

## **Whoever forgets to pray the Witr Prayer, or sleeps and misses it.**

Shaikh Muhammad ibn `Umar ibn Saalim Baazmool -hafizahullaah-

said in his book 'Bug<sup>h</sup>yatul-Muta<sup>t</sup>awwi` fee Salaatit-Tata<sup>w</sup>wu`' (pp.75-76):

### **“Whoever sleeps through his Witr, or forgets it.**

There occurs, regarding one who sleeps and misses the Night Prayer (Salaatul-Layl), when he had intended to pray it, the saying of Abu-Dardaa· -*radiyallaahu `anhu*- :

"Whoever goes to bed, and he intends to get up to pray during the night, but his eyes overcome him until he enters the morning, then what he intended is written for him, and his sleep was a charity for him from his Lord -the Mighty and Majestic."

Reported by an-Nasaa·ee and Ibn Maajah.<sup>1</sup>

And this report, even though it is *mawqoof* (the statement of a Companion) it carries the ruling of having come from the Prophet (صلى الله عليه و سلم).

And it is legislated for the Muslim, if he sleeps through his Witr, or is overcome by an ailment, or the like, that he may pray it in the daytime. Then, regarding the number of rak`ahs he prays in this case, he has a choice between two matters:

**Firstly:** That he prays his Witr just as he was going to pray it.

This is taken from his (صلى الله عليه و سلم) saying:

**<< Whoever sleeps through his Witr, or forgets it, then let him pray it when he**

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<sup>1</sup> A '*Saheeh*' report, reported by an-Nasaa·ee in the Book of the Night Prayer and the optional Prayer of the daytime (3/258), Ibn Khuzaymah (2/195-197/nos.1172-1175), and Ibn Hibbaan (6/323/ no. 2588:'al-Ih<sup>h</sup>saan'); and the hadeeth was declared '*Saheeh*' by al-Albaanee in 'Ir<sup>w</sup>aa·ul-G<sup>h</sup>aleel' (2/204/no.454), and he said: 'It appears that what is more correct is that it is the statement of the Companion. However it has the meaning of being *marfoo`* {traced back to the Prophet (صلى الله عليه و سلم)} , since it could not have been said based upon opinion, as is clear.'

I say: The affair is just as he -*rahimahullaah*- said; and it was declared to be '*Saheeh*' traced back to the Prophet (صلى الله عليه و سلم) by the verifier of 'Jaami`ul-U<sup>s</sup>ool' (6/73), and the verifier of 'al-Ih<sup>h</sup>saan' declared its chain of narration to be good.

**remembers it.**>> Reported by Aboo Daawood and at-Tirmidhee.<sup>2</sup>

**Secondly:** That he can pray twelve rak`ahs in the daytime.

This is what `Aa:ishah -*radiyallaahu`anhaa*- reported as being the practice of the Messenger (صلى الله عليه و سلم), when she said: "If sleep or an ailment overcame him, and prevented him from the standing in Night Prayer, then he would pray twelve rak`ahs in the daytime." Reported by Muslim.<sup>3</sup>

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<sup>2</sup> A '*Saheeh*' *hadeeth*, reported by Aboo Daawood in the Book of the Prayer: Chapter: Making du`aa. after the Witr (no.1431), and the wording is his; and reported by at-Tirmidhee in the Book of the Prayer: Chapter: What occurs regarding a man who sleeps through his Witr, or forgets it (no.466); and by Ibn Maajah in the Book of Establishment of the Prayer and the Sunnah regarding it: Chapter: Whoever sleeps through his Witr, or forgets it (no.1188). And the *hadeeth* was declared '*Saheeh*' by al-`Allamah Ahmad Shaakir in his checking of at-Tirmidhee, and it was declared to be '*Saheeh*' by the verifier of 'Jaami`ul-Usool' (6/60).

<sup>3</sup> A '*Saheeh*' *hadeeth*, reported by Muslim in the Book of the Prayers of Travellers, and shortening them: Chapter: The Night Prayer, comprehensively, and whoever sleeps through it, or is ill (no.746), within a long wording, this being just a small part. And refer to 'Jaami` ul-Usool' (6/91-96), and to 'Fathul-Baaree' (2/480).