

CHAPTER 6**TWENTY FOUR HOURS OF THE
PROPHET'S NOBLE LIFE****THE DAILY ROUTINE OF
THE HOLY PROPHET
(Sallallahu Alaihi Wa Sallam)****After Fajr Salaah**

It was customary with the Holy Prophet (Sallallahu Alaihi Wa Sallam) that after saying Fajr Salaah followed by remembrance of ALLAAH's names, he sat cross-legged when he was in the mosque and his Companions (Radi Allaahu Ta'ala Anhum) sat around him. This was the Court of the Prophet (Sallallahu Alaihi Wa Sallam). This was the circle of attention (spiritual). This was the place where he made known the revelations received by him to his companions and showered esoteric beneficence and spiritual blessings on them. Here, he imparted religious education, explained social manners and business dealings as also ethical delicacies. Here he settled personal matters and decided disputes.

Very often he asked his companions to tell him if any one of them had a dream. He then heard the dream and gave his interpretation. Sometimes, he mentioned his own vision and himself gave its interpretations. Subsequently, he gave up this practice.

[Madarijun Nubuwah]

Sometimes during the conversation the companions (Radi Allahu Ta'ala'anhum) with due regard, narrated tales of pre-Islamic period, recited encomiums and couplets and cut jokes. He used to hear all this and

sometimes he smiled on this. Thereafter he offered Ishraq Salaah. Often at this time he used to distribute the booty as well as stipends to the people.

When the sun sufficiently weni up, Prophet (Sallallahu Alaihi Wa Sallam) offered Salatul Duha: sometimes four Rakaats and sometimes eight Rakaats. Thereafter the meeting was dispersed and Prophet (Sallallahu Alaihi Wa Sallam) went to the apartment of that wife whose day it was. There he engaged himself in the service of his family and did his own chores. He took meal once a day and took rest at noon. [Siratun Nabi]

After Zuhr Salaah

After saying Zuhr Salaah in a congregation he visited the markets of Madinah, looked into the dealings of the shopkeepers, examined their merchandize to find out its quality, inspected their weighing and measuring tools and if during the visit he found a needy he met his needs.

After Asr Salaah

After saying Asr Salaah in a congregation he went to the apartments of each of his wives, enquired their welfare, and stayed with each of them for a short while. This he did so regularly and positively that every one of them realized how much he valued time and punctuality.

After Maghrib Salaah

After saying Maghrib Salaah in a congregation followed by nafl Salaah (Awwabin) he went to that wife's apartment with whom according to the turn, he had to pass the night and stayed there. Mostly, all the wives came over there; as also other ladies of Madinah, gathered there for at this time the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to impart religious teachings to the women. In short, this was the night

madrasah (school) for the women where they used to have lessons in religion and sociology from the Holy Prophet (Sallallahu Alaihi Wa Sallam), the teacher of the world. The Holy Prophet (Sallallahu Alaihi Wa Sallam), Did not like to deprive the women of religious knowledge and Islamic culture. Here the women used to put forward their cases and he decided them. They narrated their difficulties, complaints and handicaps and he solved them. If any one of them wished to swear allegiance to him, she did so here on the following conditions: she would not associate any thing with ALLAAH, would not commit theft, would not indulge in fornication, would not kill her children, would not slander any one and would not deviate from the path of purity set forth by the Prophet." He accepted their oath of fealty and prayed for their pardon. This madrasah continued till Isha Salaah. Thereafter he went to the mosque for Isha Salaah and the women returned to their homes.

After Isha Salaah

After saying Isha Salaah he returned to the apartment where he had to pass that night and lay down on his bed. After Isha Salaah he did not like talking. He always slept on his right side and generally placed his right hand under his cheek, facing towards the qiblah. He kept the miswak at the head of the bed positively. While going to sleep, he recited Surah Jumah (LXII), Surah Taghaban (LXIVI) Surah Saff (LXI) and when he got up at night, he used the miswak (tooth brush), performed ablution and then said Tahajjud Salaah. Sometimes, during prostration in Salatut Tahajjud, he supplicated for quite a while. Thereafter he took rest and lay down and again got up at the Aazan (call) for Fajr Salaah, offered the two Rakaats of Fajr Salaah (Sunnah) and lay down on his right side for a short while. Then he went to the mosque and offered Salatut-Fajr in a congregation. This was his daily routine.

Firstly, the five time daily salaah themselves teach punctuality and each prayer followed by another after a short while itself warns that so much time has passed and so much still remains. So one should do whatever one ought to do. Besides punctuality, a special characteristic of the Holy Prophet (Sallallahu Alaihi Wa Sallam) was that he had pre-planning and a definite programme for every thing he had to do. This he strictly followed.

[Siratun Nabi-Syed Sulaiman Nadwi]

1. On getting up in the morning, he used to mildly rub the face and eyes with hands so that the influence of sleep is removed. [Shamail-I-Tirmizi]
2. Thereafter, say Al-Hamdo lillah **الْحَمْدُ لِلَّهِ** (Praise be to ALLAAH) three times to be followed by kalimah Tayyaibah **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ** (There is no god except ALLAAH, and Muhammad is His Messenger) being recited three times.
3. Reciting the following supplication is a sunnah.

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

Praise be to ALLAAH who has given us life then causing us to die, and to whom we shall be resurrected. [Shamail -I- Tirmizi]

Use miswak (tooth stick) Whenever you get up from sleep (either by night or by day.) [Abu Dawud]

When one of you awakens from sleep he must not dip his hands in the vessels till he has washed it three times, for he does not know where his hand was during the night. [Bukhari, Muslim]

Thereafter one should go to the toilet and if need be, take a bath, otherwise perform wudu (ablution) or, in case of illness, he should perform tayyamum (wiping with dust and perform two Rakaats Sunnah of Fajr (salaah). Thereafter one should go to the mosque and offer Salaah in a congregation.

Dua (supplication) when going out of the house

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger as saying that when a man goes out of his house and says:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

[In the name of ALLAAH, I trust in ALLAAH: there is no might and no power but in ALLAAH"] The following will be said to him at that time, "You are guided, defended and protected." The devil will go far from him and another devil will say, "How can you deal with a man who has been guided, defended and protected? [Abu Dawud, Tirmizi, etc.]

While coming out of the house for offering Fajr Salaah after having prayed two Rakaats (sunnah) of Fajr Salaah, recite the Following on way to the mosque:
[Abu Dawud, Bukhari, Muslim]

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا.... اللَّهُمَّ اعْطِنِي نُورًا

Ishraq Salaah

Unless there is any religious excuse, one should keep on remembering ALLAAH after finishing Fajr Salaah till the Sun has well risen. In doing so the best way is to continue sitting in his place of Salaah. The middle course is that one should sit at any other suitable place in the same mosque. The last course is that one comes out of the mosque but continues to remember ALLAAH with his tongue and when the sun has well risen, approximately, 15 minutes after the sunrise, he performs two Rakaats of nafl prayer, then he gets the reward for a Hajj or Umrah. This is called Ishraq Salaah.

One who performs Ishraq Salaah all his minor sins are forgiven. [Al-Tarhib-wa-al-Tarhaib]

Dua (supplication) in the morning and evening

Hadrat Ibn Abbas ((Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying that if any one recites in the morning:

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ وَلَهُ الْحَمْدُ
فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ
يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ
وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ

So glory be to ALLAAH when you enter the night and when you enter the morning (and unto Him be praise in the heavens and the earth! and at the sun's decline and in the noonday. He brings forth the living from the dead, and brings forth the dead from the living. and he reviveth the earth after its death. And even so will he be brought forth [XXX/17 to 19],

He will get that day reward for good deeds that what he has missed, and if any one repeats these words in the evening he will get reward for good deeds that night what he has missed. [Abu Dawud, Mishkat]

After finishing Ishraq Salaah, one should busy himself in earning his livelihood through lawful means. In addition to this dua care should be taken to FULFILL other obligations in the best manner and follow the path of purity set forth by the Holy Prophet (Sallallahu Alaihi Wa Sallam) in all matters of daily life.

When the sun rises high and its light gets pungent, then Salaah (Chasht) should be offered. The number of Rakaats for this Salaah are from four to twelve. [Muslim]

It appears in a tradition that offering four Rakaats of Duha Salaah (Chasht) means paying alms due for

the three hundred and sixty joints of the body and all the minor sins are forgiven. Aameen [Muslims]

Siesta

If times is available, then with the niyyat (intention) of following a sunnah, one may take rest for a short while after mid-day, meal. This is termed as Qailulah. For this sunnah, it is not binding to sleep, only lying down is enough. [Zadul Ma'ad]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated, "The Companions of the Prophet (Sallallahu Alaihi Wa Sallam) used to observe Friday Salaah first and then had a siesta. [Bukhari]

Hadrat Khawat bin Jubair (Radi Allaahu Ta'ala Anhu) narrated that sleeping at day break is lack of wisdom, sleeping at mid-day, is a habit and sleeping at sunset is foolishness. [Bukhari]

This means that except at night if one is overtaken by sleep at any other time, then a siesta is all right but sleeping in the morning or evening is foolishness and indicates lack of wisdom or sleeping in these hours creates these characteristics. [Al-Adabul Mufrid]

After performing Duha Salaah, one should get busy in other day to day matters but should be very careful about Asr Salaah, which has been specifically mentioned in the QURAN:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى

Be guardians of your Salaah, and of the midmost prayer ... [12/238]

(By midmost Salaah is intended Asr Salaah which has been highly emphasized by the Holy Prophet (Sallallahu Alaihi Wa Sallam)).

Performing four Rakaats before Asr Salaah is a sunnah which has a great virtue. [Tirmizi]

Just like Fajr Salaah, one should sit for some time after finishing Asr Salaah and keep on remembering ALLAAH. [Bahishti Zewar]

Sunnahs during night

Awwabin Salaah

Six Rakaats with taslim (salutations) after every two Rakaats is the minimum of Rakaats for Awwabin Salaah, the maximum being twenty. The reward for this Salaah is equivalent to nafal Salaah for twelve years. [Al-Durrul Mukhtar-Abu Daud-Mishkat]

Isha Salaah

Then, one should offer Isha Salaah in time and in a congregation.

There are four Rakaats of Sunnat -I- ghair -I- Muakkadah) before the obligatory Salaah. [Bada'i]

After the fard Salaah of Isha Salaah, there are two Rakaats of Sunnat -I- muakkadah (Compulsory).

[Mishkat]

If instead of Salaah two Rakaats of nafil Salaah after the two Rakaats mentioned above, one offers four Rakaats as nafil Salaah, one gets a reward equal to Lailatul-Qadr (the night of power). [Al-Targhib]

If some one is not accustomed to get up at midnight, then the above four Rakaats after Isha Salaah should be offered like this, this is treated as Tahajjud Salaah. In case one awakes after midnight, he may offer Tahajjud Salaah, otherwise, the four Rakaats offered after Isha Salaah would suffice.

[Bahishti Zewar -Al- Targhib]

After witar Salaah, two Rakaats of nafal Salaah are to be performed.

Note: it is better that, if on both occasions, i.e., when performing four Rakaats before witar Salaah and two Rakaats after witar Salaah, one does so with niyyah (intention) of Tahajjud Salaah, then if ALLAAH WILLS he will not be deprived of the virtue and reward of Tahajjud Salaah.

Tahajjud Salaah

It occurs in a traditions: That most excellent Salaah after that which is obligatory is one in the depth of the night." [Ahmad, Mishkat]

Excellent time for Tahajjud Salaah

The excellent time for Tahajjud Salaah is in the later part of the night, the minimum being two Rakaats and the maximum being twelve Rakaats.

[Bukhari, Muwatta]

If one is unable to get up at night then he should pray a few Rakaats after Isha Salaah. But the reward will be less. Offering Salaah other than obligatory Salaah at home is excellent. As such offering Tahajjud Salaah at home is virtuous. It is better to offer Salaah at night with taslim (salutation) after every two Rakaats. As such Tahajjud Salaah should be offered with taslim after every two Rakaats.

Adiyah (supplication) for entering and leaving the house

When going into his house, one should greet his family and recite the following due (supplication),

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ
بِسْمِ اللَّهِ وَلِجْنَا وَسُورِ اللَّهِ خَرَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا (حسن عيين)

O ALLAAH, I ask thee for good both when entering and when going out, in the name of ALLAAH we have entered and in the name of ALLAAH we have gone out and in ALLAAH, our Lord we trust.

According to another tradition recorded by Baihaqi when you come out and say farewell, invoke a blessing of peace on them. Some of the Ulema have mentioned that if there is not a single inmate in the house, one should salute in the following manner:

السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ ط

Peace be on us and on all the pious servants of ALLAAH and do so with the niyyah (intention) of angels.

From Hadrat Ali (Radi Allaahu Ta'ala Anhu).

[Hisne -e- Hasin]

While going into the house one should continue to remember ALLAAH in any manner, and recite any of the supplications reported in the traditions.

While going into the house, greeting every body including the wife is a sunnah. [Abu Dawud]

When you apprehend that some one may not be in a proper state in the house, you should enter a house after due indication. The inmates of a house should be given an indication through rattling the door, chain or rubbing feet or clearing throat. [Al-Adabul Mufrid]

Note: Sometimes, a mother or a sister or a daughter happens to be sitting in such a state that if one goes into the house without prior indications, they feel very much bashful. As such while going into the house, clear the throat as an indication. [Al - Adabul Mufrid]

Do not sleep before performing Isha Salaah lest you should miss this Salaah (Isha Salaah) itself. [Mishkat]

If the night be dark, there be no arrangement for light, even then going to mosque and performing Isha Salaah in a congregation brings glad tidings and great reward. [Ibn Majah]

Performing every obligatory Salaah in a congregation and participating at the stage of Takbeer-e-Tahrimah is a sunnah. [Al-Targhib]

If anyone performs Isha Salaah for forty nights participates at the stage of Takbeer Tahrimah, deliverance from the hell is recorded in his favour. [Ibn -e- Majah]

Hadrat Jabir bin Abdullah (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "When the night is well passed, do not go to the gathering where tales and stories are narrated, for none of you knows that ALLAAH (Subhanahu Wata'ala) who is great scatters abroad such of His creatures as He wishes at night. So shut the doors, tie the waterskins, invert the vessels and extinguish the lamps." [Bukhari, Al-Adabul Mufrid]

Hadrat Jabir bin Abdullah (Radi Allaahu Ta'ala Anhu) narrated of hearing ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) say, "When you hear the barking of dogs and braying of asses at night, seek refuge in ALLAAH from the accursed devil, for they see what you do not see. Do not go out much when there are few people about, for ALLAAH who is great and glorious scatters abroad such of His creatures as He wishes at night." [Mishkat]

Evening and precaution for night

Hadrat Jabir bin Abdullah (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said, "When evening falls, collect your children (i.e stop them from roaming about in the

lanes and streets) for the crowd of devils is aboard in the evening, and when some part of the night has passed, then there is no harm in letting them free. Shut the door during night and do so in the name of ALLAAH (say any dua) for the devil has no power to open the door closed in the name of ALLAAH, and tie the water skins having water therein, and do so in the name of ALLAAH and cover your vessels containing water and do so in the name of ALLAAH and cover vessels, even by putting a piece of wood breadth wise (i.e if it is not possible to cover the vessel entirely, then it is enough to put a piece of wood breadthwise in order to do away with the offensiveness and harmfulness) and extinguish the lamps. [Sahihin]

Dusting the bedding

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) as saying that when any of them went to bed he should dust his bedding with the inner extreme of his lower garment, for he does not know what has come on to it since he left it. He should then lie down on his right side and say,

بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي فَإِنْ أَحْتَسَبْتَ نَفْسِي فَأَرْجِمْهَا
وَإِنْ أَرَسَلْتَهَا فَأَحْفَظْهَا بِمَا تَحْفَظُ بِهِ الصَّالِحِينَ أَوْ قَالَ
عِبَادَكَ الصَّالِحِينَ ۞

In The name, my Lord, I lay down on my side. If thou takest my soul to account have mercy on it, but if Thou lettest it go, guard it with that with which Thou guardest Thy upright servants.

[Mishkat -al- Adabul Mufrid]

Miscellaneous Sunnahs

Use miswak (toothbrush) before going to sleep (Mishkat), While going to sleep, join the palms of both

the hand and say once **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** followed by Surah Ikhals (CXII) and then Surah Kafiroon (CIX) to be followed by Surah Al - Falaq (CXIII) and Surah An-Nas (CXIV) and after blowing on both the hands, wipe the hands from the head to foot, as far as possible, firstly, on the front side upto legs and then on the back side, doing so three times. This had been the routine of the Holy Prophet (Sallallahu Alihi Wasallam). [Bukhari, Tirmizi, Hisn -e- Haseen]

Arranging water for wudhu (ablution) and miswak (toothbrush) before going to sleep is a sunnah. [Muslim]

Offering Tahajjud Salaah before dawn, when one gets up at night, is sunnah. [Mishkat]

When going to sleep say the following three times:
[Tirmizi, Maariful Hadis]

أَسْتَغْفِرُ اللَّهَ الَّذِي لَدَيْهِ الدُّهُوَالْحَيُّ الْقَيُّومُ وَأَتُوبُ
إِلَيْهِ (ترمذى، معارف الحديث)

This is a Sunnah of the Holy Prophet.

Sleep in purity

If one is in a state of wudhu (ablution), it is enough. Otherwise perform wudhu and if wudhu is not performed, then perform tayyamum before going to sleep. [Zadu Maad]

Vision

When one of you sees in a vision what he likes he should thank ALLAAH, the Exalted and make a mention of it.

[Muslim, Nasai, Bukhari]

And should not tell it to any body excepting a friend.
[Bukhari, Muslim]

When one of you sees in a dream that which he dislikes he must spit on his left three times, (Bukhari-Muslim) and say (I seek refuge in ALLAAH from Shaitan, the cursed) three times and should not make a mention of it to any body.

[Bukhari, Muslim, Abu Dawud]

(If one does as above) then that dream will not harm him. [Sehah Sittah]

And turn form the side on which he was lying." [Muslim]

or get up and offer Salaah. [Bukhari, Hisne -e- Haseen]

Addendum

Apart from the prayers submissions mentioned above, the life of a Muslims should be upright, simple, neat and clean in all matters relating to religion and worldly affairs e.g., in the discharge of obligations towards the family members and relatives, in earning the livelihood, in functions of joy and sorrow, in dealings with the friends, in the personal matters, in the mode of living, in sitting and walking, in eating and drinking, in the dress and the clothing in the appearance, in the habits and the moralities, there should be reflection of purity of thought and nobility of character. Although, due to social pressure and dominating influence of the prevailing atmosphere, achievement of these ends and following these lines apparently seems to be difficult, but if the pure and purifying life of the Holy Prophet (Sallallahu Alaihi Wa Sallam), the greatest benefactor of mankind is carefully looked into, the lines of purity set forth by him are fully followed and his noble teachings are acted upon in every walk of life, then every thing would appear to be easy. Pure life is another name for regulating one's life according to this sacred sunnah, the details of which have been embodied in this compilation under various headings with due clarity.

Caution

An important point deserving attention is that in the performance of all the Salaah and submissions mentioned in the compilation, one should have the intention/concern of following of the Holy Prophet's (Sallallahu Alaihi Wa Sallam) sunnah from morning till night, in his prayers, in his dealings, in his social life and moralities.

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ
وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

