's impossible, like *Jumuʿah*. That's something else. In non-Muslim countries, that's something else because some *masājid* are completely rammed for the first. It's different. It's not about choice, etc. It's packed. So, we have to offer that. But in the other prayers, no. Because people will become lazy. They will be like, '*I'll just come to that one.*' And then you miss out the congregation and everything that comes with it.

The second scenario is the one that has debate.

## Q & A

Q (online): For Ramadan our *masjid* has come up with a program for little kids wherein there will be qualified teachers taking care of kids and doing activities with them while parents do *Tarāwīḥ*. It is a paid program. But they are very clear that they will be playing some Muslim songs/*anāshīd* with music for kids. We want to support the whole idea and sign up our kids, plus it will be beneficial for us to pray peacefully. But we don't like the music *anāshīd* part. I usually just pray *Tarāwīḥ* at home, but this seems like a great opportunity. What would be your advice?

A: My advice is that if the kids are really young, I don't see a major problem. I just don't think that this is a fight that we're going to win anytime. I don't want to be defeatist, but you know, I don't think it's that much of a biggie and I also don't think that any child is safe or avoids music in their life. And I don't know why we're the ones that are going to have to suffer so much with all, as you said, the associated benefits just because they're going to hear a little bit of [music]. I'm okay with that. I don't want to make it more complicated. I think that if I'm that person, I'd do it.

Q (online): Just to clarify—To repeat the prayer is fine if the congregation you did was at home/not in a *masjid* (as per the *ḥadīth*). But if already done in *jamāʿah* in a *masjid* that is the only time you would not repeat, even if you happen to pop into a different *masjid* when the *jamāʿah* is established.

A: No. That's not the case. As we said, Muʿādh ﷺ did that. He prayed in the *jamāʿah* then he prayed at a different time. The point is to not make it a habit. We said that if a person has prayed the congregational prayer, they should not be thinking to themselves, '*It's another level of act of worship for me to now find another congregational prayer.*' That's what Shaykh al-ʿUthaymīn said. Otherwise, the *Salaf* would have done that. Because they were the most eager to do things. And Muʿādh ﷺ was doing it for a reason. So that's the point.

Q (online): You pray alone at work and then after finishing someone else enters and you both make a congregation and hence you repeat your prayer. Is this okay?

A: Not only is it okay, but it's also more rewarded. That's exactly what we are talking about.

(1:20:00)

Q (online): Is there any virtue to the fifteenth of *Shaʿbān*?

A: I do. I'm okay with the fifteenth of *Shaʿbān* and praying a little bit extra that night, doing something a bit more, and praying and hoping that Allāh ﷻ accept it.
I'm also very sympathetic to the opinion that it's not legislated, that the *ḥadīth* are weak as well. But I just think that it's a valid discussion and I'm okay with it.

Q (online): I am not clear on repeating *Maghrib* prayer in *jamāʿah* because it will make the day's prayer into odd *rakʿāt*.

A: It won't make it the day's prayer odd. That's the whole point. The whole point is that it won't, and we don't need to worry about the day being odd. You can repeat the *Maghrib* prayer in congregation if you come to the *masjid*.

You don't do these things in principle by the way. Normally, you just pray it once. But if a scenario is there etc., then you pray again.

Q (online): Is it permissible to hire out a car for things such as music videos (which won't be *ḥalāl* in their content)? And is the income *ḥalāl* from the hiring out of car?

A: If you know that it's only being used for that, then I don't think it's permissible.

Q (online): In Leicester and many mosques in the UK for many years there's been a debate on the end time for *suḥūr*. How do you justify the timing, and do you just follow the local mosque timings?

A: There is a discussion here. It is a detailed matter. For those that don't understand or don't want to understand, because they don't want to put in the mental effort in, then yes, it's allowed for them to follow their local mosque. And for those who do, students of knowledge, then I think they should be very much taking this seriously. I've written and spoken a lot about this. If you ask on Telegram, people will show you the different things that I have said and done and written about it.

In summary, the eighteen-degree opinion is a false one in our current time, i.e., the one that makes you stop eating *suḥūr* at like 1:00 am or 2:00 am in the morning. That's just a nonsensical opinion. I don't know what the UK times are going to be because my body clock is all over the place. But an hour and half before *Fajr* is going to be the end time for *suḥūr*.

How I justify it is what I have spoken in pages and hours over. Just Google it and you will be able to find it.

# 29. Chapter 22 Lesson 9: The Congregational Prayer

We are doing this part:

ويَحْرُمُ أن يَؤُمَّ في مَسجدٍ قبلَ إمامِه الراتِبِ إلا بإذنِه أو عُذْرِه، ومَن صَلَّى ثم أُقيمَ فَرْضٌ سُنَّ أن يُعيدَها إلا المغْرِبَ، ولا تُكْرَهُ إعادةُ الجماعةِ في غيرِ مَسْجِدَيْ مَكَّةَ والمدينةِ.

Whoever prays, and then the obligatory prayer is established, it is a *sunnah* to repeat his prayer with them except for *Maghrib*. It is not disliked to repeat a congregational prayer other than in the two mosques of Makkah and Madīnah.

Just so that you understand what's going on. This is about someone who comes late to the *masjid*, and whether they just walk in and just grab people or they come as a group of people and just rock up and say *iqāmah* and say, '*Let's just pray*.' And everyone is just sitting there like, '*What the hell is going on?*'

They just pray their second congregation and that's it  or should they not pray the second congregation?

What's the whole concept of another congregation?

That's what this whole part is about. It started last week and we're going to finish it today. We started speaking about it and mentioning some evidences and so and so forth. We are now at the bottom of page 161.

Shaykh basically says: This issue really represents itself in three ways (the whole repeating of the congregation):

الصورةُ الأُولى: أن يكون إعادةُ الجماعةِ أمراً راتباً.

The first presentation of this situation would be that the mosque itself has official congregational times. It officially has different congregational times. So, it's expected to happen.

Shaykh says this is absolutely *makrūh*, there's absolutely no doubt about it.

فهذا لا شَكَّ أنَّه مكروهٌ إنْ لم نقل :إنه محرَّمٌ؛

And that's even if we don't say it's *ḥarām*. We really should be saying it's *ḥarām*, but if we're not going to say it's *ḥarām*, then it's absolutely *makrūh.* I mean, what kind of nonsense is that, that we're having multiple set times for the *jamāʿah*? This is a *bidʿah*, end of story.

Then the shaykh gives an example, and he mentions the historical situation that used to happen in Makkah. The *miḥrābs* that you'll see in the old pictures that show it, you might have seen it. It's got the *Kaʿbah*, and it's got four kind of classic old school *miḥrābs* at every side—one was the Mālikis'; one of was the Shāfiʿis'; one was Ḥanbalis'; one was the Ḥanafis. And they all used to do their own *daʿwah* there. They used to do their own kind of teaching. They used to also lead the prayers there. What a nonsense!

And he mentioned that one of the good things about the Saudi state—this is of course, this [the separate prayers] was under ʿUthmāni *khilāfah*—and then the Saudi state, when they came in, got rid of that and made it one. Which is, possibly, the only single good thing they did.

(0:10:00) I want to mention a couple of things about this first scenario. Obviously, he's just giving some kind of commentary. But the idea is that he has kind of summarised a bit too much. I disagree with the shaykh there *ʿalayhi raḥmat Allāh raḥmatan wāsiʿah*. I think that it depends upon the *masjid*.

Let me say that there's absolutely no doubt that as an *aṣl*, as a basic default, all *masājid* should have one congregation. Keep the [congregation] together. Force people to make the single prayer the most important part. Ultimately, it's a convenience thing. If you can make the second *jamāʿah* you can make the first one. Let's get rid of the second one. That's what the big thing in the back of their mind. Shaykh al-ʿUthaymīn does not want these folks to have this idea where they become lazy and don't attend the *jamāʿah*. That's exactly what's going on here. We want to try to avoid that whole kind of *fitnah*. Alright, that makes sense.

So, now the issue is: Is that nowadays so important that we create a situation where we call it *bidʿah* in scenarios where it's very difficult?

For example, a university mosque in which everybody is praying, like lots and lots of Muslim students. And they all have different lessons at different times.

Do I think that that kind of place that is not seen as a local community mosque, but it's somewhere in between?

You've got local, like Cheadle, it's for Cheadle residents and surrounding areas—nothing more, nothing less. And it should never have anything other than one

*jamāʿah*. By the way, there have been significant attempts that we have squashed on the head, like crushing an ant. Absolutely killed. And there have been significant attempts over the last 5-10 years (longer than that as well) insisting upon a second *jamāʿah* during summer, where they wanted to pray the *Maghrib* and the *ʿIshāʾ* together (following that dodgy *fatwa*) as opposed to praying *Maghrib* and *ʿIshāʾ* very late, like we do. We refused them, and there were arguments. We said absolutely impossible, not in a *masjid* like this.

So, this is one extreme, which is the absolutely protected community-based mosque. There should only be one congregation, one imām, one authority.

You've got the other extreme, which is a mosque of convenience, which is nothing much more than a *muṣalla*. It's on the side of a motorway. It's a service station. It's next to the toilets. It's literally there for people in the middle of the night, stopping, daytime. It's like the airport prayer room. There's no imām to these places, never was meant to be an imām. The *adhān* might be recorded or not even given. There might be a regular person, like a caretaker of the service station who might come in and do it. But it's understood and there's no point in putting official *Ẓuhr* number one at this time, *Ẓuhr* number two at that time, *Ẓuhr* number three at that time. There's no point because people just want to come in and out. Airplane flight leaving, just putting my petrol in. There's no point.

And no, we do not need to worry about *jamāʿah* because *jamāʿah* will happen as soon as a person walks in, they will see a person, they'll pray, and that is it. No one is getting offended. No one cares. There is no disrespect to the imām. There is no lack of integrity or challenge to the integrity of the people, etc. So that is another extreme.

But I think that a place exists for some centres, or *muṣallas* or even *masājid* that belong in the middle. I think that the perfect example I can think of would be MYF (Muslim Youth Foundation) in the center of Manchester and there might be that Soho Mosque in London and I think every city will be able to think of one which is in the city centre. It does not really have a dominant local community, but it probably does have a few people who live in the high-rises and people who live in flats and rented accommodation they might be there. There might be an imām who lives onsite. I don't know whether it is such a killer to have two congregations for each prayer for example, to account for the fact that so many people are coming at different times because of valid, legitimate reasons. They do not know each other. They are not trying to maintain a congregational community thing. And I do not know if that really is a *bidʿah* and that is a problem now.

Obviously, what I am saying is a risky position because the *aṣl*, as Shaykh al-ʿUthaymīn says, that is *bidʿah*. When did that ever happen? Why are you even offering that? Stick to one and that's it. And if they come later, then let them do the second *jamāʿah* by themselves or by other people. But do not mess about with the formal prayer.

I have to say that—if he were to put it like that—that resonates with me. I do like that. I do like that statement that people should be confident that: No, we stick to one *jamāʿah*, let us not disrespect the *jamāʿah*.

But I think that disrespect thing really comes into its own when it's a proper community mosque as opposed to this kind of mid-range neither community, neither [in] and out travellers, but somewhere in between—kind of left, to the travellers, I do not think it's the be all and end all. And Shaykh al-ʿUthaymīn is basically saying no—that is the first *ṣūrah* [scenario]. I am saying mmm…, *Allāhu aʿlam*.

But it is good to go with what he is saying, that we should not encourage multiple congregational prayers in the mosques in general.

The second *ṣūrah* which is what we are doing today:

الصورة الثانية :أن يكون أمراً عارضاً.

Meaning it just happens. Basically, the imām has finished, the congregation has finished, then one, two, three people come in and they missed it by one minute, five minutes—it does not matter. They've come in now, what do they do?

This is now the real scenario. It has happened to all of us, it happens to us all the time. And either we have missed it because we tried our very best but we were delayed in the carpark, we were delayed because there was traffic outside, or we did not even know what time the *jamāʿah* was, we went to the *masjid* and then we realised we just missed it, or we did it on purpose, we knew the *masjid* etc., but we knew that it was going to be a rush etc., so we will just go and pray it ourselves.

It does not matter what version of this second scenario is, but the point is, this is not organised in the *masjid*, there is only one prayer in the *masjid,* but it has happened and more than one person has arrived and we are here now, what do we do?

Shaykh says the scholars differed on this issue and indeed they did. He says at the top of page 162:

فمِن العلماءِ مَن قال: لا تعادُ الجماعةُ

[The first position is] that the congregational prayer is not to be repeated again. It is not to be offered a second time and everyone should pray by themselves.

The second position is that they said no, you should do it and you should pray the *jamāʿah*.

Shaykh al-ʿUthaymīn says and that is of course the correct position, no doubt about that and that is the position of the Ḥanbali school.

And the evidences of that are everything we mentioned over the last couple of weeks. The *ḥadīth* of Ubayy ibn Kaʿb ﵁ that the Prophet ﷺ said:

وَإِنَّ صَلاَةَ الرَّجُلِ مَعَ الرَّجُلِ أَزْكَى مِنْ صَلاَتِهِ وَحْدَهُ وَصَلاَتُهُ مَعَ الرَّجُلَيْنِ أَزْكَى مِنْ صَلاَتِهِ مَعَ الرَّجُلِ وَمَا كَثُرَ فَهُوَ أَحَبُّ إِلَى اللَّهِ تَعَالَ

"A man's prayer said along with another is purer than his prayer said alone, and his prayer with two men is purer than his prayer with one, but if there are more it is more pleasing to Allāh ﷻ."[1,2,3,4]

Shaykh al-ʿUthaymīn says this is a very clear, definitive *naṣṣ* (text), end of story, that every time you increase a *jamāʿah* that is something which is liked. And therefore, if we say that no, do not establish the second *jamāʿah* we are actively going against this *ḥadīth*. We are basically saying that the Prophet ﷺ said that you do that more and more, then you get more reward, and we are saying, no pray by yourself. So, he says this would be you disagreeing with the *naṣṣ*.

The second evidence is the *ḥadīth* (we mentioned this *ḥadīth* last week)—he ﷺ was sitting there with his Companions and a man walked in after the prayer had finished and he ﷺ turned to his Companions and said:

أَلاَ رَجُلٌ يَتَصَدَّقُ عَلَى هَذَا فَيُصَلِّيَ مَعَهُ؟

"Is there any man who may do good with this (man) and pray along with him?"[5,6,7]

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[1] *Sunan Abu Dāwūd, The Book of Prayer, Chapter: The Virtue of Praying in Congregation, ḥadīth no. 554*. This narration has been graded as *ḥasan* by al-Albāni.
[2] *Sunan al-Nisāʾi, The Book of Leading the Prayer, Chapter: Congregation if There Are Two People, ḥadīth no. 843*. This narration has been graded as *ḥasan*.
[3] *Musnad Imām Aḥmad,* 5/140.
[4] Imām al-Ḥākim, 1/247
[5] *Sunan Abu Dāwūd, The Book of Prayer, Chapter: On Having Two Congregations in the Masjid, ḥadīth no. 574*. This narration has been graded as *ṣaḥīḥ* by al-Albāni.
[6] *Jāmiʿ al-Tirmidhi, The Book of Prayer, Chapter: What has been Related About the Congregation in the Masjid Being Held Twice, ḥadīth no. 220*.
[7] *Musnad Imām Aḥmad,* 3/5, 45, 64, 85.

And then one of the Companions stood up and he prayed with that person.

This *ḥadīth* narrated by Imām Aḥmad and it is *ṣaḥīḥ* according to a number of scholars. Imām al-Tirmidhi narrates it as well *ḥadīth* number 220 he said this *ḥadīth* is *ḥasan*. Abu Dāwūd narrated it as well 574. This *ḥadīth* is good *in shāʾ Allāh wa Allāhu aʿlam*.

And Shaykh al-ʿUthaymīn says that this is a very clear text, end of story. This is a repeating of the congregation after the official congregation has already been performed and the Prophet ﷺ is recommending it and called it *ṣadaqah*.

(0:20:00)

إذا كان يُؤمرُ بالصَّدقةِ، ويُؤمرُ مَن كان صَلَّى أنْ يصلِّيَ مع هذا الرَّجُلِ، فكيف لا يُؤمرُ مَن لم يُصلِّ أنْ يُصلِّيَ مع هذا الرَّجُلِ؟

Basically, it's a very clear recommendation to do that. So, of course you should repeat the prayer.

Now, this is a matter of a lot of difference of opinion actually, even though these two evidences are there and more as well. And I have to say that these evidences scare me. I'm that person who doesn't actually like this position so much, meaning that my own personal choice, my own personal practise has been to follow the opinion of Jābir ibn ʿAbdillāh ﷺ. His opinion was that you do not pray the congregational prayer a second time. This was also the position of a number of *Tābiʿīn*, a number of the *Salaf*. Imām Mālik used to be the strictest of them all.

The Ḥanafis have two narrations. In one of them they consider it to be *makrūh taḥrīmi*, meaning very seriously disliked, very, very, very seriously disliked. But there is also a second narration in their school as well that says it is allowed if nobody sees it, meaning they do it in the hidden, private, out by the side somewhere.

Imām Mālik says *makrūh* sometimes even saying it's *bidʿah, ḥarām*. He became hardcore (I'll speak about that in a second).

And al-Shāfiʿi also used to consider this to be *makrūh* as well.

So, the majority of scholars don't like this actually, and it's only the Ḥanbali school that said which is no problem. The issue of course is that the evidences are as super clear as it gets and you really cannot fight against these evidences. So then how do we resolve this then? Why is it that the majority went there and the evidence is so clear. What should we do? And what do I do? And what's going on? So, I do want to speak about this a bit.

Again, this goes back down to authority, it goes down to politics. They said about Imām Mālik that the reason he was so strict on this issue, is because of the situation in Madīnah at the time, that people were practicing this congregation—the second one. And he was basically at a time where obviously as the center of Islam, lots of people congregate there, lots of people then have strength in their groups because they've got numbers, and lots of people of *bidʿah.* The people of *bidʿah*, classically, the way that they presented themselves is they would not pray with the Muslims. That is why you will always find throughout Islamic history, when the scholars have been writing kind of treaties and essays and papers and *fatāwa*, over the last thousand years on the people *ahlʾl-sunnah* and *ahlʾl bidʿah*, you will see it often characterised as whether they pray, or we pray behind each other.

I want you to know that it is the sign of Ahlʾl-Sunnah waʾl-Jamāʿah—*sunni* Muslims, proper *ahlʾl-sunnah*—that we pray behind any Muslim. It is like a very, very big thing for us. That we don't care how *miskīn* he is, how *jāhil* he is, how poor his recitation is. We don't care what kind of deviant guy he is. As long as my guy is a Muslim, we will pray behind him. It is a defining characteristic of Ahlʾl-Sunnah because it is a defining characteristic of *ahlʾl-bidʿah* to not pray behind the people they think are deviant. So, you will see that throughout history.

Like the Shīʿah for example. The Shīʿah, wherever they are, don't pray behind Ahlʾl-Sunnah. The Barelvis for example, you know some of those boys, Pir Maʿrūf and all these boys, they go to the *Kaʿbah* in Makkah and they, in front of everybody, as soon as the imām starts, they all gather in a massive thing and they walk out. They got arrested so many times for this by the way. Or they establish their own congregation, and they give these crazy *fatwas;* whoever prays behind Sudays and whoever prays behind *fulān*—I don't mind them cussing Sudays but I mean whoever prays behind the imām of Makkah is *kāfir.* Stupid behaviour. My point is that the people of ignorance and *bidʿah*, they do not pray behind Ahlʾl-Sunnah.

Student (online): The Shīʿah prayer is different though, no?

Ustādh: This is not to do with prayer being different or not. This is irrelevant. All of our prayers are different, but the fundamental structure doesn't change in any of the schools. None of the schools have a fundamental change. Even the Shīʿah has no difference fundamental in the prayer structure.

This is about ideology. This is about who you think is Muslim or not. Because Ahlʾl-Sunnah do not make *takfir* of people.

Student (online): There are people who won't pray behind someone because they wipe their socks or because their beard isn't long enough, etc.

Ustādh: As she said, some of the most stupid reasons are given, let alone the very serious reasons.

Ibn Taymiyyah has a whole book, it's an essay, where he spoke about praying behind the people of *bidʿah* being the mark, the hall mark of Ahl'l-Sunnah. It is fascinating.

Student (online): I have seen Pakistani Shīʿah praying behind us.

Ustādh: I am not saying that people do it as a whole. I am saying that this is the way it is. And by the way, a lot of these folks that do that, their *taqiyyah* is that they pray behind you, and then they pray separately because they are worried about being singled out. So, they pray behind you and pray separately.

I remember, I grew up in a Barelvi mosque and I used to hear it all the time: If you are in a *masjid* like that and you do not know, then you pray with them, and then you get up and pray by yourself. I used to see that all the time. Barelvis get up and then pray, at different mosques that I used to pray in.

Anyway, my point is that even though *Ahl'l-Sunnah* do not get an opportunity as much, this is why it used to make me very angry, especially when I was younger because it used to be very common. Now, *alḥamdulillāh*, it is not so common about the *Sunni* people not praying behind Barelvis, for example. I find it everywhere. *Ahl'l-ḥadīth*, for example, not praying behind Barelvis, and whatever. So, I would say to them: Tell me that they are *kāfir* because I do not know what on Earth you are doing right here. And they haven't got a leg to stand on.

I remember back in the days when this used to be fashionable. We used to carry around Shaykh al-Albāni tapes to play to people. I remember the Salafis back in the day, I am talking about 23-24 years ago. They would be like, '*No way! It's ḥarām. It's kufr*,' etc.

And I used to have this one cassette saved for them, where Shaykh al-Albāni was doing a Q and A session, and he was asked about praying behind the Barelvis. He said in that tape that, of course, they are *ahl'l-bidʿah*. They are not *mushrikīn*.

The questioner was obviously a Pak. He was like: No, no Shaykh, they do this, they do that, they do Thursday, and they put a chair out, and they say *yā Rasūl Allāh*.

Shaykh al-Albāni said: Listen. These are *masākīn*, *jāhil* people. They are not *kuffār*. And, he said they are *ahlʿl-khurāfah*, they are just following fairy tales. They are *miskīn*, they are.

They used to never believe when you used to show them that cassette. It used to blow their minds. It used to be my super killer.

Student (online): What about praying behind a Shīʿi?

Ustādh: Even like the question: What about praying behind a Shīʿi? This is like in our idea that we equate Shīʿah to non-Muslim, and that is very dangerous. It is very

dangerous. The *aṣl* of the Shīʿi Muslim is that he is a Muslim, and we would pray [behind him]—even though you're flipping killing yourself during the whole [prayer].

(0:30:00)

The point is, I know. You don't tell me about how you know horrible it may feel to pray behind people that might say things, etc. Unless they come out with *kufr* and straight out *kāfir*, and you are clear that they are *kuffār*, then the prayer behind them is valid if you're praying with them.

Student (online): Are Shīʿah scholars considered Muslim since they do have the knowledge, unlike the laymen Shīʿah?

Ustādh: Obviously, this has gone right into: Are Shīʿah Muslims?

Yeah, there are some Shīʿah—Rāfiḍah. You can't apply what some people do to all of them. This is a big mistake. You have to be specific. Shīʿah scholars likewise, there are Shīʿah scholars that are Zaydiyyah, the Shīʿah Rāfiḍah are the biggest *kuffār* on the planet.

The point is that we are speaking about maintaining the integrity not only the mosque, but the integrity of Ahlʾl-Sunnah who pray behind everybody.

Imām Mālik saw that *ahlʾl-bidʿah* had increased and they were not praying behind the Muslims because the Muslims had become kind of relaxed with the idea that there was going to be a second *jamāʿah*, and a third *jamāʿah*. So, *ahlʾl-bidʿah* were jumping onto that and saying that '*Well, if there is a second jamāʿah, we do not need to make a big hue and a cry. We will come after your first one, and we won't be the ones that will be singled out for being the people of bidʿah. We do not want to pray behind those people. We do not think their prayer is valid. We think they are kuffār. So, we'll then pray a second one and we won't even get the blame for it. We will blame it on the locals*.'

So, that is basically what is happening and that is why Imām Mālik was super harsh on them.

Student (online): So many people pray their own *jamāʿah* if they arrive late. Are they using an alternative evidence? Also, sometimes you are praying and people join behind you. What does one do?

Ustādh: There are other evidences as well. There is a *ḥadīth*, famous one of course, *in shāʾ Allāh* authentic. where the Prophet ﷺ was delayed coming to the *masjid*. This is actually the main evidence for the scholars. It is as weak as it gets, but the Prophet ﷺ got delayed in Qubāʾ, he ﷺ was dealing with the people, trying to sort something out. He ﷺ comes back, he ﷺ looks in the *masjid* and they have already started the prayer, or nearly finished. (I cannot remember whether they finished it or nearly finishing it, or whatever. I think finished, yeah!) And instead of coming into the *masjid*, he ﷺ went home—to his home next door. He ﷺ did not come into the *masjid*. And, so they basically

said, if this was something *sunnah*, if this was something required, then he ﷺ would have come in, definitely. And there is no doubt about that. This is basically what they are saying.

Just to make it clear: the first scenario is that it is being organised, the second one is that it just happens, and the third one is if that is a *masjid* of a market, or a station—and there is no problem with a second or third *jamāʿah*.

But we are still stuck on the second one. So, this is a normal mosque, and we come in. So, he ﷺ did not want to disturb the people.

Like I said, the evidences are no doubt stacked up with the people with the Ḥanbalis and Shaykh al-ʿUthaymīn and the **class position** we have to go with it. However, if you want my nuanced class position, my nuanced class position is as follows: You should make the decision on whether to pray that second congregation or not based upon the culture and the mood and the level of *fitnah* it might cause or lack thereof in the *masjid* that you're about to do it, with the people that you're about to do it.

When I'm with my peoples (and many of you guys are with me in different places and trips) and when we are relaxing in the UK or doing AlMaghrib classes, you will see us sometimes when it's lunch time we'll go for *ṣalāh*. When I'm teaching on the university sites and they've prayed, you will see that I'll tell everybody to pray by yourselves. I prefer that because people are very sensitive to that challenge against the authority of an imām—especially if its someone like me. It is like, '*Oh there he goes. He's too big for joining us. He's the big man wants to have his own congregation*.' And people are very sensitive. And I have to be super sensitive to being perceived like that. It's not that case at all. But that's also important. If you're coming with a group of people, in a group of students, and you have this own kind of identity going on, this is bad. This is bad politics. We can't be having that.

Yasir Qadhi, he released a video today which is nice. I think you should watch it. I've done a video on it, similar I think, for Faith IQ a couple of years ago on the history of how *Tarāwīḥ* was developed. And you know my opinion on all this kind of thing. But anyway, so he is doing like a lesson version going through the development of *Tarāwīḥ* and the numbers of units and so on and so forth.

He said something which I didn't like at all, and I messaged him and I said: "Bro, I don't know where you got that one from."

He said, "I don't have a reference for that."

I said, "Come on bro."

He said, "But I didn't say I had a reference."

I said, "Bro! You didn't say a reference for any of what you said. People will be listening to that and be thinking that this is all from the *Sunnah*, and it's not."

What he said (if you've seen it and if you haven't then check it), is that ʿUmar ﷺ because of the lack of carry of the volume of the imām for the *Tarāwīḥ* prayer because there were multiple imāms (and there were). And because ʿUmar ﷺ appointed multiple imāms (and he did). And because ʿUmar ﷺ had these multiple imāms (Yasir's assumption) is that on one side of the mosque there was one congregation and then another side of the mosque there was another congregation and then the women were led separately behind, meaning through at the same time.

I said, "Yasir that is the most ridiculous thing I've ever heard."

Now in fairness, when he says it, he then follows it up immediately by saying, "And maybe it could mean that they were praying at different times."

But he made his *aṣl*, his default position, that they were praying at the same time which is absolutely nonsensical and absurd. I mean there are so many holes in that narrative that just doesn't make any sense—not a single mention in the *sīrah*, single evidence for
(0:40:00) it. It doesn't make any *ʿaql* sense, etc. End of story.

But anyway, he is sticking to his guns. He said (you know in his academic way, "Yeah okay maybe yours might be a default, but there is no way to prove it."

I said, "Bro. There might not be a way to prove it definitively what's the exact way that it was. But I can tell you right now that the *aṣl* would not be your one, would it? That they are all praying together? The absurdity of that whether it is a *nafl* or not."

So, I just want you to know that never should we accept this idea that multiple congregations are a good idea, neither should we allow that.

Shaykh Muḥammad al-Mukhṭār al-Shinqīṭi said something interesting which is important. Because normally you hear this mentioned about the Ḥanbali school, but he said: In the Māliki school, from its *uṣūl*, from the principles that underlie its *fiqh*, the rules that allow people to work out what is going on in the Māliki school, *ṣadʿl-darīʿyah*,—to close the door, to prevent things developing and getting worse—is a very main key principle. It is a major principle, meaning that if they see a threat, they will come down hard upon it so that it doesn't develop into something else. Which is why they said he is not surprised.

And actually, it is very clear in the Māliki school. That's why they don't think that the fasting of six days of Shawwāl after Ramadan are to be fasted—not even a *sunnah*, not

even recommended, not even rewarded—is Mālik's position. Which is crazy because the *ḥadīth* in *Ṣaḥīḥ Muslim* says the exact opposite.[8]

And then in this one here he said a person should not pray the second *jamāʿah*—and the *ḥadīth* is so clear. But now it makes all the sense in the world. The people of *bidʿah* were jumping onto this one and therefore using a second *jamāʿah*. No wonder he is so harsh against them. The *jāhil* people were making the six days of after Shawwāl the same as that of Ramadan. They were making it the same value as that of Ramadan, like you know if you didn't fast the six, you were being shamed, and you were being judged, and you were being looked down upon.

So, he stands up, and he says: Let me tell you something. No way is this ever to be practised like you lot practise it. Calm down, get rid of it, stop it—so that people get it out of their head, the idea that this is so important. So again, this is Imām Mālik's way.

Anyway, I think the middle position is that you assess the situation. If you can go downstairs or into a separate room and pray in congregation, you won't upset any people, you won't create suspicion, I think that's very good. I think if you get the permission from someone that's even better. Just don't make commotion. It's not good. It's disrespect for that first *jamāʿah,* anyway. It makes people lazy and makes them always believe that they can catch the prayer later, which leads to the next point.

في غيرِ مَسْجِدَيْ مَكَّةَ والمدينةِ

Other than in the two mosques of Makkah and Madīnah.

So, to repeat the congregational prayer is no problem, unless in Makkah and Madīnah. And in Makkah and Madīnah it really is *makrūh*. In Makkah and Madīnah it is *makrūh* to repeat the congregational prayer.

So, this is interesting. The Ḥanbali School is making an exception for the congregational prayer—a second one—in Makkah and Madīnah. And the Ḥanbalis, they said that so that the people do not basically get lazy in attending that key big congregation with the imām.

ولكن هذا التعليل لو أخذنا به لا انطبقَ على المسجدين وغيرِهما، وهذا هو القولُ الأولُ في هذه المسألةِ

[8] *Ṣaḥīḥ Muslim, The Book of Fasting, Chapter: It is Recommended to Fast Six Days in Shawwāl Following Ramadan, ḥadīth no. 1164a.*

But Shaykh says: To be honest, if we were to take this reasoning, this applies to all *masājid*, not just these two. Why would we just apply this to [the two mosques of Makkah and Madīnah]? This would cause all people to disrespect the congregation.

Shaykh says: That's why this is only the first opinion on the matter.

القول الثاني: أن إعادةَ الجماعةِ لا تُكره في المسجدين، وأنّ المسجدَ الحرامَ والمسجدَ النبويَّ كغيرِهما في حُكمِ إعادةِ الجماعةِ، وعلى هذا؛ فإذا دخلتَ المسجدَ الحرامَ، وقد فاتتكَ الصّلاةُ مع الإمامِ الرّاتبِ أنت وصاحبُك، فصلِّيا جماعةً ولا حرجَ، هذا هو الصّحيح إذا لم يكن عادة

Shaykh al-ʿUthaymīn says: As for the second opinion on the matter, then the repeating of the congregational prayer—allowing a second or third in the Ḥaramayn—is not disliked. It is no problem. And that these two *masājid* are like any other *masjid* when it comes to that. So, if you do enter Masjid al-Ḥarām, and you have not been able to pray with the imām, then you and your people pray and there is no problem. And this is the correct position when it comes to repeating the prayer.

Now I want to say, that was back then. Today I see zero issue with this. Multiple reasons: (1) the *masjid* is so big it's like a city—nobody knows what's going on, nobody cares what's going on, (2) this *masjid* is not a congregational local mosque—it's like the mother and king of all market mosques, or airport mosques. It's a mosque where people come and go, nobody knows nobody except a couple of princes and a couple of lucky people at the front who have got reserved places. Nobody knows, nobody cares, everybody comes and goes, this/that, blah blah, blah blah. Nobody knows/cares at all.

To the extent that I will tell you that us, like me, when I take my group—whether it's a *Ḥajj* group or *ʿUmrah* group—more times than not we will intentionally miss the *jamāʿah*, which is not necessarily something to brag about. But when you look at and understand that the primary reason for people to go there is to do the *ʿUmrah*, and to make the *jamāʿah* would cause a number of logistical problems that would not allow the *ʿUmrah* to occur, that will not allow the group to remain together especially the folks that need a bit of support and so on, so forth.

So we will not enter—even though we are at the hotel and we are ready to go—we will pause and we will use that as a moment to do our last-minute preparations, and review all of the *fiqh* and everything, let the prayer finish, let the people come out, then we'll go in. We will go in, men and women, just like we did last week, and we will go and find a quiet area and we will establish our *jamāʿah*—men and women praying our own congregation intentionally. Guards will tell us, '*Yeah, go and do it over there*.' We'll do it with the support of the people, because it's understood.

And that's why I personally feel that the correct position is that it's not an absolute position to hold—to either do it or not do it. It should be done when the *masjid* encourages it, and when there are people in the mosque that don't like that behaviour it should not be done to minimize *fitnah*. But on the whole, it should be allowed because the *ḥadīth* are very clear on it, and we are worried and scared about going against *ḥadīth*. But in principle, we need to scare people off the concept of being lazy and missing the *jamāʿah.*

I hope that that makes sense and that's the **class position**.

وإذا أُقيمَتِ الصلاةُ فلا صَلاةَ إلا المكتوبةَ ، فإن كان في نافلةٍ أَتَمَّها إلا أن يَخْشَى فَواتَ الجماعةِ فيَقْطَعَها ،
(0:50:00) ومَن كَبَّرَ قبلَ سَلامِ إمامِه لَحِقَ الجماعةَ، وإن لَحِقَه راكعًا دَخَلَ معه في الركعةِ وأَجزأَتْهُ التحريمةُ.

If the prayer is established, there is no other prayer to be offered other than that obligatory prayer. If one is praying a supererogatory prayer (at that time) he should complete it unless he fears he will miss the congregation in which case he cuts his prayer.

So, this is a simple scenario. You are in the *masjid*. You have just come in. You have not prayed your *sunnah* (the *sunnah* for the *ṣalāh*) whatever the prayer is. This is, of course, most common during the *Fajr* time. This is a *Fajr* time scenario nearly all the time. Not only does it hardly occur for the rest of the prayers, but even if it does occur, it is not a problem because whatever you are praying is easily going to be finished before the imām finishes four *rakʿah*. However, when you are in the *Fajr* situation, it is a risky situation because the imām is only praying two *rakʿah* and therefore you have less time to play with. And so, what you have to try and do is to make sure that you do not get caught out.

What is getting caught out?

Getting caught out here is a spiritual getting caught out and a legal getting caught out. A legal getting caught out is that you are stuck in your *nafl* prayer, and you miss the actual *farḍ* prayer—which is crazy. Secondly, the spiritual thing is that you are competing, that is the congregation and you're by yourself—it's like a disaster.

So, the whole point here is to understand that if you have already started praying, or if you are about to start praying your *sunnah* prayer, what should happen when the obligatory prayer is established?

Now, the word used here is *iqāmah.*

وإذا أُقيمَتِ الصلاةُ فلا صَلاةَ إلا المكتوبةَ

If the prayer is established, there is no other prayer to be offered other than that obligatory prayer.

This is actually a *ḥadīth* of the Prophet ﷺ.[9] Here we have a rare example, not so rare by the way, of an author when he is speaking, he is quoting the *ḥadīth* as normal speech, by not indicating that it is a *ḥadīth.* This *ḥadīth* is *ṣaḥīḥ*.

When the prayer is established and there is no prayer to be offered except that, and he ﷺ, said that because he was trying to pray the obligatory prayer and other people are praying the *nafl* prayer. Like, what?! We're all here and you are praying by yourself?

It is a challenge. It is a direct challenge. It does not matter that it is the *sunnah* prayer. We are now a unified unit doing our thing, you cannot be doing your own thing. That is the reason the *ḥadīth* is there.

Now, because the Prophet ﷺ did not elaborate further, it has led to questions. It has led to some discussions.

All of these discussions are around:

إذا أُقيمَتِ

If the prayer is established.

I think translated as: [If] the prayer is established. If you guys can think of a better translation let me know.

When the prayer is *qad qāmat*, when the prayer has been stood up or when it has been stood up.

The question is: What does that mean?

Does that mean the prayer itself, meaning imām says *Allāhu akbar*?

Does it mean that the *iqāmah* has started? *'Allāhu akbar Allāhu akbar, ash-hadu an lā ilāha illa Allāh, ash-hadu anna Muḥammadan rasūl Allāh, ḥayya 'ala'l-ṣalāh, ḥayya 'ala'l-*

[9] *Ṣaḥīḥ Muslim, The Book of Prayer–Travellers, Chapter: Starting a Supererogatory Prayer After the Mu'adhdhin has Started the Iqāmah Is Disliked, ḥadīth no. 710b.*

*falāḥ, qad qāmat'l-ṣalāh*—the prayer has been established—*qad qāmat'l-ṣalāh*—the prayer has been established.

Student (online): Initiated.

Student (online): Commenced.

Student (online): In motion.

Ustādh: The problem I don't like initiated is because initiating has to do with starting and that would be like the beginning of the prayer potentially. Whereas established almost is enough of a start without saying started, it's talking about the thing.

And that's the problem with commenced as well.

In motion is better than those other two in meaning—not in wording. It sounds horrible. But in meaning in motion means like, '*Right the game is on, the game is on, let's go*.' That's it.

You know what you would have in English? It's: Let's go. If you heard the *iqāmah* you would say, '*Let's go. Game on. Right. Game face guys! Get ready*.' It's not actual started, but we now stand up. You get what I'm saying?

It's difficult. All of them work and all of them don't work. But even in Arabic it causes a problem right, that's why there's a difference of opinion. That's why they're saying: Are they referring to the *iqāmah*? Are they referring to the end of the *iqāmah*? Or are they referring to the third position: the beginning of the prayer, i.e., *takbīrat'l-iḥrām*—*Allāhu akbar*—as we say *al-shurūʿ fi'l-ṣalāh*.

So, Shaykh says: This has therefore led to a difference of opinion amongst the scholars that explain this *ḥadīth*. There are three opinions.

القول الأول: أنَّ المرادَ بإقامةِ الصَّلاةِ الشروعُ فيها، أي: تكبيرةَ الإحرامِ.

The first opinion by the meaning of *iqāmat'l-ṣalāh*, that the prayer has been established, in the *ḥadīth* of the Prophet ﷺ that when the prayer is established then there is no other prayer to be offered other than the obligatory prayer (that's a *ḥadīth* remember). "If the prayer is established", does it mean if the prayer is commenced i.e., that the imām has started the prayer of *takbīrat'l-iḥrām*?

That's the first opinion.

القول الثاني: أنَّ المرادَ بالإقامةِ ابتداءُ الإقامةِ؛

The second opinion is "If the prayer is established" means: '*Allāhu akbar Allāhu akbar, ash-hadu allā ilāha illallāh*—that's the second opinion.

القول الثالث: أنَّ المرادَ انتهاءُ الإقامةِ،

That the intention behind or the meaning behind "If the prayer is established" is the end of the *iqāmah*.

Now people might say: Well, that is *takbīrat'l-iḥrām*.

No, it's not. I mean obviously, if you're in a Deobandi mosque or Gujji mosque yeah. It's amazing to pray in Gujji mosque. You know sometimes I just do it just to get that buzz. You will hear the *iqāmah*, he will say: *Qad qāmat'l-ṣalāh*, *qad qāmat'l-ṣalāh, Allāhu akbar Allāhu akbar, lā ilāha illa Allāh, Allāhu akbar* [with no break in between the end of the iqāmah and the *takbīrat'l-iḥrām*]. My dad's mosque, our own mosque the one that we built in our village, we pray in—imām full down that behaviour, Full. Taliban folks, Taliban sent their students down to our sides to lead prayer and stuff like that. That's their *fiqh*, Deobandi Ḥanafi *fiqh*—no delay allowed. No delay. They will literally *iqāmah* and [and then immediately *takbīrat'l-iḥrām*].

Actually, I've watched the imām and the people. So, you watch the imām and the imām when the *mu'adhdhin* is saying: *Qad qāmat'l-ṣalāh*, *qad qāmat'l-ṣalāh, Allāhu akbar Allāhu akbar, lā ilāha illa Allāh*—[the imām is already raising his hands preparing to say the *takbīrat'l-iḥrām* as soon as the *mu'adhdhin* reaches the end of the *iqāmah*]. Everybody has their hands here [next to their ears] and when he says *lā ilāha illa Allāh* everybody says *Allāhu akbar.*

So, obviously for those folks, it would be the same thing. But actually, this third position is very different than the first one because there's a gap. Bro, if I'm leading the prayer, I need about one or two minutes. I will go up and down the lines. The *sunnah* is to go and check everybody's straight, check the lines are full, go back second, third lines make sure everybody, remind them to straighten up, remind them to fill the gaps. If you're going to follow the *sunnah*, then remind them that to pray as if it's the last, the final prayer, etc., etc.[10] So, actually this third opinion is a different one.

The first opinion is *Allāhu akbar*—the beginning of the prayer.

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[10] *Sunan Ibn Mājah, The Book of Zuhd, Chapter: Wisdom, hadīth no. 4171*.

The second opinion is the start of the *iqāmah*.

The third opinion is the end of the *iqāmah.*

Shaykh says: If we understand the wisdom behind the prohibition of any other prayer being prayed at the same time, we can work it out. And what is the wisdom?

والحكمةُ مِن النَّهي هو: أن لا يتشاغلَ الإنسانُ بنافلةٍ يقيمُها وحدَه إلى جَنْبِ فريضةٍ تقيمُها الجماعةُ؛ لأنه يكون حينئذٍ مخالفاً للنَّاسِ مِن وجهين

الوجه الأول: أنَّه في نافلةٍ، والنَّاسُ في فريضةٍ

الوجه الثاني: أنَّه يُصلِّي وحدَه، والنَّاسُ يصلُّون جماعةً

He says: The wisdom behind this *ḥadīth* and this prohibition is that people do not busy themselves in the *nafl* prayer whilst the people are praying next to them obligatory prayer in a congregation.

So therefore, we can see that there are two key differences that you are creating by your renegade rebel action—your *khawārij* action, *khāriji* action: (1) You are praying alone, everyone is praying together you're praying *nafl* and they are praying *farḍ*.

(1:00:00) What on God's earth are you doing? You are creating a scene. You are bringing attention to yourself. You are not showing unity. You're breaking the integrity of the mosque. By the way, you might think this is exaggerated. It's not. I am telling you now, let alone the imām, as a *muṣalli*, when we are slacking up in *Fajr*, this is a nightmare.

When you stand up in the prayer and they are giving the *iqāmah* and you see someone coming, we've all now tightened the lines we are about to get ready. And you see that Pak come in and he starts the *sunnah* prayer—because the Ḥanafis are really strict on that. The Ḥanafis say that you cannot change the order. You cannot pray the two *farḍ* now and pray the two *sunnah* afterwards. In their *madh-hab* they said: Don't worry. We accept this *ḥadīth*, but this *ḥadīth* is general and specifically we have to pray this two *sunnah* prayer before the *farḍ* prayer, so this is an exception to the rule.

And that makes sense if you think about it, but it is completely invalid because it goes against the *ḥadīth*. There is no evidence to say that that *ḥadīth* is general and we are making something specific. There is no evidence for that position. So, it is rejected. I'm sorry.

So that's why the Ḥanafis do this all the time.

Now just talking about integrity and the unity. I can tell you that the level of anger that people have—and me, when I turn around and I see someone starting it, drives me flipping smoker my ears when I see someone doing that. *Be ghayrat* action—even if it is following the Ḥanafi school. Follow the Ḥanafi school in another place. This is about everyone, all *madhāhib*. Don't be a flipping plum. But they do it. They do it.

Anyway, Shaykh says: It's clear that if a person was to start his *nafl* prayer after the *muqīm* had started the *iqāmah*, then he's not going to finish this prayer.

ومِن المعلومِ أنَّ الإنسانَ لو شَرَعَ بالنَّافلةِ بعدَ أنْ يبدأَ المقيمُ بالإقامةِ، فإنَّه لن ينتهيَ منها غالباً إلا وقد شَرَعَ النَّاسُ في صلاةِ الجماعةِ.

He says: If a person starts the prayer after this *iqāmah* or during the *iqāmah* (his *nafl* prayer or his two *sunnah* prayer for *Fajr* prayer), there is no way he is finishing it before the *jamāʿah* starts. No way. I don't care how long a person takes to straighten the rows. I don't care how long a person takes to give the *iqāmah*. There is no way you are starting and finishing unless you are just praying a joke prayer.

So, Shaykh says: Therefore, it is not permissible for a person to start, a non-obligatory prayer after the *muqīm* (the *muʾadhdhin*) has started giving the *iqāmah*. Has started—*Allāhu akbar*, *Allāhu akbar*, *ash-hadu an la ilāha illa Allāh*—you are not allowed to start your *nafl* prayer. Because at this moment the *ʿillah*, the reason for the prohibition, has started. You are now being different to the *jamāʿah.* You are starting *nafl*, they are doing *farḍ*. You're praying alone, they are praying in congregation. You are intentionally different. The Prophet ﷺ forbade that.

ومِن بابِ أَولى أن لا يَشرعَ في النَّافلةِ إذا انتهتِ الإقامةُ، أو إذا شَرَعَ الإمامُ في الصَّلاةِ

He says: And if that's the position for the *iqāmah* starting, then what do you think about then if the *iqāmah* has ended? And what do you think about the prayer starting with *Allāhu akbar*? How can a person possibly imagine it being permissible to start the prayer?

The Ḥanafis will do it because that’s what they believe.

So therefore, Shaykh says:

فقولُه صلّى الله عليه وسلّم: «فلا صلاةَ إلا المكتوبةُ» أي: فلا صلاةَ تُبتدأُ إلا المكتوبةُ، فيتعيَّن أنْ يكون المرادُ بالإقامةِ الشروعُ فيها؛ لأنَّ الإنسانَ إذا ابتدأَ النافلةَ في هذا الوقتِ سوف يتأخَّرُ عن صلاةِ الجماعةِ.

So, there is no prayer to be offered except the obligatory prayer when the prayer is established. This is talking about the starting:

فلا صلاةَ تُبتدأُ إلا المكتوبة ُ

Is the intention behind the meaning. That no prayer should be started except the obligatory prayer.

Shaykh al-ʻUthaymīn says:

مسألة :قوله صلّى الله عليه وسلّم: «فلا صلاة» هل يشمَلُ الابتداءَ والإتمامَ؟

"There is no prayer", Shaykh al-ʻUthaymīn has already defined it as there is no prayer (to be started).

Shaykh al-ʻUthaymīn says: "There is no prayer": Does it mean no prayer to be started, no prayer to be finished as well? Does it mean both—no prayer to be started but also no prayer to be finished or to be continued or to be completed?

I.e., You are in the first *rakʻah*, halfway through and the *iqāmah* is given.

فَلاَ صَلاَةَ إِلاَّ الْمَكْتُوبَةُ

"There is no prayer but the obligatory prayer."[9]

So, does that mean you who is already praying, you also have no prayer?

Shaykh al-ʻUthaymīn says that there are two positions of the scholars in this.

القول الأول :أنَّه يشمَلُ الابتداءَ، والإتمامَ، أي :فلا صلاةَ ابتداءً ولا إتماماً، فلا يُتِمُّ صلاةً هو فيها

[The first position]: This includes both of them—neither you are allowed to start the prayer, and neither are you allowed to finish it. He is not to complete the prayer that he is in.

حتى إنَّ بعضَهم بالغ فقال :لو لم يبقَ عليه إلا التسليمةُ الثانيةُ وأقامَ المقيمُ فإنَّها تبطلُ صلاتُه؛ لأنَّ التسليمتينِ رُكنٌ مِن أركانِ الصَّلاةِ، أو واجبٌ، أو سُنَّةٌ.

Shaykh al-ʻUthaymīn says to the extent that some of these scholars went to extremes. They exaggerated this issue so much in that they said that if a person is praying and he has finished his two *rakʻah sunnah* prayer and he is in the *tashahhud* and he just has *assalāmu ʻalaykum wa raḥmat Allāh* left and the *muʾadhdhin* gives the *iqāmah*, that person's prayer is invalidated. It's because the Prophet ﷺ said:

فَلاَ صَلاَةَ إِلاَّ الْمَكْتُوبَةُ

"There is no prayer but the obligatory prayer."[9]

There is no prayer—meaning the prayer is not valid. That's their interpretation.

Shaykh al-ʻUthaymīn says that obviously that's hardcore, that's mental. Because the person has basically finished. He says that that's the first position, that it includes both of them.

The second position:

القول الثاني: أنه لا صلاةَ ابتداءً وعلى هذا القول يُتِمُّ النَّافلةَ ولو فاتته الجَماعةُ

Shaykh al-ʻUthaymīn says that the second opinion is that no, this only applies to starting the prayer, not for completing it.

Shaykh al-ʻUthaymīn says that if you were to follow this second opinion faithfully, that would then mean that if you have started the prayer already then you can continue that prayer even if you miss the *jamāʻah*. And he's right. If you follow that opinion to the word, they are not making any exemptions or exceptions. So that basically means that you will then continue the prayer. And if you miss the *jamāʻah*, you miss the *jamāʻah*.

So, Shaykh al-ʻUthaymīn says:

والذي يظهر أن قولَه صلّى الله عليه وسلّم: «لا صلاةَ» المرادُ به ابتداؤها، وأنه يَحرُمُ على الإنسانِ أن يبتدىءَ نافلةً بعدَ إقامةِ الصَّلاةِ، أي: بعدَ الشروعِ فيها؛ لأنّ الوقت تعيَّنَ لمتابعةِ الإمام

Shaykh al-ʿUthaymīn says that as for what is clear to him, *Allāhu aʿlam*, then this is referring to the starting of the prayer only and not about the completion of the prayer. And the Ḥanbalis also agree with that because then they say:

فإن كان في نافلةٍ أَتَمَّها إلا أن يَخْشَى فَواتَ الجماعةِ فيَقْطَعَها

If one is praying a supererogatory prayer (at that time) he should complete it unless he fears he will miss the congregation in which case he cuts his prayer.

And how does he complete it?

He makes it light. So, he doesn't recite a *sūrah* in it, for example. He only says *subḥāna Rabbiyy'l-ʿAẓīm* once, for example, *subḥāna Rabbiyy'l-Aʿla* once, for example. Because you have to hurry up bro. You have to hurry up because you've started and the *jamāʿah* is going on. So, you hurry up and get in so that you can get into the *farḍ* and catch some of it.

إِلاّ أَنْ يَخْشَى فَوَاتَ الجَمَاعَةِ فَيَقْطَعُهَا. فإنّه يقطَعُها وبماذا تفوتُ الجماعةُ؟

Basically, he is saying that if you think that you are going to not catch the *jamāʿah*, then you cut the prayer and you jump into the obligatory prayer so that you catch it. Which, therefore, leads to the question: With what do you catch the obligatory prayer? What's the definition of catching a prayer?

Is it the whole, *catch the rukūʿ, catch the rakʿah*?

Or the second *ḥadīth*: *catch the rukūʿ, catch the prayer*?

Or is it the first *taslīmah* of the imām or is it before the second one?

Or is it in *tashahhud*?

All these opinions are different opinions. We will cover that *in shāʾ Allāh* next week.

## Q & A

(1:13:30) Q (online): Making the repetition of the *jamāʿah* in Makkah and Madīnah *makrūh*—was that based on evidence or purely logic to protect the main *jamāʿah*?

A: I think the second. There is no evidence.

Q (online): My grandma prays *ṣalāt al-tasābīḥ* often. But according to the research I have done the *ḥadīth* is weak regarding it. So, should I encourage her to stop with this practise and instead continue with general *nafl* prayer that are proven in Islam?

A: No. I think there is enough evidence for the *ḥadīth*. I think it's okay. Honestly, I don't think it's the strongest either, but many, many bigger scholars than me and you think that this *ḥadīth* is good enough.

Yeah. I think you should encourage her to pray normal, authentic *sunnah*. I think what you should do is to encourage her to make it feel more special—not to pray it more often, but to reduce it to a couple of times in the year. That's what I would encourage.

Student (online): She also prays a number of *nafl* in the last third of the night. However, she has a different intention for each two *rakʿah* she prays. For example, she prays with the intention for forgiveness for the whole *ummah* or prays with the intention of giving reward to her parents.

Is it correct to advise her instead of making these intentions just make the intention to pray *tahajjud* and make *duʿāʾ* for forgiveness for the whole *Ummah*/parents instead?

Ustādh: That's difficult. Yeah, you should encourage her because this idea of praying for people is not right. Rather, if anything, you would pray the prayer and use it to boost your *duʿāʾ*. That's the *sunnah* approach. You'd offer something to Allāh ﷻ and then make *duʿāʾ*. That's the *sunnah*. But that's going to require teaching, you see. And it's difficult to teach grandmas things like that, you know? That's like a major kind of shift.

Q (online): What is your position on the four *rakʿah* sunnah before *ʿAṣr ṣalāh*? Is it something we should practice?

A: I don't think that the *ḥadīth* is authentic enough to pray it. That's why I don't offer it myself and I think that the position of the majority of scholars is that it is not from the authentic *sunan*.

# 30. Chapter 22 Lesson 10: The Congregational Prayer

وإذا أُقيمَتِ الصلاةُ فلا صَلاةَ إلا المكتوبةَ ، فإن كان في نافلةٍ أَتَمَّها إلا أن يَخْشَى فَواتَ الجماعةِ فيَقْطَعَها ، ومَن كَبَّرَ قبلَ سَلامِ إمامِه لَحِقَ الجماعةَ، وإن لَحِقَه راكعًا دَخَلَ معه في الركعةِ وأَجزأَتْهُ التحريمةُ.

If the prayer is established, there is no other prayer to be offered other than that obligatory prayer. If one is praying a supererogatory prayer (at that time) he should complete it unless he fears he will miss the congregation in which case he cuts his prayer.

Whoever utters the *takbīr* before the *salām* of his imām, has caught the congregation. If he catches him in the *rukūʿ* then he has caught that *rakʿah*, and the opening *takbīr* is sufficient for him.

In summary, what are they saying?

We covered last week that if a person is already praying—so he starts his *sunnah* prayer and then the *iqāmah* goes—he is already in the *nafl* prayer, and the obligatory prayer has started. Now this is now a contradiction. You have an obligatory prayer going and a *nafl*—that can never stand up. You must get over the obligatory prayer. But the ruling has a nuance. The nuance is that if you have already started, then the tendency is going to be more to allowing you to finish. And if you haven't started, then we are not letting you start.

So, it's not allowed for you to start. If you are about to start and the *iqāmah* goes, no. Drop that prayer and have to make it up afterwards, you have to have some solution. But you can't be starting a *sunnah* prayer.

The worst of this is what you see some people do—the congregational prayer has started, they come in, they see that the congregational prayer has started, and they stand to the side, and they pray their *sunnah*. That doesn't happen without reason. By the way, when we are speaking about this issue, even though it applies to all prayers, mostly it applies to *Fajr*. It is very rare for this to be practised by… *Fajr* prayer is only two *rakʿah* so therefore is a big likelihood it will finish before you finish the *nafl* prayer. So therefore, we have an issue. [no audio]….unlike *Maghrib*, unlike *ʿIshāʾ*, *Fajr* doesn't have a *sunnah* afterwards, so it is before it. You should pray before.

But thirdly, which is probably most compelling (certainly for the Ḥanafi school), is that the *Fajr sunnah* prayer is difficult to justify after the *Fajr jamāʿah*, because the Prophet ﷺ forbade any prayers to be prayed after the *Fajr* prayer.[1,2] It's one of the forbidden times.

There are two forbidden times after *Fajr* time: (1) when you pray *Fajr*—whether in congregation or alone—from that moment whether you prayed an hour before sunrise, or whether you prayed five minutes before sunrise, up until sunrise it is prohibited to pray. But it is a soft prohibition meaning it's not the end of the world. And the second prohibited time, is the actual time of sunrise. So, as soon as the sun starts to come up for 10-15 minutes, that's a hardcore prohibited time.

(0:20:00)

So therefore, the Ḥanafi position is that if I don't pray this *sunnah* prayer you are not allowing me to pray either straight afterwards or I have to wait an hour and a half. Then what's going to happen? People are going to forget, people are going to go to work, people are going to go to school—it's just not going to get done.

So that is why the Ḥanafi school it's actually in their *madh-hab* if you are able to get the two done, before the two *farḍ* ends, you even start when the congregation starts. The other three Imāms absolutely reject it, because the *ḥadīth* is very clear there is no *ṣalāh* when the *maktūbah* is established.[3] But they said yes, that *ḥadīth* is to be specified by this reality.

The point is that to start is a bad one. But if you are in the prayer, what do you do?

Our author said:

فإن كان في نافلةٍ أَتَمَّها إلا أن يَخْشَى فَواتَ الجماعةِ فيَقْطَعَها

If one is praying a supererogatory prayer (at that time) he should complete it unless he fears he will miss the congregation, in which case he cuts his prayer.

Basically, he has that right to keep it going and he is keeping an ear on with what's going on there. That's what the Ḥanbali author is saying.

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[1] *Ṣaḥīḥ Muslim, The Book of Prayer - Travellers, Chapter: The Times When It Is Forbidden to Offer Ṣalāh, ḥadīth no. 827.*

[2] *Ṣaḥīḥ al-Bukhāri, The Book of Times of the Prayers, Chapter: One Should Not Try to Offer the Prayers Just Before Sunset, ḥadīth no. 586.*

[3] *Ṣaḥīḥ Muslim, The Book of Prayer - Travellers, Chapter: It Is Disliked to Start a Voluntary Prayer After the Muʾadhdhin Has Started to Say Iqāmah for Prayer, Whether That Is a Regular Sunnah, Such As the Sunnah of Ṣubḥ or Ẓuhr, or Anything Else, and Regardless of Whether He Knows That He Will Catch Up with the Rakʿah With the Imām or Not, ḥadīth no. 710b.*

Obviously, by that our Ḥanbali author is also indicating (because we know that's the facts) that the *sunnah* of *Fajr* is a very light prayer. If you recite in it, then it's only [*Sūrat al-Kāfirūn*] and [*Sūrat al-Ikhlāṣ*]

If you don't recite in it, then there is plenty of evidence for that as well, because the *ḥadīth* of ʿĀʾishah is that I heard him say *alḥamdulillāhi Rabbʾl-ʿālamīn* [in the standing of the first *rakʿah*] and I heard him say *alḥamdulillāhi Rabbiʾl-ʿālamīn* [in the standing of the second *rakʿah*]—i.e. I didn't hear the *sūrah* [in the standing of the first *rakʿah*], I didn't hear the *sūrah* [in the standing of the second *rakʿah*]. And we know that is permissible in all prayer. You don't need to recite a *sūrah* in every prayer anyway. But the mentioning of these two *rakʿah* of not having the [*sūrah*] attached to it sometimes, shows how quick it can be.

And that can be made even quicker. You say *subḥāna Rabbiyyʾl-ʿAẓīm,* once for example, *subḥāna Rabbiyyʾl-Aʿla* once for example. You could knock out two *rakʿah sunnah* in one and a half minutes—easy—if you knew I have to rush.

And that's why a lot of them would do it quickly and certainly the Ḥanbali position is basically establishing that.

Now Shaykh al-ʿUthaymīn says: We have a question:

وبماذا تفوتُ الجماعةُ؟

He says: The question is, what actually leads to losing out on the congregation?

What does it mean to catch the congregation and what does it mean to not catch the congregation? How do you catch and how do you miss the congregation?

Shaykh al-ʿUthaymīn at the top of page 166, says that the *jamāʿah* is missed—according to the Ḥanbali *madh-hab*—if the imām says *assalāmu ʿalaykum wa raḥmat Allāh* once before you say *Allāhu akbar* to open the prayer.

So, if he says *assalāmu ʿalaykum wa raḥmat Allāh* before *Allāhu akbar*, which happened to two of us today, when us three stood in the queue, in the line, for *ʿAṣr* I think it was, and the other two with us. We got in just before, and we sat down. And the two on the right, they missed it, so then they prayed separately. They actually did the correct thing. So that's the classic kind of example.

Here's the thing, there's one thing theoretical, and practical is something different, because you hear that or you read that and you're thinking to yourself, '*Alright. Okay, then I've just got to catch that*.'

But most people, they just panic. And when they see someone in the last *rakʿah* they think, '*Any second now, any second now*,' and they basically say *Allāhu akbar* where they are—especially in these big kind of showstopper *masājid*—Aqṣa, Ḥaram, Madīnah, Makkah. They will pray in random alleyways and random places, which is not permissible. You must maintain the *sufūf*, even if it leads to you missing the actual beginning of the prayer. You shouldn't panic.

The Prophet ﷺ said:

إِذَا سَمِعْتُمُ الإِقَامَةَ فَامْشُوا إِلَى الصَّلاَةِ، وَعَلَيْكُمْ بِالسَّكِينَةِ وَالْوَقَارِ وَلاَ تُسْرِعُوا، فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا

"When you hear the *iqāmah*, proceed to offer the prayer with calmness and solemnity and do not make haste. And pray whatever you are able to pray and complete whatever you have missed." [4]

That when you are late for the prayer or when you approach the prayer then come to it:

بِالسَّكِينَةِ وَالْوَقَارِ

With dignity and tranquillity. Whatever you make of the prayer, whatever you catch then finish and whatever [you miss] then complete it. Meaning that a person is not meant to panic and if he misses the prayer then he prays. That's it.

So, this rushing thing is not good.

Now you have an entry point though. You know that one *salām* is enough—as long as I get in before the *salām* I'm done. I'm in.

So, if the imām gives *salām* before your [*takbīratʾl-iḥrām*], *jamāʿah* is gone. And if you made the [*takbīratʾl-iḥrām* before the *salām*], then you have caught the *jamāʿah.*

Based upon this, if a person has started in his *nafl* before the *iqāmah* starts, then the *iqāmah* starts, he should now hurry up and finish the rest of his prayer very quickly keeping in mind, '*I have to get this prayer done and enter into my farḍ before the imām* says *assalāmu ʿalaykum wa raḥmat Allāh.*'

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[4] *Ṣaḥīḥ al-Bukhāri, The Book of Call to Prayers, Chapter: One Should Not Run for the Prayer but Present Himself with Calmness and Solemnity, ḥadīth no. 636.*

That's according to what our author is saying.

And [Shaykh al-ʿUthaymīn] says: Obviously, this is something which is only really happening in *Fajr*. It's not going to happen in *Maghrib*. It's not going to happen in *ʿAṣr*. It's not going to happen in four *rakʿah* prayers. Very unlikely that this is ever going to be a challenge.

Shaykh says:

والذي نرى في هذه المسألةِ :أنك إنْ كنتَ في الرَّكعةِ الثانيةِ فأتمِّها خفيفةً، وإنْ كنت في الرَّكعةِ الأولى فاقطعْهَا.

He says: In my opinion, or what we think is that we want to add some nuance to this. You would only continue in the prayer if you were in the second *rakʿah*. If you are in the first *rakʿah* you should break the prayer.

So, he is going against the classical Ḥanbali position. He says: If you're in the first unit you will break the prayer. If you're in the second unit, then finish it off and then join the imām.

What's the evidence basis for that?

He says the Prophet ﷺ said in the *ḥadīth* which is *ṣaḥīḥ*. Listen to this *ḥadīth*:

مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلاَةِ فَقَدْ أَدْرَكَ الصَّلاَةَ

"Whoever could get one *rakʿah* of a prayer, he has caught the prayer." [5,6]

Whoever catches a *rakʿah*, whoever catches a unit of the prayer has caught the prayer. Now take that statement and apply it to the guy who's done one unit already. That means this person has caught the *sunnah nafl* prayer. He's proper into the prayer. And therefore, because he's into the prayer, started it properly, and got something material behind him, he might as well finish off. As for the guy who's still in his first *rakʿah*, he is in his first *rakʿah* and started the prayer, but he hasn't caught enough of a portion of it to even be considered that he's caught the prayer. So, you know what? If he cuts out right now, no major loss. That's the evidence-based thinking.

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[5] *Ṣaḥīḥ al-Bukhāri, The Book of Times of the Prayers, Chapter: Whoever Got (or Was Able to Offer) One Rakʿah of a Prayer (in Time), hadīth no. 580.*

[6] *Ṣaḥīḥ Muslim, The Book of Mosques and Places of Prayer, Chapter: The One Who Catches Up with a Rakʿah of the Prayer, He Has Caught Up with That Prayer, ḥadīth no. 607a.*

So, he says: Therefore, if you are in the second unit make it light, cut the *sūrah* out, reduce the *tasbīḥ* in each of the positions, and then jump into the [congregation] as quick as possible. And if you are in the first *rakʿah*, then you should just cut where it is.

And Shaykh says this is the opinion which I think combines all of the various evidences for all the different scholars and it brings this whole situation to a close.

By the way, question: How do you cut the prayer? What does that mean? How do you cut the prayer? He keeps saying cut the prayer, cut the prayer, what does it mean?

Student: [inaudible]

Ustādh: Okay, so we have: *salām* and *salām*, one and two *salāms*.

Student: Break the intention.

Ustādh: Break the intention. A statement or just a thought?

Student: Just a thought.

Ustādh: And what would that thought be?

Student: Got to join the other prayer.

Ustādh: Got to join the prayer, I am not praying.

Okay, anything else? Is there another option? There is of course.

Student: [inaudible]

Ustādh: A physical movement? I don't think so, depends upon physical movement but that would be a problem, right? That would be like you're trying to ruin your prayer as opposed to break your prayer. So, I'm not saying ruin your prayer, I am saying break the prayer.

Student: Two *salāms* and intention.

By the way, I just want to just let you know of a debate between the scholars: Is giving the *salām* a *ṣalāh* breaker without intention?

So, you said two *salām*s did you mean with the intention to break it?

Student: Of course, with the intention.

Ustādh: What do you mean of course? You don't think a person could do that?

Student: No, no. Of course, anybody can do whatever they want.

Ustādh: So, let's say he does that, but he had no intention to break the prayer.

Student: I am not the judge of that.

Ustādh: No, no. I am asking what you think.

Student: I don't agree with that because to do anything one has to have an intention.

Ustādh: Okay. I'll show you how I do it without intention.

[Praying *Ẓuhr* sitting in the *tashahhud* position saying the *taḥiyyāt*. After saying the *tashahhud* (after saying *ʿabduhu wa rasūluh*), you give *salāms* then realise your mistake, say *Allāhu akbar* and stand up to do the third *rakʿah*.]

(0:30:00) I have done that so many times in my life. I thought the prayer had finished, I know that something's meant to happen, so mentally I know that I am coming to the end of what? The second *rakʿah*, sitting down I'm meant to stand up for the third, but my head confused it as the end position, and I gave *salām* with zero intention to break the prayer. I have done it. So, have I broken the prayer, or do I carry on praying?

Student: Well, in that case I think we are talking of something else now. In that scenario, the answer to that is that you have made a mistake so that mistake has to be corrected at the end.

Ustādh: Sure.

Student: By doing the *sujūd* so your prayer has not been nullified.

Ustādh: No, no. We're not talking about nullification.

Student: But that particular action of completely stopping one's *nafl ṣalāh* to join the *farḍ ṣalāh*, that you actually have to break your *ṣalāh.*

Ustādh: So you are saying…

Student: So for that, maybe you should have an intention.

Ustādh: Okay, yes. All right, good. So, you are saying what these guys here are saying which is that they are saying two *salām*s with the intention and that is what you wanted to say. Two *salām*s with the intention.

What is our other scenario?

Two *salām*s without an intention.

What is the other scenario?

Student: Just the intention?

Ustādh: Just the intention.

What is the other scenario?

Which is what people should have said right at the beginning?

Student: One *salām*.

Ustādh: One *salām.*

Actually, the position of nearly all the imāms, nearly all the imāms, is that only the first *salām* is obligatory and only the first *salām* is what exits the prayer. The second salām is a *sunnah.* Now there is discussion over that, but the majority are upon one. So, the 'two' one is not required at all actually. But the real discussion should be about whether one *salām* is enough by itself. Does it break the prayer?

There is a very strong scholarly position that basically says that the *salām* is such a definitive act, that even without intention it breaks the prayer. It is a scholarly held position. Our position is that, no, it must be with intention. A person needs to basically do that and intend breaking the prayer because the consequences are different.

Anyway, this is a matter of difference. As you all said, just the intention by itself theoretically, if we're making intention to be a *sharṭ* of the prayer…

*Sharṭ* means what?

Condition.

What is another condition of the prayer? Easy. Keep it easy

Student: *Wuḍūʾ*

Ustādh: What happens if you break *wuḍūʾ* in prayer? *Ṣalāh* is gone just like that isn't it? It's gone.

So, I have a question: If you break your *wuḍūʾ* in the prayer, do you give two *salām*s? Why not?

Students: Because *ṣalāh* is already broken.

Ustādh: So, making *salām* would be irrelevant. So why is intention not enough then?

Student: But the intention is irrelevant too because your *ṣalāh* has been broken because your *wuḍūʾ* has been broken.

Ustādh: Sorry, I am saying forget *wuḍū'* now. So, we said *wuḍū'* is a *sharṭ*, a condition of the prayer.

What is the intention?

It is a condition as well. We have already established that if you leave a condition, the prayer is nullified. So, if I leave the intention—right there I'm [standing in prayer] and I say to myself, '*I'm not praying anymore*,' is the prayer ended or not?

You see how you paused? A minute ago everyone was super confident, super confident, *'Of course it is!'*

What is another condition of the prayer?

Covering the *awrah*, yes?

Imagine and now you are [naked]—fully. You don't know how it happened, but just say, and you are full [naked]. Are you going to give two *salāms* or you are going to go like, '*What the heck?*'

So, you see when you get physical about it, you guys have no doubts about it. But when we start to get internal about it, thought process about it, people are like kind of [hesitant]. But I remind you that the intention is a condition of the prayer. It's *min shurūṭ'l-ṣalāh*. It is just like the others. It is something that must be there before you start the prayer

And anything which is obligatory before the prayer, or before an action of worship, is called a condition. Anything which is obligatory in [the act of worship] is a *rukn*, it's a pillar of the act of *ʿibādah*. When it's before it, it's a condition, or pre-condition.

So, I am absolutely with those people who just walk off. If a person walks off in the *ṣalāh*, just drops his hands and joins the *jamāʿah* because he says, '*Right, I'm not praying anymore and I'm now [joining the congregation]*,' that's sufficient.

Would I hate a person then saying *assalāmu ʿalaykum wa raḥmat Allāh*?

No, I won't, because I'm a Pak and all the Paks do that.

Now, that sounds hypocritical, but I do think that there is something psychological and something more as well, that you somehow need to say *assalāmu ʿalaykum wa raḥmat Allāh*.

Have I got any evidence?

Not on your nelly. I've got no evidence for it.

Have I seen any evidence to convince me you need to give *salām* as well?

No. And I don't even believe it, but I'll never do it though. Actually, that's a lie. I do it sometimes, and then I feel guilty. Then I think, '*Did I really break the prayer? Did I really not break the prayer?*' There seems to be such a dependence on having to say *assalāmu ʿalaykum wa raḥmat Allāh*. And it's absurd actually, if you think about it. There's no evidence. If you say, '*I'm not praying anymore, that prayer is done*.' Otherwise, what is the point of the intention?

Student: Just a thought – do you think the reason for doing *salām* is being respectful of Allāh ﷻ? In the sense that you're standing in front of Him, with full intention, could it be considered rude to just break and walk away?

Ustādh: I think it's a very good explanation. In my head, I'm trying to think then, what happened in the other two scenarios?

Student: So, the *salām* is sort of like a respect also to the angels. You give respect and walk away.

Ustādh: I like what you're saying, but square it now with the others. Or is it that those two were so shameful that there's no recovery from there, so giving *salām* is a like nonsense, maybe? To follow your logic.

To be honest, it makes sense what he says. It's like, no crazy thing happened. But here, it's not obvious, so you're doing it in your control and saying, '*Sorry I'm having to do this*.' [It's] possible.

But again, do you see that we're having to depend on a cultural, emotional kind of thing? From an evidence point of view, it's not there. But I really do feel that it's difficult not to do, to be honest. So, I'm cool with a person saying *assalāmu ʿalaykum wa raḥmat Allāh*—only once, of course—and then making intention to leave the prayer, and that's it.

Student: I always saw the *salām* as a way of ending the prayer, as a way of completing the prayer, rather than…

Ustādh: But why would you end the prayer, though?

Student: [inaudible]

Ustādh: But you haven't ended though.

Student: But that's what I mean. [inaudible]

Ustādh: This is also a very good thing. It has no meaning in any other position. It can only be to end the prayer at a natural end point.

Student: If you've broken your *wuḍūʾ*, saying *salāms*, you don't have the ability to form an act in the prayer.

Ustādh: You're not in any kind of state. Yeah.

So, basically, we've got arguments back and forth. Now you understand the difficulty in the issue. We should stick to our guns. Like I said, for me it's valid. A person with just the intention breaks the prayer, done. But I think if a person says, '*I want to give salām as well*,' then I'm not going to lie, I think…

Student (online): Is that why we do one *salām* for *Janāzah* prayer? Because it is sufficient to exit or finish the *ṣalāh*?

Ustādh: No. The reason that there's one *salām* for *Janāzah* is because the narrations suggest that. But there are some *madhāhib* that also do two *salāms* for the *Janāzah* as well. They keep that consistency with normal prayer.

Alright, to move on then, on page 167 Shaykh says: As for the statement 'There is no *ṣalāh* except *al-maktūbah*', this rule applies whether you are in the *masjid* or at home.

You might say: What do you mean at home?

وقوله: «فلا صلاة إلا المكتوبة»، ظاهرُ كلامِهِ :أنَّه لا فَرْقَ بين أن تقامَ الصَّلاةُ وأنت في المسجدِ أو في بيتِكَ، مع وجوب الجماعةِ عليك. وعلى هذا؛ فلو سمعتَ الإقامةَ وأنت في بيتِك، وقلتَ :سأصلِّي سُنَّةَ الفجرِ؛ لأنَّ الفجرَ تطول فيها القِراءةُ؛ وبيتي قريبٌ مِن المسجدِ؛ ويمكنني أن أدركَ الركعةَ الأولى

So, I used to do this. This is interesting. If you're in a *masjid* you're going to hear the *iqāmah*. You're going to be praying two *rakʿah* and you're going to hear the *iqāmah* and it's going to buzz you into action. If you're at home, you're not hearing no *iqāmah*, you're not hearing nothing but you're going to *masjid*. We're talking about someone who's going to the *masjid* but they're praying their *sunnah Fajr* at home. Now, normally if you're following the *sunnah* that's what you should do. Every morning when you go for *Fajr* to the *masjid*, you wake up a little bit earlier, you pray your two *sunnahs* at home like the Prophet ﷺ used to do and you arrive at the *masjid* for the *jamāʿah* time. That's the *sunnah* of the way you're praying *Fajr*.

Now, what might happen is that (and this has happened to me) this is like kind of playing a trick. You're at home. You know that it's going to be difficult to pray *Fajr* [*sunnah*] afterwards—to wait for another hour and a half. You know that you're late-
(0:40:00) ish but if I pray my *sunnah* here and come to the *masjid* [I will be late to the congregation, but I will still catch the first *rakʿah*]. I got the *sunnah* done here (late to

the *farḍ*) versus arriving at the *masjid* (because that's what would happen) and the prayer would have started and I'm going to start the prayer.

Men definitely [face this a lot] and women obviously don't go to the *masjid*, for *Fajr* certainly a lot, so it's difficult to relate. But basically, trying to work the system. Shaykh al-ʿUthaymīn says this applies whether at home or *masjid*.

Now in a Muslim country that makes sense because you hear the *iqāmah*. But what about in our non-Muslim countries where we are where we can't hear? Is the fact that we know the exact time that the *iqāmah* occurs the ruling of the *iqāmah*? You know that this is definitely when the *iqāmah* is going off because you pray there every day. I think you have to go by your watch and assume the *iqāmah*.

You should go to the *masjid* and not delay at home and pray the two *rakʿah*. However, in the same way, if you're praying and you've already got one *rakʿah* done, then you would rather finish that one and then rush to the mosque verses just cutting it and then getting to the mosque. *Wa Allāhu taʿāla aʿlam*.

Something else very interesting, this is again not relevant so much in non-Muslim countries but in Muslim countries very relevant, I've experienced this many times. Actually, we experienced it when we were walking for *ṣalāh*. Did you not see when we went past the first *muṣalla*, they started praying? Then you came to the Dome of the Rock—a lot of people don't realise that in the Dome of the Rock, in Qubbat al-Ṣakhrah there is a *jamāʿah*. It's not actually a *masjid* per se, but you know because we call the whole complex of Masjid al-Aqṣa then any kind of building, they want to try to establish congregations to also politically make it out… This is one of the reasons why we want people to keep coming because it's very important to show that there's a concern for every part, we have a use for every section, that we need more space. There's that kind of social, cultural kind of thing, a front that must show. So, they took a bit further and they actually have a congregational set time in Qubbat al-Ṣakhrah when actually the *masjid* of this area is Masjid al-Qibli.

Now, I put to you that when you're here and you're praying your *sunnah* and you know the *iqāmah* time of the Qubbat al-Ṣakhrah, do you go by that? Do you act according to that?

No, you don't. You know that actually I'm five minutes early for this, five minutes later is going to be the *masjid* that I am praying in. Now, that's in this example. In a normal *masjid* what would happen?

In a normal kind of residential Muslim area, you'll be on the street here and you'd have *masjid* one side and a *masjid* on the other side, and you'd hear the *iqāmah* here and the *iqāmah* there. And it's equidistant. And the ruling which Shaykh is saying now is that if you know that you're not praying with this imām but praying with the second one, then you can carry on with the *sunnah*. It's not about hearing […] you're going to pray in, it's the *iqāmah* being established that you cannot mess around with.

Then Shaykh carries on and gives the example of *Jumuʿah*. You know it is not allowed to speak once the *Jumuʿah khaṭīb* starts speaking. You are not allowed to speak, and so on. And also, you are not allowed to conduct a sale, buy or sell anything once the *adhān* has started. Shaykh says that if you are going past two *masājid* giving *Jumuʿah khuṭbah*, but the one that you want to go to has not started the *khuṭbah* yet, and the one that you do not want to go to has started the *khuṭbah*, are you allowed to speak, are you allowed to buy and sell?

The answer is yes. Because your intention is not for this *masjid*, but the next one. So, this ruling is only applicable to the place that you want to go and pray, not any old place.

وإن لَحِقَه راكعًا دَخَلَ معه في الركعةِ وأَجزأَتْهُ التحريمةُ

If he catches him in the *rukūʿ* then he has caught that *rakʿah*, and the opening *takbīr* is sufficient for him.

Now, if the imām is caught up to. So, I catch the imām *rākiʿan*, whilst he is in *rukūʿ* in that *rakʿah*, it is sufficient for me to basically say *Allāhu akbar*, to have caught that *rakʿah*. I must join him in that *rukūʿ*.

This is the famous issue about what happens with the second *takbīr*. So, we all know that *takbīratʾl-iḥrām* to start the prayer is a *rukn* of the prayer—a pillar. It is beyond an obligation. It is a pillar. Without it, the prayer is not started or established. That is the only *takbīr* in the prayer that is a *rukn*. Every other *takbīr* are called the *takbīrātʾl-intiqāl*, the moving *takbīrs*.

So, the *takbīr* to go into *rukūʿ*, the *takbīr* to go to *sajdah*, the *takbīr* to come up from *sajdah*, the *takbīr* to go back into *sajdah*, the *takbīr* to come up from [*tashahhud*] when you stand back up in third, fourth [*rakʿahs*]—all of these *takbīrāt* are obligatory. Obligatory meaning, a degree down in importance and legal consequence than the *rukn* value of the first one, which is a *rukn*.

Now, when you join an imām who is in *rukūʿ*, you must do the entering of the prayer, *Allāhu akbar*. And the condition of the *takbīratʾl-iḥrām* is what?

Student: The *thanāʾ*?

Ustādh: No, the *thanāʾ* comes afterwards. And that is an action of *sunnah*, anyway. No, I mean for the act of *takbīratʾl-iḥrām* to be valid.

Student: Raising of the hands?

Ustādh: Raising of the hands, no.

Student: Intention?

Ustādh: Intention is not because intention is for the prayer. I mean, you must have the intention to start the prayer, of course! It is the *takbīrat'l-iḥrām.* You shouldn't be thinking this is the *takbīr* of going into *sajdah*, for example. So, I guess that is right.

Student: Raising of the hands?

Ustādh: Raising of the hands, no. The raising of the hands is a *sunnah*, of course. It is not a requirement. What is the big requirement? Think!

Student: The place?

Ustādh: No, not the place. But kind of.

Student: Standing?

Ustādh: Standing! Not lying. Standing.

*Takbīrat'l-iḥrām* is only valid if you are standing. You cannot be sitting and do *takbīrat'l-iḥrām*. You cannot be bowing and do *takbīrat'l-iḥrām*. And that is why you will find the mistakes of the people who are either confused about this, or do not know about this, is that when they come late to the *jamāʿah*, what do they do?

So, let us say that the imām is in position [in *rukūʿ*] and he [the latecomer] comes and [joins the congregation by going into *rukūʿ* and saying] *Allāhu akbar* [while his back is bent and going into *rukūʿ*].

You know, when he is joining in the *rukūʿ* of the imām? He comes straight in and says, *Allāhu akbar* [while he's going into *rukūʿ*], as opposed to coming in, standing in line [saying] *Allāhu akbar* [while standing, then saying *Allāhu akbar* and going into *rukūʿ*].

The first is to enter the prayer, so I have fulfilled the condition by standing. And then the second one is the *takbīr* to go to *rukūʿ*. So, I have to stand in line [say] *Allāhu akbar* [while standing, then say] *Allāhu akbar* [and go into *rukūʿ*]. So, we need two *takbīrs.*

But what did our author say?

وأجزأته التحريمة

The opening *takbīr* is sufficient for him.

Our author has basically just said that it is sufficient to just say *takbīratʾl-iḥrām*, which basically means that in the Ḥanbali position and actually the majority of scholars, consider in this unique scenario, that the *takbīratʾl-iḥrām* is kind of like acting for both. As long as you get it and you don't then make the second one, it is sufficient.

Now, what I want to tell you is to be accurate is not actually that it is being sufficient. You know what is really happening? This is the *barakah* of the *jamāʿah*. Remember when we talked about the congregation, why is it that we pray in congregation? Because the imām covers all your mistakes. So, when you forget something, when you leave out an obligation, if you forgot to say *subḥāna Rabbiyyʾl-ʿAẓīm,* if you forgot to say *Allāhu akbar*, if you forgot to say all these big things, the imām covers your prayer. You don't do s*ajdatʾl-sahw*.

Imagine that you went into *sujūd* and you said *subḥāna Rabbiyyʾl-ʿAẓīm, subḥāna Rabbiyyʾl-ʿAẓīm, subḥāna Rabbiyyʾl-ʿAẓīm* as opposed to *subḥāna Rabbiyyʾl-Aʿla*. Nobody knows except you. When you give *salām* do you go in to do *sajdatʾl-sahw* because you messed up? No. That is the *barakah* of the imām, he swallows it. And this *takbīratʾl-intiqāl* or moving into *rukūʿ* is an obligation and the obligations are covered. So that is one of the reasons. And then there is some power as well.

Anyway, there is absolutely no doubt that what you should do is [*say*] *Allāhu akbar* [while standing]. Pause, relax, breathe, [say] *Allāhu akbar* and then go into *rukūʿ*, not panic. So, what if you stand up and you miss that part?

Now, I say 'So what?' However, there is a scholarly opinion that basically says that if you do miss that unit because you are so relaxed, then you have actually missed the
(0:50:00) prayer, you have missed the congregation. I'm going to come to that in a minute. Let me just finish off what he says here now.

So, the first opinion (the Ḥanbali opinion) is you only need to make one *takbīr* and that is it. That's enough. He says the second opinion in this matter is that it is obligatory to make that second *takbīr*—not just a *sunnah*, not just that it's okay—you must do it.

Regardless, from our point of view we should consider it obligatory, but in a *jamāʿah* if you didn't do it, then you don't need to make *sajdatʾl-sahw*, it's covered.

Shaykh al-ʿUthaymīn says in the middle of page 171 that this also indicates that you don't need to recite *Sūrat al-Fātiḥah*.

Because you didn't, did you? If you've joined someone in *rukūʿ*, you missed out on *Sūrat al-Fātiḥah* and to say that you caught the *rukūʿ* would basically be saying in other words that you do not have to recite *Sūrat al-Fātiḥah* to catch that *rakʿah*. And that is something which is actually very popular in the Ḥanbali school, that you don't need to recite *Sūrat al-Fātiḥah* as a follower. So, if a person intentionally, by joining the *ṣalāh* late, doesn't recite the *Fātiḥah*, the prayer is going to be valid for him.

أما على القولِ الرَّاجح؛ مِن أنَّه يجبُ على المأمومِ أنْ يقرأَ الفاتحةَ في كلِّ ركعةٍ، فإنّ الفاتحةَ هنا تسقطُ عنه بمقتضى الدّليلِ والتعليلِ.

However, Shaykh says something interesting, he says: Actually, the correct position is that the follower does have to recite *Sūrat al-Fātiḥah*.

And that's true. There is no doubt about it. It's obligatory to recite *Fātiḥah*.

However, Shaykh is saying that in this situation, he doesn't recite *Fātiḥah* for the reasons of the situation. There is a big difference. Now we are coming to the same conclusion. Someone saying that you don't recite *Fātiḥah*, it's not obligatory. Their reasoning for that, which we covered a couple of months back, is because they don't think you need to.

Whereas here, we are saying that you absolutely need to. The Prophet ﷺ said:

لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ

"Whoever does not recite *al-Fātiḥah* in his prayer, his prayer is invalid."[7]

"There is no prayer except with *Fātiḥah*," and so many *ḥadīth*. You absolutely have to. But when you are in this unique situation here, where you are joining the imām then because of that the *Fātiḥah* is basically excused. Conclusion is the same, methodology very different.

What is the *dalīl*, that it's allowed to not have to recite *Fātiḥah* here?

What the Prophet ﷺ narrated as collected by Imām al-Bukhāri. The *ḥadīth* of Abu Bakrah—not Abu Bakr al-Ṣiddīq, Abu Bakrah ؓ. That he came into the prayer, joined the Prophet ﷺ whilst he is in *rukūʿ*—he came in and joined him ﷺ in *rukūʿ*.[8] And when the prayer ended, the Prophet ﷺ did not tell him to repeat the prayer and recite the *Fātiḥah*. This is killer evidence. It's game over with this *ḥadīth*.

I'll tell you something. This is a famous *ḥadīth*. I've covered this quite a few times in *Logical Progression*. He came into the *masjid*. Imagine, at the door. He sees the imām in *rukūʿ*—the Prophet ﷺ in *rukūʿ*. He says *Allāhu akbar* and he goes into *rukūʿ* at the door.

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[7] *Ṣaḥīḥ al-Bukhāri, The Book of Call to Prayers, Chapter: Recitation of the Qurʾān (Sūrat al-Fātiḥah) Is Compulsory for the Imām and the Followers, at the Home and on Journey, in All the Prayers Whether the Recitation Is Done Silently or Aloud, ḥadīth no. 756.*

[8] *Ṣaḥīḥ al-Bukhāri, The Book of Call to Prayers, Chapter: If Someone Bowed Behind the Rows, [On Entering the Mosque and Before Joining the Rows of the Prayer], ḥadīth no. 783.*

And he walks in *rukūʿ*, all the way to the lines. And he stands by himself in the last line because all the lines are full. Imagine there are four lines, and all the lines are full. And he stands in the middle of the new one—in *rukūʿ*. He walked in *rukūʿ*. And when the Prophet ﷺ finished the prayer. And we know from the *ḥadīth* that he ﷺ can see things behind him.[9] It's one of the *mu'jazah* of the Prophet ﷺ. He goes up to Abu Bakrah ﷺ and says, "Don't do that again."

The scholars obviously differed over that. Don't do what again? Walk in the prayer or stand alone in a prayer line? We've spoken about this before, and the debate goes on.

But you know what he didn't say?

Repeat the prayer again.

You know what he didn't say?

You didn't do *Fātiḥah*.

The one thing the Prophet ﷺ knows is that he did not recite *Fātiḥah*. My guy went into *rukūʿ* right at the door. There is no possibility of reciting *Fātiḥah*. Very interesting understanding of *taʿlīl*, understanding of *dalīl*.

From this *ḥadīth* we know that therefore it's completely correct and valid to offer a prayer without *Fātiḥah*.

Also, this is something very interesting that Shaykh says. The other logical way of looking at this is that *Fātiḥah* is only obligatory when you are standing. Very interesting statement, that. As in, if you are not standing, then it is not obligatory.

والقيامُ هنا سَقَطَ ضرورةَ مُتابعةِ الإمامِ؛ فلمَّا سَقَطَ عنه القيامُ سَقَطَ عنه الذِّكرُ الواجبُ فيه، وهو قِراءةُ الفاتحةِ

This is a really useful statement. You are meant to be with this imām, standing. And you went to join the imām, standing. And once you missed out the opportunity to join the imām, standing, you missed out on the *adhkār* that are meant to be said when the imām is standing. And when you join an imām in *rukūʿ*, you join him in the *adhkār* of the *rukūʿ*. And so *Fātiḥah* is not required.

Student: Now it's very common in *masājid*, people praying *ṣalāh* sitting in chairs.

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[9] *Ṣaḥīḥ al-Bukhāri, The Book of Call to Prayers, Chapter: Straightening the Rows at the Time of Iqāmah and After it (Immediately), ḥadīth no. 718.*

Ustādh: What I said is based upon normal health. Anybody who doesn't have legs, they are paralysed, they are ill, that is excused.

## Q & A

Q: You mentioned that you can drop the reading of the *sūrah* for *sunnah* prayer?

A: *Farḍ* prayer as well. The reason for that is the reciting of a *sūrah* is, by consensus of the scholars, from the *sunan* of the prayer.

Student: Is *Fātiḥah* included, or do you have to read that?

Ustādh: No, no. *Fātiḥah* is absolute *rukn*. When we say *sūrah*—you're right, *Sūrat al-Fātiḥah* is a *sūrah*. But what we mean is something *sūrah* after *Fātiḥah*.

Q: What is your opinion about *Ẓuhr* and *ʿAṣr* especially, when the imām is silent and we as followers do we recite the *Fātiḥah* and the *sūrah* in the first two *rakʿah* and *Sūrat al-Fātiḥah* in the third and fourth? Others say we keep silent. And they also keep silent in the *Maghrib* (in the third *rakʿah*) and *ʿIshāʾ* (in the third and the fourth *rakʿah*)—I mean not reciting *Sūrat al-Fātiḥah*. In other words, there are some that don't recite anything.

A: I'll say that the irony is that is exactly where we stopped. Because the next line is:

ولا قراءةَ على مأمومٍ

The follower does not have to recite.

The Ḥanbali position is that there is no recitation required for the *maʾmūm*, meaning the one who is following. And now he is going to go into all the details of what you are asking. But in summary, there are a number of details here. But generally, you have the majority of scholars, and you have Abu Ḥanīfah's opinion by himself.

In the Ḥanafi opinion you have two basic principles.

The first principle is that to recite *Sūrat al-Fātiḥah* is not something which is an
(1:00:00) absolute *rukn* of the prayer—it's an obligation but not a *rukn* of the prayer. Meaning that the prayer is not invalid—it needs *sujūdʾl-sahw*, it's wrong, it's *ḥarām* if you did it intentionally, but it's not invalidated. And they have their evidences for that. That's fine.

But what happens in *jamāʿah* is that more *ḥadīth* come into the game. So, for example, the *ḥadīth* that the *qirāʾah* of the imām is the *qirāʾah* of the *maʾmūm*.[10] Some scholars said that *ḥadīth* is weak, but even if it's not weak and it's authentic, the Ḥanafis said this means [no audio].

[No audio]… but only if you can hear him reciting. If you can't hear him reciting, you have to recite. That's my position. That is also the position of *taqrīban* the majority that adopt this position, which is that when the imām is reciting you can't recite anyway because you can hear him. When the imām is reciting and you can't hear him you should recite and there should be nothing that is left empty.

I've said this many times before. It's one of the miracles of life how the non-Arab members of this *Ummah*—especially the Ḥanafis, that means the Asians, *taqrīban*—for hundreds upon hundreds of years have just been standing there in prayer not saying a single thing. I don't know how on earth I would do that—standing behind an imām and just saying nothing. And that is what has been happening. And they maintain their imān, and focus, and quality (at least in their opinion). And it blows my mind.

Q: If we join [the congregation] in the second or third *rakʿah*, are we supposed to make up the *rakʿah* we missed before doing *ṣalāh*?

Ustādh: In which prayer? Give me an example.

Student: In *ʿAṣr*, if we join in the second or third *rakʿah*.

A: If you join in the second of the third, so you will continue from there as if it were your first unit. So, you're now imaging whatever you've just joined, this is your first unit. Then when you stand up, you'll be finishing off your prayer.

Student: So, they already give *salām* and we get up and we [stand up].

Ustādh: Correct. They give *salām*, we'll stand up and everything that we have remaining in our prayer (which is one unit or two units accordingly) we'll make up.

Q (online): What about when you're praying and you realise a space has become free in the row in front, I notice people often move to fill that space whilst in prayer. Is this permissible?

A: It's actually *sunnah*. The Prophet ﷺ said that the best step you can take is the step that you take to fill a gap in the prayer line. And there is some kind of *adab* for this.

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[10] *Sunan Ibn Mājah, The Book of Establishing the Prayer and the Sunnah Regarding Them, Chapter: When the Imam Is Reciting, Then Listen Attentively, ḥadīth no. 850.* This narration has been graded as *ḍaʿīf.*

You're not meant to walk 3-4 steps and things like that, [rather] 1-2 single steps in a slight direction—front, [to the side], etc.—and not continuously. The problem is—you know how it is in the Ḥaramayn— you could do the whole prayer and just be walking all the way if you wanted to. There has to be a cutoff point. And I normally say two movements as a cutoff point. So, a gap opens up in front of you [you step into it] and close, a gap opens up [you step into it, and you close it]. And that's it. We can't be all day just keep going—you're the martyr for the cause, no prayer, just walking along all the way.

# 1. Chapter 22 Lesson 11: The Congregational Prayer

(0:14:40) So, just to review some of this material very quickly.

تَلْزَمُ الرجالَ للصلواتُ الخمْسُ لا شَرْط

It is required for men (to pray in congregation) for the five daily prayers, but it is not a condition.

This is the Ḥanbali position. This is our class position as well, meaning it is obligatory.

Condition means, if, for example, you did have to end up praying at home, then according to the Ḥanbalis, you have done something *ḥarām*, but your prayer is still valid. Legally, that is the difference when you make a statement that it is an obligation but not a condition. It means that if you prayed at home, you did something that is not allowed but the prayer is still authentic. You do not have to repeat the prayer.

وله فِعْلُها في بَيْتِه

[The congregation] can be prayed in his house.

This form of congregation, if he did pray at home.

وتُسْتَحَبُّ صلاةُ أهلِ الثَّغْرِ في مَسجدٍ واحدٍ، والأَفْضَلُ لغيرِهم في المسْجِدِ الذي لا تُقامُ فيه الجماعةُ إلا بحضورِه ثم ما كان أكثرَ جماعةً، ثم المسجِدُ العتيقُ، وأَبْعَدُ أَوْلَى من أَقْرَبَ.

It is recommended for border guards to pray in a single mosque.

For others, it is better:

a) to pray in a mosque that would not establish the congregation without him,
b) then, the mosque that has the larger congregation,
c) then, the mosque which is oldest.

The further away the mosque is, the better.

That is generally because it takes more effort, and anyway anything in Islam which takes more effort is more rewarded.

ويَحْرُمُ أن يَؤُمَّ في مَسجدٍ قبلَ إمامِه الراتِبِ إلا بإذنِه أو عُذْرِه، ومَن صَلَّى ثم أُقيمَ فَرْضٌ سُنَّ أن يُعيدَها إلا المغْرِبَ، ولا تُكْرَهُ إعادةُ الجماعةِ في غيرِ مَسْجِدَيْ مَكَّةَ والمدينةِ.

وإذا أُقيمَتِ الصلاةُ فلا صَلاةَ إلا المكتوبةَ ، فإن كان في نافلةٍ أَتَمَّها إلا أن يَخْشَى فَواتَ الجماعةِ فيَقْطَعَها ، ومَن كَبَّرَ قبلَ سَلامِ إمامِه لَحِقَ الجماعةَ، وإن لَحِقَه راكعًا دَخَلَ معه في الركعةِ وأَجزأَتْهُ التحريمةُ.

It is prohibited to lead in a mosque without the permission of the official imām, or unless he is excused.

Whoever prays and then the obligatory prayer is established, it is *sunnah* to repeat his prayer with them, except for *Maghrib.* It is not disliked to repeat a congregational prayer other than in the two mosques of Makkah and Madinah.

If the prayer is established, there is no other prayer to be offered other than that obligatory prayer. If one is praying a supererogatory prayer (at that time) he should complete it unless he fears he will miss the congregation in which case he cuts the prayer.

A supererogatory prayer is our English translation for the word *nafl*, what people often call voluntary which is an incorrect translation because voluntary means something which you should do voluntarily. That is not what *sunnah* or *nafl* is. *Sunnah* or *nafl* is something that you required to do but not obligated to do. It is not voluntary. It is supererogatory.

So, if one is praying one of these *nafl* prayers, then he should complete it. And, if you are nearly there at the end, then get it over and done with unless he fears that he will miss the congregation, in which case he cuts the prayer.

So, if this person recognises that, '*No. I am praying two rakʿah and I am still at Fātiḥah on the first rakʿah. There is no chance*,' you just basically exit that prayer and then join the imām.

*Fajr* is a good example. *Ẓuhr* would be an example. Any *sunnah* prayer where you have come to the mosque before the imām has started, the *iqāmah* suddenly goes and you

are jumping in. That is when you must make the assessment, and then, if necessary, break the prayer.

Then, the last paragraph that we covered in Year 10 was:

ومَن كَبَّرَ قبلَ سَلامِ إمامِه لَحِقَ الجماعةَ

Whoever utters the *takbīr* before the *salām* of his imām, has caught the congregation.

Meaning whoever says *Allāhu akbar* before the *salām* of his imām—so this is the latecomer, a person that we call the *masbūq*. So, the one who comes late to the *masjid*, and the imām is sitting there in the *tashahhud*. He is about to give *salām* but you have been able to say *Allāhu akbar* before he says *assalāmu ʿalaykum.*

So, if that person says *takbīr*, then he has caught the congregation, meaning that he got the reward of the congregation, but also, legally, he can now stand up and finish off whatever needs to be done.

وإن لَحِقَه راكعًا دَخَلَ معه في الركعةِ وأَجزأَتْهُ التحريمةُ.

If he catches him in the *rukūʿ*, then he has caught that *rakʿah*, and the opening *takbīr* is sufficient for him.

Now, I just want to explain this in a bit more detail before we go on to the brand-new paragraph which is at the bottom. And I also want to offer a few scenarios which I do not think that I covered in the last lesson. I was reading Shaykh Muḥammad Mukhtār al-Shinqiti's notes on this and I thought, '*You know what? I don't think that I said this*.' So, it would be nice to add to it. Let us look at that.

If he catches him in the *rukūʿ*, then he has caught that *rakʿah*.

This is the classical scenario where the imām is in *rukūʿ*, the congregation is in *rukūʿ*. You come late. Your aim is to try and get into that *rukūʿ* before the imām—not stands up, but before the imām enters into the next stage of the prayer. (We are going to talk about what the next stage is.) Before the imām moves to the next stage of the prayer, you must try and get that *rukūʿ*. If you get that *rukūʿ*, you have caught that *rakʿah*. You do not owe anything. Everybody I think understands that.

But this second point is also very useful.

According to the Ḥanābilah, and actually a number of scholars:

أَجزأَتْهُ التحريمةُ

The opening *takbīr* is sufficient for him.

What do I mean by that?

As I demonstrated last time, when you come late to a prayer, what are you going to do?

You are going to set yourself in the line. You are not going to be rushing and panting and running and all over the place. You come to the prayer calm, relaxed.

بِالسَّكِينَةِ وَالْوَقَارِ

"The Prophet ﷺ said: '[Proceed to offer the prayer] with calmness and solemnity.'" [1]

Calm, respect, honour, gravitas, dignity. Not mad all over the place. You stand composed and you enter the prayer—*Allāhu akbar*. And that is your *tahkbīrat'l-iḥrām*, your normal *takbīr*.

And if the imām is in *rukūʿ*, then there is a *takbīr* to get to *rukūʿ* is there not?

(0:20:00) This is called *takbīrat'l-intiqāl*—these *takbīrat* that are inside the prayer.

Those of you who have been studying with me will know that *takbīrs* are of two levels. They are either: (1) *arkān,* meaning that they are pillars of the prayer. If you do not do them then the prayer is invalid. (2) They are *wājibāt* of the prayer, meaning that they should be done. But if they are not done then they can be compensated.

How are they compensated?

Imagine you're praying *Fajr* at home and you went into *rukūʿ* but forgot to say *Allāhu akbar,* but then you remembered later on in the prayer. At the end you compensate for that with the *sajdat'l-sahw* and that will cover for that missing *takbīr*.

Why?

Because it was obligatory.

[1] *Ṣaḥīḥ al-Bukhāri, The Book of Call to Prayers, Chapter: One Should Not Run for the Prayer but Present Himself with Calmness and Solemnity, ḥadīth no. 636.*

However, if you entered into that prayer and in the second *rakʿah* you realise that you completely forgot to say the opening *takbīr*, the prayer is invalidated up until that point. Where you are at that point, right at that moment, you suddenly have to say *Allāhu akbar* and start the prayer again from that moment.

Why?

Because this *takbīr*, the opening one, is a *rukn*. It's a pillar of the prayer. Its absence means the whole action is absent. You haven't even been praying. It's like a person who has no *wuḍūʾ*. There's nothing there.

So, that shows the difference between the two.

Now here we have this unique scenario. When imām is in *rukūʿ*, you join the prayer, you must enter the prayer and then you must move into that position.

Common sense says: *Allāhu akbar* [*tahkbīratʾl-iḥrām*], *Allāhu akbar* [*takbīratʾl-intiqāl*]. And that's the recommended position by a number of scholars, some said even obligatory.

Others said (and I like this position and this is what's being expressed here by the Ḥanābilah, the Ḥanbali school) that the opening *takbīr* is sufficient i.e., the first one without the second one. And that's mostly because whenever you miss an obligation in a prayer and you are praying behind an imām, then one of the benefits of praying behind an imām is that he sucks up and soaks up all of your missing obligations.

That's one of the blessings of praying behind in imām. The mistakes that you make in a prayer, he covers for them. There's no such thing as a person, for example, finishing with an imām and doing *sajdatʾl-sahw*. It's not possible because any obligations you missed out, [he covers for you].

What other obligations would there have been?

*Subḥāna Rabbiyyʾl-ʿAzīm*—you forgot to say that in *rukūʿ*.

When the imām said *samiʿ Allāhu li man ḥamidah*, you forgot to say *Rabbana wa lakʾl-ḥamd*.

When you went into *sajdah subḥāna Rabbiyyʾl-Aʿla* you forgot.

Let's just say that your mind is completely elsewhere and you forgot to say anything. All of these obligatory actions in the prayer, they are covered for by the imām. So, this is one of the reasons why they said that if you didn't say the second *takbīr* then the first one is covered for you. But as a practice you should say the second one.

Now a few things that I want to cover from a *fiqh* point of view. The first one is in the paragraph before it. It says:

فإن كان في نافلةٍ أَتَمَّها إلا أن يَخْشَى فَواتَ الجماعةِ فيَقْطَعَها

If one is praying a supererogatory prayer (at that time) he should complete it unless he fears he will miss the congregation, in which case he cuts his prayer.

Let me ask you guys: How do you cut a prayer? How have you understood you cut a prayer, you break a prayer?

Student: With your intention.

Ustādh: Okay, just make the intention, like, '*I'm not praying anymore*, and that's it.

All right, that's one answer. Anyone else?

Student: You have the intention and you give *salām*.

Ustādh: So, you intend to break the prayer and say *salām* as well.

The third opinion it's an obvious one. It's just a *salām*, because the *ḥadīth* on the entering and the exiting is that the *takbīr* of the *taḥrīm* is the entering and the *taslīm* is the exiting.[2] And so, by definition a person says *assalāmu ʿalaykum wa raḥmat Allāh* they've exited the prayer.

I think that the safest and correct position is that a person makes the intention, but they should add the *salām* with it. That's the position of Shaykh Muḥammad al-Mukhṭār al-Shinqīṭi.

If a person didn't do that then he's following the position of the Ḥanafi school, even though ironically, it's the Ḥanafi school that would have a heart attack if a person just literally, you know, walked off from the prayer. That's the actual Ḥanafi position. Now, I don't know any other school that's not stricter on the issue of giving *salāms*. And this is why I've told you many times that the modern-day version of the Ḥanafi school and the actual *fiqh* Ḥanafi position are two different things.

So, the *jamhūr*, no not the *jamhūr*, well you can say argue the majority of scholars, they said you must give the *salām*—using this *ḥadīth*. There's a *naṣṣ* there. You're exiting the prayer. The *ḥadīth* says:

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[2] *Sunan Abu Dāwūd, The Book of Purification, Chapter: The Obligatory Status of Purification, ḥadīth no. 61*. This narration has been graded as *ḥasan ṣaḥīḥ* by al-Albāni.

وَتَحْرِيمُهَا التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ

"Its beginning is *takbīr* and its end is *taslīm*."[2]

So therefore, what you're talking about? You want to exit the prayer so you must use the *salām*.

Abu Ḥanīfah and some of the *ahl'l-ra'i*, they said: No. This *ḥadīth* is referring to the beginning and the end of the prayer. So, when you start the prayer, you enter it with the *takbīr* and when you end the prayer you exit from it with the *taslīm*.

And that's a good answer actually. And they said that therefore, what is actually required is the intention. Intention is a condition so if the condition is there the act is there and if the condition is gone then the act is gone. And so, when at the beginning you say, '*I am praying Zuhr*,' then you are praying *Zuhr*. But at the very second that you said, '*You know what? I'm not praying Zuhr anymore. I am just not praying anymore*,' you said that to yourself, *'I'm leaving this prayer*,' you've actually left the prayer.

Shaykh Muḥammad Mukhṭār al-Shinqīṭi said: You know what? That might work. However, we also have that *ḥadīth* that should be combined with it. So, it is good to do both. And I like that.

So that is the first point I wanted to say, that if you want to exit out of the prayer next time, then *assalāmu ʿalaykum wa raḥmat Allāh* because that is what *taslīm* means. It doesn't mean both. You can do both by the way but if you do one it is sufficient and that is the obligatory requirement anyway and you have the intention to lead the prayer as well. It is not just some random turn for the sake of it, you intend to break the prayer and turn and say *assalāmu ʿalaykum wa raḥmat Allāh.*

Student: So, the position of the *jamhūr* is *taslīm* with the intention.

Ustādh: So that is the problem. The majority of the scholars did not go into the detail of indicating that there needs to be an intention as well. They just kind of left it as *salām,* that's it. So, we'll just give that extra detail and say whether it is a position of the majority or not, what we are saying is that *taslīm* must be done with the intention to break the prayer as well.

The next issue I wanted to look at, this is something interesting. I don't know whether I mentioned this before, you might have seen it before. I mean those who are in Egypt see it all the time. Those who have seen or lived with Egyptians or Malaysians during University or visited these countries, you would see it all the time, very common in the Shāfiʿi kind of circles. And that is the person who comes late to a prayer. So he is late himself, he is a *masbūq*. But then he will stand up when the imām gives *salām* and he

will become an imām for the rest of the late comers, whether they are the current latecomers that are with him or future new late comers etc.

This is a unique situation which the other three Imāms and the majority of Muslims and scholars are like, '*Whoa! What's happening here?*' My guy was a follower suddenly he became imām, and it looks a bit of a shock.

The evidences would suggest that this is something which is permissible. Shaykh Muḥammad Mukhṭār al-Shinqīṭi certainly supports it, but he adds some conditions and so I wanted to just add a little bit of detail for your own benefit.

I want you to imagine that the imām is in the *tashahhud* about to say *assalāmu ʿalaykum wa raḥmat Allāh,* he is about to exit from the prayer. And there are two or three of you that basically join the line behind the imām, and you guys are just about to make this prayer. You are going to say *Allāhu akbar*.

Some scenarios are going to happen.

When you line up and you all say *Allāhu akbar* and you all sit down—all two, three of you—and you all start saying your *al-taḥiyyātu lillāh*, suddenly the imām says '*Assalāmu ʿalaykum wa raḥmat Allāh, Assalāmu ʿalaykum wa raḥmat Allāh*.' And as he does the first and he does the second, it is clear that there is no *sajdah*, you're free now to stand up. The prayer is done. You stand up.

If you stand up before the other two and you with your hand, or whatever, indicate you're taking over—in those cultures by the way, in Egypt and Malaysia, etc., you would do that and they would completely cotton on and they would form a line behind you. They would actually move, and you would move a little bit to the front, they would move behind you, and they've understood because you have preceded them, you've
(0:30:00) come to the fore in front.

Obviously, if you did that in a Pak mosque they'd be like, '*What on earth is my guy doing?'* And that would be like a madness.

So, if this guy does that and he's got there in front of you, then you can pray behind this guy.

The other variation of this is what some people do, which is on the way to the line they can see this is touch and go, and he says to them '*Listen, I'll lead after*,' and that is what they do. They all enter the prayer. They all sit down. And then when the imām says *assalāmu ʿalaykum wa raḥmat Allāh*, then they all stand up and he goes to the front. These people are ready for that, and a relationship has now happened.

Now the reason this is not a major big deal is because we do accept the changing of intention inside the prayer. The Prophet ﷺ went from a singular person to an imām in

the night prayer.[3] We know and that is the base *ḥadīth* for this. Ibn ʿAbbās ﷺ came and joined him ﷺ in the night prayer. The Prophet ﷺ was praying by himself, Ibn ʿAbbās ﷺ came and joined him ﷺ, joined on the wrong side, he ﷺ put him on to the other side, '*Carry on*. *You can pray with me*.' His ﷺ intention was to pray by himself, he changed his intention to become an imām. So there is space for that. There is no real kind of problem with that, I just wanted to indicate that.

However, if the other lot stand up before you whatever whatnot, then it's basically gone, the situation is gone. Stand up and just pray by yourself, continue by yourself.

Likewise, if you are in one of those environments where you're in a public place or a mosque and you have stood up late and you are praying and someone comes and taps you on the shoulder because they saw that you were part of the congregation and they want the prayer to continue as such, then you would continue to be the imām for that person. Just carry on whether that prayer is a loud prayer or a quiet prayer regardless.

So that is the second point that I wanted to mention.

Let us start our text.

The imām says:

ولا قراءةَ على مأمومٍ، ويُسْتَحَبُّ في إسرارِ إمامِه وسُكوتِه وإذا لم يَسْمَعْه لبُعْدٍ لا لطَرَشٍ

The follower does not have to recite, although it is recommended to do so when the Imām is silent, or whenever he pauses, or if he cannot hear him because he is too far away—unlike the case if there is something disturbing him.

Now I have to say that I don't like this translation. I don't know what I was thinking when I translated it, but we will discuss that when we come to it.

So again, just to understand what text we are covering today:

The follower

So this is me being led by an imām and the imām is praying *ṣalāt al-Maghrib,* like you just saw right now, and I am behind the imām and the Ḥanbalis are saying that I don't

[3] *Ṣaḥīḥ al-Bukhāri, The Book of Call to Prayers, Chapter: If the Imām Has Not Had the Intention of Leading the Prayer and Then Some Persons Join Him and He Leads Them, ḥadīth no. 699.*

have to recite. When the imām is reciting I don't have to recite, although it is recommended for me to recite when the imām is silent.

Now this is not referring to the silent prayers. This is referring to when the imām goes quiet. Some said it is referring to the silent prayers. It doesn't really matter.

or whenever he pauses,

I am going to explain in a second as well.

or if he cannot hear him because he is too far away.

Meaning you are in one of these big kick off *masājid*, the speakers are not working and you are like twenty rows back and it is a *Maghrib* but you can't hear him at all. So, in this scenario, the Ḥanābilah say that you should be reciting. It is good. It is recommended. But there is an exception to it (when you shouldn't recite) and that is if there is something—and I have translated it here as:

unlike the case if there is something disturbing him

I know maybe why I said that.

لا لطَرَشٍ

*Ṭarash* means like deafness. When they are the problem. They are the issue. He has a specific problem. That is actually what the text says. If he has a specific problem, then you don't basically recite out loud, because you have a specific problem. But if it is a general problem, then you do recite out loud.

I'll explain what I mean by that.

A general problem is distance. If there is a whole line of you that are a hundred meters back in a congregational prayer and there are no speakers, then all of you can't hear. And when all of you can't hear, all of you are going to start reciting. And when all of you are starting to recite, you don't disturb one another because everybody is reciting. Whereas if you were a single person, who has your own problem because you are being 'disturbed by something' is where I went, but actually because you are deaf or because

you are hard of hearing—you don't recite. Because you are the only person who can't hear, you will start reciting and you will then disturb the rest of the people who are next to you, who are then not going to be able to hear the imām. That is the meaning of that last statement.

But if there is a reason that is affecting everybody right i.e., you are in a noisy mosque or whatever, then it is good for you to recite, because everybody is being affected and nobody is being disturbed and nobody is being pushed aside.

So that is the text that we are going to cover. Let's jump into the text. The commentary is on page 172.

So Shaykh al-ʿUthaymīn says that the Ḥanbalis are saying that there is no need for there to be recitation from the *maʾmūm*.

*Maʾmūm* is the actual technical phrase for the one who is following the imām. You are the leader when you are the imām, you are the follower when you are *maʾmūm*—the one who follows the imām.

Shaykh says that basically what they are saying is that it is not obligatory upon the *maʾmūm* to recite anything with the imām, neither in a silent prayer *ṣalātʾl-sirr* or *al-sirriyyah*, in *ṣalātʾl-jahr* or *al-jahriyyah* (the loud prayers: *Maghrib*, *ʿIshāʾ*, *Fajr*). You don't need to recite in any of them is what the Ḥanbali school is saying.

Shaykh al-ʿUthaymīn says: Well then, if you follow this opinion then according to this, (and this is obviously now tongue-in-cheek what Shaykh al-ʿUthaymīn is going to say, but it is not of course):

فلو كَبَّر المأمومُ مع الإمامِ في أوَّلِ ركعة، وسكتَ حتى رَكَعَ الإمامُ، ثم تَابَعَ الإمامَ، وقامَ للرَّكعةِ الثانيةِ، وسكت حتى رَكَعَ الإمامُ، ثم في الثالثة والرابعة،

If the person says *Allāhu akbar* with the imām and then says nothing, in the beginning, in the standing, in the *rukūʿ*, in the standing, in the *sajdah,* just basically just stayed quiet and said absolutely nothing because they're following an imām, then according to this position your prayer is valid. According to the Ḥanbali position the prayer is valid.

Of course, who else is the prayer valid according to, famously?

The Ḥanafis.

In fact, they're far more famous for this position. The Ḥanafis are the founders, if you like, of this position that there is no recitation required when the imām is there. And because of a few *ḥadīth* that we're going to come to. And we'll talk about that.

But what's interesting for me, when you think about this, is imagine how ordinary it is for you and how normal it is for you to recite in the prayer. And now imagine that there's a whole *ummah* of multiple generations over hundreds of years that when they're in the *masjid* they've never recited a single thing. And it blows my mind. And they've maintained focus in their prayers, stillness in the prayer, concentration in their prayer, not getting any help from what they're reciting. And I have no idea how they do that. It is truly like it is a wonder of the world. It's madness.

Shaykh says: What's their evidence? What's the evidence of the Ḥanafi school and the Ḥanbali school?

The *ḥadīth*:

مَنْ كَانَ لَهُ إِمَامٌ فَإِنَّ قِرَاءَةَ الإِمَامِ لَهُ قِرَاءَةٌ

"The Messenger of Allāh ﷺ said: 'Whoever has an imām, the recitation of the imām is his recitation.'"[4,5]

So, the Ḥanafis and the Ḥanābilah said: There you go. I'm with an imām and they're reciting. So why do I need to recite?

Student (online): That's wild.

Ustādh: It's wilder than that. That's in the silent prayer as well when you can't even hear the imām.

(0:40:00) We can understand the argument when the imām is reciting out loud. But then when you can't even hear the imām's *qirāʾah*, it's still for you according to them because the *ḥadīth* didn't mention whether you can hear the *qirāʾah*. The *ḥadīth* says that

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

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[4] *Musnad Imām Aḥmad, 3/339.*

[5] *Sunan Ibn Mājah, The Book of Establishing the Prayer and the Sunnah Regarding Them, Chapter: When the Imām Is Reciting, Then Listen Attentively, ḥadīth no. 850.* This narration has been graded as *ḍaʿīf.*

And of course, the imām is reciting—theoretically. We don't know because he's quiet, theoretically his recitation is a recitation for you. And that's the Ḥanbali position. That's the Ḥanafi position.

And Shaykh al-ʻUthaymīn says: And according to this position and according to this evidence, then this covers all the prayers—the quiet prayers, the loud prayers—and this is a *naṣṣ*.

Now what's the problem?

What did the majority of the scholars say? What did Shaykh al-ʻUthaymīn say?

We can't accept this position neither *dalīlan* nor *ʻaqlan*.

We can't take this position from a *dalīl* point of view because this *ḥadīth* is weak.

ولكن؛ هذا الحديثُ لا يصحُّ عن النَّبيِّ صلّى الله عليه وسلّم كما قال ابنُ كثير رحمه الله في «تفسيره»: «إنه رُويَ عن جابرٍ موقوفاً وهو أصَحُّ»، وقال الحافظُ ابنُ حَجَرٍ في «الفتح»: «إنه ضعيفٌ عند الحُفَّاظ».

Now the weakness of this *ḥadīth* is pretty clear to be honest. This is a *ḥadīth* which is a *mursal ḥadīth*—we have a break in the chain—which is one of the most established ways of determining *aḥādīth* to be weak. As Ibn Kathīr said in his *tafsīr,* he said:

قال ابنُ كثير رحمه الله في «تفسيره»: «إنه رُويَ عن جابرٍ موقوفاً وهو أصَحُّ»

That this is not a statement of the Prophet ﷺ but rather the opinion of Jābir ibn ʻAbdillāh ﵁ and his statement—not a statement of the Prophet ﷺ.

وقال الحافظُ ابنُ حَجَرٍ في «الفتح»: «إنه ضعيفٌ عند الحُفَّاظ».

So, Ibn Ḥajr al-Asqalāni, the famous commentator of *Bukhāri*, in his book *al-Fatḥ al-Bāri* he said that those who are the leaders of *ḥadīth* the memorisers the *huffāẓ*, meaning that the scholars of *ḥadīth* basically the *muḥaddithhūn*, this *ḥadīth* is *ḍaʻīf.* It's as simple as that. Those who know, know. That's what he's basically saying: Those who know, know.

Actually, Bukhāri himself, Imām al-Bukhāri, he said this *ḥadīth* is *ḍaʿīf mursal*, it is not accepted as evidence.

So that should be the end of the matter. But still, when you consider *ḥadīth* to be weak, it's a matter of opinion because it's all about making an assessment on a narrator. And if you think the narrator is to be rejected, then you must justify that. And others will give evidence to suggest why the *ḥadīth* narrator shouldn't be rejected—for example.

What does Shaykh al-ʿUthaymīn say?

He says: Well, if this *ḥadīth* is weak then we can't make *istidlāl.*

*Istidlāl* means we can't derive an evidence. That's what *istidlāl* means—to seek a *dalīl*. So, you can't seek evidence from this. We can't use it for evidence.

Why?

Because:

لأنَّ صحَّةَ الاستدلالِ بالحديثِ لها شرطان:
الشرط الأول: صحَّةُ الحديثِ إلى الرسول صلّى الله عليه وسلّم.
الشرط الثاني: صحَّةُ الدلالةِ على الحُكمِ، فإنْ لم يصحَّ عن الرسول صلّى الله عليه وسلّم فهو مرفوضٌ، وإن صحَّ و لم تصحَّ الدَّلالة فالاستدلالُ به مرفوضٌ.

This is a nice benefit for everybody. Shaykh says that to derive an evidence from a *ḥadīth* has two conditions. The first is that the *ḥadīth* must be authentic. The second is that the *istidlāl* must be authentic.

Meaning that if the *ḥadīth* is not authentic, then what you're doing in the first place? You're making *istidlāl* from a weak *ḥadīth*. So, that's gone.

Second, your *istidlāl* must be authentic. Meaning that if the *ḥadīth* says that there is nothing heavier in the scales than good character, therefore, it is clear that you do not need to recite behind the imām.[6]

Do you understand what I mean?

[6] *Jāmiʿ al-Tirmidhi, The Book of Righteousness and Maintaining Good Relations with Relatives, Chapter: What Has Been Related About Good Character, ḥadīth no. 2003.* This narration has been graded as *ḥasan.*

The *ḥadīth* is *ṣaḥīḥ*, but what's your *istidlāl?* How did you derive the evidence from that *hadith?*

Your methodology or your attempt at deriving evidence was bogus basically. It was wrong. It was invalid.

So, these two things must be authentic: (1) the *ḥadīth* the source, (2) the methodology—you've got to be following the game, you've got to make sense in what you're trying to say.

So, those are the two conditions.

Shaykh al-ʿUthaymīn says (page 173 of the commentary): For the sake of argument, let's just assume this *ḥadīth* was authentic, and let's look at it from a different way.

لا يدلُّ على أن المأمومَ لا قراءةَ عليه في السِّرِّيَّةِ والجهريةِ وإنما يدلُّ على أنّه لا قِراءةَ عليه في الصَّلاةِ الجهرية إذا سمعها من إمامه لأنّ قولَه: (قِراءةُ الإمامِ له قِراءة) يدلُّ على أنّ المأمومَ استمعَ إليها فاكتفى بها عن قِراءتِهِ،

Shaykh al-ʿUthaymīn says: Even if we assume this *ḥadīth* to be authentic, it's obvious what the *ḥadīth* would mean. It wouldn't mean what they're saying. It would mean: Well, okay, if you can hear the *qirāʾah* of the imām, then it's enough for you.

Therefore, the actual application of this *ḥadīth* (if it were a *ḥadīth* that we could use) would be that in the loud prayers (*Maghrib*, *ʿIshāʾ*, and *Fajr*) when you hear the imām, you don't need to recite because you're following it. And basically, his recitation is the recitation for you.

As for this *ḥadīth* applying to the *Ẓuhr* and the *ʿAṣr*, how can it be? Because you can't even hear the *qirāʾah* of the imām, so how can you be using this *ḥadīth*?

If you think about it, it's a good point.

Then Shaykh says: According to me, the preponderant opinion, the strongest opinion, *al-rājiḥ* in this issue is (and we spoke about this last year) that it is obligatory upon the follower to recite the *Fātiḥah* in all prayers at all times. And that is because of the *ḥadīth* of the Prophet ﷺ:

لا صلاةَ لَمَنْ لم يقرأْ بفاتِحةِ الكتابِ

"There is no prayer for the one who has not recited the Opening of the Book." [7,8]

'The Opening of the Book', is what?

It is *Sūrat al-Fātiḥah.*

The only scholar that ever held this—well, I mean, in general, obviously many have held it – but [from the] main ones, is Imām al-Shāfiʿi and the *madh-hab* of the Shāfiʿiyyah. This is their strong, well-known position, that they are always reciting *Sūrat al-Fātiḥah*. They are reciting *al-Fātiḥah* in the silent prayers behind the imām. They are reciting *al-Fātiḥah* even in the loud prayers behind the imām.

You might turn to me and say: How are they reciting *Sūrat al-Fātiḥah* in the loud prayers?

They do it a number of different ways. They will either [recite each *ayah* in the pause after the imām recites it]. And this is called reciting in the *sukūt* of the imām. The *sukūt* means the quiet parts of the imām, the pauses of the imām, the gaps of the imām. So, this is one of the ways the Shāfiʿīs next to you (when they're in the prayer) are following this *ḥadīth*. They follow the opinion that there is no prayer unless you recite *Sūrat al-Fātiḥah*—even though the imām has just recited it for me. So, they do it in the gaps.

The other way is [to recite in] the gap between *Sūrat al-Fātiḥah* and the *sūrah*. You would have heard that. Everyone says *āmīn*, and then there's a gap. Now, most of us when we hear that gap, we think, '*My guy is thinking of what to recite*.' There's a computational pause.

The delay of the imām—even though for us it feels like it's a kind of processing of what *sūrah* to recite—by many imāms, it's an intentional gap. By many imāms, it's an opportunity to allow those behind me to basically recite, either because I'm merciful to those people who follow that opinion, or I'm merciful to myself because I don't want to be disturbed. Because that's what happened in the famous *ḥadīth* in *Bukhāri* in which the Prophet ﷺ came out to pray *ṣalāt al-Fajr*, finished *ṣalāt al-Fajr,* turned round and saying, 'Why are you guys taking me on in the prayer?' Because the Companions were reciting.

In another version of the *ḥadīth,* he ﷺ said, 'Who's reciting?'

They said, 'We were reciting.'

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[7] *Ṣaḥīḥ al-Bukhāri, The Book of Call to Prayers, Chapter: Recitation of the Qurʾān (Sūrat al-Fātiḥah) Is Compulsory for the Imām and the Followers, at the Home and on a Journey, in All the Prayers Whether the Recitation Is Done Silently or Aloud, ḥadīth no.756.*

[8] *Ṣaḥīḥ Muslim, The Book of Prayer, Chapter: It Is Obligatory to Recite al-Fātiḥah in Every Rakʿah; if a Person Cannot Recite al-Fātiḥah or Cannot Learn It, Then He Should Recite Whatever Else He Can Manage, ḥadīth no. 394a.*

So, the Prophet ﷺ said, 'Do not recite when I am reciting in the prayer because that's disturbing me.' In one version:

إِلا بِفَاتِحَةِ اَلْكِتَابِ

"Except that which is the Opening of the Book."

Meaning, *Sūrat al-Fātiḥah*. Actually, that's their strongest evidence. That's Shaykh al-ʿUthaymīn's strongest evidence. It's Imām al-Shafīʿi's strongest evidence. And actually, it's very difficult to rebut because the *ḥadīth* is clear. The Prophet ﷺ got upset, told them, 'Don't do that again. Don't compete with me.' And then told them, "Except in *al-Fātiḥah*." [9,10,11]

Now, I don't want to go into level ten discussions on this *ḥadīth* because that's too deep and it'll lose everybody. But the point is that's a pretty strong, clear evidence. That's why there's no doubt it's a safe position to adopt, that a person should recite *Sūrat al-Fātiḥah* even in a loud prayer.

(0:50:00) I don't know in the *qirāʾah* or the *qirāʾāt*, a *waqf* between *alḥamdulillāhi Rabbʾl-ʿālamīn*, *al-Raḥmānʾl-Raḥīm*—but certainly in the *riwāyah* of Ḥafṣ it is a *sunnah* to stop. Many people don't know that. This is not many scholars—this is just a scholarly opinion.

So a person who says (reads *Sūrat al-Fātiḥah* without pauses between the *ayāt*) and makes a *waṣl* (connects the *ayāt*), this is something that is against the *Sunnah*. I don't want to say this is a big thing, but the reason they said that is because when the Companions narrated the *Fātiḥah* from the Prophet ﷺ, they said that he ﷺ said [and they recited *Sūrat al-Fātiḥah* pausing between the *ayāt*] indicating there's a pause in between.[12,13]

Another evidence for this pause is the famous *ḥadīth* in *Ṣaḥīḥ Muslim*.[14] The *ḥadīth* of Abu Ḥurayrah ؓ. Those who have taken *Fiqh of Ṣalāh* will remember this *ḥadīth* and it

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[9] *Sunan Abu Dāwūd, The Book of Prayer, Chapter: Those Who Held That One Should Not Recite (al-Fātiḥah) in Other Than the Aloud Prayers, ḥadīth no. 824*. This narration has been graded as *ṣaḥīḥ* by al-Albāni.

[10] *Musnad Imām Aḥmad, 5/316*.

[11] *Sunan al-Nisāʾi, The Book of the Commencement of the Prayer, Chapter: Reciting Ummʾl-Qurʾān (al-Fātiḥah) Behind the Imām in Rakʿāt where the Imām Recites Out, ḥadīth no. 920*. This narration has been graded as *ṣaḥīḥ*.

[12] *Sunan Abu Dāwūd, The Book of Dialects and the Readings of the Qurʾān, ḥadīth no. 4001*, This narration has been graded as *ṣaḥīḥ* by al-Albāni.

[13] *Musnad Imām Aḥmad, 6/302*.

[14] *Ṣaḥīḥ Muslim, The Book of Prayer, Chapter: It Is Obligatory to Recite al- Fātiḥah in Every Rakʿah; if a Person Cannot Recite al-Fātiḥah or Cannot Learn It, Then He Should Recite Whatever Else He Can Manage, ḥadīth no. 395a*.

is probably the greatest *ḥadīth* about the prayer that there is—the conversation that you have with Allāh ﷻ in the *Fātiḥah*.

The Prophet ﷺ said that when the slave says *alḥamdulillāhi Rabb'l-ʿālamīn*, Allāh ﷻ turns to the angels and says, "Did you see that? My slave praised me."

حَمِدَنِي عَبْدِي

So it's a conversation.

*Al-Raḥmān'l-Raḥīm*, Allāh ﷻ turns to the angels and says: "Did you see that?"

أَثْنَى عَلَيَّ عَبْدِي

"My slave extolled Me."

So there's a conversation. And if you are [reciting *Sūrat al-Fātiḥah* quickly without pausing between the *ayāt*], where's the conversation?

Now the problem with that opinion is that we are entering too much human logic into the issue. This is Allāh ﷻ and there is absolutely nothing that prohibits the fact that there's a conversation happening even if we are going at a million miles an hour. Now, if you're not interested in the conversation, then there is no conversation. We know that from another ḥadīth that it's not Allāh ﷻ who turns away in the prayer it's the slave who turns away in the prayer.[15] "Turns away" means that their mind goes off to dinner, off to work, off to whatever. The prayer just goes. You know, empty actions. So Allāh ﷻ doesn't turn away. It would indicate that, actually the recitation of *Fātiḥah* in blocks is an important point.

Now if, therefore, the imām is following this *sunnah*, then it gives a natural moment for the *maʾmūm* to recite (*Sūrat al-Fātiḥah*) in the gaps or at the back as well.

Because honestly, as an imām, it is so disturbing when there is specific noise. It really, really is. And people don't take that seriously. It happened today for example in the *Maghrib* prayer, a mobile phone was going off. Now listen, a mobile phone going off in the prayer is entirely normal. We are all human. We forget that we did not put it on silent. It's a simple mistake that everybody makes. Everybody.

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[15] *Sunan al-Nisāʾi, The Book of Forgetfulness (in Prayer), Chapter: Stern Warning Against Turning Around When Praying, ḥadīth no. 1195.* This narration has been graded as *ḥasan.*

What's unforgivable, what's unacceptable is that then that person does not turn the phone off. That's disgraceful. Your phone goes off for one or two seconds, you turn it off and the imām is not too be disturbed by that. But you know what destroys a person's prayer, the imām and the followers? Is that it is going on, and on, and on. Then it really becomes something big. Everybody just thinks of nothing but that. Everybody is hating on that person. Everybody is thinking, '*What the fish is that person doing? Where is that phone?*' All they are thinking about is conspiracy theories. The prayer is gone. All because this Pak basically thinks I can't move or breathe and touch my phone.

If your phone rings, turn it off. Reach into your pocket and turn it off. If it's in front of you, lean over keep your hand where it is, lean over, pick up your phone, turn it off. This is the reason by the way that there is a *fiqh* to telephones. It is good to have phones that have a physical button so that there is no having to look around the screen and fluff around, just you can feel and turn it off. It is good to be aware of your phone.

Some people keep [their phone] in their jackets, because it's less "on you", it's not in front of you or whatever.

You should never bring your phone and put it in your jacket, because you either don't keep your jacket with you, or you wrap it up. And when you look at it ringing, you think "*Oh my God, this is not just a pick-up job. I have to pick it up, look around, and get in. There's no way. I'm going to get more cussed for that than not turning the phone off*."

So you must have a *fiqh* there. When you go to a *masjid* with a phone, keep it in your pocket. If not, then keep it in front of you. I'm telling you, I will take responsibility on *Yawm al-Qiyāmah*. Listen to me. Lean over and turn the phone off. Do not be scared. This is a permissible movement in the prayer. Every human being makes a mistake of leaving it on. Nobody will blame you. But if you keep looking at that flipping phone while it's ringing, and we're all becoming completely *pāgal* by it, we will hold you accountable bro.

Now, this *ḥadīth* is interesting. I like it:

Shaykh al-ʿUthaymīn says, *lā ṣalāh*, there is no prayer, *li-man*, not for he who does not recite the Opening of the Book, but "for whoever" and by that, therefore he means: This is my evidence to suggest that this refers not just to the imām, but it refers to the *maʾmūm*, to the one praying by themselves, to the one praying in *jamāʿah*. Meaning every single person has to recite the *Fātiḥah*, and if they don't then there is no prayer for them.

Student: Is the movement still valid if the phone is kept in a purse or a bag?

Ustādh: Yes. And even, by the way, in the jacket. But people don't have the confidence to do that. And not only the confidence, but I also want to say that there is a *fiqh*. There is a point here to consider when your phone is in an awkward area. And that is that if your phone is in your purse or in your jacket, you should still turn it off, but you're now

under more pressure to not look like you're not praying. You must still have the "feel" of praying, and other people should look at you and feel that you are praying. So therefore, what is going on is that in that moment, if you are able to maintain one hand for example or maintain kind of like a straight posture—minimal movements. But yeah, you are allowed to go in and to do that.

Shaykh says that some people will say—especially the Ḥanafis and the Ḥanābilah, and other people as well—Allāh ﷻ says:

﴿وَإِذَا قُرِئَ ٱلْقُرْءَانُ فَٱسْتَمِعُوا۟ لَهُۥ وَأَنصِتُوا۟ لَعَلَّكُمْ تُرْحَمُونَ﴾

"So pay attention and listen quietly when the Qurʾān is recited, so that you may be given mercy." [*Sūrat al-Aʿrāf*: 204]

"Listen intently and be silent." So how are you going to now recite?

Shaykh al-ʿUthaymīn is saying that they are going to argue that the *ayah* is the specifier, that the *ḥadīth* is *ʿām*, the *ḥadīth* general, but this Qurʾānic *ayah* is specific. It makes it
(1:00:00) super clear that you are not allowed to do that.

Shaykh al-ʿUthaymīn says: We'll say yes. This is true. The *ḥadīth* is something which is *ʿām*, but when a person is reciting out loud, then a person should listen to it—other than for the *Fātiḥah*.

He's saying that makes sense. The Qurʾān being recited, the *sūrah*, the rest of the prayer—you should not be saying anything. And normally that would be the same for the *Fātiḥah*. But how am I going to deal with the *ḥadīth* that says there is no prayer without the *Fātiḥah*?[11]

I accept your argument. And I am going to act by your argument. The *ayah* says be quiet and listen, so I am. But I still have to recite the *Fātiḥah*. Clearly the *Fātiḥah ḥadīth* is an exception to the *ayah*, because that is also what the Prophet ﷺ said during the *Fajr* prayer when he ﷺ turned around and said: "Do not do that. Do not recite while I am reciting, except for the *Fātiḥah* of the *Kitāb*."

I'll just read this out to you for the sake of reference, the *ḥadīth* (I think it's in *Bukhārī*) although this narration isn't.

The Prophet ﷺ prayed *ṣalāt al-Fajr* (this is in the middle of page 174):

قالَه النَّبيُّ صلّى الله عليه وسلّم بعدَ أنْ انفتلَ مِن صلاةِ الفجرِ؛ حينما قرأ في صلاةِ الفجرِ، وثَقُلت عليه القراءةُ، فلما انصرفَ قال: «لعلَّكم تقرأون خلفَ إمامكم؟ قالوا: إي والله، قال: لا تفعلوا إلا بأُمِّ القرآن، فإنه لا صلاةَ لَمن لم يقرأ بها»

He ﷺ finished *ṣalāt al-Fajr* and the recitation of the people [bothered him]. So, when he ﷺ turned around he ﷺ said:

لَعَلَّكُمْ تقرؤون خَلْفَ إِمَامِكُمْ؟

"Perhaps you are reciting behind your imām?"

He ﷺ politely asked the question. He can hear all these voices, so he said: Perhaps you are reciting behind your imām?

And they said: By Allāh ﷻ, yes.

And he ﷺ said:

لا تَفْعَلُوا إِلا بِأُمِّ الْقُرْآن فَإِنَّهُ لا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا

"Do not do that except with the Mother of the Book (*Sūrat al-Fātiḥah*) because there is no prayer for the one who does recite it."[7,8]

## Q & A

(1:10:40) Q: What about sisters who are praying at home in congregation, does this apply to them?

A: Whatever opinion you follow on the issue of reciting behind an imām, which we are going to conclude next week, absolutely applies to the female congregation as well. It's not something linked to the *masjid*. It's linked to a congregation. It's linked to whenever there is an imām-follower relationship, whether it's women, mixed, male, whatever. At home, *masjid*, anywhere else.

Q: The *Fajr* prayer, we said previously that we should read the *sunnah* at home and pray the *Farḍ* in the *masjid.* If you know say *jamāʿah* today is at 5:45 am and you are

still at home at 5:45 am, can you still pray the *sunnah* knowing that the *jamāʿah* in the *masjid* will take ten minutes?

A: I think we covered this in the last one or two lessons in the previous year and now I know I will say something different from what I said in those lessons. This was a dangerous question.

The answer is the same as what the texts are on the issue and all the Imāms are on the issue, that you cannot jeopardise the obligatory prayer for the *sunnah* prayer. If a person knew that they were able to pray the *sunnah* at home and come to the *masjid* and make the *jamāʿah* prayer, then that's what they should do. It's very unlikely that a person can do that and still make the *jamāʿah*, but if they knew that they could, then that's something which is allowed. And maybe something which is good as well.

Q: Different countries, for example Egypt compared to UK, what do you think about the timing of giving *salām* after the imām?

A: The timing, meaning how much of a delay there should be by the one who is following? This is a question concerning when you follow the imām, what does it mean? Do you act with the imām? So, when the imām says *assalāmu ʿalaykum wa raḥmat Allāh*, then you should also say *assalāmu ʿalaykum wa raḥmat Allāh*? Is that what following is?

And that's of course a difference of opinion amongst the scholars. What is definitely weak, is to delay, like a lot of the Arabs and the Shāfiʿis, etc. do. To an extent where it becomes, the imām says *assalāmu ʿalaykum wa raḥmat Allāh*, *assalāmu ʿalaykum wa raḥmat Allāh*, and the guys behind are like *assalāmu ʿalaykum wa raḥmat Allāh, assalāmu ʿalaykum wa raḥmat Allāh*—like a full five second delay, which is unacceptable.

And the other unacceptable mistake, which is more common from us, the Paks, the Ḥanafis, is that they get in front of the imām. So, the imām says *assalāmu ʿalaykum wa raḥmat Allāh* and they are already there. And sometimes the imām making a mistake by taking his time saying the *salām*, [saying it very slowly] and the guy behind is like, '*Forget you*,' and he [does the *salām* before the imām does his]. That's a silly mistake on the imām's behalf but you have also gotten in front of the imām.

And the correct position is that you follow just after the imām, as a follower, but don't get in front of the imām. So, he says *assalāmu ʿalaykum wa raḥmat Allāh* and you should be doing it as well. He then says *assalāmu ʿalaykum wa raḥmat Allāh* and you should be doing it as well, making sure you don't get in front.

Q: If you join the prayer late, and then you are praying your own *ṣalāh* after the *salām*, if you make a mistake at that point then can you do *sajdatʾl-sahw* then?

A: If you make a mistake in your new leading prayer, you are in a new prayer now. All mistakes now are dealt with. Like if you made the mistake yourself as the imām, you have to lead them in *sajdat'l-sahw*. It's a whole new unit now. It's a whole new structure.