



IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL

SUNNAH PRAYERS – JULY 2019

Many people dismissed the sunnah as “it’s only voluntary”. But we have to understand what Allah informed us in the Qur’an in surah ali ‘mran verses 31-32:

“Say (O Muhammad (SallAllahu alayhi wa sallam) to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful."

Say (O Muhammad SallAllahu alayhi wa sallam): "Obey Allah and the Messenger (Muhammad SallAllahu alayhi wa sallam)." But if they turn away, then Allah does not like the disbelievers.

Our beloved prophet Muhammad SallAllahu alayhi wa sallam also advised us in his last sermon:

“I am leaving you 2 things and you will never be led astray if you hold fast to them – They are the Book (qur’an) and my sunnah.”

What is the Sunnah?

Linguistically, Sunnah is an Arabic word which means a path or a way. However, Islaamically, it is a primary source of law taken from the sayings, actions and approvals of the Prophet Muhammad SallAllahu alayhi wa sallam . As Muslims we believe that the law Prophet Muhammad SallAllahu alayhi wa sallam came with, is a divine revelation from our Creator, Allaah. However many people believe that the Qur'aan is the **only** form of divine revelation, as it is the literal word of Allaah. This view is incorrect as it contradicts the Qur'aan itself. About the Prophet Muhammad SallAllahu alayhi wa sallam , Allaah says: *“Your companion (Muhammad) is neither astray nor being misled. Nor does he speak of his own desire. It is (only) the revelation with which he is inspired”* (Surah An-Najm 53:2-4).

Thus as Muslims, we are required to believe that the Qur'aan and Sunnah go hand in hand together as our sources of legislated law. Both are revelation from Allaah, the most High. The Qur'aan is composed of the actual words of Allaah, whereas the

Sunnah is expressed through the words, actions and approvals of the Prophet Muhammad SallAllahu alayhi wa sallam. Another difference is that the Qur'aan is recited formally in the prayers whereas the Sunnah is not.

As a way of life, Islaam is perfect and complete. However, such are the times that we live in, that some of the liberal elite from the Muslims choose to deny aspects of Islaam to suit their own desires. It is even more sad, that many choose to deny the Sunnah in particular. However this is clearly wrong, as the saying of the Prophet SallAllahu alayhi wa sallam indicates: *"I have been given the Qur'aan and something similar to it besides it. Yet a time will come when a man leaning on his couch will say 'follow the Qur'aan only; what you find in it permissible, take as permissible, and what you find as forbidden, take as forbidden'. But verily what the Messenger of Allaah has forbidden is like what Allaah has forbidden"* [Ahmad and Abu Daud]. The words of the Arabian Prophet ring truthfully in our ears again. Today there are a group of people in Pakistan called the Pervezies who say exactly as the Prophet SallAllahu alayhi wa sallam foretold. They firmly insist that the Qur'aan is the only source of law to be followed. Thus, they neither consider the Sunnah a source of law, nor a regulation of our daily affairs. This has led to many Muslim scholars declaring (and rightly so) that the Pervezies are not Muslims. So...

Why do we need the Sunnah?

Before the advent of the Prophet Muhammad SallAllahu alayhi wa sallam , every nation on this planet had received a Messenger. The purpose of these Messengers was to instruct their people in how to worship Allaah correctly. The Prophet Muhammad SallAllahu alayhi wa sallam was no exception to this. If we had been given the Qur'aan on its own, then most of us who are Muslims would have gone astray through our own interpretations of this book. Rather, Allaah through his mercy, sent a noble Messenger ﷺ who came to explain this Qur'aan so that the people of the earth may understand their Creator better: *"We have revealed the reminder (Qur'aan) to you (O' Muhammad) in order that you explain to the people what has been revealed to them, that perhaps they may reflect"* (Surah An-Nahl 16:44).

By explaining the Qur'aan through his words and actions, the Prophet SallAllahu alayhi wa sallam through his Sunnah, gives us the best example of how this book is to be understood and practiced. This is why Allaah says: *"Indeed in the Messenger of Allaah you have the most beautiful pattern of conduct"* (Surah Al-Ahzab 33:21). Our need for the Sunnah is so great, that without it our religion would be incomplete. In fact, this is the exact predicament which all the other religious scriptures find themselves in. Books such as the Bible and the Baghavad Gita, are so lacking in a divine

explanation, that one can never understand (from them) as how to worship Allaah properly. As Muslims we do not have this worry, because the Sunnah is our divine explanation. The Qur'aan commands us to worship Allaah through prayer, fasting, charity etc., but it does not inform us of how to perform these duties practically. It is through his infinite Wisdom, that Allaah has sent us a practical example in the form of the Prophet SallAllahu alayhi wa sallam and his teachings. The Prophet's SallAllahu alayhi wa sallam adherence and practice of the Qur'aan was so exemplary, that upon being asked about his character, his wife Aisha said: "...his character was that of the Qur'aan"[Muslim]. So...

Is it obligatory to follow the Sunnah?

Obeying Allaah is without doubt, obligatory. So when Allaah says: "*Whosoever obeys the Messenger, has indeed obeyed Allaah*" (Surah An-Nisa 4:80), it should be clear that one has obeyed Allaah by obeying the Messenger. Furthermore Muhammad SallAllahu alayhi wa sallam said: "...whosoever disobeys me, disobeys Allaah"[Bukhari]. Following the Sunnah is clearly an obligation upon every Muslim.

The obligation is stressed even more when Allaah says: "*But no, by your Lord, they can have no faith, until they make you (O' Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept them with full submission*" (Sura An-Nisa 4:65) and :

"It is not fitting for a believer, man or woman, when a matter has been decreed by Allaah and His Messenger to have any choice in the matter. If anyone disobeys Allaah and His Messenger he is clearly astray" (Surah Al-Ahzab 33:36). As Muslims we know that when Allaah or His Messenger decree something for us, it will always benefit us, even if we do not realize it. Thus, submitting to the Messenger is only there for our benefit and not to oppress us, as some mistakenly believe.

What are the benefits of the Sunnah?

One of the scholars of the past, Imam Malik, said: "*The Sunnah is like the ark of Noah. Whoever embarks upon it achieves salvation and whoever rejects it, is drowned*"[Reported in Majmoo al-Fataawa (4/57)].

This salvation is the admittance into Paradise and avoiding the fire of Hell. Regret is a terrible state. But regret on the Day of Judgment will be even worse for the one who did not follow the Sunnah: "*And remember the day when the wrongdoer will bite at*

his hand and say: 'Oh! Would that I had taken the path of the Messenger'" (Surah Al-Furqan 25:27). This regret will continue during the punishment: "On the day the faces will be tossed about in the fire, they will say: 'Woe to us! Would that we had obeyed Allaah and his Messenger'" (Surah Az-Zukhruf 43:67). On the other hand, the one who adhered to the Sunnah will attain the ultimate benefit: "Whoever obeys Allaah and his Messenger will be admitted to gardens beneath which rivers flow to live there (forever), and that will be the great achievement" (Surah An-Nisa 4:13). This is further confirmed by the Prophet SallAllahu alayhi wa sallam himself when he said: "He who obeys me enters paradise, and he who disobeys me refuses to enter paradise"[Bukhari].

The sweetness of the Sunnah will also be tasted during this life. The vastness of the Prophet's SallAllahu alayhi wa sallam way is such, that it produces a physical, spiritual and psychological benefit to its adherent. This fact is also recognized by non Muslim scientists who have discovered that the Sunnah is extremely accurate in its conformity with modern scientific data. Scientific and Medical facts which were recorded more than 1000 years ago, from the tongue of the Prophet SallAllahu alayhi wa sallam, have only been recently discovered. Such findings prove that the Sunnah could only have been divinely revealed. Thus, the one who lives his life by this law will bring goodness upon himself and upon the rest of this decaying world. As for one who chooses to discard these divine rules, then that is a person who has lost a treasure which far outweighs any treasure that the earth can bring forward. A treasure which will bring eternal happiness. So...

We hope that what has been read, will encourage the reader to investigate into the way of this amazing man, and adhere to the law which he brought. Through investigation *Insha'allaah* (if God Wills) will come reform. And the one who reforms his life around the Sunnah of Muhammad SallAllahu alayhi wa sallam , can be assured of a complete guidance:

"I have left two things among you, as long as you hold fast to them you will never go astray. They are the Book of Allaah and the Sunnah of His Messenger"[Authentic - Reported from Al-Muwatta]

SUNNAH AND NAFL

The majority of scholars of Usool al-Fiqh say that there is no difference between Sunnah, mustahabb, tatawwu' (voluntary actions) and nafil. But the Hanafis say something different. They regard mandoob (recommended) as being of the same status as nafil, and they differentiate between Sunnah and nafil, regarding Sunnah as being higher in status.

WHY DO SUNNAH PRAYERS

Pre condition 1: Do sunnah prayers at home

Zaid bin Thabit (May Allah be pleased with him) reported: The Prophet (sallallaahu 'alayhi wa sallam) said, "O people! perform your (voluntary) Salat (prayers) in your homes because the best Salat of a man is the one he performs at home, except the obligatory Salat." [Al-Bukhari and Muslim].

Ibn `Umar (May Allah be pleased with them) reported: The Prophet (sallallaahu 'alayhi wa sallam) said, "Observe part of the [Nawafil (voluntary)] Salat (prayers) in your homes. Do not turn your homes into graves." [Al-Bukhari and Muslim].

Jabir (May Allah be pleased with him) reported: The Messenger of Allah (sallallaahu 'alayhi wa sallam) said, "When you have finished your (Fard) Salat (prayer) in the mosque, you should observe some of your (Sunnah and Nawafil) Salat at home; Allah will bless your homes because of your Salat (in your homes)." [Muslim]

Pre condition 2: Move to another place in the mosque for sunnah prayers

`Umar bin `Ata reported that Nafi` bin Jubair sent him to Sa'ib bin Ukht Namir to ask him about something that Mu`awiyah had seen him doing in Salat (prayer). He said: "Yes, I performed the Friday prayer along with him in the enclosure (Maqsurah), and when the Imam concluded the Salat with Taslim, I stood up in my place and performed the Sunnah prayer. When Mu`awiyah went home, he sent for me (and when I came) he said: "Never do again what you have done. When you have observed the Friday prayer, you must not start another Sunnah prayer till you have spoken to some one or have shifted your place; because the Messenger of Allah (sallallaahu 'alayhi wa sallam) ordered us not to follow up the congregational Salat with any other Salat until we have talked (to some one) or moved from the place." [Muslim].

1. The mother of the faithfull Umm Habibah Ramilah bint Abu Sufyan *Radhiallahu 'anhu* narrated that she heard the Prophet *Shalallahu 'alaihi wa Salam* saying: "A house will be built in paradise for every Muslim who offers twelve Rak'ah of optional *salah* other than the obligatory *salah* in day and night, to seek pleasure of Allah." Narrated by Muslim.

Note : these extra 12 rakaats of optional prayers, according to Imam Nasaai and Tirmithi are : 2 rakaats before the obligatory prayer of Early morning (*fajr*), and 4 rakaats before (*Duhr*) and 2 rakaats after it ,and 2 rakaats after the obligatory of early evening prayer (*magrib*) and 2 rakaats after the obligatory prayer of night (*isha*) prayer.

2. Abu Huraira *Radhiallahu 'anhu* said : “My *Khalil* (friend) (the Prophet *Shalallahu 'alaihi wa Salam*) advised me to observe three things and I shall not leave them till I die: 1. “To observe *Saum* (fasting) three days every (lunar) month; 2.” To offer the *Duha* prayer; 3. To offer *Witr* prayer before sleeping.” Narrated by Bukhari and Muslim.

3. Aisha *radhiyallahu 'anha* narrated that the Prophet *Shalallahu 'alaihi wa Salam* said : “The two rakaats before dawn (*fajr*) prayer are better than the world and all that it contains.” Narrated by Muslim.

4. Aisha *radhiyallahu 'anha* narrated that the Prophet *Shalallahu 'alaihi wa Salam* was never more regular and strict in offering any *Nawafil* than the two rakaats (*sunnah* before) dawn (*fajr*) prayer. Narrated by Al-Bukhari and Muslim.

5. Umm Habiba *radhiyallahu 'anha* narrated that the Prophet *Shalallahu 'alaihi wa Salam* said : “Whoever, observes the practice of offering four rak’ahs before *Duhr* prayer and four rak’ahs after it. Allah will shield him against the fire of hell.” Narrated by Abu Daud and At-Tirmithi.

6. One should make *Witr* as the last salah (prayer) (at night).

Abdullah bin Umar *Radhiallahu 'anhu* narrated that the Prophet *Shalallahu 'alaihi wa Salam* said : “Make *Witr* as your last salah (prayer) at night.” Narrated by Al-Bukhari and Muslim.

7. If anyone enters a mosque, he should offer two raka’ah before sitting.

Abu Qatada *Radhiallahu 'anhu* narrated that the Prophet *Shalallahu 'alaihi wa Salam* said : “If any one of you enters a mosque, he should pray two raka’ats before sitting.” Narrated by Al-Bukhari and Muslim.

8. Abu Huraira *Radhiallahu 'anhu* narrated that Allah’s Messenger *Shalallahu 'alaihi wa Salam* said to Bilal *Radhiallahu 'anhu* “Tell me about the most hopeful act (i.e one which you deem the most rewarding with Allah) you have done since your acceptance of Islam because I heard the sound of the steps of your shoes in front of me in paradise.” Bilal said : “I do not consider any act more hopeful than that whenever I make ablution (*wudoo*) at any time of night or day, I offer *salah* (prayer) for as long as was destined for me to offer.” Narrated by Al-bukhari and Muslim.

Al-Sunan al-Rawatib (Regular Sunnah Prayers)

Imam

Al-Nawawi’s

Riyad-us-Saliheen

Chapter

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The Excellence of Optional Prayers (Sunnah Mu’akkadah) along with the Obligatory Prayers

1097. Umm Habibah (May Allah be pleased with her) the Mother of the Believers reported: I heard the Messenger of Allah (*sallallahu 'alayhi wa sallam*) saying, “A house will be built in Jannah for every Muslim who offers twelve Rak`ah of optional Salat other than the

obligatory Salat in a day and a night (to seek the Pleasure of Allah).” [Muslim].

Commentary: Tatawwu` means to offer more Nawafil (optional prayers) on one’s own after performing the Faraid (obligatory prayers). Thus, this Hadith tells us the merits of optional prayers and holds promise of (Jannah) for those who make it a practice.

1098. Ibn `Umar (May Allah be pleased with them) reported: I performed along with the Messenger of Allah (sallallaahu `alayhi wa sallam) two Rak`ah of optional prayers before Zuhr and two after the Zuhr (noon prayer), and two after the Friday prayer, and two after the Maghrib (evening) prayer, and two after the `Isha` (night) prayer.” [Al-Bukhari and Muslim].

Commentary: There are two kinds of Nawafil which are performed before or after the obligatory prayer. Firstly, the one which were performed by the Prophet (sallallaahu `alayhi wa sallam) more frequently. According to the present Hadith, their total comes to ten Rak`ah while in other Ahadith their total is twelve or fourteen Rak`ah. They are called Sunnah Mu`akkadah or As-Sunnan Ar-Rawatib That is, the Rak`ah which are proved from the saying and practice of the Prophet (sallallaahu `alayhi wa sallam) and which were performed by him usually. These are said to be Compulsory prayers. Secondly, such Nawafil which were not performed by the Prophet (sallallaahu `alayhi wa sallam) regularly. These are called Sunnah Ghair Mu`akkadah and are said to be Optional prayers. In any case, Nawafil have great importance in creating a special link between the worshipper and Allah, and for this reason the believers do not neglect them. But their status in Shari`ah is of Nawafil the performing of which is rewarding and omission of which is not sinful. One thing that should be borne in mind in respect of As-Sunnan Ar-Rawatib or Mu`akkadah is that it is better to perform them at home. This was the usual practice of the Prophet (sallallaahu `alayhi wa sallam), and this is what he ordained the Muslims.

1099. `Abdullah bin Mughaffal (May Allah be pleased with him) reported: The Messenger of Allah (sallallaahu `alayhi wa sallam) said, “There is a Salat (prayer) between every Adhan and Iqamah; there is a Salat between every Adhan and Iqamah.” (While saying the same for the) third time (he (sallallaahu `alayhi wa sallam) added), “It is for him who desires (to perform it).”

[Al-Bukhari and Muslim].

Commentary: The two Adhan here means Adhan and Iqamah, as has been elucidated by Imam An-Nawawi. That is, offering of two Rak`ah between Adhan and Iqamah is Mustahabb (desirable). It comes in the category of Ghair Ratiba or Ghair Mu`akkadah Nawafil. These Nawafil can be performed after the Adhan of every Salat before the congregation stands for the obligatory Salat.

SUNNAH OF FAJR

The Sunnah for the Fajr Prayer
Compiled[1] and Translated By Abbas Abu Yahya

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1 – Giving Attention to the Two Rakat Sunnah for the Fajr Prayer[2]

a) From Ayesha *–Radi Allaahu anha–* who said:

‘The Prophet *-sallAllaahu alayhi wa sallam-* was not more concerned and did not pay attention to any of the optional prayers like he did for the two Rakat of Sunnah for the Fajr prayer.’[3]

b) From Ayesha from the Prophet *-sallAllaahu alayhi wa sallam-* who said:

‘Two Rakat for Sunnah of Fajr prayer are better than the Dunyaa and everything that is in it.’[4]

c) From Ayesha *–Radi Allaahu anha–* who said from the Prophet *-sallAllaahu alayhi wa sallam-* that he said about the two Rakat when the Fajr prayer time comes in:

‘They are more beloved to me than the Dunyaa and everything that is in it.’[5]

2 – Shortening the Sunnah of the Fajr Prayer

a) From Ayesha *–Radi Allaahu anha–* who said that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* used to pray thirteen Rakah during the night, then he would pray two short Rakah once he had heard the call for the morning prayer.’[6]

And in the narration of Abu Dawood:

‘The Messenger *-sallAllaahu alayhi wa sallam-* would pray two Rakah between the Adhan of Fajr and the Iqamah.’

b) From Ayesha who said:

The Messenger of Allaah *-sallAllaahu alayhi wa sallam-* used to pray two shortened Rakah which were before the morning (Fajr) prayer, he would shorten them so much that I would say: Did he recite Soorah Fatiha?’[7]

Abu Tayeeb Atheema-a-Baadi said:

‘It is established from these Ahadeeth that the Prophet *-sallAllaahu alayhi wa sallam-* used to pray them when the Mu’adhin had become silent after the Adhan, and when the time of Fajr had come in and Fajr had lit up. He *-sallAllaahu alayhi wa sallam-* used to pray them lightly. As for the wisdom of them being a light prayer, then al-Qurtubi said in al-Mufhim: ‘so that the Messenger *-sallAllaahu alayhi wa sallam-* could go to the morning prayer early at its beginning time.’

Some of the scholars said: ‘So that the Messenger *-sallAllaahu alayhi wa sallam-* could begin the prayer for the day with two light prayers, just as he would do for the night prayer.’ Therefore, praying them lightly is the Sunnah, and that is the clear truth.’

‘Shawkaani said in ‘Nail Awtaar’:

‘The Hadeeth indicates to the legislation of praying it lightly (i.e. not lengthening it). This was the opinion of the majority of the scholars, the Hanafeeyah opposed them and said that it is recommended to lengthen the recitation. This opposes the clear evidence.’

3 – What the Messenger *-sallAllaahu alayhi wa sallam-* would Recite in the Two Rakah for the Sunnah of the Fajr Prayer

a) From Ibn Umar that the Prophet *-sallAllaahu alayhi wa sallam-* used to recite in the two Rakat for Fajr, and two Rakat after Maghrib prayer: <<Say to these O *Al-Kafiroon* >>[8] & <<Say: He is Allaah, (the) One.>>[9]

b) From Ayesha who said: ‘the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* used to pray four Rakat before Dhuhr, and two Rakat before Fajr and would not leave them, and she said: and he would say:

‘Two blessed Soorahs which are read in the two Rakat before Fajr: << Say to these O *Al-Kafiroon* >>[10] & <<Say: He is Allaah, (the) One.>>’[11]

c) From Ibn Umar – *Radi Allaahu anhu* – that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

‘<<Say: He is Allaah, (the) One.>> is equivalent to a third of the Qur’aan, and <<Say to these O *Al-Kafiroon* >> is equivalent to a fourth of the Qur’aan, and he would read both of them in the two Rakat of Fajr . . .’[12]

d) From the Hadeeth of Abu Hurairah – *Radi Allaahu anhu* – that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* read:

<< Say to these O *Al-Kafiroon* >>[13] & <<Say: He is Allaah, (the) One.>>[14]

in the two Rakah of the Fajr prayer.’ (i.e. the Sunnah of Fajr).[15]

e) From Abul-Gayth from Abu Hurairah that he heard the Prophet *-sallAllaahu alayhi wa sallam-* recite in the two Rakah of Fajr:

<<Say: We believe in Allaah and in what has been sent down to us, >> [3:84] in the first Rakah, and in the other Rakah with this Ayaah:

<<Our Lord! We believe in what You have sent down, and we follow the Messenger [‘Iesa (Jesus)]; so write us down among those who bear witness (to the truth i.e. *La ilaha ill-Allaah* – none has the right to be worshipped but Allaah). >> [3:53]

or:

<<Verily, We have sent you with the truth (Islaam), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, they will enter the Hell-fire). And you will not be asked about the dwellers of the blazing Fire.>> [2: 119][16]

Atheem-a-Baadi said:

‘What is established from these Ahadeeth is that the Prophet -*sallAllaahu alayhi wa sallam*- sometimes would recite << Say to these O *Al-Kafiroon* >> in the first Rakah, and <<Say: He is Allaah, (the) One.>> in the second Rakah.

And sometimes he would read in the first of the two Rakah:

<< Say: We believe in Allaah and that which has been sent down to us and that which has been sent down to Ibraheem, Isma’eel, Ishaahq, Ya’qoob, and to *Al-Asbaat* [the twelve sons of Ya’qoob], and that which has been given to Moosa and ‘Iesa, and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islaam). >> [2:136]

and in the second of the two Rakah:

<< Then when ‘Iesa came to know of their disbelief, he said: ‘Who will be my helpers in Allaah’s Cause?’ *Al-Hawarioon* (the disciples) said: ‘We are the helpers of Allaah; we believe in Allaah, and bear witness that we are Muslims (i.e. we submit to Allaah).’

Our Lord! We believe in what You have sent down, and we follow the Messenger [‘Iesa (Jesus)]; so write us down among those who bear witness (to the truth i.e. *Lâ ilâha ill-Allâh* – none has the right to be worshipped but Allâh). >> [3:52-53].

And sometimes recite in the first of the two Rakah:

<<Say: We believe in Allaah and in what has been sent down to us, >> [2:136]

and in the second of the two Rakah:

<< Say: ‘O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allaah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allaah. Then, if they turn away, say: ‘Bear witness that we are Muslims.’>> [3:64].

And sometimes he would recite in the first of the two Rakah:

<<Say: ‘We believe in Allaah and in what has been sent down to us, and what was sent down to Ibraheem, Isma’eel, Ishaq, Ya’qoob and *Al-Asbaat* [the twelve sons of Ya’qoob] and what was given to Moosa, ‘Iesa and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allaah) we have submitted (in Islaam).’>> [3:83]

and in the second Rakah:

<<Our Lord! We believe in what You have sent down, and we follow the Messenger [‘Iesa (Jesus)]; so write us down among those who bear witness (to the truth i.e. *La ilaha ill-Allaah* – none has the right to be worshipped but Allaah). >> [3:53]

or with this Ayaah:

<<Verily, We have sent you with the truth (Islaam), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, they will enter the Hell-fire). And you will not be asked about the dwellers of the blazing Fire.>> [2:119].’

4 – Recommendation to Pray the Two Rakah at Home

Abu Tayeeb al-Atheem-a-Baadi said:

‘It is better to pray the two Rakah at home, because the optional pray at home is of a more complete status and has more reward than praying it in the Masjid. This is affirmed from the Prophet *-sallAllaahu alayhi wa sallam-* from his actions and his statements.

As for his actions, is that the Prophet *-sallAllaahu alayhi wa sallam-* used to pray them a lot of the time in his home, as has been mentioned in narrations from Ibn Umar, Ibn Abbas, Ayesha and others from the Companions. Actually it has not been affirmed that he performed them in the Masjid.

As for his saying in the Hadeeth of Ibn Umar, as collected by Bukhari, Muslim, Abu Dawood, Tirmidhi, Nisa’ee and Ibn Majah that the Prophet *-sallAllaahu alayhi wa sallam-* said:

‘Perform some of your prayer in your homes, and do not take them as graves.’

The Hadeeth of Jabir collected by Muslim, and Muhammad bin Nasr from Jabir *–Radi Allaahu anhu–* that he said, the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

‘If one of you has completed the prayer in his Masjid, then he should make a portion of his prayer for the house, since indeed Allaah will place goodness in his home from his prayer.’

Imam Nawawi said in the explanation of Muslim:

‘Indeed one is encouraged to pray optional prayer in the home due to it being more hidden away, further away from showing off, more protective from being cancelled out and that the home can get blessings, and that mercy can descend in the home, and the Angels, and that the Shaytaan runs away.’

5 – Lying down on the Right Hand side after the Two Rakah Sunnah of the Fajr

Abu Tayeeb al-Atheem-a-Baadi said:

‘It is the Sunnah to lie down on the right side after the Sunnah of the Fajr prayer, whether he performed Tahajjud (the night prayer) or not, and this is the truth, and this has been narrated from the hadeeth of four people from the Companions of the Prophet -*sallAllaahu alayhi wa sallam*, Ayesha, Abu Hurairah, Ibn Abbas and Abdullaah bin ‘Amr.

The Hadeeth of Ayesha, collected by Bukhari that she said:

‘The Prophet -*sallAllaahu alayhi wa sallam*- used to lie down on his right side after praying two Rakats [Sunnah] of Fajr.’

Also, in Muslim from Ayesha the wife of the Prophet -*sallAllaahu alayhi wa sallam*- who said:

‘The Messenger of Allaah -*sallAllaahu alayhi wa sallam*- used to pray after finishing the Isha prayer, which the people call ‘al-‘Utmah’ he would pray eleven Rakah till the Fajr prayer, he would give the Salaam between every two Rakah, and pray one Rakah Witr. And when the Muhaddin would finish from the call to the Fajr prayer, and it would be clear to the Messenger -*sallAllaahu alayhi wa sallam*-that it is Fajr time and the Muhaddin would come to the Messenger -*sallAllaahu alayhi wa sallam*, then he would pray a light two Rakah, then lie down on his right side, until the Muadhin would come to him -*sallAllaahu alayhi wa sallam*- to make the call that prayer is established.’[17]

- Laying down after the Sunnah prayer for Fajr is not done in the masjid

Shaykh Albaani commented on the Hadeeth of Aeysha –*Radi Allaahu anha*:

‘...then lie down on his right side, until the Muadhin would come to him -*sallAllaahu alayhi wa sallam*.’

Shaykh Albaani said:

‘This is a clear proof of the permissibility of laying down between the Sunnah of the Fajr prayer and the obligatory prayer, however, it is not known that anyone from the Companions did so in the Masjid, but rather some of them disliked and criticised this. Therefore, it should be limited to what the Prophet did in his house as is his – *sallAllaahu alayhi wa sallam* – Sunnah.’[18]

- **The Messenger -*sallAllaahu alayhi wa sallam*- used to say or talk after the two Rakah Sunnah for Fajr**

It has been collected by Bukhari, Muslim and Abu Dawood from Ayesha who said:

‘The Prophet -*sallAllaahu alayhi wa sallam*- used to, once he had prayed the two Rakah of the Sunnah for the Fajr, he would talk to me if I were awake, otherwise he would lie down.’

Nawawi said in ‘al-Minhaaj Sharh Muslim bin al-Hajjaaj’:

‘In this narration is the proof that it is permissible to talk after the Sunnah of the Fajr prayer. This is our Madhab, and the Madhab of Malik and the majority of the scholars.’

Al-Qadi said:

‘The Koofeeyoon disliked it, and it is narrated from Ibn Mas’ood and some of the Salaf that this time between two Rakah of the Sunnah for the Fajr and the Fajr prayer is for seeking forgiveness. However, what is correct is that it is permissible due to the action of the Prophet -*sallAllaahu alayhi wa sallam*. As for it being regarded as the recommended time for seeking forgiveness then that does not prevent the allowance to speak.’

Al-Qastallani said in ‘Irshaad as-Saari’:

‘In this Hadeeth, is that there is no problem with permissible speech after the two Rakah Sunnah for the Fajr. Ibn al-Arabi said: ‘There is no mention or narration of an excellence of remaining silent at the time, rather that is after the obligatory Morning Prayer until sunrise.’

6 – The Dislike of Praying the Optional Prayer once Fajr Time has come in, other than the Two Rakah Sunnah for the Fajr Prayer

Abu Taeab al-Atheem-a-Baadi said:

‘It is disliked to pray the optional prayer after Fajr time has come in, because the Prophet -*sallAllaahu alayhi wa sallam*- did not pray more than the two Rakah of the Sunnah even though he had great concern over the prayer. Yet there is a prohibition from the Prophet -*sallAllaahu alayhi wa sallam*- against this.

Muslim and Nisa’ee narrated from Hafsah who said:

‘If the Fajr time came in, the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- would not pray except for two light Rakahs.’

7 – The Dislike for the Worshipper to begin Praying Two Rakah Sunnah for the Fajr After the Muadhin began the Iqama for the prayer.

Abu Taeab al-Atheem-a-Baadi said:

‘Know that it is disliked to perform the two Rakah of Sunnah for the Fajr after the Muadhin has begun the Iqama for the prayer, this is whether the worshipper is amongst the rows, or not in the row, whether he knows that he will catch the Rakah with the Imam or not. This is what has been narrated from the Hadeeth of Abu Hurairah, Abdullaah bin Malik bin Buhaynah, Abdullaah bin Surjiss, Ibn Umar, Jabir, Ibn Abbas, Anas bin Muhammad, Zayed bin Thabit, Abu Musa and ‘Aeysha –*Radi Allaahu anhum*.

a) As for the Hadeeth of Abu Hurairah, collected by Muslim that the Prophet -*sallAllaahu alayhi wa sallam*- said:

‘If the prayer is established then there is no prayer except for the obligatory one.’

b) Bukhari collected from Abdullaah bin Malik bin Buhaynah who said: The Prophet -*sallAllaahu alayhi wa sallam*- passed by a man, and the prayer had just been established [the Iqama was called] while that man was praying two Rakah, after the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- finished, the people gathered around him, so the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said:

‘Is the morning prayer four Rakahs? Is the morning prayer four Rakahs?’

Abu Taeab al-Atheem-a-Baadi discusses the general times that prayer is prohibited: ‘Five types, the prohibition to pray after Fajr and Asr, at the time of sunrise, at sunset, and when the sun has reached its highest point, and every one of these types has exceptions. So we say: from the specific times out of the general times is the Hadeeth of Abu Hurairah which was collected by Bukhari in the ‘Chapter: Whoever catches one Rakah from the Asr prayer before sunset.

Bukhari narrates from Yahya from Salmah from Abu Hurairah who said: The Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said:

‘If one of you catches a Sajdah from the Asr prayer before the sunsets, then he should complete his prayer. If one of you catches a Sajdah from the morning prayer before the sunrises then he should complete his prayer.’

An-Nawawi said:

‘This is a clear evidence that whoever caught and prayed a Rakah of the morning or Asr prayer, and then the prayer time finished before he gave Salam then his prayer is not null and void, rather he should complete it, and his prayer is correct. There is a consensus about this point regarding the Asr prayer, as for the morning prayer, then Malik, Shaafi’ee, Ahmad and all the scholars accept it except Abu Hanifah -*Rahimullaah*, since he says that the morning prayer is void due to sunrise, because the time where Salat is prohibited has entered, and this is in contrast to sunset, but the Hadeeth is an evidence against him.’

Abu Taeab al-Atheem-a-Baadi also mentions:

‘From those specific matters for the general prohibition is the Ahadeeth of Anas, Abu Hurairah and Abu Qatadah. As for the Hadeeth of Anas, then that has been collected by the six Imams [Bukhari, Muslim, Abu Dawood, Tirmidhi, Nisa’ee and Ibn Majah] and Darmi from Anas from the Prophet -*sallAllaahu alayhi wa sallam*- who said:

‘Whoever forgets a prayer then he should pray it when he remembers, there is no expiation for the missed prayer except to pray it. << and perform the Salat for My remembrance>> [Taha: 14]’

8 – Praying two Rakah Sunnah for the Fajr Prayer after the Obligatory Prayer if You Cannot Pray Before it

Shaykh Muhammad Bazmool said:

‘Whoever misses the two Rakah [Sunnah] of the Fajr prayer

It is legislated for the person who misses the two Rakah of Fajr, that he can then pray them directly after the obligatory prayer or after the sun has risen, and what is better is to pray them after the sun has risen.

From Abu Hurairah –*Radi Allaahu anhu*– who said the Messenger of Allaah said:

‘Whoever did not pray the two Rakah [Sunnah] of Fajr; then he should pray them after the sun has risen.’[19]

I [Bazmool] say: ‘The apparent meaning of the Hadeeth indicates that the Sunnah of Salat al-Fajr is obligatory to be prayed after the sun has risen if you had missed this Sunnah prayer, however, this verdict is shifted to a recommended act due to the proof from the following Hadeeth:

From Qays bin Qahd –*Radi Allaahu anhu*– that he prayed the Morning Prayer along with the Messenger of Allaah -*sallAllaahu alayhi wa sallam*, but he had not prayed the two Rakah for the Sunnah of the Fajr prayer. So when the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- gave the Salam from the prayer, Qays gave the Salam with him and then after that he stood and prayed two Rakah of the Sunnah for the Fajr, while the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- was watching him, and he -*sallAllaahu alayhi wa sallam*-did not criticize him for it.’ [20]

The Hadeeth shows the permissibility of making up the Sunnah prayer of al-Fajr after the obligatory prayer for the person who had not prayed it before the obligatory prayer.’[21]

All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad, his family, his companions and all those who follow his guidance.

[1] The majority of this article has been compiled from the book: ‘A’laam Ahl-ul-‘Asr BiHaakaam Rakatay al-Fajr’ by Abu Tayyib Muhammad Shams al-Haqq al-Atheem-a-Baadi

[2] **The Importance of the Sunnah of Fajr Prayer**

Siddiq Hasan Khan said:

‘Some of the Mushayikh said: ‘The Sunnah of Fajr is starting of actions, and the Witr is ending of actions, this shows the certainty of having concern for these two prayers. This is the reason why it has been legislated to read Soorah Ikhlāas, and Soorah Kafiroon, due to them comprising of Tawheed al-Ilm (knowledge) and al-Amaal (action), and Tawheed al-Ma’rifah (acquainting) and al-Irada (want), and Tawheed al-Itiqaad (belief) and al-Qasd (Intent).’

[Taleeqat ar-Raddeeyah ‘ala Rowddat an-Nadeeya by Siddiq Hasan Khan 1/p.316]

[3] [Bukhari & Abu Dawood]

[4] [Muslim, Tirmidhi & Nisa’ee]

[5] [Muslim]

[6] [Bukhari, Malik in al-Muwatta & Abu Dawood]

[7] [Bukhari, Muslim, Malik, Abu Dawood & Nisa'ee]

[8] Soorah Kafiroon

[9] Collected by Tabarani in 'al-Mu'jam al-Kabeer' from Ibn Umar & Albaani declared it to be Saheeh, in Silsilah Saheehah No.3328

[10] Soorah Kafiroon

[11] Collected by Ibn Khuzaimah from Ayesha & Albaani declared its Isnad to be Jayyid in Silsilah Saheehah No.636

[12] Collected by Abu Ya'ala with a Hasan Isnaad, Tabaraani in 'al-Kabeer' & Albaani declared it to be Saheeh Lighayrihi in 'Saheeh Targheeb wa Tarheeb' no.583 by Albaani

[13] Soorah Kafiroon

[14] Soorah Ikhlāas

[15] [Collected by Muslim, Abu Dawood, Nisa'ee and Ibn Majah]

[16] [Collected by Abu Dawood & Albaani regarded it as Hasan no.1260]

[17] [Muslim, Ahmad & Bayhaqi]

[18] From: 'Salat ul Taraweeh' p.90 by Muhammad Nasir ud-Deen al-Albaani]

[19] 'Hadeeth Saheeh, collected by Tirmidhi in 'Kitab as-Salah', Chapter: what is mentioned regarding praying them after sunrise, and authenticated by al-Haakim, Ibn Khuzaimah, Ibn Hibban in 'al-Ihsaan' and it is authenticated by the researcher of that book, and al-Albaani authenticated it in 'Saheeh Sunnan at-Tirmidhi', and also in Silsilah Saheehah No.2361

[20] Hadeeth Hasan Li Ghayri hi, collected by Tirmidhi in 'Kitab as-Salah', Chapter: what is mentioned about he person who misses the two Rakah before Fajr then he should pray them after the obligatory Fajr prayer.

Also collected by Abu Dawood in 'Kitab as-Salah' Chapter: whoever misses the prayer so that he has to make it up. Authenticated by al-Haakim, Ibn Khuzaimah and Ibn Hibban. It was authenticated by al-Allamma Ahmad Shakir in his checking of 'Sunnan Tirmidhi' and al-Albaani in 'Saheeh Sunnan Tirmidhi'.

A benefit: the Hadeeth shows the permissibility of praying the missed prayers at the time when prayer is prohibited.'

[21] [Taken from: 'Bugheeyah al-Muttatowa' fee Salat al-Muttatowa' by Muhammad Bazmool p. 28-29]

Other Sunnah prayers

1. Sunnah of the 'Asr Prayer - Riyadh ul Saleheen
2. The Excellence of Performing two Rak'ah of Voluntary Prayer after Ablution - Riyadh ul Saleheen

Tahiyatul Masjid (Prayer of Greeting the Masjid)

1. Inducement to Perform Tahiyat-ul-Masjid (Upon Entering the Mosque) - Riyadh ul Saleheen
2. Tahiyatul-Masjid during the Times when Prayer is Forbidden - Ibn Baz

Duha (Forenoon) Prayer (Ishrak/Chastike/Al-Awabeen)

1. Merit of the (Optional) Duha (Forenoon) Prayer - Riyadh ul Saleheen
2. Time for the Duha (Forenoon Optional) Prayer - Riyadh ul Saleheen
3. Fatawa related to Duha Prayer - Permanent Committee Fatwas

Istikhaarah : Prayer For Guidance

1. Benefits From al-Istikharah Prayer - Compiled & translated By Abbas Abu Yahya [PDF]
2. Istikharah - Prayer For Seeking Guidance - Fatwa from Permanent Committe
3. Learn the Dua of Istikhaara - [Listen]
Hisn Al Muslim Min Athkar Al Kitaab Was Sunnah - by Sa'eed Al Qahtani

Eclipse prayer (Salaat al-Kusoof)

1. Salat-ul-Kusuf (Prayer on a solar eclipse) and Salat-ul-Khusuf (Prayer on a lunar eclipse) - alifta.com
2. Do Not Belittle the Importance of the Eclipse - Dawud Adib [Audio | En]

Janaza (Funeral) Prayer

1. Description of the funeral prayer - by Ibn Baaz
2. How to Perform Funeral/Janazah Salah. الصلاة الجنائزية (Video) - Shaykh GHVH
3. FFGH Uthaymeen
4. Supplications in Funeral Prayers - Riyad-us-Saliheen
5. Check here for other articles related to Janaza

Taraweeh Prayer

1. The Excellence of Optional (Tawawih) Prayer during Ramadan - Riyadh ul Saleheen

2. Check other articles for Taraweeh Prayer

Tahajjud Prayer

1. Excellence of Standing in Prayer at Night – Riyadh ul Saleheen
2. The Way to Perform the Night Prayer : Shaykh al-Albanee
3. Check other articles for Tahajjud

Salat-ul-Tawbah

As for Salat-ul-Tawbah, it was authentically reported on the authority of Abu Bakr Al-Siddiq (may Allah be pleased with him) that the Prophet (peace be upon him) said:

Anyone who commits a sin, performs Wudu' (ablution) properly, and then offers two Rak'ahs (units of Prayer) wherein he asks Allah to forgive his sins, Allah will accept his Tawbah. (Related by Ahmad) May Allah grant us success!

Eid Prayer

1. The Description of The Eid prayer, Number of Rakats and The Eid Takbirs – Shaykh Uthaymeen
2. Check other articles related to Ei

Translation of Sahih Bukhari, Book 14:

Fear Prayer

Volume 2, Book 14, Number 64:

Narrated Shu'aib:

I asked Az-Zuhri, "Did the Prophet ever offer the Fear Prayer?" Az-Zuhri said, "I was told by Salim that 'Abdullah bin Umar I had said, 'I took part in a holy battle with Allah's Apostle I in Najd. We faced the enemy and arranged ourselves in rows. Then Allah's Apostle (p.b.u.h) stood up to lead the prayer and one party stood to pray with him while the other faced the enemy. Allah's Apostle (p.b.u.h) and the former party bowed and performed two prostrations. Then that party left and took the place of those who had not prayed. Allah's Apostle prayed one Raka (with the latter) and performed two prostrations and finished his prayer with Taslim. Then everyone of them bowed once and performed two prostrations individually.' "

Volume 2, Book 14, Number 65:

Narrated Nafi’:

Ibn Umar said something similar to Mujahid’s saying: Whenever (Muslims and non-Muslims) stand face to face in battle, the Muslims can pray while standing. Ibn Umar added, “The Prophet said, ‘If the number of the enemy is greater than the Muslims, they can pray while standing or riding (individually).’ “

SALAT TASBIH

Salat-ul-Tasabih is not Mashru‘ (Islamically prescribed), as the Hadith that it is reported regarding it is not authentically narrated from the Prophet (peace be upon him). It also differs from the prescribed Salahs in regard to its form, words and actions, which is evidence that it is not prescribed. Certainly, the Salahs authentically reported from the Prophet (peace be upon him) are perfectly sufficient to dispense with this strange Salah, which is incompatible with what is known of the Purified Shar‘ (Law).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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