

اللغة الإنجليزية

الإسلام سؤال وجواب  
إدارة شؤون المصاحف والكتب



# رُؤَا جَلِيسَةِ الْإِشْرَاقِ

## Rulings Regarding Sunrise Sitting

فهد بن يحيى العماري

القاضي بمحكمة الاستئناف بمكة المكرمة

By Sheikh Fahd ibn Yahya Al-Amāri

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# جلسة الإِشراق

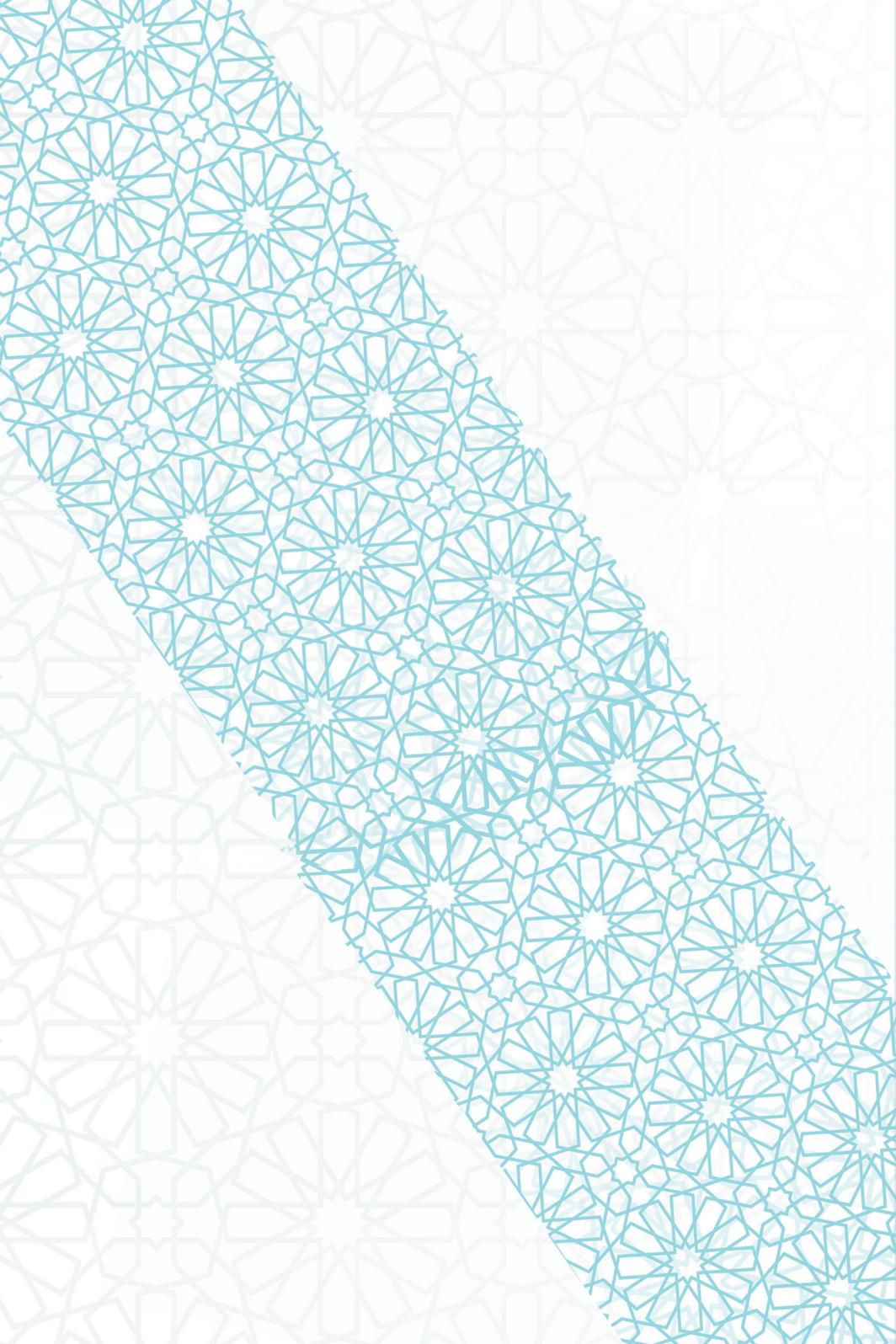
*Rulings Regarding Sunrise Sitting*

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## Introduction

All praise is due to Allāh alone.

May the peace and blessings of Allāh be upon our Noble Prophet, after whom, there is no other prophet/ the last Messenger of Allāh.

Unfortunately, the Muslim Ummah of today is facing destruction, tribulation and division, due to different names and labels, which superficially exhibit peace but internally, contains evils and punishments.

The Muslim generations of the present day and age/day pass through deceitful oppression and enmity in different forms.

The (present-day) Muslim generation is living in an era similar to that of the previous Muslim generations, when their enemies were bold enough to confront them with their enmity; their enemies punished them with various forms of violence and brutality through false evidence and false accounts.

Indeed, the great disaster that has repeated itself all throughout Islamic history and which also occurred in the first generation starting, not least, with the time of the Prophet ﷺ of Islam; during which, a group of people claiming to be from Islam but, in reality, being helpers of the enemy, the oppressor.

Through this, Islam and the Muslims have been severely affected.

The enemies of Islam have/possess different names but they share the same features and characters.

In fact, these calamities and plights befall both; Muslim individuals and groups.

The individual is trialed and nations are trialed as well and life cannot remain in a single pattern.

Each trial is bought about by Godly Wisdom and (the) Will of Allāh, so believe in the Decision of Allāh and His Destiny.

It is the Tradition of Allāh for truth and false(hood) to be in conflict.

This tradition is continuous, sometimes it is more intense, sometimes it is weak.

Allāh uses this to correct the lapses of the believers and also to differentiate the bad from the good.

He examines the faith and hearts, and He elevates certain people with this and downgrades others.

Allāh says: “[He] who created death and life to test you (as to) which of you is best in deed – and He is the Exalted in Might, the Forgiving -” Surat Al-Mulk vs 2

Allāh says “[It is] so that Allāh may distinguish the wicked from the good...” Al- Anfaal vs 37

Allāh says: “And that Allāh may purify the believers [through trials] and destroy the disbelievers.” Al- Aal Imraan vs 141

A Muslim in life, will definitely befall trials which will touch his heart, soul, hearing and sight, to test his faith and separate him from the disbelievers.

Among them, some will be consumed by these calamities and trials so that they would leave Islām and its principles for materialistic gain.

Some will be affected lightly but also among them, will be some who remain firm in their faith, as mountains remain firm, even with the falling of trials. Surely, it is Allāh that makes them firm.

The factors of firmness in faith:

Among the instruments of firmness in faith during falling of trials are the following:

From the most important factors of firmness in faith are Knowledge and Worship. Both of them must be used in conjunction during trials.

Whoever upholds one without the other, will fall and this is the situation of many Muslims during trials.

The one who is guided, is the one that upholds both together. Guidance is with he who upholds both in conjunction, as the purpose of receiving knowledge is to act upon it.

For whoever ponders over the Qur'ān and Sunnah, would find out that he has been advised and encouraged to remain patient and steadfast with worship.

Allāh says: "O you who have believed, seek help through patience and prayer. Indeed, Allāh is with the patient." Al- Baqara vs 153.

Allāh says: "And We had gripped them with suffering [as a warning], but they did not yield to their Lord, nor did they humbly supplicate, [and will continue thus]" Al-Mu'minuun vs 76.

In the Hadīth of the Prophet ﷺ there are words of advice that encourage a Muslim to persevere with continual worship of Allāh during difficulties.

Among them are the following examples:

1- Ma'qal ibn Yasaar reported that the Messenger of Allāh ﷺ said: 'Worship during striking of calamities is like Migration to me.'

Al-Haafith ibn Rajab said: The reason is that indeed, people during trials follow their desires and do not return to their religion, therefore, their situation is like that of the pre-Islamic era, so, whoever that is different among them and remains firm in his religion and worships his Lord and follows what pleases Him and does away with anything that can lead to the wrath of Allāh, then that person would be like a person who migrates to the Prophet ﷺ among the people of ignorance of the pre-Islamic era, who believed in the prophet and followed his commandments and abstained from what he prohibited.

Al- Eraaqiy said: For this reason, the reward of worship during trials is great.'

2- Umm Salamah reported and said that The Messenger of Allāh ﷺ awoke in panic, one night, and was saying: "There is no God that has the right to be worshiped except Allāh, what trials have descended tonight)? What treasures have descended tonight?"

In another narration he ﷺ said "What has been released out of the treasures?" "Who is going to wake up the people of the rooms, (he meant by this his wives, so that they can offer Salāt? How many among the clothed people in this world, will be naked in the hereafter.

Ibn Batal said: “It was meant, who is going to wake them up for night Salāt? This proves that offering Salāt saves one from the effects of calamity and acts a protection from it.”

He also said “The Prophet ﷺ informed us that, during the descending of trials, it is (expected and recommended for a Muslim to rush quickly to offer prayer and supplication, as it will remove it, because Allāh says: “Then why, when Our punishment came to them, did they not humble themselves?” Al- An’aam vs 43.”

3- Ponder deeply over the situation of the Prophet ﷺ in the battle of Badr and of how he engaged in prayer and supplication until the break of dawn.

### **The Fruits of Worship:**

With worship, there is light in darkness, there is water during thirsting, there is friendship during loneliness.

Worship is the source of security and peace in this world and the hereafter.

With worship, there is the purification of souls, minds and hearts. Worship shields the bodies from engagement in disobedience and sin.

With worship, righteousness, success and victory is attained. With worship, the pleasure of Al-Rahman is attained while the devil is dispelled.

Worship is the way out of calamities and trials. It is worship that gives patience and strength during trials.

With worship, the hearts become closer to The Knower of the Unknown; and souls are drawn to what pleases The Holy King.

Through worship, the help of Allāh is gained in matters pertaining to both, the world and the hereafter. With worship, success and stability are a guarantee

With worship, souls are also polished and its morals are elevated, thus the soul becomes more compassionate and gracious.

Through worship, souls ascend to the paths of constant blessings and virtue and are rid of impurities and afflictions born of evil, malice and envy.

With worship, there comes peace and tranquility. It brightens the face, strengthens and softens the hearts and paves the way for the truth.

Worship leads to, and then increases, the fear of Allāh and displeasing Him, and so encourages preparations for The Last Day.

With worship, not only do the roots of goodness and virtuousness grow within a person, but they then also extend towards others, towards the East and West.

### **The lost practices of Worship:**

The worship of the heart is a lost worship, now alienated among the people and their hearts.

It is the original foundation of the formation of strength and faith, concerning the soul. Through the worship of Allāh within the heart, success and salvation are achieved.

Certainly, many of the problems that arise in the relationship between our Lord and ourselves, as well as the interactions with others, is caused by the absence of worship within our hearts, or it's weakness.

The major affair regarding the worship of Allāh, concerns worship within the heart; in significance and priority, coming before the worship of the body - for it is the basis and motive for the performance of worship with the body, mind and tongue.

However, unfortunately, we have only exerted ourselves in the work of worship concerning the limbs and of the tongue, and we have not exhausted ourselves with that which concerns the heart; so, the structures of the heart have been weakened and might fall and lose faith, at the slightest of trials or tremors.

Building strength and faith in the heart serves to restrain the soul (nafs), and a sturdy structure (of the heart) then serves as a fortress, shielding and protecting against the deviation of the heart, soul, tongue and morals.

Therefore, it is essential that, during worship, the actions of the heart are prioritized and perfected just as much, if not, more than the actions of the body.

Tomorrow (on the Day of Judgement) all things secret will be exposed.

Tomorrow, the secrets, mankind keeps concealed in their breasts, will be revealed.

Tomorrow, no soul will be saved “except those that come with a pure, returning and repentant heart”

Tomorrow, no soul will be admitted in the paradise “except those that fear Al-Rahman in secrecy and comes with a pure, returning and repentant heart”

Surely, if worldly victories are gained by feet, the victory of the hereafter is gained by hearts!

Verily, training the soul and building faith do not possess limitations bound by age, knowledge, educational qualification or post and service, and, what is the benefit of

knowledge without good training of the soul? Allāh says to the leader of all mankind, the Noble Prophet, the most fearful of Allāh and the most pious being ﷺ, “worship your Lord until certainty (death) comes to you”. And, surely, Abu Bakr was not given the title of Al-Siddiq for doing only deeds of the body but rather, he was named as such, due to what he held in his heart.

So, come and build faith, and strengthen the structures of your heart and soul; and beware of the whispers of Shaytan.

With what has been mentioned, indeed, among the traditions of the Prophet ﷺ that were recorded for us and saved, is sitting in the Masjīd until the sunrise.

It is a recorded tradition, which the Messenger of Allāh ﷺ, his companions and the righteous predecessors did because doing it has an impact on one’s Īmān.

Doing it leads to the training of the soul, mind and heart.

This meritorious deed requires strong interest due to the fact that, it falls in such a period as is often allocated for sleep, rest, relaxation or alternatively, for the fulfilment of (worldly) duties and obligations.

It is encouraged for students and children to be instructed and trained to perform it.

The righteous predecessors and the religious people that followed them were keen in its regular implementation; but the subsequent generations were found to be weak regarding this tradition so, it has been discarded by many Masjīds and invariably, it has become strange.

May Allāh help us.

There are reasons for its abandonment while there are reasons for its performance.

Sitting after Salāt Al-Fajr until sunrise has merits, issues and rulings.

My dear readers, I am presenting this booklet to you as a summary of the 1st edition of my book entitled ‘Bughyatu Al-Mushtāq, Concerning the Rulings Regarding Sunrise–Sitting’, in response to requests made by some brothers for a concise outline that would be easier to read and thus more beneficial; therefore, I have removed some of the mentioned jurisprudential statements and their proofs, included Ahadīth, poems and some comments with their relevant references.

Whoever wishes to learn about the subject in detail should read either the original book, where for this book provides only a summary, or other books written by the scholars on this topic.

This book is one, of the from a series on Provisions and Rulings (Zād).

The first is Provision pertaining to the traveler, Zād Al-Musāfir, which was extracted from the original book entitled: The Brief about Islāmic Rulings Regarding Travelling.

The second is Provision for the Lesser Pilgrimage, Zād Al-Mu’tamir, which presents a summary of the book entitled: Al- Tuhfat, for Rulings Regarding ‘Umrah and the Holy Mosques (Masjīd al-Haram and al-Nabwi).

The third one concerns fasting, Zād Al-Sāem, and is extracted from the book entitled: Al-Taqreeb, for the Islāmic Rulings Regarding Problems pertaining to Fasting.

I pray to Allāh to make this book beneficial to all His servants, be they the people of neighboring or distant lands.

May Allāh make it an everlasting charity (Sadaqah Jāriyah) for me, my parents and my family on the Day of Judgement.

May Allāh pardon me of any mistake in this book and make it a blessed provision for all time.

I invoke Allāh, asking Him to make it illuminating to the hearts of the people, such that it saves the dead heart and awakens the dull or diseased one.

Calling people towards the revival of the Islāmic practice of Al-Ischrāq is calling upon the soul, and the Muslim Ummah at large, to return to the Qur'ān, the Blessed Book of Allāh and the Sunnah, the established tradition of the Prophet ﷺ.

Assuredly, attainment of a great position and the true success, be it with speech or action, is concerned with one's attachment to those two sources of guidance and mercy for the believers.

Ischrāq is calling upon the generality to be cognizant of Tawhīd, Islāmic Monotheism, in the minds and in their deeds and to be protecting it.

Similarly, it is reminding the people of the account of their deeds to be given on the Day of Recompense before their Lord, Allāh.

Ischrāq is can also be said to be encouraging the consumption of literature pertaining to early Islāmic History, especially of the Prophet ﷺ's life and his Companions and be serious in worshipping of Allāh.

Ishrāq is advising us to change our methods and means of upbringing our children, families and those in our care, to impart upon them the Sunnah, the traditions of the Prophet ﷺ.

Ishrāq is calling upon us to alter the school curricula to meet up with the better accommodate the expectations of Allāh upon the believers and to better reflect the practice of the tradition of the prophet.

It is advising us that there should be moderation in education and faith to implement moderation in the teaching of both Worldly Education and Islāmic Education, for Worldly Education, without the fear of Allāh, is nothing.

Ishrāq is calling us towards the worship of Allāh; because only with the worship of Allāh may the true success of this life and the Hereafter be attained

Ishrāq is reminding us to be careful in implementing controversial rulings, when there is a clear ruling.

Similarly, it is calling us to do away with searching for simplicity in rulings and from jumping from one ruling to the other; and it is advising us to leave unpopular opinions and baseless rulings.

Ishrāq is warning us against acquiring religious education and knowledge from unknown personnel; those that do not establish the chain of narrations of their scholars.

Ishrāq is calling upon us to revive the act of Sitting after Salāt Al-Fajr, which is only but from among the well recorded traditions of the Prophet ﷺ.

## **Introductions on Al-Ishrāq Sitting:**

### **The First Introduction:**

What is the meaning of Al-Ishrāq?

Linguistically, Al-Ishrāq refers to the rising of the Sun and its shining.

It used to be said ‘Sharaqt Shams’ referring to the rising of the Sun.

And similarly, it was said, ‘Ashraqt Shams’ in reference to when the Sun shone.

When is the time for the Islāmic act of Worship of Ishrāq?

The period for Al-Ishrāq is that of sunrise, specifically, when the Sun is shining and its light is yellow, thus, at the same time as is the time for Al-Duhā.

Therefore, sitting for Al-Ishrāq means sitting from after Salāt Al-Fajr, until after the Sun rises.

A detailed explanation will be provided in the following pages, by the Grace of Allāh.

### **The Second Introduction:**

Examples of the keen interest of our righteous predecessors towards the performance of Sitting for Al-Ishrāq:

It is recorded that Ibn Umar, may Allāh have mercy on him, would keep sitting in the Masjīd until after the sun rises (after the prohibited time for prayer) whenever he offered the Fajr Salāt.

When he was asked, why he did so? He responded saying, ‘I intend with that deed the tradition of the Prophet ﷺ.

It was reported by Tāriq ibn Shihāb, may Allāh have mercy on him, that Abdullah ibn Mas'ūd, whenever he offered Fajr Salāt, would not allow any member of his family, be it young or old, to leave the Masjīd until the Sun rises.

It was recorded that Ibn Mas'ūd once said 'I have never slept during Duhā period since I embraced Islām.'

Al-Aozae said, 'Whenever the Fajr Salāt was offered the predecessors used to feel as if birds had been placed upon their heads; they were so pre-occupied, it was to the point that, if any of their loved ones that had left them for traveling returned at that time, they would not give him their face. They would remain in that situation until the Sun rose.

Al-Waleed ibn Muslim said, 'I saw Al- Aozae, remain in his praying area, remembering Allāh, until the Sun rose and he used to tell us that, that action was the tradition of the righteous predecessors.

'When the Sun rises amongst them, they would sit among each other and then, they would start remembrance of Allāh and understanding of the religion (via teaching).'

Muhammad ibn Ahmad Al-Utibiy, among the Maliki's scholars, would not leave his praying area after he offered the Fajr Salāt, until the Sun rose, then he used to offer Salāt Duhā.

These kinds of examples of enthusiasm and vigor whenever they are mentioned, motivate and encourage people.

They were a people possessing pure minds and with deeds that were clean. Doing deeds without proof is no more their qualification, Allāh's wish is the utmost to them.

Those were the people that had distanced themselves from

gossip and rumors and left behind worldly attachment and Materialism; hence, their souls were pure, because their focus was on the purification of this World from all its evils and saving and guiding their fellow Man.

They connected to their Lord, who is The Above, so the Land became great with them.

Their stories are of the best stories simply because they were stars in the night. How beautiful it would be to be in the midst of good doers and saints?

Just come to me, in order to see the side of the abode, perhaps I would see the abode with my hearing.

The comparison of our situation to theirs, is nothing but just exactly as ibn Al- Qayyim described it.

He said, ‘...But for the pious predecessors, we seek Allāh’s forgiveness, whom there is no God (that has the right to be worshipped) but Him, for us to describe their situations without justification and sincerity but rather with what we knew about their lives.

Love for certain groups of people leads to the studying of their lives as well as the gaining of knowledge about them and their positions and work, in spite of it being impossible to be physically with them, because they have passed on.

Abu Naeem in the book ‘Al-Hiliyah’ recorded that Al-Hassan Al-Basariy said,

‘The real believer, working towards the Pleasure of Allāh for this short period of life; I swear by the name of Allāh, he has never felt regret regarding worldly pleasure and enjoyment, for the world was made easy for him, despite the fact that he shunned it for the pleasure of the hereafter by preparing for it:

He had never regarded this world in his mind as a place of abode and never wished to attain its pleasure. Thus, he has never seen the trials of this World as being severe if and when it befalls him, for he is expecting the reward of being patient from Allāh. Similarly, he has never wished to have the pleasure of this World till he died, rather was optimistic for what Allāh has prepared for him in the hereafter.

Bravo to him, hence, Allāh liberated him from all kinds of fears regarding this life and the one to come and covered his shortcomings and made his accountability so simple.'

### **The Third Introduction:**

Reasons Why People Have Abandoned the Tradition of Salāt Al-Ishrāq:

1- A weakness in faith in some of us and, resultantly, a lack of enthusiasm, regarding which ibn Al-Jaozy said, 'I pondered on the reason for the doing of good deeds and I realized that it is just an enthusiasm so, if the souls are arrogant the bodies shall be reluctant in doing it.'

2- Persistence in sin, for sins prove to be a hindrance to man from achieving good deeds.

Sins may stop man from waking up at midnight for prayer and could stop him from participating in the remembrance of Allāh and might also make him lazy in doing good deeds.

Oh Allāh! remove the impact of the sins from our face and our minds.

3- The adoption of a Nonchalant attitude and laziness towards the Sunnan acts of worship; a trial for every Muslim community.

What I would particularly like to emphasize here is the non-obligatory deeds that are from the traditions of our Noble Prophet ﷺ.

Every soul needs to strive in their performance also, because the journey to the success of the hereafter is laden with trials and tribulations.

Allāh says: “whoever strives on our course ,we are going to show them our ways and indeed, Allāh is with the good doers.”

Surat Al-Ankabūt vs 69.

4- Falling in love with this worldly life and its adornments, because this life and her beauty makes the soul lazy and reluctant in doing good deeds.

5- The usage of this time for sleep and relaxation, due to having spent the night being preoccupied with unnecessary activities. The time for Salāt Al-Ischrāq is the time for sleeping and relaxation for some people. Therefore, it is a time that people may ignore and, often, they do not even know it's benefits.

Most ordinary people today, waste their lives on unnecessarily waking through the nights, involved in deeds that will not benefit them in this world, nor in the hereafter. They spend Night on useless things consequently, they become weak and feeble to do even the compulsory acts, let alone the voluntary deeds.

Time is too expensive and too precious to be wasted as such.

Ibn Al-Qayim said, ‘Everything that benefits your soul, your time and your good condition with Allāh you should not leave it at the expense of other things, for if you leave

them at the expense of other things, that indicates you have chosen way of Shaytān and left the way of Allāh , although, you might have failed to realize that.’

Hasten towards good because the death is chasing you constantly! Men enjoy the wasting of their time and are so active in doing that.

When the best time for doing good deeds comes, the souls (for those who have been preoccupied by unnecessary things) become lazy and feeble, they will start providing unacceptable excuses and having various duties to carry out.

While they would be happy to be engaging in meeting their friends and holding conversations, relaxing or sleeping; they are giving excuses and complaints about not being able to do what Allāh wants.

Verily, it is a sign of being lost, that which we see in many of the believing people of today, namely going out after finishing Salāt Fajr and sitting outside the Masjīd, engaging in rumors, until the end of the time for Salāt Al-Ishrāq.

We pray to Allāh’ to save us from depriving our souls from good performing deeds!

6- Negligence about the issue of the hereafter and lack of preparation for it, due to a lack of knowledge or a weakness in faith.

7- The allocation of too much time and resources to preoccupation with responsibilities, engagements and appointments that have (comparatively) little or no value.

8- Lack of feeling that, the soul is in need of this kind of sitting (to elevate its rank it in sight of Allāh).

Lack of endurance and training of the soul to be obedient in submission to and servitude of Allāh.

9- Many arguments that most Muslims engage in, in their lives, have caused them to deny themselves of the performance of many good deeds and thus, has even resulted in them potentially losing the application of their gained knowledge.

Overtime, this causes them to normalize the smaller sins and consequently, their minds turn immoral and wicked.

Al-Aozaeey said, 'If Allāh wishes bad thing upon a community, He causes them to engage in unnecessary arguments and deprives them of the (benefit produced from their) knowledge.'

Malik said, 'Argument in knowledge begets pain to the heart and begets grudges.'

10- Engagement in routine jobs is also one of the reasons why Muslims have abandon the tradition of Salāt Al-Ishrāq. If the Muslims were truly interested in the tradition of sitting after Salāt Fajr till sun rises, they would have done it by allocating the weekends and the night as their period of rest, as opposed to this blessed time and that would have been the best for them.

11- The lack of 'role models' adopted by the Muslim Community (particularly, its youths) sitting in the Masjīd after Fajr till sun rises, leading to the social abandonment of the tradition of Salāt Al-Ishrāq.

12- The spread of ignorance regarding the merits of doing non-obligatory good deeds and the lack of knowledge about the traditions of the previous pious people, has resulted in the desertion of Salāt Al- Ishaq.

Having perfect and adequate information about the deeds of the pious people before us will serve as a motivation for

doing good deeds and will thus ultimately lead to closeness to Allāh.

13- Little importance being given to the Sunnah, the traditions of the Prophet ﷺ, for some people, and a lacking in making him a role-model has led to the neglect of Salāt Al-Ishrāq.

14- A lack of provision of proper training and upbringing to Muslim children, with regards to their faith and submission in Islam, compared to as it was found in the examples and lives of our righteous predecessors and the great scholars.

In this day and age, one may even observe some people seeking knowledge or engaging in Da'wa, the propagation of Islam, but being very weak in worship.

Some are, contrarily, very committed to performing acts of worship but are lacking in knowledge, or have little willpower to go out seeking it, thus they are rather close to being ignorant.

The consequence of having improper knowledge about Islam resulted to the following points:

There are stark gaps and shortcomings in an individual's grasp of the pillars of faith, the upholding of the Islamic creed and thus the purification of the worship and souls.

There are lapses in the lifestyles of many Muslims.

There is a greater chance of erring with regards to, and for misunderstanding, Islāmic sensibilities of morality.

The lack of the crucial ability to discipline one's soul according to the requirements and principles of the Islāmic creed and thus a lack of ability to monitor one's tongue and sanction it.

It is very strange to see many of our fellow Muslim brothers becoming careless with abstaining from certain prohibited acts but, simultaneously, engaged in speaking ill of their fellow Muslims with little or no basis!

That action itself is regarded as the equivalent of eating from the flesh of a Muslim in Islām. He is neither benefitting his fellow Muslim with his statement nor admonishing him to be pious.

Lapses in the allocation of funding for religious education has led to the widespread acceptance of what is the wrong explanation of the religious texts (Holy Qur'ān and the Ahadīth) and the following of strange beliefs and practices in the aspect of the religion.

Lapses in the upbringing and knowledge imparted by some teachers, scholars and parents towards those under their custody.

A small note on self-esteem and pride, with regards to the accumulation of Knowledge:

Oh you who be students of knowledge, establish a balance between the seeking of knowledge and the purification of the souls and the hearts (to appropriately house it)!

The Companions of the Prophet ﷺ used to say, ‘

We learnt the faith first then we learnt about Qur'ān.’

Jundib, may Allāh have mercy on him, said, ‘We were with the Prophet ﷺ while we were young, and we were given training on the faith before we learnt about Qur'ān, then we learnt about Qur'ān, hence it improved us in faith.’

*In another narration:*

‘...And verily, you of this generation you learn Qur’ān before you know about the faith.’

Abdullah ibn Umar, may Allāh have mercy on him, said, ‘We lived part of our lives in our houses. Indeed, anyone of us used to get the training on faith before he would learn how to read Qur’ān.’

The chapters of the holy Qur’ān were being revealed to the prophet Muhammad ﷺ so, we would learn it’s lawful things and unlawful ones and what should be refrained from as you, of this generation, learn about Qur’ān.

I have seen today, men that are being taught of the Qur’ān before they are taught of the faith.

Therefore, he reads Qur’ān from Fātiha to the end without knowing what is commanded in the Qur’ān from what we are warned against. He just reads the Qur’ān in haste, without having any knowledge about it.’

‘Uthayfah, may Allāh be pleased with him, is reported to have said, ‘We are people who got the faith before we were given Qur’ān but verily, you are people that got Qur’ān before you were given the faith.’

Surely, the soul must first be nurtured with a solid foundation on faith that will then make it prosper in this world and in the hereafter.

A lack of knowledge such as would be sufficient to distinguish between the unanimously agreed upon tradition of sitting in the Masjīd after Salāt Fajr till sun rises, and the sayings of the Prophet ﷺ on the benefit of sitting purposely for Salāt Al-Ishrāq - over which there is some difference in opinion; has consequently led to the discarding of

the sitting for Al-Ishrāq to the extent that, some Muslims have also left the tradition of sitting after Salāt Fajr to the time of Ishrāq.

Even if one were to assume that the merits relating to the subject matter in the Ahadīth, the statements of the Prophet ﷺ were not authentic, there are other reports from the righteous predecessors relating to the topic that can serve to purify the minds and train the hearts; which are even more beneficial than those merits reported in the prophetic statements, if they are authentic.

Therefore, it is compulsory on a scholar or anyone in search of knowledge and anyone who is in the position to give religious verdict on any issue, to be possess vast knowledge and provide deep thought to any issue that needs judgement, whether should it be regarded as Sunnah or compulsory or merely allowed, such as to encourage people to remain steadfast on the religion of Allāh and tradition of His Prophet ﷺ, being a potential source of gaining more good deeds and purifying their souls.

Hence, such a person's stand on the subject matter should not be simple condemnation of such deeds; nor should he refuse to take into consideration the weight such an issue would bear, as a means of changing the faith and making it easier or more difficult.

Indeed, perhaps you may have seen people that are so concerned about the tradition of sitting in the Masājid, purposely because of Salāt Al-Ishrāq; that when they hear from those that relate to them that the merit of sitting is not authentic, they stop sitting altogether and return to their houses.

As a result of such discouragement, how many Masājid that were once filled with both the young and old after the Salāt of Fajr, during Ramadhān or on other special religious occasions, become empty now?

May Allāh be in our support!

15- Wrong presentation of Jurisprudence on this subject matter, from some religious students, has resulted to the abandonment of not only the Salāt Al-Ishrāq itself, but also the tradition of sitting after Salāt Fajr until the sun rises; and as a result of that, the merit relating to it has been forgone too.

It is just as if the reports on these merits have been paid no consideration at all; as if they are strange statements from the Prophet ﷺ, as if there is no body among the great scholars of Ahadīth and Jurisprudence as well as esteemed Islamic scholars who have spoken of it.

Surely, you would be so surprised from the attitude of some Islāmīc youths and learners, who hold so strongly to the view of some scholars, that prove those merits to be invalid; relating the two rak'āts of Salāt Al-Ishrāq to be a Salāt, innovated by the previous peoples, because some of the scholars have said so.

It is a representation of great ignorance to think that to remain seated in the Masjīd after Salāt Fajr is part of the religious innovations.

16- A lack of knowing priority in the area of worship and forgetfulness of that in some people's minds.

There are many texts that encourage Muslims to perform good deeds because the beauty of the hearts lies in the act of doing the best of deeds and in knowing it is so.

The companions of the Prophet ﷺ used to ask about the best of deeds.

Ezullah Abdul Salam said,

‘So, verily Allāh has made his servants to naturally love the best of deeds, he has made them to be seeking of what is the best; therefore, it is unreasonable for any servant of Allāh to prefer the good at the expense of the best, unless if the person is an idiot, ignorant person, who does not have knowledge about what is called scale of preference in deeds.’

### **The Forth Introduction:**

The Impact of Engaging in the Tradition of Sitting in the Masjīd (After Fajr till the Sun Rises) on one’s Faith:

- 1- Doing so, can lead to the reception of reward for following the example of Allāh’s Messenger ﷺ, God be Willing, and sediments your position as a follower of the Prophet ﷺ.
- 2- It will keep your mind and heart and tongue preoccupied with the remembrance of Allāh; therefore, this sitting would be meaningless and fruitless, without providing any possible value or enjoyment, if there is no remembrance of Allāh during the period.

Thus, keeping oneself in the Masjīd (after Fajr till sun rises) will prove meaningless, if the person undergoing it will not distance himself from rumors, gossip and unprofitable statements, including the channels of Social Media, that could result in weakening his Faith in Allāh.

- 3- A potential impact of appropriately and actively engaging in sitting in the Masjīd after Fajr until the sun-

rise is the discipling of the soul and its purification. The soul is always in need of training, being distanced from the trials of this World and the whispers of Shaytān and being habituated with good deeds, for the soul needs to be purified in order to truly succeed both in this World and the Hereafter.

4- The practice will result in the calmness of the heart and its peace and goodness, as well as its purification from impurities that may inflict it - particularly through social media.

The soul needs daily purification and remedy because mixing up with bad people makes the soul to be reluctant in doing good deeds.

A Muslim's association and preoccupation with irrelevant things weakens the souls and makes them feeble, consequently the heart is greatly in need of daily remedy, and one of the daily remedies for a feeble and weakened soul is sitting in the Masjīd after Salāt Fajr till the sun rises for remembrance of Allāh.

By doing that, the dead soul will be redeemed and will be strengthened and prepared for engaging in worship; for that reason, the righteous predecessors and Muslim Scholars highly encouraged the servants of Allāh to be participating in the act of sitting in the Masjīd after Fajr till sun rises for remembrance of Allāh.

Is there anyone ready to renew this tradition in the Masjīd?

Is there anyone ready to provide support in giving advice to the Muslim Ummah in doing this tradition again?

Are we ready to compete in performing it?

Is it not the right time to engross one's mind in the remembrance and worship of our Lord, Allāh?

Is it not the right time to let our souls to be free from the irrelevant things that keep it away from the worshipping of Allāh?

Is not the right time to keep our souls, our hearts, our sights, our hearing safe from all sorts of bad influences from social media?

Are we not ready to start enjoying being involved in remembrance of Allāh, by observing Salah and recitation of Qur'ān?

Wake up engaging in the performance of such things is what shall fetch you Paradise. Verily, Paradise was but our first abode (before Adam and Hawa were sent to the Earth for the sin they committed).

Indeed, the major thing that makes the soul or its inclinations and desires wicked, resulting in going astray and be far removed from the blessings of Allāh, is the lack of remembrance of Allāh. Simultaneously, the major remedy and correction of wickedness in the soul or disease in the heart is the remembrance of Allāh. The blessings resulting from the remembrance of Allāh throughout the rest of the day - or let me say throughout the entire life of the Muslim, shall give his soul, his body extra power; hence, tolerance of worldly difficulties and problems shall become very simple for such a Muslim.

Al-Shiekh Al-Islām used to remain in the Masjīd after Fajr until the brightness of the sun for remembrance of Allāh, while being in such position he would not talk to anyone, nor would he do any other thing, except engage in the remembrance of Allāh.

On finishing, the Zikr, he used to say 'This is my breakfast, if I don't take it, I will lose my power and strength.'

Ibn Al-Qayyim, has reportedly said in the book entitled ‘Al-Waabil Al-Saab’, while he was mentioning the benefit of Dhikr (remembrance of Allāh):

“...Benefit 61:

Dhikrullah gives strength to the extent that a Muslim will be able to do what he couldn’t do without it.

He said, ‘I have noticed the strength of Al-Sheikh Al-Islām in his speech and writing due to Dhikr (remembrance of Allāh); what he used to write in his book in a day, another writer couldn’t write it in a week or even more.’”

Verily, they were the real worshippers!

Indeed, he could not withstand the difficulties, or the stresses born of being involved in the propagation of Islām and in teaching about Islām, he wouldn’t be able to assist the people in need, he wouldn’t be able to exercise patience in calling people to the right religion, if he had not been from the real worshippers, the pious people, those that maintain their loyalty to Allāh, those that keep on with remembrance of Allāh, The Owner of the Universe.

Allāh says, ‘We (also) made them leaders, guiding by Our command, and inspired them to do good deeds, establish prayer, and pay alms-tax. And they were devoted to Our worship.

(Qur’ān 21, verse 73)

Allāh says: ‘Indeed, they used to race in doing good, and call upon Us with hope and fear, totally humbling themselves before Us.’

(Qur’ān 21, verse 90)

Nothing has diverted them from calling people to Allāh and teaching them the religion, as well as assisting people in being engaged in the worship of Allāh during day and night; not even their wealth, wives or children.

How could it ever be possible for those people to have time for playing useless things, or engaging in rumors, or abusing the righteous people, or wasting their time through the night?

How could such people use the golden time before the Fajr on social media for chatting?

One of the righteous people says, ‘While I was in the prison for eight years, I did not leave sitting after Fajr till brightness of the Sun (for Dhikr) and that was the greatest weapon that made kept me patient and tolerant in the prison.

It was reported in the Hadīth, ‘If the door of good deeds is opened for anyone of you, you should grab it quickly, because surely, you would not know when you would be deprived of it.’

It was reported that, Al-Zubair said, ‘Whoever among you is capable of doing good deeds should do it.’

There are many good doers in our midst, whose lives are so precious, whom you can find in the first ranks for Salāh, being engaged in fasting, worshipping and having exemplary manners.

One of the pious people, nearly ten years ago, had been engaging in fasting on alternative days (fasting of prophet Dawood) and finishing the whole of Qur’ān within just three days, he had been offering Salāt during the last third portion of the night (before Fajr), seeking the bounty of Allāh and His forgiveness.

So many people among the pious men and worshippers, have been engaging in sitting after Fajr Salāt, till the sun had risen, for some years without any breaks.

One of the special servants of Allāh, has been engaging in fasting on Thursdays and sitting after Fajr prayer till the brightness of the sun, for seven years; due to the importance of that day, because on Thursdays, Paradise is opened and the good deeds are presented before Allāh.

Indeed, you might have noticed that, some government employees, after their retirement use to engage in the practice of sitting in the Masjīd after Fajr Salāt, without any break; and would also keep themselves in the Masjīd between Magrib and Isha being engaged in the remembrance of Allāh (dhikr). They make the Masjīds as their abodes and friends, because they find their rest and the peace of their minds in the remembrance of Allāh. They realize that the purification of their souls lies in remembrance of Allāh. They are aware of the fact that anything which can spoil the soul must be refrained from and abandoned.

Hence, is there any readiness in supporting the act of renewing the tradition of sitting in Masjīd after Fajr till the brightness of the Sun?

Is there anyone who is ready to join me in advising Muslims on this act of worship?

Are we all ready to compete in engaging in the sitting after Fajr, till the Sun has risen, in order to polish our souls?

If you could do that, that shall surely be a provision for your eternal journey.

Our situation today is just like what Ibn Umar said during his time, ‘We have wasted so many great rewards’.

Ibn Al-Qayyim said, ‘This World is a place of competition...’

Ibn Rajab said, ‘Ibn Al-Qayyim resided in Makkah, and

he was remembered by the the people of Makkah for his excellent deeds and for performing more Tawwāf.’

Our purpose of being in this world, our major assignment in this life, is to establish the worship of Allāh alone in creed, and to do what He mandates on us; be it Salāt, Zakāt or Siyyām, Hajj or enjoining people to towards good and forbidding them of evil.

Amongst things that could increase our love and fear of Allāh are:

1- Asking Allāh to give us good companions, the companion that, when he is met, reminds of Allāh and the Hereafter, when he is seen, motivates to the performance of good deeds and when he is conversed with, quickly reminds of the first generation in Islām.

Some of the pious people used to say ‘If I am reluctant to do a good deed, I look to the good deeds of Muhammad ibn Wāsīe and his great work and it encourages me to engage in good deeds for a week thereafter.’

2- If you couldn’t find such a friend mentioned above in your generation or during your life time, you need to study the story of the first generation of Islām and be attentive wherever and whenever it is being narrated of.

They may have passed away, their bodies and their bones may have perished, but their resurrection by Allāh is Misk.

Assuredly, you will gain from the study of the stories of the first generation of Islām what will serve as a motive and a catalyst for the performance of your own good intentions and deeds

They beautified the Earth (with their good deeds), when they were on Earth, and after their death and the stories

of their lives and their accomplishments enrich the books into the present day.

3- Naturally, the soul is weak and reluctant in performing good deeds, except with the help of Allāh; therefore, a Muslim is in constant and great need of good reminders to encourage his soul and to remove impurity from it.

It was mentioned in the book of Bukharī, narrated by Abu Wail that Abdullah ibn Mas'ūd used to deliver a sermon to the people on every Thursday so, he was requested, 'Oh Abu Abdu-Rahman, it would be our pleasure if you could be given us the lecture every day.' He responded saying, 'Nothing would have refrained me from doing that, if not the fear that it would become boring to you, surely, I deliver these lectures to encourage you to perform good deeds; as the Prophet ﷺ used to purify our souls with his sermon, he used to fear that it could become boring to us.'

If it is true that giving sermons could be too much, hence, death is more merciful for the souls and more beneficial.

### **The fifth introduction:**

The Rulings Regarding the Sleep after Salāt Al- Fajr is a Source of Contention Among the Scholars:

The first ruling says that sleeping after Salāt Al-Fajr is detestable due to the importance of that period:

This is the view of some group of scholars and their evidence is based upon the Hadīth, narrated by Abu Wail the immediate brother to ibn Salamah Al- Asadiy, mentioned in the Sahīh Al-Muslim:

He said, 'Once, we went to Abdullah ibn Mas'ūd, very early in the Morning, after we observed Salāt Al- Fajr. On reaching his house, we greeted him at the entrance of the house and he gave us permission to enter. We kept on waiting at the entrance for a while, he said. The maiden came out and said we could enter then we entered, while Abdullah was sitting doing Tasbeeh.

Abdullah said, 'What stopped you from entering after I have given you permission to enter? We replied to him, saying we thought that perhaps some of the members of his family may be sleeping.

Abdullah said, 'You thought that some of my family members are sleeping?', then he continues with his Tesbeeh until he thought the sun rose; so he called on his slave lady, requesting from her to confirm if indeed it had and she looked at the sun, but it had not yet.

He kept on with his Tesbeeh until we thought that perhaps now the sun had risen. Abdullah called on the slave girl and instructed her to check whether the Sun has been risen so the slave girl checked it and confirmed that the sun had indeed risen.

Abdullah then said, 'Glory be to Allāh who has raised us up today and He has not destroyed us due to our sins.'

Al- Hishām ibn Urwa narrated to us from his father saying that, 'Al- Zubaer used to prevent his children from sleeping after Fajr.' The narrator then mentioned that Urwa said, 'Indeed, if I would have heard that a certain person uses to sleep after Fajr, I would do away with him.'

Ibn Al-Qayyim said, 'It is part of detestation in their view, sleeping in between Salāt Al-Fajr and sunrise, simply because that time is so precious even to the point that, if

anyone of them had experienced a sleepless night, they would not allow him to sleep during that period until after the sun had risen.’

The second ruling states that there is no detestation to sleeping after the Fajr, due to unavailability of any cogent evidence on the issue:

This is the view of some of the righteous predecessors.

This view is rejected by some scholars to be the view of some righteous predecessors, because it is contradictory to their actions and deeds regarding the subject at hand, therefore what was recorded for some righteous predecessors would be recognized as being the relevant and authentic evidence.

The best ruling on the subject matter is to say that there is no detestation for sleeping in between Fajr Salāt and sunrise.

In order to say that a certain action is detested there must be a strong evidence supporting it within the Shari’ah.

Although, there is no doubt that, in not taking advantage of this beneficial period certain benefits, as were mentioned before, are lost; the loss of such benefits does not translate to being involved in something detestable in the correct view.

## **The Second Inquiry:**

### **The Rulings Regarding Sitting in the Masjīd until the Sun Rises:**

**Under this, there are nine issues:**

#### **The First Issue:**

The terminological name given to the subject matter, i.e. Al-Ishrāq, is a shared name to the the Salāt Al-Ishrāq and the Sunnah of sitting and engaging in the Dhikr of Allāh, simply due to the time they both take place.

That is the view of ibn Abās.

Considering this view, there is nothing wrong with calling it by the given name, because it is just like the terminological name given to Salāt Al-Tarāweeh, for which there is no evidence on from the point of view of the Shari'ah.

Salāt Al- Ishrāq is also being referred to as: 'Al-Dahwatul Al-Sugrā', 'Salāt Al-Duhā', 'Al- Dahwatu Al-Kubrā'.

#### **The second issue:**

The verdict regarding the performance of Salāt Al-Ishrāq. The scholars possess the unanimous opinion that the Salāt Al-Ishrāq was a tradition of the prophet Muhammad ﷺ.

The other mentioned evidences testify to that, as do the oncoming evidences.

The proof to that is in the authentic collection of Sahīh Muslim, Simāk ibn Harb said, 'I asked Jābir ibn Samrah, 'did you use to sit alongside the Messenger of Allāh ﷺ?'

He said, 'Yes, many times, he ﷺ did not use to leave his prayer mat, where he offered Salāt Al-Fajr until the after

the sun had risen; when the sun rose, he ﷺ used to leave, while those that were with him would continue discussing the Pre-Islāmic Era and keep on laughing, and the Prophet ﷺ used to smile.’

In another narration, whenever the Prophet ﷺ offered Salāt Al-Fajr, he kept on sitting on his prayer mat, until the sun had risen.

Al- Dahlawī, a Hanafī scholar said, ‘It is from the tradition of the Prophet ﷺ to keep seated (after Fajr prayer) at the praying place, until the time for Salāt Al-Isḥrāq .

Al-Qadī Eyād said, ‘This is a tradition that the righteous predecessors and the Muslim scholars used to do, and they used the time specifically for the remembrance of Allāh and seeking from Allāh’s bounty, until the sun had risen.’

Al- Dasūqiy, a Māliki scholar added after he had narrated a Hadīth of the Prophet ﷺ on the benefit of sitting for the purpose of Salāt Al-Isḥrāq and then offering it, ‘The Prophet ﷺ repeated the word ‘perfect’ thrice, reinforcing it, in order to entice people to emulate it; therefore, it does not befit any reasonable person to miss this great opportunity to benefit.’

Ibn Al- Hāj, a Māliki scholar said, ‘Haven’t you noticed what was recorded about their (i.e the religious predecessors’) regular supplication after Salāt Al- Fajr and Salāt Al- Asr? It is because the righteous predecessors would be sat in their various Masājid during both periods, awaiting the congregational prayer, engaged in the remembrance of Allāh such that their voices would sound like the sounds of the bees.

Al- Nawawiy, a Shāfi scholar said, ‘You must remember, that the best time for the remembrance of Allāh in the day is after Salāt Al- Fajr.’

Ibn Al- Qudāma, a Hanbali scholar said, ‘When a Muslim has observed Salāt Al- Fajr, it is good for him to remain seated on his place of prayer, until the sun rises.’

With all these quotations from the righteous predecessors, are you ready to partake and support the renewal of this tradition in the various Masājid?

Are you ready to be advocating for it?

Are you ready to be competing in doing this tradition in the Masjīd?

### **The third issue:**

The merit in sitting in the Masjīd after Salāt Al- Fajr.

There are different ahādith of the Prophet ﷺ on this subject matter, among them are:

1- It was reported that Atā ibn Al-Sayib said, ‘I entered the house of Abu Abdu-Rahman Al- Sulamiy, after he had offered Fajr, he remained seated in the Masjīd.

I said to him, ‘couldn’t you go to your bed, that would have been better for you.’

On that he replied, ‘I heard Ali saying “I heard the Messenger of Allāh ﷺ say, ‘whoever observe Fajr then remain seated in his place of prayer, the angels would be praying for him.’”

The prayer of the angels for him means they would be seeking the Forgiveness and Mercy of Allāh for him, saying: ‘Oh Allāh forgive him, Oh Allāh, have mercy upon him.’

2- It is reported by Abu Amama that, the Messenger of Allāh ﷺ said, ‘For me to sit down, engaging in

the remembrance of Allāh, saying AllāhAkbar, saying Alhamdulillah, saying SubhānAllāh, saying Laa ilaaha ila Allāh, until the sun rises, would be dearer to me than liberating two slaves among the children of Ismaeel.’

3- Abu Hurayra said, ‘The Messenger of Allāh ﷺ said, ‘the angels use to make prayer for anyone of you as long as he remains in his place of prayer, where he offered the Salāt, provided his ablution is still valid.’

They use to say, ‘Oh! Allāh forgive him, Oh! Allāh have mercy on him.’

### **The forth issue:**

The time for sitting and the time to leave.

It is expected to remain seated after offering Salāt Al-Fajr until the sun rises and the evidence for that is in the Hadīth of the Prophet ﷺ, collected by Imām Muslim, in his book of authentic Ahadīth:

‘Verily, the prophet used to remain seated after Salāt Al-Fajr until the sun rises.’

The sunrise means when the sun appears very clear in the sky, therefore, the believer that wishes to do this tradition to emulate the Prophet ﷺ, should not leave the Masjīd until the sun appears clearly.

It is reported by Abu Hurayra that, the Messenger of Allāh ﷺ said, ‘Indeed, this religion is simple and no one has made it difficult upon himself, except that he would leave it. Therefore, you should be moderate in practicing it and give people good tidings and be humble in dealing with them and seek Allāh’s Assistance in the morning and the afternoon, as well as during the night, especially the time before Salāt Al-Fajr.’

Al- Qastalāni said, ‘The above mentioned Hadīth refers to the active time periods during the day and, thus, the times to keep the mind busy with the remembrance of Allāh. The periods mentioned in that Hadīth are the best time for the travelers to embark on their journeys. It is as if the Prophet ﷺ was addressing a traveler regarding his journey, so he notified him of the most valuable periods, because if a traveler were to embark on his journey during both night and day, he would become tired and eventually abandon it; but if he chooses to embark on his journey in those periods alone, it would be easy for him to continue his trip without facing any difficulties or problems.’

This metaphor reminds that this world is just a journey to the Hereafter and emphasizes the fact that, those periods mentioned, are the easiest periods for the body to be enthusiastically involved worship.

Ibn Rajab said, ‘Those three aforementioned periods are the periods for work and periods to busy oneself in the worship of Allāh.’

Mulā Ali, a Hanafi scholar said, ‘They are periods for relaxation and sleeping.’

Al-Gadwa refers specifically to the period between Salāt Al-Fajr and the rising of the Sun, whereas, Al- Rawhah refers to the afternoon period and Al-Daljah refers to the last portion of the Night.

### **The Fifth Issue:**

If a Muslim leave his sitting in the Masjīd before the Sun rises, is he going to be rewarded for the little time he sat for?

This issue is very similar to the concern of a Muslim that halts his Tawāf before completing all seven rounds and also, to the issue of a Muslim that breaks his non-obligatory Salāt or fasting, over which the scholars possess differing opinions.

It is said of the concern regarding non-obligatory fasting that, if a Muslim were to break it with a valid excuse, he would be rewarded but if he were to break it without any reason, he would not be.

It is also said that a Muslim is going to be rewarded according to what he has done.

The correct opinion is to say that the issue involves both viewpoints.

### **The Sixth Issue:**

Is it permissible for the Muslim women to engage in this act in the privacy of their homes and the sick, wherever they have been hospitalized? Alternatively, the following question may be raised: Is it possible for people bound by employment, for instance, security officers, to engage in the sitting after Salāt Al-Fajr in their various places of duty (even though such a place is not a Masjīd)?

In short, is one's presence in a Masjīd a prerequisite for the sitting during Al-Ishrāq?

What is very clear with the evidence for the authenticity and permissibility of this act stated above is that one's pre-

sence in a Masjīd is not a prerequisite for the sitting during the Al-Ishrāq period. On the basis of such, it is permissible for Muslim women and the like to engage in this act of worship in their various places, where they happen to observe their Salāt Al-Fajr, until the sun rises.

*The proofs on that are as follow:*

1- Mujāhid reported, ‘Ā’isha, may Allāh have mercy upon her, would be engaged in the recitation of the Qur’ān during Ramadan after Salāt Al-Fajr and after the sun had risen, would retreat for sleep.’

2- Mujāhid said, ‘During Ramadān, after she had observed Salāt Al-Fajr, Ā’isha, may Allāh have mercy upon her, would instruct a person to watch for the sunrise while she would keep seated in her place of prayer, if the person told her that the sun had become brighter, she would go to sleep.’

3- It was recorded in the Sahīh Muslim, as an authentic Hadīth, Juwayriyyah, may Allāh have mercy upon her, said,

“Verily, the Messenger of Allāh ﷺ left her early in the morning after he had offered Salāt Al-Fajr, while she was still at her place of prayer. Then the Prophet ﷺ returned to her at the time of Al-Duhā and she was still seated there, the Prophet ﷺ told her, ‘Have you remained in this position since I left you?’ She responded, saying, ‘Yes.’

The Prophet ﷺ said, ‘I have said four words after I left you three times, if those words could be weighed alongside what you have been saying since, those words would have outweighed your own. Those words are: SubhānAllāh wa bihamdihi ‘adada(n) khaliqihi, wa ridhaa(n) nafsihi, wa zīnata(n) ‘arshihi, wa midāda(n) kalimātihi.”

Ibn Abdul-Bari said, ‘If a woman were to sit down in her prayer area, in her house, awaiting the time of observing another prayer, she is included in the meaning of the Hadīth because she would then also deny herself the other things of the world for the love of Salāt and the fear that she could be engaged in such a thing that would cause her to miss it.’

### **The seventh issue:**

Is Dhikr a prerequisite to the reception of the reward for sitting after Salāt Al-Fajr?

Yes, to engage in Dhikr is a prerequisite to get the reward for sitting after Salāt Al-Fajr according to the aforementioned evidences.

### **The eighth issue:**

The Ruling Regarding Conversing During the Act of Sitting After Salāt Al-Fajr.

It is considered to be an abhorrence to make conversation during that period, in the opinion of some scholars, the evidence for such a viewpoint being that leaving meritorious acts of worship and traditions of the Prophet ﷺ is detestable.

It was reported that Jābir, may Allāh have mercy upon his soul, said, ‘The Messenger of Allāh ﷺ did not like to leave his place of prayer, where he had observed Salāt Al-Fajr until the Sun had risen, and until the Sun had risen, he would remain silent.’

Abu Al- Nadr said, ‘The Prophet ﷺ would remain quiet

while his companions with him would engage in conversations, regarding the Pre-Islāmic Era, during which they would laugh, while the Prophet ﷺ used to smile.’

In another narration, ‘...when the sun would rise, he would leave and would remain silent.’

It was reported that Ali ibn Al-Hasan ibn Ali said, ‘He used to remain silent until the sun had risen.’

It was reported that Mālik said, ‘Saeed ibn Abi-Hind, Nāfie Maola ibn ‘Umar and Mūsa ibn Maesara used to remain seated after Salāt Al-Fajr until the sun had risen, thafter which they would then depart. When they were seated, none of them used to engage in conversation with one another.’

We asked him, ‘(Were they) busy in the remembrance of Allāh?’ He replied, ‘In such a thing.’

It was reported that Asmāi bint Wāilah ibn Al- Asqa, said, ‘Whenever my father offered Salāt Al-Fajr, he remain sitting, facing the Qibla and he would not talk until the Sun rose, even when I sometimes spoke to him with purpose, he would not respond.’

Maimūn said, ‘I have met people who would not engage in any conversation, unless for a good cause, otherwise they would remain quiet.’

In another narration, ‘I met people who would not talk after Salāt Al-Fajr until the Sun rises, except for a good cause.’ So he strove to be diligent with engaging in the remembrance of Allāh and any other good acts of worship or he would recite the Qur’ān, until sunrise.

When the sun would rise, if he wished, he would observe two rak’ats Al- Duhā and used to add to it as he could

and if he wished, he would stand up, without offering any rak'at of prayer.

Then he used to invoke his Lord humbly, to provide him with protection and to heal the sick people. He would not do anything except that which would please his Lord.

The correct opinion, (on the issue regarding to conversation during the sitting after Salāt Al-Fajr), is to say that it is allowed and the evidence for such has been stated in the narration of Jābir mentioned above, and the reason being that, in that narration, indeed, the Messenger of Allāh ﷺ did not condemn the companions for engaging in conversation. Still, it could be further argued that their conversation was possessed religious merit and based on that, it can not be said that it is permissible to have conversation on any matter, therefore, it can be said that it is not advised to converse throughout that period but it can not be said that it is impermissible to continue engaging in such.

It cannot be said that (engaging in conversation) is detested because detestation concerns the Shar'iah and must have clear evidence.

There is no doubt, however, that, in engaging in conversation during that period, a Muslim would waste the opportunity to engage in various other more meritorious acts.

The ninth issue:

Would sitting and reading or learning form the Islāmic literature or books detract from the reward attributed to the sitting after Salāt Al-Fajr?

The concise answer is it is considered detestable.

It was narrated that Anas ibn Maalik said, 'The Messenger of Allāh ﷺ said,

‘For me to be seated with a group of people, engaging in the remembrance of Allāh, from Salāt Al-Fajr until the sun rises is dearer to me than the emancipation of four slaves from among the children of Ismaeel. And, for me to be seated with a group of people engaging in remembrance of Allāh from Salāt Al-Asr until the sun sets, is dearer to me than the emancipation four slaves among the children of Ismaeel.’

Some scholars have explained what the Prophet ﷺ meant by ‘For me to be sitted with group of people engaging in remembrance of Allāh...’ to constitute lectures, sermons while others attribute it to meaning that, each one of those seated engages in remembrance of Allāh separately, but in the same Masjid.

The Hadīth does not indicate a congregational form of Dhikr and ibn Al-Hāji, a Māliki scholar, has clarified that.

For whoever considers the practice of the righteous predecessors, through their words and deeds as are aforementioned, indeed would know that they allocated those two periods (after Salāt Al-Fajr and after Salāt Al- Asr) primarily to the remembrance of Allāh and to seek bounty of Allāh and did not use it for organizing lectures or classes.

Based upon what has been mentioned thus far, it could be concluded that the righteous predecessors preferred to keep themselves engaged in Allāh’s remembrance and Dhikr after Salāt Al-Fajr until sunrise, over being engaged in either the teaching or acquiring of knowledge.

### **The Third Chapter:**

The Ruling Regarding the Salāt Al-Ischrāq:

#### **The tenth issue:**

What is the Salāt Al- Ischrāq?

Salāt Al- Ischrāq connotes two rak'ats, which are offered after sunrise until just prior to noon (which is a detestable period for Salāt).

#### **The eleventh issue:**

Are the two rak'ats of Salāt Al-Ischrāq the same as Salāt Al- Duhā?

On that, there are different opinions.

The first opinion says, the two rak'ats for Salāt Al-Ischrāq are the same as those for Salāt Al- Duhā. In such a viewpoint, thus, there is nothing from the religious practices that can be referred to as Salāt Al-Ischrāq.

That is the view of ibn Abbāss and of some, from amongst of scholars. It is also the opinion expressed by the majority of the scholars that are involved in providing the explanation of the Qur'ān.

*Their proofs are as the following:*

- 1- There is no authentic evidence on Salāt Al-Ischrāq, all the narrations regarding it are not genuine.
- 2- Imām Muslim reported that Samāk ibn Harb said, 'I asked Jābir ibn Samrah, did you use to sit down alongside the Messenger of Allāh ﷺ?'

He replied, saying, ‘Yes many times and the Prophet ﷺ would not depart from the place where he offered Salāt Al-Fajr until after the sun had risen.

When the sun had risen, he would depart, while his companions were engaged in conversation regarding the Pre-Islāmic Era, they used to laugh while the Prophet ﷺ would smile.’

In another narration, ‘...Whenever the Messenger of Allāh ﷺ finished his Salāt Al-Fajr he would remain seated on his praying ground, until the sun had risen’.

From the abovementioned narration it can be deduced that the Prophet ﷺ used to remain seated on his praying ground until sunrise, after that he would to leave. No such narration establishes that either he or his companions used to offer Salāt Al-Ischrāq.

3- Indeed, there is no record for Salāt Al-Ischrāq in Shar’ia texts

4- There are reports that indicate that Salāt Al-Ischrāq is the same thing as Salāt Al-Duhā.

Among those reports are the following:

Whoever remains seated on his area of prayer, after observing Salāt Al-Fajr until he offers Al- Duhā and he did not say anything but good things, all his mistakes would be pardoned even if they are more than the foam upon the sea.

In that Hadīth, Salāt Al-Ischrāq is named Al-Duhā which means that it explained other Hadīths (where Salāt Al-Ischrāq are mentioned)

5- It was reported by both Abu Umāma and Utba ibn Abd Al-Sulāmiy that the Messenger of Allāh ﷺ said,

‘Whoever offers Salāt Al-Subh in congregation and then remains seated on his place of prayer until he offers Salāt Al- Duhā, will be rewarded with such a reward as that of the person who completes the Hājj and ‘Umrāh.

6- Ibn Umar narrated that the Prophet ﷺ said, ‘Whoever offers Salāt Al-Fajr and then remains seated on his place of prayer, engaging in the remembrance of Allāh until the sun rises, then offers two rak’ats of Al-Duhā, that Salāt he offered, its reward is equivalent to the reward for accepted Hājj and ‘Umrāh.’

The evidence gauged from this Hadīth is that the Prophet Muhammad ﷺ made the two rak’ats after the Dhikr recited during the Ishrāq period to be the two rak’ats of Al-Duhā.

7- It was reported by ‘Umrāh that she had heard the mother of the believers, ‘Āishah, mention that the Messenger of Allāh ﷺ said, ‘Whoever offers Salāt Al-Fajr and remain seated on his place of prayer and he does not engage in any worldly affair and rather is diligent in the remembrance of Allāh until he offers four rak’ats of Al-Duhā, he would be cleansed from his sins so that he would be just as he had been when his mother had just given birth to him, without any sin.’

8- A question of the authenticity of all the Ahadīts pertaining to Salāt Al- Ishrāq, due to the fact that the merits attributed to it are excessive and exaggerated.

That is an additional evidence gauged from the aforementioned Hadīth of Anas, may Allah have be pleased with him, who said that the Messenger of Allāh ﷺ said, ‘Whoever offered Salāt Al-Fajr in congregation and after that he remained seated, engaging in remembrance of Allāh, until the sun had risen, then offered two rak’ats, his

reward is just like that attributed to completing the Hājj and the 'Umrah.

That reward (i.e. of the Greater and Lesser Pilgrimages) is too big to be attributed to a such a comparatively simple deed.

9- It was reported by Mujāhid, 'Whenever the sun would rise, 'Āishah indeed, used to sleep during Al- Duhā period.

There is no mention in the above Hadīth of performing any Salāt after the Ishrāq period.

An argument could be deduced from it as follows; it would seem as though the observation of such a Salāt, after sitting during the Ishrāq period, is not even familiar to her, even though she was the wife of the Messenger of Allāh ﷺ, how could such an act, if it was performed daily, be unfamiliar to her to such a degree?

The second view, of some groups of the jurists particularly, establishes that Salāt Al- Ishrāq is different from Salāt Al- Duhā. Their proofs are two clear texts reported regarding the Salāt Al-Ishrāq.

*Part of their proofs are:*

1- The aforementioned Hadīth taken from Anas, may Allāh be pleased with him, (mentioned on the previous page so please refer to it there.)

2- The Hadīth taken from Abu Umāma, who said, 'Indeed, the Prophet ﷺ said, 'Whoever offers Salāt Al-Fajr in congregation and after that remains seated, engaging in remembrance of Allāh until the sun rises and then offered two rak'ats, he is going to get the reward equal to the reward of performing both a Hājj and an Umrah.'

3- The narration established from Abu Hurayrah, may Allāh be pleased with him, who said, ‘The Prophet ﷺ sent warriors, who were given much war booty and they then quickly dispersed to their homes. A man said surprisingly, ‘Oh the Messenger of Allāh ﷺ, we have never seen warriors so quick to return to their homes like this after having received an abundance war booty.’

The Messenger of Allāh ﷺ said, ‘Will I inform you of that which is better than warriors that quickly returned to their homes with plenty of war booty? A man who performed ablution in his house and did the ablution perfectly, then he dressed up for the Masjīd, he offered in the Masjīd Salāt Al-Fajr then he offered after that Salāt Al-Duhawāh, he would return home quickly and has gained plenty of bounty.’

It is reported by Ali, he said, ‘Whenever the sun rose, during its first quarter (in the sky), the Prophet ﷺ used to offer two rak’ats, then he used to delay the four other rak’ats until the last quarter before mid-day, which is the period for Al-Duhā, just as the time for Salāt Al-‘Asr is from sunset.’ (Salāt Al-‘Asr used to be observed when it remains the last quarter before the sunset).

4- It is narrated by Abu Umāma that the Messenger of Allāh ﷺ said,

‘After you offer Salāt Al-Subh, you should stop offering any Salāt until the sun rises to the first quarter (of its position in the sky relative noon); this is due to the fact that when the sun first rises it does so between the two horns of the devil and that is the period during which he is being prostrated to by the disbelievers.

You should offer Salāt after that period until the last quarter to mid-day; because the Salāt at that period is being watched and being witnessed. Henceforth, you should refrain from offering Salāt.

During the afternoon, you should offer Salāt because the Salāt at that period is not being witnessed and being watched, this period is extended until you offer Salāt Al- Asr.

After the Salāt Al-Asr you should refrain from offering non-obligatory Salāt until sunset; it is so, for the sun sets between the two horns of the devil and that is the time the devil is being prostrated to by the unbelievers.’

Some commentators said that the Prophet’s ﷺ statement, ‘...You should offer Salāt after that period until the last quarter to mid-day...’ refers to the Salāt Al- Ishrāq or Salāt Al- Duhā.

5- It is narrated that Musa ibn Talha said, ‘Talha used to remain seated on his place of prayer, where he offered Salāt Al-Fajr, and would not leave until the time for Al-Sabha (Al- Sabha means time for Salāt after the sunrise) then he offered Salāt.’

The Talha referred to in this Hadīth is none other than Talha ibn Ubaedullāh, may Allāh be pleased with him; who was one of the ten companions of the Prophet ﷺ who were given the glad tidings of being dwellers of paradise, while they were still living. Therefore, his practices can be understood to be of what is acceptable or permissible.

6- It is narrated that Al- Hassan ibn Ali said, ‘The Messenger of Allāh ﷺ said, ‘Whoever offers Salāt Al-Fajr then remains seated until sunrise, then offers two rak’ats, Allāh is going to prohibit his flesh for hell.’

In summary, after studying and pondering on the evidences of both sides on the subject matter, I hereby have the following to contribute:

1- Reinstating that Salāt Al- Ishrāq is a separate Sunnah, different to that of Salāt Al-Duhā; this has been established by some among the great scholars of jurisprudence and scholars of Hadīth, both of the older generations and those that came after them.

2- Reminding that the sitting after Salāt Al-Fajr until the sun rises possess great merit. It has been expressed by some of the scholars that have specialized in the knowledge of the Hadīth. Certainly, no one can forbid the matters of which there are clear evidences and proofs.

3- Indeed, the act of remaining seated until the sun has risen has different routes for participating in and accomplishing it and for each reported each means, a merit, reward and rank particular to it has been reported also. From the evidences provided, the merits for remaining seated and for offering the Salāt respectively can be clearly gauged separately.

4- Surely, what constitutes Salāt Al-Ishrāq also refers to Salāt Al-Duhā during its early period for the following reasons:

1- All permissible religious acts require Qur'ānic or Sunnan evidence so if it were true that Salāt Al-Ishrāq is a separate Sunnah from Al-Duhā, there would have been clear and correct reports on it from the narrators of Ahadīth.

2- All the generic evidences that were presented for the case of offering Salāt Al-Ishrāq would be explained to be Salāt Al- Duhā, so it would just be like a case of clear reports shedding light on ambiguous reports.

3- Some of the compiled evidences that reinforce the idea that it is Salāt Al-Nahār are:

The statement of the Prophet ﷺ when he said, 'Your

Lord, the most powerful, said, ‘Oh son of Adam, offer for me four rak’ats early on in the day and I will suffice you for the rest of it.’

In another narration, ‘...do not hesitate to offer four rak’ats.’

The scholars have explained it to be Salāt Al- Duhā because it is performed during the first period of the day, after the sunrise. This is the view of majority of the scholars of Hadīth.

4- It is possible to classify all the reports regarding the merit of Salāt Al- Ishrāq, to be among the narrations that are concerned with the encouragement of good deeds, provided a robust chain of narration cannot be established. The clear fact on all the narrations concerning Salāt Al-Ishrāq is to consider them to be weak Ahadīth in spite of the fact the narration is not considered as being very weak. Hence, the majority of the scholars accept weak narrations to be used for motivation on good deeds.

### **The Eleventh Issue:**

A Concise Introduction to the merits of the Ahadīth reported on the sitting for Al-Ishrāq and performance of Salāt Al-Ishrāq:

Pondering over the various descriptions in the aforementioned Ahadīth on how the Prophet ﷺ and his companions would engage in the act of sitting after Salāt Al-Fajr would result in the following situations being identified:

1- A mention of the act of sitting, without clear evidence being provided of the potential reward or without clear mention of remembrance of Allāh

- 2- A mention of the action with clear evidence of its reward, but without establishing the necessity of being only engaged in the remembrance of Allāh, Dhikr.
- 3- A record of sitting, specifically for the remembrance of Allāh and a stating of the reward attributed to it.
- 4- A mention of the occurrence of sitting purposely for the remembrance of Allāh and offering of Salāt but without stating the merits attributed to it.
- 5- A mention of sitting, purposely for the remembrance of Allāh, to receive certain specified rewards and a mention of Salāt Al-Duhā, as well as stating the merits attributed to it.
- 6- A mention of the act of sitting purposely for remembrance of Allāh and of offering Salāt but without specification of which kind of Salāt and without declaration of the merit attributed to it.

When determining which to follow, it is important to consider the relative award attributed to the act (which would be specifically mentioned in a particular Hadīth for that particular form of sitting) and then assign priority accordingly.

### **The Thirteenth Issue:**

What is the number of rak'ats to be offered in Salāt Al-Ishrāq?

It is just two rak'ats in the view of those scholars that see Salāt Al-Ishrāq as a separate prayer to that of Salāt Al-Duhā; on the basis of the fact that the number is clearly mentioned in their supplementary evidence. Therefore, if more than two are performed, they will no longer classi-

fied as Salāt Al-Ishrāq but rather it is regarded as general voluntary prayers.

**The Fourteenth Issue:**

What is the time to offer Salāt Al-Ishrāq?

The time to offer Salāt Al-Ishrāq is after sunrise, the first quarter of the day until before noon.

The contemporary scholars have differed in the specification of its period.

The first view states that it can be offered ten to twelve minutes after sunrise.

The second view establishes that it can be offered fifteen minutes after sunrise.

The third view emphasizes that the prohibited time from offering this Salāt is between twelve and fifteen minutes after sunrise.

The reason these time durations are specified is because a sunrise has four stages and each stage is roughly equivalent to four minutes (in Saudi Arabia).

Please note that this time duration is not fixed and it varies based on a particular location's weather conditions (for instance, whether it is passing through winter and summer), but in Saudi Arabia it will not precede fifteen minutes.

For the avoidance of any doubt, the best view to follow is that pertaining to the longer, fifteen minutes time duration.

In addition, that is the view of the astrologists and their understanding should be given authority because it is based on observations drawn from their research.

Points worth noting:

1- Part of the mistakes which some people use to fall into while desiring to offer Salāt Al-Ishrāq is the allocation of the stipulated time for (the sitting of) Al- Ishrāq in the time tables for performing Salāt Al- Ishrāq, assuming that it is the Salāt's time. This is erroneous because the specified time on the time table for the Salāt would in fact be the time mentioned for sunrise and, rather, the stipulated time for Al-Ishrāq, is a prohibited time from offering Salāt.

It is mandatory for any Muslim who wishes to offer Salāt Al-Ishrāq to offer it after the stipulated time for Al Ishrāq but never during Al-Ishrāq itself.

2- Assuming that the prohibited time for offering the Salāt would consistently end fifteen minutes after sunrise, without taking into consideration the relative rate of sunrise of any specific geographical location.

### **The Fifteenth Issue:**

Is the permissibility of offering Salāt Al-Ishrāq terminated after it's specified period? In other words, is it compulsory for Salāt Al Ishrāq to be offered exactly fifteen minutes after the sunrise or can its time extended?

This is a source of debate among the scholars and there are two prevailing opinions. The first one asserts that it's time extends relative to Salāt Al-Duhā.

The second view establishes that if it is offered instantly after the end of prohibited time, which is disliked even if permissible, it would be regarded as Salāt Al Ishrāq but if it is offered long time after the end of prohibited time, it would be regarded as Salāt Al-Duhā and that is the best view.

### **The Sixteenth Issue:**

Is it possible for one to merge the two rak'ats of Salāt Al Ishrāq and two rak'ats of Salāt Al-Duhā?

It has been said earlier on that, the correct opinion on this subject matter is to say that Salāt Al Ishrāq is in fact the same thing as Salāt Al-Duhā, for when two rak'ats are offered during the first period of Salāt Al-Duhā, those two rak'ats would be referred to as Salāt Al-Ishrāq (due to their establishment directly after the period of day referred to 'Al-Ishrāq').

Even when considering the view of those scholars that see Salāt Al-Ishrāq as a separate entity to Salāt Al-Duhā, it would not be possible to merge them due to them possessing different intentions.

It could also be said that, there is no interference between them because each of them is a separate Sunnah, it is just like the persistent Sunnah (non-obligatory Salāt performed before or after obligatory Salāt) for which there is no notion of interference. In truth, there is no interference (or merging) in any form of worship. I shall discuss the notion of interference in Sunnan acts later in depth.

### **The Seventeenth Issue:**

Prerequisites to receiving the reward attributed to sitting after Salāt Al-Fajr:

Mulā Al- Qāry, a Hanafī scholar, reported that ibn Hājar Al-Asqilānī said, ‘Indeed, the reward attributed to an act can only be achieved after the fulfilment of all the prerequisites associated with it.’

Al-Shaokānī also said, ‘The reward related to Salāt Al Ishrāq would only be received by fulfilling all the prerequisites stated in the Hadīth, starting with offering Salāt Al-Fajr in congregation then remaining seated at one’s place of prayer specifically for engaging in the remembrance of Allāh until the sun rises and then offering of two rak’ats after the sun rises.’

Therefore, it can be established that only on the basis of the fulfilment these prerequisites, the reward attributed to sitting after Salāt Al-Fajr can be received.

### **The eighteenth issue:**

Is it possible for whoever offers Salāt Al-Fajr within his home, for instance the man exempted (from congregational Salāt due to a certain condition) or the woman (whose congregational Salāt is not mandatory on her in the Masjīd) or those who cannot currently access a Masjīd, (say, due to lockdowns, governmental policies, etc), to receive the reward and merit attributed to sitting after Salāt Al-Fajr?

Yes, it is possible for such people to receive the rewards of this act, according to some from amongst the scholars.

### **The Nineteenth Issue:**

Is it possible for one who leaves his sitting position before the time of its conclusion (i.e. after sunrise) to receive a share from the merits attributed to this act?

Concerning such a query, there are two potential scenarios.

The first being that an individual has left his sitting position without reason and could not return to it, in this situation such a person has missed the opportunity to gain the advantages and merits.

The second situation being that in which a Muslim is required to leave his position, for a legitimate reason, and then immediately returns, without having gone for more than what is necessary; for instance, somebody who must leave his sitting position to renew his ablution or the like and then immediately returns to his place in the Masjīd. For such a person, in such a situation, the reward will not be lost, if Allāh wills.

The evidence for such a claim is gauged from the general meaning of the Hadīth which says, 'If any servant of Allāh falls sick or he is engaged in travel, it would be recorded for him the reward of good deeds that he used to do when he is healthy and resident.'

Nāfi'e also reported of ibn 'Umar, 'Ibn 'Umar was seated in the Masjīd of the Messenger of Allāh ﷺ until sunrise, he did not observe Salāt but would then go to the market to purchase something and after that, would return to his family but first entered the Masjīd, offering two rak'ats, then he would enter his house.'

### **The twentieth issue:**

Is it part of the prerequisites of sitting after Salāt Al-Fajr (hence, necessary for the reception of the attributed merits) that Salāt Al-Fajr be offered early during the permissible period for establishing it?

It can be noted from the aforementioned texts that it is not a prerequisite, therefore any time a Muslim offers Salāt Al-Fajr during its stipulated time, then remained seated, engaging in Dhikr and awaiting sunrise (the end of prohibited time for offering Salāt), the Hadīth would be applicable to him; even if there were only a few minutes between his Salāt Al-Fajr and Salāt Al-Ishrāq, that would not affect his reward.

### **The Twenty First Issue:**

For the person who use is be troubled with frequent dissolution of his ablution, (say, due to frequent flatulence or a urinary ailment or an abnormality in mensuration), would their ablution for Salāt Al-Fajr be sufficient, or must they continually renew their ablution?

The answer to such a query must be based on and thus refer to the rulings given to the person experiencing frequent invalidity of ablution. Would that condition nullify his ablution at the end of each Salāt (thus he would be renewing his ablution before every compulsory Salāt, on the basis of this condition alone), or is it sufficient for him to perform one ablution for the rest of the mandatory Salāts, provided it is not nullified by any other prerequisite?

Concerning this issue, the scholars possess different opinions and these are going to be explained below:

The first opinion states that, for such a person, it is necessarily required to perform an ablution at the time of each obligatory Salāt.

This means that before establishing every obligatory prayer, he would be obliged to renew his ablution and would use that ablution to offer the obligatory Salāt and its associated none obligatory Salāt and if his ablution were to become invalid only due to frequent cause of invalidity of his ablution, it would not have any effect on the ablution for that prayer.

When the time for the next obligatory Salāt arrives, he would be expected to perform another ablution.

This is the view held by those pertaining to the Hanafī and the Hanbalī schools of thought.

The second opinion states that the ablution remains intact, provided that none of the other prerequisites of ablution cause its nullification.

This is the opinion held by some of scholars of the Mālikī school of thought and it was also channeled by Rabeeah, Ekrimah and Ayūb, as well as ibn Al-Munthir.

The third opinion, which held by some of the Maalikī scholars, is expressed as the following:

1- If the cause of invalidity of ablution is frequent or constant, it is not compulsory nor recommended to renew the ablution in any way because, there is no benefit in doing that (i.e. it will be broken again), because an ailment is concerned.

2- If the cause of invalidity of the ablution is often (but not constant or continual) it is recommended to renew the ablution but it is not compulsory.

The most accurate view is the second opinion because it is a moderate view, most especially when the constant renewal of one's ablution would prove very difficult, (for instance, during the Hājj Season or during Ramadhān in Makkah), provided there is no other cause of the invalidation of the concerned ablution.

While there is a Hadīth concerning a woman having abnormality menstruation, advising her to '...Perform ablution for each compository Salāt', this Hadīth is rated inauthentic in Bukhari's collections and other scholars of Hadīth have established it as being weak.

### **The Twenty- Second Issue:**

If a person moves from his place of prayer, where he offered Salāt Al-Fajr to another for the sitting, but remains within the same Masjid, would it be possible for a person to receive the attributed reward?

This is a point of discussion or argument between various scholars. The first view establishes that he should not change the place where he observed Salāt Al-Fajr this is drawn from a literal understanding of what is mentioned in the Ahadīth where it is said, '...then he remained seated, engaging in the remembrance of Allāh'.

This argument is undermined due to the fact that the Hadīth itself doesn't imply that one cannot change his position but rather states what was the customary occurrence.

The second view understands the phrase ‘...to remain seated...’ to mean to be sat anywhere in the Masjīd and thus states that a Muslim may sit anywhere in his Masjīd (or place of prayer) for the associated reward.

It was reported that Yūnus ibn Ubaed said, “I told Al-Hassan or he was told, ‘haven’t you noticed the statement of the Prophet ﷺ, ‘The servant of Allāh would remain in his Salāt in as much he remains in his praying ground.’ I asked, ‘His (a Muslim’s) praying ground being where he offered his Salāt?’ He said, ‘It means any part of the Masjīd.’”

This is the view common to some of the scholars of Hadīth and Jurisprudence.

### **Twenty- three issue:**

Does the performance of Tawwāf nullify the reported merits attributed to sitting after Salāt Al-Fajr?

This is a source of disagreement among the scholars and is a subdivision of the issue regarding the ruling on the necessity of making persistent sitting in one place a prerequisite to gain from the rewards attributed to sitting after Salāt Al-Fajr, which has been explained earlier.

The most accurate view is to assert that performing Tawwāf would not break the merit attributed to sitting after Salāt Al-Fajr, because it has been established that to remain in the exact place of one’s prayer is not a prerequisite.

Additionally, Tawwāf is within the Masjīd so, performing Tawwāf will not nullify anything that is reported in the Hadīth and contrarily, doing Tawwāf fulfills the prerequisites stated (Tawwāf is also for the remembrance of Allāh).

### **The Twenty-Fourth Issue:**

Whoever prays Salāt Al-Fajr in either of the courtyards of either of the two, the Holy Masājīd in Makkah or Madinah, and wishes to remain seated until the sun rises and perform Salāt Al-Ishrāq, would his entering into the Masjīd (that is, leaving courtyard of the Masjīd where he offered Salāt Al-Fajr) cause him to lose the associated merit?

This issue is a division of the issue that says: is the courtyard of the Masjīd be given the same ruling given to the Masjīd or not?

This is a point of discussion between the scholars.

The closest to the truth view considers the following two situations which are:

1- If the courtyard is in the Masjīd and is fenced with the fence of the Masjīd, the courtyard is considered to be a part of the Masjīd so, moving within the courtyard or from it to the Masjīd or from the Masjīd to it, will not detract from the merit attributed to sitting.

2- The second situation is when the courtyard is outside the Masjīd, even if the fence of the Masjīd is near it, the fence does not enclose it; in this situation he should not shift from the Masjīd to the courtyard and not shift from that place to the Masjīd because it is not recognized to be part of the Masjīd. It has been said, if there is a situation warranting sitting in the courtyard that is not part of the Masjīd but the person later wishes to relocate to the Masjīd, there is a possibility and hope of his receiving the reward attributed to sitting after Salāt Al-Fajr, because his relocation was done out of necessity.

It is said also, if he is shifted from the courtyard to the Masjīd, it would not break the sitting due to the nearness of the place

### **The Twenty fifth Issue:**

Is the reward attributed to sitting after Salāt Al-Fajr, going to be nullified by a person's participation in activities besides the remembrance of Allāh?

The answer to this query also depends upon the overall situation involved:

The first scenario being when one is busy with useless discussion throughout the time he keeps seated and this violates the examples presented in the Ahadīth.

For instance, it is reported by 'Āishah, may Allah be please with her, in her Hadīth, '...He remain seated in his place, without uttering anything regarding the worldly materials...'. '

For this reason, a Muslim is advised to not waste the reward attributed to the sitting with useless conversation that will not benefit him, rather, he is instead advised to make use of the opportunity because the he who is denied of the great merit attributed to sitting after Salāt Al-Fajr has surely made himself incredibly unlucky.

However, as it is reported by Jābir in his narration that "...the companions of the Prophet ﷺ would in converse after Salāt Al-Fajr, while the messenger of Allāh would be smiling.", it can be understood that it is permissible to engage in conversation during this time, regarding beneficial subjects, as it was stated previously.

Even still, from the myriad Ahadīth recollecting the silence of the Prophet ﷺ and his companions during their sitting, it could be said that engagement in conversation is advised not to be engaged in on a daily basis but rather once in a while.

The second condition is in which a Muslim is busy in lawful conversation during most of the time while remaining seated after Salāt Al-Fajr .

There is a Jurisprudential Law which states, ‘The Majority carries the entire thing.’

A Muslim’s behavior in this scenario is different to what it is mentioned as the tradition of the Prophet ﷺ and his companions in most of the Ahadīth but such a person may still receive from the reward attributed to sitting due to what was said earlier.

The third condition is in which a person sleeps during the time of sitting.

*This condition needs to be scrutinized:*

If he has been sleeping during most of the time for sitting, that situation violates what is reported in the Ahadīth.

But if he has just dozed or lightly sleep, that would be pardoned, because the Shar’iā does pardon such small errors, most of the time.

The second condition, after finishing the circumscribed Dhikr for a particular time, is the recitation of the Holy Qur’ān better than to be read or would it be better for one to continue other forms of Dhikr?

That is the point of argument among the scholars.

The first view states that engagement in the non-restricted

(with respect to time or event) forms of Dhikr is preferable to recitation of the Holy Qur'ān during the sitting after Al-Fajr, because the remembrance of Allāh at that time has a great impact on the elevation of the soul.

Ibn Al-Musayyib was asked, 'Which of the two is better at the time mentioned: recitation of the Holy Qur'ān or engaging in remembrance of Allāh?'

He responded, 'The recitation of the Holy Qur'ān would be better, if not for the guidance left by the righteous predecessors to engage in Dhikr.'

when Al- Aozaae was asked which of the two is better, he said, 'There is nothing that could be the equivalent to the recitation of the Holy Qur'ān, if not for the guidance left behind by the righteous predecessors of engaging in the remembrance of Allāh, before sunrise and sunset.'

Al- Tabary reinforced what Al- Aozaae said as being closest to the truth.

### **The Twenty Sixth Issue:**

Will engagement in the sanitation of the Masjīd, like sweeping the Masjīd, repairing it and such, undermine one's ability to beifit from merit attributed to sitting after Salāt Al-Fajr?

The close to correct view states that if one is in constant remembrance of Allāh (most of the time) while being involved with the sanitation, will be rewarded, if Allāh wills.

His shifting from one place to another, within the Masjīd, while in that condition (of Dhikr) will not have impact on the reward.

### **The Twenty Seventh issue:**

Is the recitation of the Holy Qur'ān while in the sitting position better than only engaging in any remembrance of Allāh? Or is the reverse (i.e. only being engaged in remembrance) better?

There is a difference of opinion among the scholars with regards to what of the two is more favorable:

The first view recommends for one to engage in restricted Dhikr for a certain time, establishing that it is better than engaging in any other form of Dhikr and the recitation of the Holy Qur'ān, at that time.

After each of the obligatory Salāt there are restricted Adhkār and there is restricted Dhikr for the morning so, engaging in those restricted Dhikr is better than recitation of the Holy Qur'ān, at that time, because, it was argued, that restricted Dhikr is Sunnah for that peculiar time.

However, this argument is challenged by the notion that the best form of the remembrance of Allāh is indeed the recitation of the Holy Qur'ān.

The second view establishes that a person should recite the Holy Qur'ān; because recitation of the Holy Qur'ān is part of remembrance of Allāh and, in fact, it is the best of it and there is much reward attributed to it.

There is much mention of the merits of the recitation of the Holy Qur'ān.

It was reported in the 'Al- Saer' that, verily, whenever Ibn Abi Laela offered Salāt Al-Fajr, would to recite the Holy Qur'ān until the sun rises. The third view states that a believer should combine both to attain the maximum benefit (of both). That is the opinion of Al-Gazasli who

recommended for one to be busy with both the remembrance of Allāh and the recitation of the holy Qur'ān.

The most moderate view would be to say that what is more beneficial to a Muslim's soul is what would be the better option.

### **The Twenty Eighth issue:**

Does the teaching of knowledge or its acquisition (be it via lectures, books), or being involved in giving religious rulings to the people (while one is remaining seated after Salāt Al-Fajr) a source of invalidation to the merit attributed to sitting after Salāt Al-Fajr?

This is a point of disagreement between the scholars:

The first opinion says that doing the aforementioned would not invalidate the merits attributed to it because being engaged with Islāmic knowledge is part of remembrance of Allāh.

Allāh says, 'If you (polytheists) do not know (this already), then ask those who have knowledge (of the Scriptures).'

(Al-Qur'ān: 16, vs 43)

The second opinion states that doing the aforementioned does invalidate the reward attributed to sitting after Salāt Al-Fajr, because doing it is not in line with what was mentioned in the Hadīth especially, if it is engaged in frequently during the time for sitting after Salāt Al-Fajr.

Ibn Wahb said, 'Mālik would not give Fatwā and would not to talk until the sun had risen.'

If it is said that, attending educational classes and the like, invalidates the reward attributed to sitting after Salāt Al-Fajr, then without doubt, being involved in education be it learning or teaching it, it is the best of non-obligatory worships. Learning is the best of the non-obligatory worships after the established obligatory ones.

Al- Imām Ahmad said, ‘Education could not be replaced with anything, if it is done with good intention (for Allāh’s sake).’

There is a Jurisprudential Law that states that any good deed that extends value to others is better than the one that has restricted value (restricted to the doer alone).

There is no doubt that learning of knowledge or teaching of it has value that extends to other people while the value and benefits in Salāt, remembrance of Allāh and fasting is restricted to the doer alone.

But insinuating that one must leave meritorious worship to seek knowledge all cause, that has to be examined.

That being said, it is best for a student of knowledge to organize his time in a such a manner as to allocate to each activity (Learning, remembrance, recitation) particular time periods; and only prioritize and choose one over the other in a situation whereby it is a necessity.

### **The Twenty Ninth Issue:**

Will offering Salāt Al-Fajr outside the Masjīd detract from its reward?

Concerning this matter, there is a difference in opinion amongst the scholars.

The first view states that it diminishes the reward because, the Salāt must be offered in the Masjīd.

This is gauged from the clear meaning of the Hadīth, to the extent that everything should be in the Masjīd.

This is the clear point made by the Islamic jurists and it is the better view.

The second view argues that if a Muslim goes out and offers it (Al-Fajr) somewhere else other than the Masjīd, that action would not deny him the reception of reward.

The dominant view is the first one for the reasons mentioned earlier on.

The second view is far from what is correct, when examining the clear points presented in the Ahadīth on the subject matter.

### **The Thirtieth Issue:**

Is being in the state of purity (having ablution intact) regarded as a prerequisite to benefit from sitting during Al-Ishrāq?

It is not required, when following the clear meaning of the supportive Ahadīth, for there is nothing in them calling for such.

Also, what it means by remembrance of Allāh in that Hadīth is any kind of Dhikr without restriction therefore, there is no requirement for ablution. If it is then asked, how would it be possible to offer two rak'ats if ablution is not a prerequisite for sitting?

The answer would be, when he wants to offer Salāt he should perform ablution.

It was reported that Ma'dān ibn Talha Al-Yemariy said, 'I met Thaobān , the freed slave of the Messenger of Allāh, (may the peace and blessings of Allāh be upon him) and I asked him, 'Tell me the best deed that I should be doing to fetch me paradise?'

Or in another narration, he asked, 'what is the most beloved deed to Allāh?'

He responded, 'I asked the Messenger of Allāh (may the peace and blessings of Allāh be upon him) about this and he replied, 'You should be engaging in much prostration to Allāh" (that is, one should be offering much of non-obligatory Salāts), because you would not offer a single prostration to Allāh, except that Allāh would elevate you with it and clear a sin for you with it.'

### **The Thirty First Issue:**

If it is said that it is permissible to perform tawwāf during the observance of the (or rather, if it is said that doing so will not detract from the reward attributed to the Al-Ishrāq Sunnah), should one offer the two rak'ats after tawwāf before offering the two rak'ats of Salāt Al Ishrāq or would the reverse will be the case?

This is a theme of discussion between the scholars and is an issue which needs to be considered in conjunction to the ruling that allows the combination of two rak'ats of tawwāf with persistent Sunnah (before and after obligatory prayers), which is the view of some from among the scholars of jurisprudence on the subject matter.

One viewpoint presents the option of combining the two rak'ats of tawwāf and two rak'ats of Salāt Al-Ishrāq into a

single Salāt of two rak'ats (whereas the person would be rewarded for both).

The view closest to the truth is that one should firstly offer Salāt Al-Ishrāq before offering two rak'ats of tawwāf; because it is a prerequisite for the Ishrāq that it be performed during that period, according to the contents of the evidential texts, while the time to offer the two rak'ats of tawwāf is not.

This is the opinion of the majority of the jurisprudential scholars and that is as there is no concept of the combination of two different kinds of worship and the Shar'ia enjoins upon people to be engaged in maximal worship.

### **The Thirty Second Issue:**

Is it possible to combine Salāt Al-Ishrāq and two rak'ats of Tawwāf?

There is no combination between them as Salāt Al-Ishrāq is an independent, distinct Sunnan act of 'Ibādah and as such cannot be combined to another Sunnah.

### **The Thirty Fourth Issue:**

Is it possible to combine of Sunnat Al-Fajr with two rak'ats of Al-Duhā?

There no possibility of combining both because each of them is a separate Sunnah, there is no combination with persistent Sunnah (before or after obligatory prayers) as there is no combination of Witr and Sunnat Al-Ishai.

The reason for that is, fundamentally, there is no cconcept of combination for any kind of distinct worship.

### **The Thirty Fifth issue:**

Which of these two is better, to prolong the Night prayer (Salāt Al- Tahajjud) or to keep seated after Salāt Al-Fajr until the sunrises?

The explanation on this issue is being provided as it was frequently asked, especially during the last ten days of Ramadhān: is it better to maximize the use of Night for ‘Ibādah until the time for Al-Fajr or to make use of Night in such a way that one will have enough strength to keep seated after Salāt Al-Fajr until the sunrises?

This query has different answers, depending on the context:

The first and simplest encourages one to strive to perform to the best of their capabilities in both.

The second, particular to the circumstance of it being the last ten nights of Ramadhān states that it is better to maximize the use of the night in the last ten days of Ramadan for ‘Ibādah than to sit after Salāt Al-Fajr until the sun rises and offer of Salāt Al- Ishrāq because in the last ten days of Ramadhān there is the Night of Majesty and that Night is better than one thousand months as the sins are been forgiven in that Night.

For other days of the year, it is always encouraged a Muslim to engage in the most meritorious worship and search for the best time and best deed. When there is conflict of interest a Muslim should try and prioritize the act with greatest merit in the Sight of Allāh.

While this book has focused on the benefits of Al-Ishrāq observance, the last portion of the Night (Al-Sahūr) - starting from the last third portion of the night until dawn -

also has its own particular merits. That is the time that our Lord descends from the heavens (descending that befits His Majesty). It is the period that du'ās are answered and the time that forgiveness is granted. It is the time for night Salāt, which is the best Salāt (apart from the obligatory Salāts).

The more merit and advantages a deed has within, the more that deed is understood to be better than other deed.

Although, some group of scholars are with the view that, to sleep before the dawn (Al-Fajr) is better than engaging in 'ibādah throughout the night, because sleeping before dawn would enable the Muslim to be seated after Salāt Al-Fajr for the remembrance of Allāh; when examining the authentic texts relating to Salāt Al-Layl, one would notice that, indeed, performing Salāt in the night is better because of its various rewards and merits and because of the nature of the good deeds offered at that time.

With all that has been mentioned, prioritizing Al-Sahūr would be better than the time after Salāt Al-Fajr.

### **The Thirty Third Issue:**

If a Muslim misses the two Sunnan rak'āts before Salāt Al-Fajr, which of the two, the Sunnan rak'at ans Salāt Al-Ishrāq, should he perform first?

If a person wishes to follow the view of the majority of the scholars who say that it is permissible to repay the two Sunnan rak'āts before Salāt Al-Fajr after if it is missed, should be repaid after the prohibited time for Salāt?

The view closest to the truth is that he should firstly offer Salāt Al-Ishrāq, because that is its original time period,

especially in the opinion that establishes that the time for Salāt Al-Ishrāq is the immediate time after the prohibited time has elapsed, while the time for repayment of missed rak'ats before Salāt Al-Fajr is not restricted.

A Jurisprudential Law states, 'Priority should be given to what is being feared of losing at a point in time, over what is not restricted to any time.'

Another jurisprudential Law says, 'Priority should be given to a tradition related to a particular time over a tradition that is not restricted to any time.'

Even, if we were to agree with the view that establishes that Salāt Al-Ishrāq is the same thing as Salāt Al-Duhā, it would be said that Al-Duhā has two separate times and both have particular acts attached to them.

Is it possible to say that priority should be given to repayment of Sunnat Al-Fajr over Salāt Al-Ishrāq in order to follow the arrangement?

The most correct view is to say that, if both are not from the same type or category of Sunnah, as in the case of Sunnat Al-Fajr and that of Salāt Al-Duhā, priority should not be given to their chronological arrangement, rather to any other relevant factors (like time).

### **The Thirty Sixth Issue:**

On Fridays, what is more desirable for a Muslim, is it sitting in the Masjīd until the sun rises or returning to one's home in order to prepare for Jumuat's Khutba?

To comprehensively answer this query, one must consider the various situations of all involved people in the Khutba:

In the case of the Imām, there is no problem with remaining seated in the Masjīd until the sun rises, because he is not expected to be in the Jumuat's service early, rather his presence should be at the time of the sermon because such was the tradition of the Prophet ﷺ and it is in line with general meaning of the Hadīth that mentions, '...When the Imām comes out, the book is closed...'

The clear meaning of the Hadīth of the Prophet ﷺ which says, 'the Prophet ﷺ used to remain seated until the sun rose every day, even on the day of Jumua'.

The Arabic word 'kāna', used in the Hadīth, translates to 'always' according to the view of the majority of the scholars of Jurisprudence.

The most truthful view is to say that 'kāna' refers to performing a thing most of the time, except when there is a legitimate issue or reason shifting it from such significance.

The second scenario concerns the ordinary Muslim who seeks to attend the sermon.

This issue is basically on the inception of the first period in Jumuat attendance.

On the inception of the first time of Jumuat attendance, there are views:

The first view is that the inception of the first time of jumuat attendance is after dawn and that is the view of Al-Shāfi'e and Ahmad. The second view is that it begins after the sun has risen completely and this is the view possessed by Abu Haneefah and by Ibn Hajar Al-Asqilāniy.

The third opinion is that it starts after midday and this is the view of Imām Mālik.

The view closest to the truth is the second view and that is the view of some among the scholars.

The righteous predecessors were very keen to be early, as early as was possible, for the Jumuat sermon.

It is a great loss, regarding the implementation of this Sunnah of the Prophet ﷺ that, in today's day and age, we observe many of our Muslim peers arriving for the Jumuat sermon just as the Imām is about to start the sermon. While some amongst them delay their attendance more still, to the time close to the offering of Salāt Al-Jumuah or even during the Salāt itself.

Such people have surely missed a great opportunity to receive abundant reward because they missed the non-obligatory Salāt before Salāt Al- Jumuat and the recitation of the Holy Qur'ān and the remembrance of Allāh in that time. Indeed, they have missed a great reward on the day that is the best of days for Muslims.

We pray to Allāh to not make us from among the people that have been denied such good things.

In the both authentic books of Hadīth (Bukharī and Muslim) It was reported by Abu Hurayrah that the Messenger of Allāh ﷺ said, 'Whoever takes a bath on Friday, like that taken for janāba, then proceeds to Jumuah (at the earliest period) it would be as if he has sacrificed a camel (for the sake of Allāh), then whoever proceeds to Jumuah during the second period, it would be as if he has sacrificed a cow, then whoever proceeds to Jumuah during the third period, it would be as if he has sacrificed a sheep, then whoever proceeds to Jumuah during the fourth period, it would be as if he has sacrificed a hen, and whoever proceeds to Jumuah during the fifth period,

it would be as if he has sacrificed an egg...’

Based on this Hadīth and the first view, there would be conflict (between sitting in the Masjīd on Fridays by an ordinary man who is not an Imām and the issue of going to the house for preparation for Jumua service on Fridays) and in order to solve it, there is a need for relative priority to be assigned to both acts.

But based on the second and third views there would not be any conflict between the two acts, except the question that some people raise, ‘Which is the better option of the two: sitting for the Al-Ishrāq then resting and finally proceeding to the Jumua; or the abandonment of the sitting for Al- Ishrāq altogether and resting after Al-Fajr, then proceeding to the Jumua?’

To answer that question, the better thing in the case of the person who wishes to go to Jumua after sunrise and who wishes to be present at Jumua at the inception of the first time, is to leave the sitting after Salāt Al-Fajr on Friday, so as to not miss the privilege of being at Jumua as he wishes.

But in the case of a Muslim who does not wish to be in Jumua at the inception of its first time, the better thing in his case is to remain seated in the Masjīd after Salāt Al-Fajr until the sun rises after that he would go for Jumua preparations.

In doing so, he might arrive at the Masjīd for Jumua during the second period or third period.

The clear content of what is reported about the companions of the prophet and the righteous predecessors after them, is that they would remain seated in the Masjīd until sunrise every day, including Friday.

It should be said that a Muslim ought to choose what is most beneficial to his own self, when there is a conflict of interest, because it is of the aims and objectives of the Shar'ia to make attainment of the purification of one's souls a priority and easier.

### **The Thirty Seventh Issue:**

Which of the two is better, to remain seated after Salāt Al-Fajr or to follow burial service?

Concerning this question there are two potential situations to consider:

The first situation is if the following of burial rights is compulsory on the Muslim, because he is in a situation where nobody may perform this rite except him, since the obligatory act would take priority over the Sunnah, he must follow the burial service.

The second situation is one in which there are other Muslims to perform the burial rights, in that case it would be among lesser obligations, when it has become among lesser obligations, it has become Sunnah.

In such a situation (where there is a conflict of interest), relative priority should be assigned to both deeds depending on their associated merit and thus rank.

The reward specified for engagement in fulfilling the deceased's burial rights is that of Al-Qerāt, gauged from the following Hadith of the Prophet ﷺ, 'Whoever follows the burial rights, Qerāt is for him.' Al-Qerāt is understood to be similar to the mountain of Uhud or greater, as is understood from the Hadith in which the Messenger of Allāh ﷺ said, 'Each of the two Qerāts is greater than mountain Uhud.'

If one considers that the act of keeping seated after Salāt Al-Fajr fetches a Muslim the reward of performing Hajj and 'Umrah completely, that would be better than the Al-Qerāt reward (attributed to burial rights).

That is the view of the majority of the scholars.

It is possible for the following of the Janāzah and the attending of the funeral prayer to be better (in reward) than the act of remaining seated in the Masjīd until sunrise, by considering the rule of balance between attracting benefits versus avoiding dangers.

So, it could be the better option when taking in to consideration other factors such as the burial rights of one's parents, wife, brothers, or children.

To make it a priority here would be part of doing good to one's relative and would result in strengthening the ties of kinship, if the right intention is kept (for caring for one's relatives, for instance), this can result in more reward being attributed to choosing to perform the burial rights instead.

### **The Thirty Eighth Issue:**

Is Salāt Al-Ishrāq repayable (after its time has passed), under the view of those scholars that believe it to be separate Sunnah (to Al-Duhā)?

There is a difference in opinion among the scholars regarding this.

One view establishes that it is repayable and based on that view, Salāt Al Ishrāq is to be offered as two rak'āts, with the intention that it is the Sunnah for sunrise. The Shāfi'e school of thought recommends a Muslim repay it when it is missed.

It is so established, due to the fact that there is a specific time for offering it; and this ruling is derived from the general meaning of the Hadīth of the Prophet ﷺ, recorded by Muslim, that says, ‘Whoever forgets any Salāt or sleeps during its time, must offer it whenever he remembers it.’

The second view states that it is not repayable because if it is missed after sunrise, it has been missed totally and completely, due to it being a Sunnan act and its period (of establishment) having passed.

The view closest the truth asserts that it depends on which of the two situations are applicable to a person:

The first situation being one in which it is left for a legitimate reason and, in such a case, it is closest to the truth to say that it is repayable, based on the general meaning gauged from the aforementioned Hadīth.

The second scenario is one in which it is left without any valid reason, can it be compared to the issue of repayment of obligatory Salāt being left without any reason?

No, in the second scenario it is not repayable because it has been missed totally and completely, due to it being a non-obligatory Sunnan act and its period (of establishment) having passed.

Essentially, there is no repayment of it, except if there is a legitimate reason to repay it.

### **The Thirty Ninth Issue:**

Is Salāt Al- Duhā repayable (after it has been missed during its established time), when considering the view that states that Salāt Al Ishrāq is the same thing as Salāt Al-Duhā?

This is a point of dispute among the scholars.

One view establishes it is repayable even if it is after noon, so if it were to be repaid after Salāt Al-Dhuhr it is correct. That is the view of some scholars of Jurisprudence.

The second opinion states that it cannot be repaid and that is the view of the majority of the scholars of jurisprudence.

The view closest what is true is the one that allows the Sunnah to be repaid, due to the general meaning understood from the following Hadith, ‘Whoever misses any Salāt or sleeps through its time, must offer it whenever he remembers it.’

The statement of the Prophet ﷺ in that Hadith is a generic one and thus, can be said to pertain to both obligatory Salāt and non-obligatory Salāt.

It is also reported that the Prophet ﷺ repaid the two Sunnan rak’āts usually performed before Salāt Al-Fajr and Sunnan Salāt for Salāt Al-Thuhur, indicating the acceptability of repaying Sunnan Salāt.

### **The Fortieth Issue:**

What is the relationship between the view that says, Salāt Al- Ishrāq is the same thing as Salāt Al-Duhā and the statement of the prophet which says :” Salāt Al-Awaabeen when it is lupus separation”

When the view stating that Al-Duhā and Al-Ishrāq are the same is taken into consideration, which of the two is better, performing Salāt Al-Duhā directly after sunrise or just before noon?

Ibn Al-Jaozy was of the opinion that, when the sun is really shining (pre-noon), that is the better period for its performance.

When examining the oft-repeated Hadīth in this book, in which it is mentioned (regarding the observance of Al-Ishrāq), ‘...he would receive the reward of performing a complete Hājj and ‘Umrah.’ and the aforementioned Hadīth (regarding the establishment of Al-Duha closer to noon), it can be understood that there is no comparative evidence that establishes one as being better than the other.

It is possible to relate both actions and issues to one another by saying that, while the time for the establishment of Al-Duhā begins after sunrise, it is extended to the time to close to noon.

What is noteworthy is that one is not restricted to performing it only in one or the other, if a Muslim has offered (some of) it at the beginning of its period, he may also offer (some of) it at the end, because Al-Duhā has more than two rak’āts; and one may do so as is often done with the night prayer, when it is divided between the first appearance of the night and the last third of it.

Each of the advice offered in the Hadīth would be specific to a certain instance of usage, distinct from the other.

Thus, for whoever is in habit of observing the sitting during Al-Ishrāq, after Salāt Al-Fajr until the sun rises, offering Salāt Al-Duhā at the start of its period would be easier and perhaps better for him.

But for those who do not remain seated after Salāt Al-Fajr, delaying Salāt Al-Duhā until the sun becomes more heated (just prior to noon), would be more convenient or perhaps better.



