

Hadeeth #239

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Narrated Ibn 'Abbas (رضي الله عنهما): The Prophet ﷺ used to say between the two prostrations: "Allahumma ighfir li warhamni, wahdini, wa 'afini warzuqni (O Allah, forgive me, have mercy on me, guide me, heal me and provide me with sustenance fir me)". [Reported by Al-Arba'a except An-Nasa'i, and this is the version in Abu Dawood, and Al-Hakim graded it Saheeh (sound)]

The chain of this hadeeth is dha'eef because it's from the way of Habib ibn Thabit. He used to make tadlees and he made 'an'anah. However, it is authentically recorded in the Sunnan of Ibn Majah from the hadeeth of Hudayfah ibn Yaman that the Prophet ﷺ used to say (when sitting) between the two sajda (prostration): "*Rabighfirl, Rabighfirl*"

The sitting between the two prostrations is a pillar from the pillars of the salaah. The Prophet ﷺ said to the one who prayed badly: In the hadeeth of The One Who Prayed Badly: *The Messenger of Allaah ﷺ entered the mosque and a person also entered therein and offered prayer, and then came and paid salutation to the Messenger of Allaah ﷺ. The Messenger of Allaah ﷺ returned his salutation and said: go back and pray, for you have not offered the prayer. He again prayed as he had prayed before, and came to the Prophet of Allaah ﷺ and saluted him. The Messenger of Allaah ﷺ returned the salutation and said: go back and say prayer, for you have not offered the prayer. This (act of repeating the prayer) was done three times. Upon this the person said: By Him Who hast sent you with Truth, whatever better I can do than this, please teach me. [Saheeh Muslim, The Book of Prayer, NO.781]*

The one who prays does not point with his index finger in this sitting because it is not authentically recorded from the Prophet ﷺ.

Hadeeth #240

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Narrated Malik ibn Al Huwayrith (رضي الله عنه): He saw the Prophet ﷺ praying and when he had prayed an odd number of Raka'a, he did not stand up till he had sat down properly. [Reported by Al-Bukharee]

The section that reads:

“...when he had prayed an odd number of Raka'a, he did not stand up till he had sat down properly.”

What is intended by it is that when one is standing for the second raka'ah, and likewise is when one is standing for the 4th raka'ah.

The word means (he did not stand).

From the hadeeth we benefit the desirability of the *Jalsata Istiraha* (The sitting of resting). Imam Ash-Shafi'ee went with this opinion and a riwayat of Imam Ahmed. However, the majority of the People of Knowledge went into saying that it is not desirable because it is not mentioned in the other ahadeeth that contain the clarification as was described by the Prophet ﷺ. Nevertheless, their statement was refuted. Al Hafidh, in Fathul Baree Vol.1 Hadeeth #823, said that this saying was refuted - as the Sunnah of the Prophet ﷺ that which is agreed upon is not taken by all those that describe his prayer, but rather, it is taken from a group of them.

Ash-Shawakani has mentioned it in his book Naylul Awtar Vol.1 P.270.

There is no dhikr that is said in the *Jalsata Istiraha*.

Hadeeth #241 and #242

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The statement, (Ibn Khuzaima made it saheeh) means ibn Khuzaima recorded it in his Saheeh -Vol.1 #620. Shaykh Al-Albaanee has authenticated it in his footnotes of Sifatus-Salaatun-Nabi.

Hadeeth #243

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Narrated Sa'd ibn Tariq Al Ashja'I (رضي الله عنه): I said to my father, "You have prayed behind the Allah's Messenger ﷺ, Abu Bakr, 'Umar, 'Uthmaan, and Ali ؑ. Did they supplicate while standing in the Fajr prayer?" He replied, O my son, it is an innovation." [Reported by Al-Khamsa, except Abu Dawood].

His father is Tariq ibn Ashyam.

The word (Ayy) is Harfun-Nidaa (letter of calling).

The word (Muhdathun) means (Bid'aa) - innovation.

Shaykh Muqbil (رحمه الله) mentioned this hadeeth in his book Jami'us-Saheeh Mimma Laysa Fis-Saheehain.

In the last hadeeth is that the qunoot is not legislated in the salaah including the Fajr prayer. Imam At-Tirmidhi commented in hadeeth #400 Ma'a Tuhfatu Awadhi that the majority of the People of Knowledge are upon this last hadeeth. This negation is concerning the qunoot that is continuous. As for the qunoot that is for an unexpected severe calamity then this is legislated, as the hadeeth of Anas ibn Malik that is agreed upon, which is mentioned other than here, indicates. It is not specified to a specific salaah; rather, it's done in all the salawat (prayers).

As for the hadeeth of Anas that is mentioned in Bukharee, Al Hafidh said, as Mubarakfuri in his book Tuhfadhu Ahwadhi quoted, "it was at the beginning".

When is the qunoot made?

Is it before or after the rukoo' (bowing position)?

In Saheeh Al Bukharee, Anas was asked, "Did the Prophet recite qunoot in the Fajr prayer?" Anas replied in the affirmative. He was further asked, "Did he recite qunoot

before bowing?" Anas replied, "He recited qunoot after bowing for some time (for one month)." [Saheeh Bukharee, The Book of Witr Prayer, NO. 948]

In another narration, Asim reported: *I asked Anas whether Qunoot was observed (by the Prophet) before ruku' or after ruku'. He replied: Before ruku'. [Saheeh Muslim, The Book of Prayer, NO.1437]*

Al Hafidh said regarding the statement, "for sometime", that its understanding indicates that it is before the rukoo' a lot and it is possible that there is no qunoot before it to begin with. Al Hafidh mentioned that the practice of the Sahaba is different in that what is obvious from their difference is the permissibility.

Al Baghawee, in his Sharhus-Sunnah Vol.3 p.126, said, "The place of the qunoot in the morning prayer is after the rukoo' for those who choose the qunoot in it."

Al Baihaqi, in Naylul Awtar Vol.2 p.388, said the narrators of qunoot after the rukoo' are more and they are more *Ahfadh*.

The qunoot is recited aloud with the dua' because the Prophet ﷺ used to recite it aloud and those behind him used to say Ameen.

In summary:

1. The qunoot is not done continuously.
2. It's not done in all the salaah.
3. It's done during calamity.
4. It's said aloud.
5. The best position to say it is after the rukoo'.

Hadeeth #244

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Narrated Al-Hassan ibn 'Ali (رضي الله عنهما): Allah's Messenger ﷺ taught me some words to say when standing in supplication during the witr, they were: "O Allah, guide me among those You have guided, grant me security among those you have granted

security take me into Your charge among those You have taken into Your charge, guard me from the evil of what you have decreed, for You decree and nothing is decreed for You. He whom You befriend is not humbled. Blessed and exalted are You, our Rabb (Lord).” [Reported by Al Khamsa]. At-Tabarani and Al-Bayhaqi added: “He whom You hold as enemy is not honored.” In a version reported by An-Nasa’I, he added at its end: May Allah Most High send blessing no the Prophet.”

The hadeeth of Al-Hassan ibn ‘Ali is authentically recorded by *Al-Khamsa* (The Five)¹, likewise, the addition is recorded by At-Tabarani and Al-Bayhaqi authenticated it. Furthermore, Sheikh Muqbil (رحمه الله) mentioned it in his book Jami’us-Saheeh Mimma Laysa Fis-Saheehain.

As for the section that was added by An-Nasaa’i, then it is Munqati’ (its chain of narration is disconnected). The reason for it being disconnected is because it’s from the way of Abdullah ibn ‘Ali ibn Hussain ibn ‘Ali ibn Abee Talib and he did not hear it from him as in Tahdheeb At-Tahdeeb.

In Nataa’ijul Afkaar, p.146, Al Hafidh said: This addition in the chain of narration is ghareeb; it is not authentic.

The word Qunoot means Ad-Dua’a.

Here we’ll mention commentaries on some parts of this hadeeth by Allamah ibn Qayyim (رحمه الله) from his book Shifaa’ul-Ghalyl, Vol.1 P.338, because of its importance and great benefit.

Regarding (guide me) he (رحمه الله) said (that it’s) asking for unrestricted guidance that will not leave any guidance. In the opinion of the Qadariyyah, the Lord ﷻ, from their claim, does not have ability for this guidance. Rather, what he is able to is to guide the guidance of clarification and showing the way that which is common between the believers and disbelievers.

In (among those You have guided) there are benefits:

1. Asking Him to include them with the guided group.
2. The guidance that happens to those is not from them, rather, it was from You. You are the One who guided them.

The section that reads “grant me security among those you have granted security” is asking the Lord for unrestricted wellness (well being), which is wellness from (the affliction of) the disbelievers, sinful acts, committing that which He

¹ Ahmad, An-Nasa’i, Abu Dawood, At-Tirmidhi and Ibn Majah. Refer to the introduction of the Translated Text-Bulugh Al-Maram.

dislikes, and leaving that which Allah loves. Indeed this is the true *'afiya*. That is why there is no supplication that is more beloved to Him than supplicating for *'afiya*. Indeed it is an inclusive word to be pure from all evil and its causes.

The section that reads (take me into Your charge among those (whom) You have taken into Your charge) is asking for complete support and help. What was intended by it is not of that which He did for the disbelievers including the creation of ability, and clarification of the path. If this is considered to be the support and helping of the believers, then He is the supporter and the helper of the disbelievers including guiding them to success and making them guided and obedient (to Him).

In this is the alerting of the one who is being humiliated by people, that the humiliation is the result of the deficiency of the wali (support/helper) of Allah to him. Otherwise, with the complete wali (support/help) it would not befall him even if he was inflicted by harm (harmed) and suffer damage, all without exception (one and all), he would still be respected and not humiliated.

The section that reads (guard me from the evil of what you have decreed, for You decree and nothing is decreed for You), indicates that evil occurs by His will and that He is the one who protects from it.

In Al-Musnad and other than it that the Messenger of Allah ﷺ said to Mu'aadh: *"O Mu'adh! I truly love you. Do not ever neglect to say after each prayer (the following words): "O Allah! Assist me in making remembrance of You, thank You, and worship You in the best of manners."*

If the Imam Supplicates with these supplications, those whom are behind him (followers) say Ameen except with the section starting .. The follower does not say Ameen since it is praising and informing.

This dua is recited in the qunoot of witr and there are other dua'as from the hadeeth of 'Ali ibn Abee Talib that the Prophet ﷺ used to say.

The dua'a is not to be said in the qunoot of witr all the time. Rather, sometimes it is supplicated with this dua'a that which is narrated by Al Hassan ibn Ali and sometimes it is supplicated with the other dua'a that was narrated by 'Ali and sometimes he does not recite anything because there is no narration from the Prophet ﷺ which indicates that he used to do it all the time.

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