O Allah, place light in my heart, light in my sight, light in my hearing, light on my right, light on my left, light above me, light below me, light in front of me, light behind me, make light for me

Ibn ‘Abbās (may Allah be pleased with him) reported: I stayed overnight in the house of my aunt Maymūnah. The Prophet (may Allah's peace and blessings be upon him) got up in the night and went to answer the call of nature, then he washed his face and hands, then he slept. Then he got up again and opened the water skin, then he performed ablution from a hanging water skin, not using much water, yet he washed all the parts properly and then offered the prayer. I got up and straightened my back in order that the Prophet might not feel that I was watching him, and then I performed the ablution, and when he got up to offer the prayer, I stood on his left. He caught hold of my ear and brought me over to his right side. He offered thirteen Rak‘ahs in all and then laid down and slept till he started snoring as he used to do when he slept. In the meantime Bilāl informed the Prophet of the approaching time for the (Fajr) prayer, and the Prophet offered the prayer without performing new ablution. He used to say in his invocation: "O Allah, place light in my heart, light in my sight, light in my hearing, light on my right, light on my left, light above me, light below me, light in front of me, light behind me, make light for me!"

[Authentic hadith] [Narrated by Bukhari & Muslim]

Ibn ‘Abbās (may Allah be pleased with him) informs us in this Hadīth that he spent the night in the house of his aunt Maymūnah (may Allah be pleased with her), the Prophet's wife. During the night, the Prophet relieved himself, then he washed his face and hands to get refreshed and clean oneself, and slept again. Then he woke up, went to the water skin, and loosened the straps that tie its mouth and keep the water inside it. Then he made ablution for prayer moderately without neglecting any parts of ablution or excessively washing them. This means he washed the parts of ablution less than three times each, showing that this is permissible although the Sunnah is to wash them thrice. The Prophet (may Allah's peace and blessings be upon him) did what is required only in his ablution by making sure that every part of ablution was washed properly. Then he performed the night prayer. Ibn ‘Abbās said that he was watching the Prophet (may Allah's peace and blessings be upon him) in what he was doing, but he stretched his body to give the impression that he was asleep and not watching what the Prophet (may Allah's peace and blessings be upon him) was doing. Ibn ‘Abbās (may Allah be pleased with him) pretended he was asleep, because people, when they are alone, could perhaps do things that they do not like others to see. Another reason is that Ibn ‘Abbāss was afraid that the Prophet might leave off some of his actions due to the former's observation. It was the habit of the Prophet (may Allah's peace and blessings be

upon him) that sometimes he would abandon or leave off an action lest it becomes obligatory upon his Ummah. Therefore, Ibn ‘Abbās wanted to conceal himself so that he could learn every specific detail about the Prophet (may Allah's peace and blessings be upon him) from the time he wakes up at night until the call for Fajr prayer is made. This shows Ibn ‘Abbās’ eagerness to acquire knowledge. Then he said: "I made ablution”, or according to another narration: "I made ablution similar to the way the Prophet did", or according to the narration of Al-Bukhāri: "I stood up and did exactly what the Prophet did." “When Ibn ‘Abbās saw the Prophet (may Allah’s peace and blessings be upon him) stood up and prayed, he made ablution and joined the Prophet in prayer, but he stood on the Prophet's left side." The Prophet (may Allah's peace and blessings be upon him) grabbed Ibn ‘Abbās by his ear and turned him from the left side to the right side. In another narration, Ibn ‘Abbās said: "The Prophet (may Allah's peace and blessings be upon him) placed his right hand on my head, then grabbed my right ear and twisted it by his hand." The Prophet (may Allah's peace and blessings be upon him) placed his hand on his head first, so that he would be able to hold his ear, or that because the hand fell on him only, or to allow the blessings of his hands to descend upon his head so that Ibn ‘Abbās could understand all of the Prophet’s actions during that session and elsewhere. The Prophet (may Allah's peace and blessings be upon him) twisted the ear to either remind him that he was doing something against the Sunnah, draw his attention more to maintain these actions, remove any drowsiness left in his eyes, move him from the left to the right side, comfort him during the darkness of the night (as mentioned in the narration of Al-Bukhāri), wake him up, or show affection towards him as Ibn ‘Abbās’ conditions and young age would require it. The Prophet (may Allah's peace and blessings be upon him) moved Ibn ‘Abbās from the left side to the right side, which is the proper position of the Muslim who is praying alone with the Imām. The Prophet (may Allah's peace and blessings be upon him) prayed that night thirteen Rak‘ahs, including the Witr, making Salam between every two Rak‘āhs as mentioned in the narration of Al-Bukhāri. Another narration in Al-Bukhāri and Muslim reads: "Then he prayed two Rak‘ahs, then two more, then two more, then two more, then two more, then two more, then he prayed Witr." As he prayed two Rak‘ahs six times with one Rak‘ah Witr separately, the total number of Rak‘ahs performed that night would be thirteen. Then the Prophet (may Allah's peace and blessings be upon him) laid down and slept until he started breathing aloud, and this was a sleeping habit for him. Bilāl, later, informed him that time for Fajr prayer was due. He performed the voluntary prayer for Fajr first, then went to the mosque and prayed Fajr in congregation. The Prophet (may Allah's peace and blessings be upon him) prayed with the previous ablution and did not make a new ablution. This is considered one of the specific rulings that are unique for the Prophet (may Allah's peace and blessings be upon him) that is his sleeping does not nullify his ablution. This is because his eyes sleep, but his heart doesn’t sleep. Unlike the rest of people, if something occurred to nullify the Prophet's ablution, he would feel it. For this reason, ‘Ā'ishah (may Allah be pleased with her) once said to him: "Will you sleep before you pray Witr?" He replied: "O ‘Ā'ishah, my eyes sleep but my heart does not sleep." Some of the supplications that the Prophet made on that night were: "O Allah, place light in my heart, light in my sight, light in my hearing, light on my right, light on my left, light above me, light below me, light in front of me, light behind me, make light for me!" He asked that light be engulfing his organs and all his sides, which is translated into clarification and illumination of the truth and guidance to it. Therefore, he asked for light in all parts of his body as well as his behaviors, life changes, situations, and entirety from the

six directions so that he will never be misguided in any way.

http://sunnah.global/hadeeth/en/show/11300