



The Relationship Of Prayer With The Affairs Of Life

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The prayer is not simply an act of worship by which only the Hereafter is sought. Rather it is very strongly linked to the life of a Muslim. It prevents him from obscene and evil deeds - as has been mentioned previously - has an effect upon his conduct and is a mirror image of his action. His actions follow his prayer so if his prayer is correct and righteous his actions will be likewise and if the prayer is corrupt, his actions will be likewise. It has an enormous effect upon his truthfulness in dealing with others, fulfilling his trusts, being an excellent neighbour, his manners, being able to withdraw himself from harming anyone and being altruistic towards other Muslims. As a result of this there is happiness, harmony and intimacy within the house, the family, the street and the society. In fact upon the whole ummah.

When the Muslim engages upon a certain matter or affair of importance he resorts to the Salaat ul-Istikhaarah. He performs two rakahs of prayer and then calls upon his Lord to inspire him toward what is correct, to make easy for him that which is good for him in his deen, his livelihood and the hereafter and to turn away from him whatever is bad for him in his deen and this world.

Jaabir (radiallaahu anhu) reported that the Messenger of Allaah (sallallaahu alaihi wasallam) said: "When one of you engages upon a certain matter, let him perform two rakahs of voluntary prayer and then say: O Allah, I seek guidance from Your knowledge and I seek power from Your power and I ask You from Your great bounty as You have power and I do not, You have knowledge and I do not and You are the Knower of the unseen. O Allaah, if You know that this matter - and he should mention it by its name - is good for my deen, my livelihood, my affair in the hereafter, the present or the future then decree it for me, then make it easy for me and then bless me in it. And if you know that this matter is bad for my deen, my livelihood, my affair in the hereafter, the present or the future, then turn it away from me and

turn me away from it and decree for me what is good wherever it may be then make me contented with it.”¹

When an eclipse of the sun or the moon occurs, the Muslim becomes afraid of his Lord. He prays and supplicates until the fear and apprehension is removed from him. Allaah instills fear in his servants by this great sign. This is due to the saying of the Messenger (sallallaahu alaihi wasallam): “Indeed the sun and the moon do not eclipse as a result of the death of one of you or his birth, but they are both signs from among the signs of Allaah and He frightens His servants with them. So when you see that perform prayer and supplicate until it (i.e. the fear and apprehension) is removed from you.”²

And in another narration: “So call upon Allaah, declare his greatness (i.e. Allaahu-Akbar), pray and give charity.”³

Also when a Muslim passes away, his loved ones, the rest of the brotherhood and those who are looking for reward race towards what is indispensable for their brother and that is the funeral prayer.

The servant is, in this state, greatly in need of the mercy of his Lord. When forty men who do not associate partners with Allaah pray over him, Allaah accepts their intercession for the deceased. This is due to what has been reported from Ibn Abbaas (radiallaahu anhu) that the Prophet (sallallaahu alaihi wasallam) said: “There is no Muslim who dies and forty men who do not associate partners with Allaah stand for his funeral prayer except that their intercession for him is accepted.”⁴

And in another narration: “There is no dead person over whom an ummah from among the Muslims pray, their number reaching one-hundred and who intercede for him except that their intercession for him is accepted.”⁵

Also in the two Eid prayers the people of the town gather together and perform the prayer. This is a great opportunity for them to meet and acquaint themselves with others and to increase love and intimacy between themselves. The Messenger (sallallaahu alaihi wasallam) even

¹ Reported by Bukhaaree and others from Jaabir ibn Abdullaah (ra).

² Reported by Bukhaaree, Muslim and others.

³ Reported by Bukhaaree.

⁴ Reported by Muslim, Ahmad in his [Musnad] and others.

⁵ Reported by Muslim, Ahmad and others.

used to choose a portion from them for Jihaad from the place of prayer. Abu Sa'eed al-Khudree (radiallaahu anhu) reports that the Messenger of Allaah (sallallaahu alaihi wasallam) said: "The Messenger of Allaah (sallallaahu alaihi wasallam) used to come out on the day of Fitr and Adhaa to the musallaa (place of prayer). The first thing he would begin with was the prayer. Then he would turn and face the people while they were sitting in their rows. He would admonish them, advise them and command them. If he desired to choose a portion from amongst them⁶ he would do so, or if he desired to order them something he would do so. Then he would leave. Abu Sa'eed said: The people remained upon that (i.e. what the Messenger (sallallaahu alaihi wasallam) had commanded or advised).⁷

For us, sadly, the Eid is nothing but amusement on top of our amusement and heedlessness on top of our heedlessness.

Also when the rain has stopped, the animals perish and the paths are cut off the Muslim recurses to Allaah, his Lord with prayer and supplication. Then mercy descends and people quench their thirst.

Ubbaad bin Tameem narrated from his uncle (radiallaahu anhu) that he said: The Prophet (sallallaahu alaihi wasallam) prayed for rain. He performed two rakahs and turned his cloak inside out.⁸

And when a servant commits a sin he goes to perform wudhoo, beautifying his wudhoo then stands and performs two rakahs of prayer then asks forgiveness from his Lord, truthfully and sincerely from his heart and Allaah the Exalted forgives him.

Abu Bakr (radiallaahu anhu) reported that the Messenger of Allaah (sallallaahu alaihi wasallam) said: "There is no Muslim servant who commits a sin and who then performs wudhoo, beautifying it, then

⁶ Meaning: He would choose a group from amongst them to send them upon an expedition.

⁷ Reported by Bukhaaree, Muslim, Abu Daawood and others. See also the book "The Prayer of the Two Eids in an Open Place (Outdoors) is the Sunnah" of Shaikh al-Albaanee - may Allaah protect him - on p. 17 of the third edition (Al-Maktabatul-Islaamiyyah) where he says: "I say: And in this (hadeeth) is a strong indication that the sermon of Eid is not restricted to admonishing the people and directing them only. Rather it also includes bringing up and reminding the people of everything which helps to bring about benefit for the Ummah."

⁸ Reported by Bukhaaree, Chapter: The Eclipse Prayer is Two Rak'ahs.

stands and performs two rakahs of prayer, then seeks Allaah's forgiveness for that sin except that Allaah forgives him."⁹

It is also possible that the Muslim performs prayer for a particular need so he calls upon Allaah, the Sublime and Exalted while he is certain of being answered.

Uthmaan bin Haneef (radiallaahu anhu) reported that a man who was blind came to the Prophet (sallallaahu alaihi wasallam) and said: Supplicate to Allaah that he cures me. The Messenger (sallallaahu alaihi wasallam) said: "If you wish I will withhold from it and that would be better for you and if you wish I will supplicate for you." The man said: Call upon Him. Then he (sallallaahu alaihi wasallam) commanded him to perform wudhoo and to make it excellent, then to pray two rakahs and then to supplicate¹⁰..."¹¹

Salaat Ud-Duhaa - The Forenoon Prayer

As for the forenoon prayer, it contains that which increases the Eemaan as well as great rewards with Allaah the Sublime and Exalted. Amongst them are:

1. What is reported from Abu Hurairah (radiallaahu anhu) that he said: The Messenger (sallallaahu alaihi wasallam) sent out a delegation. They acquired a great amount of booty and returned speedily. A man said: O Messenger of Allaah, we have not seen a group recurring with such speed and acquiring a greater amount of booty than this delegation. So he (sallallaahu alaihi wasallam) said: "Shall I not inform you of something which is quicker in recurrence than them and an even greater booty? A man who performs his wudhoo and beautifies it, then goes to the mosque, praying therein the morning prayer and then follows it (after the sun has risen) with the forenoon prayer. He has made a speedy recurrence and has acquired a great amount of booty."¹²

⁹ Reported by Ahmad in his [Musnad], Abu Daawood, at-Tirmidhee, an-Nasaaee, Ibn Maajah and Ibn Hibbaan.

¹⁰ A Muslim should supplicate in accordance with his need and desire without restricting himself to a specific wording.

¹¹ Saheeh Ibn Maajah, no. 1137. See also [Kitaab ut-Tawassul wal-Waseelah] of Shaikh ul-Islam Ibn Taymiyyah - may Allaah have mercy upon him - and also [Kitaab ut-Tawassul, Anwaa'uhu wa Ahkaamuhu] of Shaikh al-Albaanee - may Allaah protect him. Both these books describe the lawful and the unlawful types of Tawassul.

¹² Reported by Abu Ya'laa with all of the narrators in its isnaad being sound, al-Bazaar and Ibn Hibbaan.

2. Also what has been reported by Abu Dardaa (radiallaahu anhu) that the Messenger of Allaah (sallallaahu alaihi wasallam) said: “Whoever performs two rakahs of the forenoon prayer will not be written amongst the heedless, whoever prays four rakahs is written amongst the worshippers, whoever prays six rakahs, they will suffice him for that day, whoever prays eight rakahs Allaah writes him amongst the devout and obedient worshippers and whoever prays twelve rakahs Allaah makes for him a house in Paradise. There is no day or night except that Allaah has a favour which He bestows upon His servants as charity. And whatever Allaah bestows upon any of His servants is better than that he inspires him towards His remembrance.”¹³

3. Similar is what has been reported from Abu Hurairah (radiallaahu anhu) that the Messenger of Allaah (sallallaahu alaihi wasallam) said: “No one safeguards and maintains the forenoon prayer except the oft-repentant (he who turns to Allaah much in repentance and seeking forgiveness)”, and he also said: “And it is the prayer of those who are oft-repentant.”¹⁴

Whenever the servant commits a sin and then stands and purifies himself, prays and then asks Allaah for forgiveness, Allaah the Exalted forgives him. This is due to what has been reported from Abu Bakr (radiallaahu anhu) that the Messenger (sallallaahu alaihi wasallam) said: “There is no man who commits a sin, then stands to purify himself, then prays and then seeks forgiveness from Allaah except that Allaah forgives him.” Then he recited the verse:

And those who do an evil (obscene) deed or wrong their own souls remember Allaah...

till the end of the verse.”¹⁵

Salaat Ul-Tasbeeh

As for Salaat ul-Tasbeeh, do not ask what it contains of reward and forgiveness, and causing increase in one’s Eemaan. Allaah forgives, on

¹³ Reported by at-Tabaraanee in [al-Kabeer] and all of its narrators are trustworthy.

¹⁴ Reported by at-Tabaraanee and Ibn Khuzaimah in his [Saheeh]. It is also in [Saheeh ut-Targheeb], no. 676.

¹⁵ Reported by at-Tirmidhee who declared it Hasan. It is also reported by Abu Daawood, an-Nasaaee and Ibn Maajah.

account of it, your sins, the first and the last, the old and the new, the one you did mistakingly and the one you did deliberately, small or big, secret or open.

This is due to what has been reported from Ibn Abbaas that the Messenger (sallallaahu alaihi wasallam) said: "O Abbaas! O two uncles of his! Shall I not confer upon you, shall I not present to you (something)? Shall I not combine for you ten things (into one) which if you were to act upon Allaah would forgive you your sins, the first and the last, the old and the new, the one you did mistakingly and the one you did deliberately, small or big, secret or open? Ten features: That you pray four rakahs reciting in every rakah the opening chapter of the Book (Faatiha). Then when you have finished from the recitation in the first rakah you say, while you are standing: `Subhaanallaahi wal-Hamdulillaahi wa Laa ilaaha illallaaha wallaahu akbar¹⁶ fifteen times. Then you bow and say it ten times while you are in rukoo'. Then you raise your head from the rukoo' and say it ten times. Then you fall in prostration and say it ten times while you are in sujood. Then you raise your head from sujood and say it ten times. Then you prostrate again and say it ten times. Then you raise your head and say it ten times. That makes seventy-five in every rakah, and you do that in four rakahs. If your sins were like the foam upon the ocean, or the sand on a beach Allaah would forgive you. If you are able to pray it every day then do so and if you are not able then once every Friday and if you are not able then once every month and if you are not able then once every year and if you are not able then once in your lifetime."¹⁷

The Prayer Of Those Who Are Weak And Downtrodden And Its Connection With The Ummah Being Aided

Sa'd (radiallaahu anhu) said: The Messenger of Allaah (sallallaahu alaihi wasallam) said: "Indeed Allaah helps this Ummah with its weak ones, by their supplications, their prayers and their sincerity."¹⁸

With this hadeeth the rejected opinions are overturned. Those opinions which state: Seek help from those who are rich, strong and of high rank and leave alone the poor ones.

¹⁶ Glorified be Allaah above any shortcomings, all praise be to Him, there is none which has the right to worship except Him (alone) and He is the Greatest.

¹⁷ Reported by Abu Daawood, an-Nasaaee, Ibn Maajah, Ibn Khuzaimah and al-Haakim.

¹⁸ Reported by an-Nasaaee and others. It is also in Bukhaaree and others but without the mention of sincerity.

And we in the present time have abandoned the weak, the needy, the poor and those who (truly) fear Allaah. As a result we have tasted the bitterness of defeat, destruction and humiliation. And why should that not occur when it is their supplications, prayers and sincerity which have been linked with the Ummah being helped?

Let us therefore be eager to befriend and accompany the weak ones and those who fear Allaah much. Let us request the help of Allaah the Sublime and Exalted by seeking their supplications for the removal of our difficulties and the difficulties of the ummah of Muhammad (sallallaahu alaihi wasallam).

The Prayer Provides Comfort And Satisfaction

By the prayer, comfort, satisfaction, and happiness is achieved. A person feels near to Allaah the Exalted. He the Sublime says:

Say: Indeed Allaah leaves to stray whom He wills and guides to Himself whoever turns to Him. Those who believe and whose hearts are satisfied with the remembrance of Allaah. Indeed, by the remembrance of Allaah do the hearts receive satisfaction.¹⁹

And the prayer, all of it is dhikr (remembrance) and supplication.

The Messenger (sallallaahu alaihi wasallam) used to say to Bilaal (radiallaahu anhu): O Bilaal, give Iqaamah for the prayer that we may receive comfort by it."²⁰ And he (sallallaahu alaihi wasallam) also said: "The prayer has been made the beauty of my eye (i.e. pleasing to me)."²¹

O you who is searching for happiness, comfort for the soul and the pleasure of the eye, Let us turn to the prayer with khushoo' and humility to Allaah the Exalted, just like the Messenger (sallallaahu alaihi wasallam) did before us and then will you obtain your desire. If you do not then blame only yourself!

¹⁹ Surah Ra'd 13:27-28

²⁰ Reported by Ahmad in his [Musnad] and Abu Daawood and it is also in [Saheeh ul-Jaami'], no. 7769.

²¹ Reported by Ahmad in his [Musnad], an-Nasaaee and others. It is also in [Saheeh ul-Jaami'], no. 3093.

What Is To Be Learnt From The Fatal Illness Of The Prophet (sallallaahu alaihi wasallam)

Ubaidullaah bin Abdillaah said: I entered upon Aa'ishah and said to her: Will you not tell me about the illness of the Messenger (sallallaahu alaihi wasallam)? She said: Sure. The Prophet (sallallaahu alaihi wasallam) became sluggish and said: "Have the people prayed?" We said: No, and they are waiting for you O Messenger of Allaah! He said: "Put me some water in the tub." So we did that and he washed himself. Then he tried to get up and he lost consciousness. When he regained consciousness he said: "Have the people prayed?" We said: No, and they are waiting for you O Messenger of Allaah! He said: "Put me some water in the tub." So we did that and he washed himself. Then he tried to get up and he lost consciousness. When he regained consciousness he said: "Have the people prayed?" We said: No, and they are waiting for you O Messenger of Allaah! He said: "Put me some water in the tub." So we did that and he washed himself. Then he tried to get up and he lost consciousness. When he regained consciousness he said: "Have the people prayed?" We said: No, and they are waiting for you O Messenger of Allaah! Then Aa'ishah said: And the people were in the mosque, waiting collectively for the Messenger of Allaah (sallallaahu alaihi wasallam) to come for the last Ishaa prayer. She said: So the Messenger of Allaah (sallallaahu alaihi wasallam) sent someone to Abu Bakr to order him to lead the people in prayer. The messenger came to him and said: The Messenger of Allaah (sallallaahu alaihi wasallam) orders you to lead the people in prayer. Abu Bakr - and he was a gentle and tender man - said: O Umar, lead the people in prayer. So Umar said: You are more deserving of that than I. Aa'isha said: So Abu Bakr led them in prayer during those days. Then the Messenger (sallallaahu alaihi wasallam) felt more agile and went for Dhuhr prayer between (the shoulders) of two men, one of whom was al-Abbaas. Abu Bakr was leading the prayer and when he saw the Messenger (sallallaahu alaihi wasallam) he retreated (from his position). The Prophet (sallallaahu alaihi wasallam) signalled to him not to retreat and said to the two who were aiding him: "Seat me besides him." So they placed him on the side of Abu Bakr and Abu Bakr was praying the prayer of the Prophet (i.e. following him) and the people were praying the prayer of Abu Bakr (i.e. following him) and during this the Prophet (sallallaahu alaihi wasallam) was sitting. ²²

²² Reported by Muslim in his [Saheeh]

Alee (radiallaahu anhu) reported that the last few words of the Prophet (sallallaahu alaihi wasallam) were: “The prayer, the prayer. Fear Allaah with regard to what your right hands possess.”²³

Lessons And Admonitions

Look at how the Messenger (sallallaahu alaihi wasallam) pursued the prayer of the Muslims during his fatal illness. Every time he recovered from being unconscious he asked: “Have the people prayed?” And this occurred four times. When he felt light and agile he was eager to perform the prayer in congregation and to meet his companions (radiallaahu anhum). So he went out in between the shoulders of two men from among his companions (radiallaahu anhum).

What occurred in this situation during the fatal illness of the Messenger (sallallaahu alaihi wasallam) indicates the greatness of the prayer, the importance of the congregational prayer and the position of the mosque in Islaam.

Even during the fatal illness he was pursuing the matter of prayer! What is it then O healthy and fit ones? What is then O young and youthful ones? What is it then O you who delight in strength and liveliness? How have you made abandoning the congregational prayer and the mosque pleasing to your souls? And what will you do when you fall ill?!

O Muslims: “The prayer, the prayer” are the last words which the Prophet (sallallaahu alaihi wasallam) said and the first thing for which a servant will be held to account on the Day of Judgement, so fear Allaah and call your souls to account before you are called to account.

²³ Reported by Abu Daawood and Ibn Maajah. It is also in [Saheeh ul-Jaami’], no. 4492