

الصَّلَاةُ

AsSalaah

A Muslim's Prayer

As commanded by Prophet Muhammad ﷺ

“صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي”

“Pray as you have seen me praying”
(Saheeh Al-Bukhari)

“Pray a farewell prayer as if you see Him, but if you do not see Him,
surely He sees you”

(Tabaraani, Ibn Majah and Ahmad)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**In The Name of Allah the Most Gracious, the
Most Merciful**



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Foreword

All Praise is due for Allah, and as such we praise Him seek His help and protection. May Allah's peace and blessings be upon His final Messenger to mankind, Muhammed ibn Abdullah and all those who followed him in righteousness.

AsSalaah is undoubtedly the most important pillar of Islam after *Taw'heed* (monotheism) for a Muslim. A Muslim should strive to do the best he can to achieve completeness in his *Salaah*, since it is a means of bringing one closer to Allah, the Creator and Lord of all that exists.

It is a pleasure to see one of my students having compiled a book on such an important subject. This is *Sadaqah-Jaariyah* (continuous charity) till it benefits mankind. May Allah accept it. I found this book '*AsSalaah – A Muslim's Prayer*', very good in terms of its sequence and ease of understanding. It is like a guide to *Salaah*. A person can easily find topics related to *Salaah* and understand it clearly, since it is far from ambiguity and in simple layman English. What more, it is complying with the Qur'an and the *Sunnah* of the Messenger ﷺ. I hope that in the future we have such books compiled on *Hajj*, *Zakah* and *Sawm*, the other pillars of Islam.

I recommend this book to all those who want to learn to pray like our Prophet ﷺ in order for it to be accepted and also those who are striving in the way of Allah, and especially those who have newly embraced Islam.



Abdul Majeed Ali Hasan Bapu

(Phd. Islamic Studies/ M.A. Arabic Literature/ Imam & Khateeb)

15th June, 2004

Introduction/ Acknowledgement

All Thanks and Praises are due to Allah. As such we Praise Him and seek His Help and Forgiveness. We take refuge with Him from the evil of our souls and the evil of our actions. Whomsoever Allah guides none can misguide, and whomsoever Allah leaves to go astray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone Who has no partner, and that Muhammed ﷺ is the slave and his Messenger. The best words are those of the Book of Allah, and the best guidance is the guidance of Muhammed, may Allah's Peace and Blessings be upon him, his family, his righteous companions and all who follow them in righteousness till the day of Recompense. Every newly invented thing in religion is a cursed innovation, and every cursed innovation is misguidance and all misguidance is in the Hellfire.¹

To Proceed: With the English translation of 'The Prophet's Prayer Described ﷺ' by Sheikh Nasiruddeen Al Albani (May Allah have Mercy on him) being in short supply, and the unavailability of other authentic books for *Salaah*, inspired the need for 'AsSalaah – A Muslims Prayer'. It is divided in three parts, for the ease and understanding of the reader. The prerequisites to the *Salaah* are dealt with in Part 1; Part 2 explains the *Salaah* itself and is mostly based on our Sheikh's book 'The Prophet's Prayer Described ﷺ', and Part 3 deals with the special prayers and circumstances. Adding pictures of the 'correct and wrong postures in *AsSalaah*' was vital, due to its popular demand. The footnotes are an integral part of the book, without which it is incomplete, since they explain many important references and rules of the concerned topics. The book also aims at benefiting our brothers and sisters who have recently embraced *Islam*; thus going into intricate details of certain

¹ Muslim and Abi Dawood.

aspects of the *Salaah*. This was very necessary, since *Salaah* is the second pillar of *Islam* after the *Shahadatayn* and is the first thing a Muslim is asked about, on the Day of Judgement. The Prophet of Allah ﷺ said: *'The first thing about which a slave (of Allah) shall be questioned on the Day of Judgement will be his Salaah. If his Salaah were found to be in order, he would be considered successful, and would achieve his objective. If there will be some defect or deficiency in it, he would be ruined and be a loser. If there are shortcomings in his Fard (obligatory worship), Allah, the Master of Honor and Glory, will say, "See if my servant has got some optional (nafl) prayers in his account that may make up for the shortcomings in his Fard"; all his deeds will then be examined in this way.'* (Tirmidhi and *Sabeeh Al-Jami'* Vol. 1 of Sheikh Al Albany)

If a Muslim is careless and weak about fulfilling this fundamental duty, then his *Islam* is deficient. Let's consider this warning given to us by the Messenger of Allah ﷺ: *'The line of demarcation between a man (a Muslim) and Shirk (polytheism) and Kufr (blasphemy) is the giving up of Salaah.'* (*Sabeeh Al-Muslim*). The warning is so stringent that based on it our Sheikh Abdul Aziz ibn Baaz (may Allah have mercy on him) had said that a person who deliberately misses his *Salaah*, needs to repent and say the *shahadatayn* once again!

Allah is the Most Merciful, the Most Gracious, and the Owner of all Bounty. To Him we belong and to Him we have to return. A Muslim should try to reach the level when Allah envelops him in His Mercy, and makes His slave a friend. And *Salaah* is the best way to start.

It is recorded in a *Hadeeth Qudsi*² narrated by Abu Hurairah رضي الله عنه: Allah's Messenger ﷺ said: *'Allah said, "I will declare war against him who shows hostility to a pious worshipper of Mine; And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra good deeds besides what is obligatory) till I love him. Then I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hands with which he grips, and his legs with which he walks; and if he asks Me, I will give him, and if he asks for My Protection (Refuge), I will Protect him; and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him, (but he must die³)." (Saheeh Al-Bukhari)*

So if a Muslim strives to perfect his deeds for the pleasure of Allah, he finds Allah's Help in everything he does. Allah will love him and not let him go astray. He the Exalted will guide him in his hearing, his seeing, his grasping and his walking. He the Most Powerful also protects him and will declare a war against anyone who shows hostility towards him. This indeed is a great achievement for a Muslim.

O Muslim brothers! Let's try to perfect all our deeds, and not let them go to waste. Surely the deeds that were shown by the beloved Messenger to Mankind were divinely guided and the most perfect.

² It is a *hadeeth* that quotes Allah, but with the words of Prophet Muhammed ﷺ, which is different from the Speech of Allah, the *Qur'an*.

³ *'...but he must die'*, these words appear in the version reported by ibn Hibban (no. 347).

Allah the Most High says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَ
ذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

Indeed in the Messenger of Allah, you have the best example to follow, for him who hopes for (the Meeting with) Allah and the Last Day, and remembers Allah much.

(Surah Al Ahzaab 33:21)

This is Mercy and Guidance from Allah the All Powerful, the Irresistible, to guide the Muslims to the way of his beloved Messenger, Muhammed (may Allah Peace and Blessings be upon him). How easy things become for a believer when he follows this way, which was chosen by the *Sahaba* [companions of the Prophet ﷺ], may Allah have mercy on them, and all their righteous followers. In this age of meteorically increasing technology, it is so easy for a Muslim to gain knowledge, for which the *Sahaba* and the *Salaf* had to struggle and go through great difficulties.

Allah The Merciful says

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا
وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥٢﴾
وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ الَّذِي يَتَّقُهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٥١﴾

The answer of the faithful believers, when they are summoned to Allah (His Words, the Qur'ân) and His Messenger ﷺ to judge between them is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever in Paradise). And whosoever obeys Allah and His Messenger ﷺ, fears Allah, and keeps his duty (to Him), such are the successful ones. (AnNoor 24:51, 52)

Allah the Majestic also warns:

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا
الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

Say: "Shall we tell you of those who lose most in respect of their deeds?-

"Those whose efforts have been wasted in this life, while they thought that they were acquiring good by their works?"

(Al Kahf 18:103-104)

Narrated 'Aisha رضي الله عنها, Allah's Messenger ﷺ said. *'If somebody innovates something which is not present in our religion (of Islamic monotheism) then that thing (act of worship) will be rejected'*. (Bukhari)

In another *hadeeth*, narrated 'Aisha رضي الله عنها the Prophet ﷺ said, *'Whoever performs a (good) deed which we have not ordered (anyone) to do (or is not in accord with our religion) then that deed will be rejected and not be accepted'* (Bukhari)

For the acceptance of the righteous deeds it is stipulated that the following two basic conditions must be fulfilled:

1. Intentions while doing such deeds must be totally for the sake of Allah, without any show off or to gain praise or fame.
2. Such a deed must be performed in accordance with the *Sunnah* of Allah's Messenger Muhammed bin Abdullah ﷺ the last of the Prophets and the Messengers.⁴

As Salaah being one of the best forms of worship, and a deed which every Muslim wants to be accepted by Allah, should be

⁴ Dr. Muhammad Taqi-uddin Al-Hilali and Dr. Muhammad Mushin Khan in their English translation of the meaning of the Noble Qur'an

performed in no way other than the way Prophet Muhammed ﷺ showed the companions ﷺ, in order for it to be accepted. May Allah grant the *Ummah* (nation) of Muhammed ﷺ the ability to follow the Truth and the way shown by him ﷺ, and the courage to leave the methodology of their forefathers when it conflicts with the *Sunnah* of Muhammed ﷺ and the methodology of his companions' ﷺ.

This book is an effort to help us achieve the sole purpose of our creation, to worship Allah Alone. It has been compiled from various books of *Hadeeth*⁵, and various booklets whose themes revolve around worship. All the *abadeeth* (narrations) mentioned are *Sabeeh*⁶, unless mentioned otherwise. Help was also sought from my teachers amongst whom I am very thankful to Sheikh Zafarul Hasan Al-Madani, whose efforts for the work of *Dawah* are amazing. One of his old time students, who is also one of my teachers, described him as 'A walking, talking library'. May Allah preserve him. I also extend my thanks to Dr. Abu Ameenah Bilal Philips and Sheikh Abdul Majeed Ali *Hasan* without whose teachings this book might not have been possible. May Allah preserve them, *Aameen*.

I must thank Brother 'Abdul Lateef, who initiated and encouraged this book, and for his immense support throughout this work. Spebial thanks to my close friend and brother Uthman Barry, for

⁵ *Hadeeth* originally means news, a tale, a story, a talk or a report. In the context of *Islamic* studies, technically it denotes the report of the words, deeds and approval or disapproval of Prophet Muhammed ﷺ. It is very similar to *Sunnah*; A *Sunnah* is a behavioral concept, while *Hadeeth* is the narration of the behavior. Both are interlinked and sometimes identical.

⁶ *Saheeh* or sound *hadeeth*- It is a faultless *hadeeth* in which there is no weakness either in the *isnaad* (chain of narrators) or in the *matan* (text).

proof editing and special comments and suggestions that were extremely helpful. Thank you 'Abdul Qayyum, Abu Sakina, Aurangzeb, 'Eisa, Feroze, Jabeel, Rajeef, Ridwan, Sa'ad, Safwan, Shabbir, Shahdab, Shahid Sahab, 'Umer, Ya'hya, and the ones who I might have forgotten to mention, for helping me with this book in one way or the other. Thanks are due to brother Abu Bakr for his photography and Ashraf Ghorri for his skillful and much appreciated cover design. To my family, thanks for all your support. Also much thanks to those who did not want their names mentioned, for proof editing this book and going through extreme difficulties correcting my mistakes. The reward is with Allah, InshaAllah, *Jazakamullāhukhairan*. Last but certainly not least, thanks to my Mother and Father, who have been the strongest pillars of my life. I love you both very much.

May Allah accept this effort, and make it acceptable with others. I hope the readers find what they are looking for with regards to *AsSalaah*, though no book achieves perfection as long as a created being writes it. Any mistakes and errors in this book are from me or the *waswas* of the Satan, and all good is from Allah, the Most Wise and Powerful. The reader is requested to inform us of any error in this book, which can be corrected to benefit all those who read the future editions, InshaAllah.

May Allah's Peace and Blessings be upon the Messenger of Allah. Allah is the Owner of All Strength, *wal'hamdulillabi-Rabbil-'Aalameen*.

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Statements of the four *Imams* with regards to following the *Sunnah* of Allah's Messenger ﷺ

Sheikh Nasiruddin Al Albany writes in his book:

It would be beneficial if we gave some of these (statements) here, for perhaps this will admonish or remind those who follow the opinion of the *Imams* - nay, of those far below the *Imams* in rank - blindly⁷, sticking to their *madhhabs* or views as if these had descended from the heavens! But Allah, Mighty and Sublime, says:

"Follow (O men!) The revelation given to you from your Lord, and follow not, as friends and protectors, other than Him. Little is it you remember of admonition." (Al-A'raaf, 7:3)

1) Abu Haneefah (rahimahullaah)

The first of them is Abu Haneefah Nu'maan ibn Thaabit, whose companions have narrated from him various sayings and diverse warnings, all of them leading to one thing: the obligation to accept the Hadeeth, and to give up following those opinions of the *Imams* which contradict it:

⁷ This is the sort of *taqleed* (blind following) which *Imam* Tahaawi was referring to when he said, "Only someone with party-spirit or a fool blindly follows opinion" - quoted by Ibn 'Aabideen in *Rasm al-Mufti* (vol. 1, p. 32 from the Compilation of his Essays).

1. "When a hadeeth is found to be *saheeh*, then that is my madhhab."⁸

2. "It is not permitted (*halaal*) for anyone to accept our views if they do not know from where we got them."⁹ In one narration,

⁸ Ibn 'Aabideen in *al-Haashiyah* (1/63), and in his essay *Rasm al-Mufti* (1/4 from the *Compilation of the Essays of Ibn 'Aabideen*), Shaikh Saalih al-Fulaani in *Eeqaaz al-Himam* (p. 62) & others. Ibn 'Aabideen quoted from *Sharh al-Hidaayah* by Ibn al-Shahnah al-Kabeer, the teacher of Ibn al-Humaam, as follows:

"When a hadeeth contrary to the Madhhab is found to be saheeh, one should act on the hadeeth, and make that his madhhab. Acting on the hadeeth will not invalidate the follower's being a Hanafi, for it is authentically reported that Abu Haneefah said, 'When a hadeeth is found to be saheeh, then that is my madhhab', and this has been related by *Imam* Ibn 'Abdul Barr from Abu Haneefah and from other *Imams*."

This is part of the completeness of the knowledge and piety of the *Imams*, for they indicated by saying this that they were not versed in the whole of the *Sunnah*, and *Imam* Shaafi'i has elucidated this thoroughly (see later). It would happen that they would contradict a *sunnah* because they were unaware of it, so they commanded us to stick to the *Sunnah* and regard it as part of their Madhhab. May Allaah shower His mercy on them all.

⁹ Ibn 'Abdul Barr in *Al-Intiqaa' fi Fadaa'il ath-Thalaathah al-A'immah al-Fuqahaa'* (p. 145), Ibn al-Qayyim in *I'laam al-Mooqi'een* (2/309), Ibn 'Aabideen in his *Footnotes on Al-Bahr ar-Raa'iq* (6/293) and in *Rasm al-Mufti* (pp. 29,32) & Sha'raani in *Al-Meezaan* (1/55) with the second narration. The last narration was collected by 'Abbaas ad-Dawri in *At-Taareekh* by Ibn Ma'een (6/77/1) with a saheeh sanad on the authority of Zafar, the student of Imam Abu Haneefah. Similar narrations exist on the authority of Abu Haneefah's companions Zafar, Abu Yoosuf and 'Aafiyah ibn Yazeed; cf. *Eeqaaz* (p. 52). Ibn al-Qayyim firmly certified its authenticity on the authority of Abu Yoosuf in *I'laam al-Mooqi'een* (2/344). The addition to the second narration is referenced by the editor of *Eeqaaz* (p. 65) to Ibn 'Abdul Barr, Ibn al-Qayyim and others.

If this is what they say of someone who does not know their evidence, what would be their response to one who knows that the evidence contradicts their saying, but still gives verdicts opposed to the evidence?! Therefore, reflect on

"It is prohibited (*haraam*) for someone who does not know my evidence to give verdicts (*fataawa*) on the basis of my words."

3. Another narration adds, "... for we are mortals: we say one thing one day, and take it back the neyt day." In another narration, "Woe to you, O Ya'qub¹⁰! Do not write down everything you hear from me, for it happens that I hold one opinion today and reject it tomorrow, or hold one opinion tomorrow and reject it the day after tomorrow."¹¹

this saying, for it alone is enough to smash blind following of opinion; that is why one of the *muqallid* shaikhs, when I criticised his giving a verdict using Abu Haneefah's words without knowing the evidence, refused to believe that it was a saying of Abu Haneefah!

¹⁰ i.e. *Imam* Abu Haneefah's illustrious student, Abu Yoosuf (*rahimahullah*).

¹¹ This was because the *Imam* would often base his view on *Qiyaas* (Analogy), after which a more potent analogy would occur to him, or a hadeeth of the Prophet (sallallaahu 'alaihi wa sallam) would reach him, so he would accept that and ignore his previous view. Sha'raani's words in *Al-Meezaan* (1/62) are summarised as:

"Our belief, as well as that of every researcher into *Imam* Abu Haneefah (radi Allaahu 'anhu), is that, had he lived until the recording of the Sharee'ah, and the journeys of the Preservers of Hadeeth to the various cities and frontiers in order to collect and acquire it, he would have accepted it and ignored all the analogies he had employed. The amount of *qiyaas* in his Madhhab would have been just as little as that in other Madhhabs, but since the evidences of the Sharee'ah had been scattered with the Successors and their successors, and had not been collected in his lifetime, it was necessary that there be a lot of *qiyaas* in his Madhhab compared to that of other *Imams*. The later scholars then made their journeys to find and collect ahaadeeth from the various cities and towns and wrote them down; hence, some ahaadeeth of the Sharee'ah explained others. This is the reason behind the large amount of *qiyaas* in his Madhhab, whereas there was little of it in other Madhhabs."

Abul-Hasanaat Al-Lucknowi quoted his words in full in *An-Naafi' al-Kabeer* (p. 135), endorsing and expanding on it in his footnotes, so whoever wishes to consult it should do so there.

3. "When I say something contradicting the Book of Allah the Exalted or what is narrated from the Messenger ﷺ (*hadeeth*), then ignore my saying."¹²

Since this is the justification for why Abu Haneefah has sometimes unintentionally contradicted the authentic ahaadeeth - and it is a perfectly acceptable reason, for Allaah does not burden a soul with more than it can bear - it is not permissible to insult him for it, as some ignorant people have done. In fact, it is obligatory to respect him, for he is one of the *Imams* of the Muslims through whom this Deen has been preserved and handed down to us, in all its branches; also, for he is rewarded under any circumstance: whether he is correct or wrong. Nor is it permissible for his devotees to continue sticking to those of his statements which contradict the authentic ahaadeeth, for those statements are effectively not part of his Madhhab, as the above sayings show. Hence, these are two extremes, and the truth lies in between. **"Our Lord! Forgive us, and our brethren who came before us into the Faith; and leave not, in our hearts, any rancour against those who have believed. Our Lord! You are indeed Full of Kindness, Most Merciful."** (Al-Hashr 59:10)

¹² Al-Fulaani in *Eeqaaz al-Himam* (p. 50), tracing it to *Imam* Muhammad and then saying, "This does not apply to the mujtahid, for he is not bound to their views anyway, but it applies to the muqallid."

Sha'raani expanded on that in *Al-Meezaan* (1/26):

"If it is said: 'what should I do with the ahaadeeth which my *Imam* did not use, and which were found to be authentic after his death?' The answer which is fitting for you is: 'That you act on them, for had your *Imam* come across them and found them to be authentic; he would have instructed you to act on them, because all the *Imams* were captives in the hand of the Sharee'ah.' He who does so will have gathered all the good with both his hands, but he who says, 'I will not act according to a hadeeth unless my *Imam* did so', he will miss a great amount of benefit, as is the case with many followers of the *Imams* of the Madhhabs. It would be better for them to act on every hadeeth found to be authentic after the *Imam's* time, hence implementing the will of the *Imams*; for it is our firm belief about the *Imams* that had they lived longer and come to know of those ahaadeeth which were found authentic after their time, they would have definitely accepted and acted according to them, ignoring any analogies they may have previously made, and any views they may have previously held.'"

Allah the Most Wise says:

"But no, by Your Lord, they can have no (real) faith, until they make you judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction." (An-Nisaa':65)

2) Maalik ibn Anas (rahimahullaah)

As for *Imam* Maalik ibn Anas, he said:

1. "Truly I am only a mortal: I make mistakes (sometimes) and I am correct (sometimes). Therefore, look into my opinions: all that agrees with the Book and the *Sunnah*, accept it; and all that does not agree with the Book and the *Sunnah*, ignore it."¹³

2. "Everyone after the Prophet ﷺ will have his sayings accepted and rejected - not so the Prophet ﷺ."¹⁴

¹³ Ibn 'Abdul Barr in *Jaami' Bayaan al-'Ilm* (2/32), Ibn Hazm, quoting from the former in *Usool al-Ahkaam* (6/149), & similarly Al-Fulaani (p. 72)

¹⁴ This is well known among the later scholars to be a saying of Maalik. Ibn 'Abdul Haadi declared it saheeh in *Irshaad as- Saalik* (227/1); Ibn 'Abdul Barr in *Jaami' Bayaan al-'Ilm* (2/91) & Ibn Hazm in *Usool al-Ahkaam* (6/145, 179) had narrated it as a saying of Al-Hakam ibn 'Utaibah and Mujaahid; Taqi ad-Deen as-Subki gave it, delighted with its beauty, in *al- Fataawaa* (1/148) as a saying of Ibn 'Abbaas, and then said: "These words were originally those of Ibn 'Abbaas and Mujaahid, from whom Maalik (radi Allaahu 'anhu) took them, and he became famous for them." It seems that Imaam Ahmad then took this saying from them, as Abu Daawood has said in *Masaa'il of Imaam Ahmad* (p. 276): "I heard Ahmad say, 'Everyone is accepted and rejected in his opinions, with the exception of the Prophet (sallallaahu 'alaihi wa sallam)'."

3. Ibn Wahb said: "I heard Maalik being asked about cleaning between the toes during ablution. He said, 'The people do not have to do that.' I did not approach him until the crowd had lessened, when I said to him, 'We know of a *sunnah* about that.' He said, 'What is that?' I said, 'Laith ibn Sa'd, Ibn Lahee'ah and 'Amr ibn al-Haarith narrated to us from Yazeed ibn 'Amr al-Ma'aafiri from Abu 'Abdur-Rahman al-Hubuli from Mustawrid ibn Shaddaad al-Qurashi who said, 'I saw the Messenger of Allah ﷺ rubbing between his toes with his little finger.' He said, 'This hadeeth is sound; I had not heard of it at all until now.' Afterwards, I heard him being asked about the same thing, on which he ordered cleaning between the toes."¹⁵

Allah the Everlasting says:

"Then let those beware who withstand the Messenger's order, lest some trial befall them or a grievous penalty be inflicted on them." (An-Noor, 24:63)

3) Shaf'i (rahimahullaah)

As for *Imam Shaf'i*, the quotations from him are most numerous and beautiful¹⁶, and his followers were the best in sticking to them:

¹⁵ From the Introduction to *Al-Jarh wat-Ta'deel* of Ibn Abi Haatim, pp. 31-2.

¹⁶ Ibn Hazm says in *Usool al-Ahkaam* (6/118):

"Indeed, all the fuqahaa' whose opinions are followed were opposed to taqleed, and they forbade their companions from following their opinion blindly. The sternest among them in this regard was Shaafi'i (*rahimahullah*), for he repeatedly emphasised, more than anyone else, following the authentic narrations and accepting whatever the proof dictated; he also made himself innocent of being followed totally, and announced this to those around him.

1. "The *sunnahs* of the Messenger of Allah ﷺ reach, as well as escape from, every one of us. So whenever I voice my opinion, or formulate a principle, where something contrary to my view exists on the authority of the Messenger of Allah ﷺ, then the correct view is what the Messenger of Allah ﷺ has said, and it is my view."¹⁷

2. "The Muslims are unanimously agreed that if a *sunnah* of the Messenger of Allah ﷺ is made clear to someone, it is not permitted (*halaal*) for him to leave it for the saying of anyone else."¹⁸

3. "If you find in my writings something different to the *Sunnah* of the Messenger of Allah ﷺ, then speak on the basis of the *Sunnah* of the Messenger of Allah ﷺ, and leave what I have said." In one narration: "... then follow it (the *Sunnah*), and do not look sideways at anyone else's saying."¹⁹

May this benefit him in front of Allaah, and may his reward be of the highest, for he was the cause of great good."

¹⁷ Related by Haakim with a continuous sanad up to Shaafi'i, as in *Taareekh Dimashq* of Ibn 'Asaakir (15/1/3), *I'laam al- Mooqi'een* (2/363, 364) & *Eeqaaz* (p. 100).

¹⁸ Ibn al-Qayyim (2/361) & Fulaani (p. 68)

¹⁹ Harawi in *Dhamm al-Kalaam* (3/47/1), Khateeb in *Al-Ihtijaaj bi ash-Shaafi'i* (8/2), Ibn 'Asaakir (15/9/10), Nawawi in *Al- Majmoo'* (1/63), Ibn al-Qayyim (2/361) & Fulaani (p. 100); the second narration is from *Hilyah al-Awliyaa'* of Abu Nu'aim.

4. "When a hadeeth is found to be *saheeh*, then that is my madhhab."²⁰

²⁰ Nawawi in Al-Majmoo' (1/63), Sha'raani (1/57), giving its sources as Haakim and Baihaqi, & Fulaani (p. 107). Sha'raani said, "Ibn Hazm said, 'That is ... found to be saheeh by him or by any other Imaam'." His saying given next confirms this understanding. Nawawi says: "Our companions acted according to this in the matter of tathweeb (calling to prayer in addition to the adhaan), the conditions on coming out of ihraam due to illness, and other issues well-known in the books of the Madhhab. Among those of our companions who are reported to have passed judgment on the basis of the hadeeth (i.e. rather than the saying of Shaafi'i) are Abu Ya'qoob al-Buweeti and Abu l-Qaasim ad-Daariki. Of our companions from the muhadditheen, Imaam Abu Bakr Al-Baihaqi and others employed this approach. Many of our earliest companions, if they faced an issue for which there was a hadeeth, and the madhhab of Shaafi'i was contrary to it, would act according to the hadeeth and give verdicts based on it, saying, 'The madhhab of Shaafi'i is whatever agrees with the hadeeth.' Shaikh Abu 'Amr (Ibn as-Salaah) says, 'Whoever among the Shaafi'is found a hadeeth contradicting his Madhhab, he would consider whether he fulfilled the conditions of ijtihaad generally, or in that particular topic or issue, in which case he would be free to act on the hadeeth; if not, but nevertheless he found it hard to contradict the hadeeth after further analysis, he would not be able to find a convincing justification for opposing the hadeeth. Hence, it would be left for him to act according to the hadeeth if an independent imaam other than Shaafi'i had acted on it, and this would be justification for his leaving the Madhhab of his Imaam in that issue.' What he (Abu 'Amr) has said is correct and established. Allaah knows best."

There is another possibility which Ibn as-Salaah forgot to mention: what would one do if he did not find anyone else who acted according to the hadeeth? This has been answered by Taqi ad-Deen as-Subki in his article, *The Meaning of Shaafi'i's saying, "When a hadeeth is found to be saheeh, then that is my madhhab"* (p. 102, vol. 3): "For me, the best thing is to follow the hadeeth. A person should imagine!himself in front of the Prophet!(sallallahu 'alaihi wa sallam), just having heard it from him: would there be leeway for him to delay acting on it? No, by Allaah ... and everyone bears a responsibility according to his understanding."

5. Once he said to Imam Ahmed ibn Hanbal, "You are more knowledgeable about *hadeeth* than I, so when a *hadeeth* is *saheeh*, inform me of it, whether it is from Kufah, Basrah or Syria, so that I may take the view of the *hadeeth*, as long as it is *saheeh*."²¹

6. "In every issue where the people of narration find a report from the Messenger of Allah ﷺ to be *saheeh* which is contrary to

The rest of this discussion is given and analysed in *I'laam al- Muwaqqi'een* (2/302, 370) and in the book of al-Fulaane, (full title:) *Eeqaaz Himam ulu l-Absaar, lil-Iqtidaa' bi Sayyid al- Muhaajireen wal-Ansaar, wa Tahdheeruhum 'an al-Ibtidaa' ash- Shaa'i' fi l-Quraa wal-Amsaar, min Taqleed al-Madhaahib ma'a l-Hamiyyah wal-'Asabiyyah bain al-Fuqahaa' al-A'saar* (*Awakening the Minds of those who have Perception, towards following the Leader of the Emigrants and Helpers, and Warning them against the Innovation Widespread among Contemporary Jurists in the Towns and Cities, of following Madhhabs with Zeal and Party- Spirit*). The latter is a unique book in its field, which every desirer of truth should study with understanding and reflection.

²¹ Related by Ibn Abi Haatim in *Aadaab ash-Shaafi'i* (pp. 94-5), Abu Nu'aim in *Hulyah al-Awliyaa'* (9/106), al-Khateeb in *Al- Ihtijaaj bish-Shaafi'i* (8/1), and from him Ibn 'Asaḥkir (15/9/1), Ibn 'Abdul Barr in *al-Intiqaa'* (p. 75), Ibn al-Jawzi in *Manaaqib al-Imaam Ahmad* (p. 499) & Harawi (2/47/2) with three routes from 'Abdullaah ibn Ahmad ibn Hanbal from his father that Shaafi'i said to him: ...etc; thus, it is authentic on the authority of Shaafi'i. This is why Ibn al- Qayyim attributed it definitely to him in *I'laam* (2/325), as did Fulaani in *Eeqaaz* (p. 152) and then said: "*Baihaqi said, 'This is why he - i.e. Shaafi'i - used hadeeth so much, because he gathered knowledge from the people of Hijaz, Syria, Yemen and 'Iraq, and so accepted all that he found to be authentic, without leaning towards or looking at what he had considered out of the Madhhab of the people of his land when the truth was clear to him elsewhere. Some of those before him would limit themselves to what they found in the Madhhab of the people of their land, without attempting to ascertain the authenticity of what opposed it. May Allaah forgive all of us'.*"

what I have said, then I take my saying back, whether during my life or after my death."²²

7. "If you see me saying something, and contrary to it is authentically-reported from the Prophet ﷺ, then know that my intelligence has departed."²³

8. "For everything I say, if there is something authentic from the Prophet ﷺ contrary to my saying, then the *hadeeth* of the Prophet ﷺ comes first, so do not follow my opinion."²⁴

9. "Every statement on the authority of the Prophet ﷺ is also my view, even if you do not hear it from me."²⁵

Allah the All Powerful says:

And when they are called to Allah (i.e. His Words, the Qur'an) and His messenger ﷺ (i.e. his Sunnah), to judge between them, lo! A party of them refuses (to come) and turns away. But if the right is with them, they come to him willingly with submission. Is there a disease in their hearts? Or do they doubt or fear lest Allah and his Messenger ﷺ should wrong them in judgement. Nay it is they themselves the *Zâlimûn* (polytheists, hypocrites, wrong-doers, etc.). (AnNoor 24:48-50)

²² Abu Nu'aim (9/107), Harawi (47/1), Ibn al-Qayyim in *I'laam al-Muwaqqi'een* (2/363) & Fulaani (p. 104).

²³ Ibn Abi Haatim in *al-Aadaab* (p. 93), Abul Qasim Samarqandi in *al-Amaali*, as in the selection from it by Abu Hafs al-Mu'addab (234/1), Abu Nu'aim (9/106) & Ibn 'Asaakir (15/10/1) with a saheeh sanad.

²⁴ Ibn Abi Haatim, Abu Nu'aim & Ibn 'Aqaakir (15/9/2).

²⁵ Ibn Abi Haatim (pp. 93-4).

4) Ahmad ibn Hanbal (rahimahullaah)

Imam Ahmad was the foremost among the *Imams* in collecting the *Sunnah* and sticking to it, so much so that he even "disliked that a book consisting of deductions and opinions be written."²⁶ Because of this he said:

1. "Do not follow my opinion; nor follow the opinion of Maalik, nor Shaf'i, nor Awzaa'i, nor Thawri, but take from where they took."²⁷

In one narration: "Do not copy your Deen from anyone of these, but whatever comes from the Prophet ﷺ and his Companions, take it; next are their successors, where a man has a choice."

Once he said: "Following (*ittibaa'*) means that a man follows what comes from the Prophet ﷺ and his Companions; after the Successors, he has a choice."²⁸

2. "The opinion of Awzaa'i, the opinion of Maalik, the opinion of Abu Haneefah: all of it is opinion, and it is all equal in my eyes. However, the proof is in the narrations (from the Prophet ﷺ and his Companions)."²⁹

3. "Whoever rejects a statement of the Messenger of Allah ﷺ is on the brink of destruction."³⁰

²⁶ Ibn al-Jawzi in *al-Manaaqib* (p. 192).

²⁷ Fulaaani (p. 113) & Ibn al-Qayyim in *I'laam* (2/302).

²⁸ Abu Daawood in *Masaa'il of Imaam Ahmad* (pp. 276-7).

⁷ *Ibn 'Abdul Barr in Jaami' Bayaan al-'Ilm* (2/149).

³⁰ Ibn al-Jawzi (p. 182).

Part 1

Prerequisites to *AsSalaah*

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The Tahara (Purification)

Allah the Almighty says in the Qur'an:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

O you who believe! When you rise for prayer, wash your faces and your hands up to the elbows and lightly rub your heads and (wash) your feet up to the ankles. (AlMaaidah: 6)

As *Salaah* is one of the few acts of worship, which requires a person to be in the state of complete *Tahara* (Purification). Making *Wudu* (ablution) is compulsory in order to make *AsSalaah* (if one is not in the state of *Wudu*)

Abu Hurairah رضي الله عنه reported that the Messenger of Allah ﷺ ³¹ said, "Allah does not accept the *Salaah* (prayer) of one who nullified his ablution until he performs it again."³² And he ﷺ also said, ' Verily the prayer of a person is not complete until he has made an ablution which has included the various parts of the body...'³³

Before starting the *Wudu* it is important that the water is clean and pure, free from any *najasah* (impurities).³⁴

Actions required for *Wudu* (Ablution):

(1) *Niyah* (The Intention)

Before you start you should have the *niyah* to make *Wudu*. *Niyah* is the intention made in the heart and not an act of the tongue. So one

³¹ ﷺ - **Sallallahu-'alayhi-wasallam** – May Allah's Peace and blessings be upon him.

³² Al Bukhari, Muslim, AbuDawood and Tirmidhi

³³ At-Tabaraani

³⁴ Water remains pure as long as it's original colour or taste is not changed due to the mixing of an impure substance.

should make the *niyah* in the heart as the Prophet ﷺ used to say, 'Every action is based on intention, and everyone shall have what he intended...!' (Bukhari)

(2) Mentioning the name of Allah at the beginning

A *hadeeth* of the Prophet ﷺ states "There is no *Salaah* for the one who does not have an ablution, and there is no ablution for one who does not mention Allah's name upon it."³⁵

That is, saying:

بِسْمِ اللّٰهِ

Bismillah

In the Name of Allah

³⁵ Reported by Ahmed, Abi Dawood and Ibn Majah with a weak chain of narrators. At-Tirmidhi reported something similar to the above from Sa'eed bin Zaid, and Abu Sa'eed, and Ahmed said that nothing is authenticated in it. Others hold the above to be a *hasan hadeeth** and a *mustahab* (desirable) act, hence allowing to do so. (*A *hasan hadeeth* is like a *Saheeh*, but for the fact that some of its narrators are found to have defective memory in comparison to the narrators of a *Saheeh hadeeth* and is inferior to a *Saheeh*). However Nasa'i has reported a *Saheeh* in which we find the command of the Prophet ﷺ to start *wudu* by saying بِسْمِ اللّٰهِ .

(3) Washing the palms and hands up to the wrist

The hands should be washed well up to the wrist, with soap if required and cleaning between the fingers is from the *fitrah*.³⁶

(4) Rinsing the mouth and sniffing water into the nostrils

The mouth should be rinsed with a handful of water and then water should be sniffed into the nostrils with the right hand and expelled by the left. Rinsing the mouth with a handful of water and sniffing with the nose can be done at the same time, as proven by the *Sunnah*.³⁷

(5) Washing the face

This requires washing and rubbing the face with two handfuls of water from the top of the forehead to the bottom of the jaw, and from ear to ear. The Prophet ﷺ used to pour water with both hands, from under his jaw into his beard, and run his fingers into the roots of his beard and clean it.

(6) Washing the arms to the elbows

The Prophet ﷺ used to wash his right arm up to the elbow and then the left, in the same manner.

(7) Wiping the head and cleaning the ears

The Prophet ﷺ would wipe his head with wet palms only once, from front to back and subsequently clean the front and back of his ears, with the wet fingertips. He did this in three different ways:

³⁶ ‘Aa’isha (رضي الله عنها) said: The Messenger of Allah (ﷺ) said: “Ten (actions) are part of the *fitrah* [natural inclinations of man]: trimming the moustache, letting the beard grow, using the *siwaak* (tooth-stick), rinsing the nose with water, clipping the nails, washing the finger joints, plucking the armpit hairs, shaving the pubes and washing oneself with water after relieving oneself.” Zakariyya said: Mus’ab said: And I forgot the tenth but it may have been rinsing the mouth with water. (Muslim)

³⁷ Bukhari and Muslim.

a) Wiping all over the head

Abdullah ibn Zaid reported that the Prophet ﷺ wiped his entire head with his hands (palms). He started with the front of his head, then moved them to the back, then returned his hands to the front. (Bukhari, Muslim, Ibn Majah, Abi Dawood). This means that the head should be wiped completely front to back, not just a part of the head.

b) Wiping over the turban only

Amru ibn Umayyah said, 'I saw the Prophet ﷺ wipe over his turban and shoes.' (Ahmed, Bukhari, Ibn Majah).

Bilal reported that the Prophet ﷺ said, 'Wipe over your shoes and head-covering.' (Ahmed)

'Umar once said, 'May Allah not purify the one who does not consider wiping over the turban to be purifying.' (Fiqh us-Sunnah)

Al-Bukhari, Al-Muslim and others have related many *ahadeeth* on this topic.

c) Wiping over the front part of the scalp and turban

Al Mughira ibn Shu'bah said that the Messenger of Allah ﷺ made ablution and wiped over the front portion of his scalp, his turban and his **socks**. (Muslim)

There is no *hadeeth* depicting that he ﷺ wiped over a **part** of his head. From the practice of the Prophet ﷺ, we find that it is not sufficient to just wipe over the locks of hair that proceed from the head or along the sides of the head. We must wipe over the entire head from front to back as mentioned earlier.

It should be noted that the Prophet ﷺ did the wiping of head and cleaning of ears only once. I mention this since a lot of people due to lack of knowledge, tend to do more than required, and also wipe their necks, which is not from the *Sunnah*. This either implies that the

Sunnah of the Prophet ﷺ is not enough, or that they are trying to please Allah more than the Prophet ﷺ did?

(8) Washing the feet and the heels

This has been confirmed through *mutawaatir* reports (from innumerable sources) from the Prophet ﷺ concerning his actions and statements.

Ibn Umar said, “The Prophet ﷺ lagged behind us in one of our travels. He caught up with us after we had delayed the afternoon prayer. We started to make ablution and were wiping over our feet, when the Prophet ﷺ said ‘*Woe to the heels, save them from the Hell fire.*’ repeating it two or three times.”³⁸ Therefore *Wudu* of this part of the body encompasses the feet up to and including the heels. **It was also a practice of the Prophet ﷺ to clean between the toes with the little finger.** But if one is wearing shoes, sandals or socks it is sufficient to just wipe the upper parts³⁹ with wet hands, as evident from the *Sunnah*, and pray in them.

The Prophet ﷺ fixed the period of *Mas’ha* (wiping over the socks⁴⁰) for three days and nights for a traveller and one day and a night for the resident person,⁴¹ provided that he was in a state of *wudu* when he wore them since the Prophet ﷺ once did not remove them while performing ablution saying, ‘*I had put them on after performing wudu.*’⁴² However in case of

³⁸ Bukhari and Muslim

³⁹ Ali ؓ said, “If the religion were based on **opinion**, it would be more important to wipe over the under parts of the *khuff* than the upper parts, but I have seen Allah’s Messenger ﷺ wiping over the upper parts of the leathes socks.” (Abi Dawood)

⁴⁰ The socks should be thick enough to avoid any impurities entering through them. The socks that are mentioned in this *hadeeth* are *khiffaaf* (leather socks).

⁴¹ Muslim.

⁴² Bukhari and Muslim.

experiencing orgasm, ejaculation or sexual impurity, he ﷺ commanded to remove the socks (sandals or shoes, and make the *ghusl*).⁴³

Most of these steps can be found in the *hadeeth* narrated by Humraan, the manumitted slave of Uthmaan bin Affan ﷺ, in the *Saheehain* (*Saheeh Al-Bukhari* and *Saheeh Al-Muslim*) and in other narrations.

Other aspects of the Wudu:

(1) Dental Hygiene

It is a *Sunnah* of the Prophet ﷺ to use the tooth stick (*siwak*, *miswak*) regularly. He ﷺ also encouraged the Muslims strongly, to use the *siwak* saying, 'Were it not to be hardship on my Ummah (community of Muslims), I would have ordered them to use the *siwak* (tooth stick) for every ablution.' (Malik, Shafi', al-Baihaqi and al-Hakim).

Mother of the believers Ai'sha ﷺ reported that the Prophet ﷺ said, 'The *miswak* purifies the mouth and is pleasing to the Lord.' (Ahmed, Nasai, Tirmidhi). The *miswak* also prevents and cures many mouth diseases, due to the antiseptic and antibiotic chemicals in it. A Muslim should make a regular practice of using the *miswak*, as he takes the utmost care for his hygiene.

(2) Washing the body parts thrice

It is obligatory for one to wash the body parts at least once while making *Wudu* and a *Sunnah* to wash them thrice. Anyone doing it more than thrice has transgressed the limits, as the *hadeeth* mentions, the Prophet ﷺ said 'If anyone performs actions of the ablution more than thrice, he has done wrong, transgressed, and acted wickedly.' (Nasai, Ibn Majah) This *hadeeth* also indicates that in the acts of *ibaadah* (worship), doing more than what the Prophet ﷺ has done or taught is evil.

⁴³ Nasaa'i and Tirmidhi.

Supplications after the Wudu

It is a *Sunnah* to say after the *Wudu*:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ (وَخَدَهُ لِأَشْرِيكَ لَهُ) وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ

Ash-hadu anLaailaha illAllah, wa-ash-hadu anna Muhammadan
'abduhu wa rasooluh

I bear witness that there is no god but Allah, He is the Unique with no partners, and I bear witness that Muhammed is the slave and Messenger of Allah. (Muslim, Ahmed)

AND

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

Allahummaj-'alni mina ttawwabeen, waj'alni min almutataahireen
O Allah make me among those who are penitent and make me among those who are purified. (Tirmidhi)

Nullification of the Wudu

The *ahadeeth* of the Prophet ﷺ, and the *ijma'* (consensus) of the scholars of the *Sunnah* conclude that the following acts nullify the *wudu* of a person, and require him to repeat it:

1. Sexual intercourse with or without ejaculation.
2. Anything that comes out of the sexual/excretory organs including passing of wind. "If a person passes wind **during** the *Salaah*, he has to repeat the complete *Salaah*." (Abi Dawood)
3. Menses (in case of women) till its period is over.
4. Deep sleep that makes a person completely unaware of his surroundings.
5. Loss of consciousness.
4. Intentionally touching the sexual organ without any 'barrier' (clothing) in between.
5. Vomiting
6. Eating camel's meat.

Actions that do not nullify the *Wudu*

Similarly there is an *ijma* of the scholars of *hadeeth*, taking into account all the evidences from the *Sunnah*, that the following acts do not nullify one's *wudu*:

- 1 Touching or kissing your spouse that does not lead to sexual tendencies.
- 2 Bleeding.
- 3 Doubting whether or not one has passed wind.
- 4 After washing a dead person (It is not obligatory but *mustahab*⁴⁴ to make *Wudu* and *ghusl*.)

Tayammum

In case a person does not find any water to make *Wudu* he can make *tayammum* as mentioned in the Qur'an:

"...and (if) you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands, Allah does not want to place you in difficulty, but He wants to purify you, and to complete His favor to you that you may be thankful." (Surah Al-Maaidah: 6)

Tayammum is defined by Dr. Muhammad Taqi-uddin Al-Hilali and Dr. Muhammad Mushin Khan ⁴⁵ in their English translation of the meaning of the Noble Qur'an, as - "Strike your hands on the earth and then pass the palm of each on the back of the other and then blow off the dust from them and then pass (rub) them on your faces."⁴⁶

Tayammum can also be done if one is in the state of *Janabah* (sexual defilement) and cannot find any water. This should be sufficient for him to make *AsSalaah*.⁴⁷

⁴⁴ Better or desirable.

⁴⁵ *Islamic University of Al Madinah Al Munawwarah, Kingdom of Saudi Arabia.*

⁴⁶ Bukhari and Muslim.

⁴⁷ Bukhari. Also Refer to Surah Al Maaidah: Verse 6.

Ghusl

If a person is impure due to sexual intercourse or nocturnal emission (wet dream), then it is obligatory for him/her to make the *ghusl* [complete body-bath as described by the Prophet ﷺ]⁴⁸. And *wudu* is the first requirement to do *ghusl*, after washing the private parts.

The Prophet ﷺ said: *'If one of you sits between her (your wife's) legs and penetrates her; ghusl becomes obligatory'⁴⁹ (in one narration) ...even if he does not ejaculate.'*⁵⁰ From other narrations we know that the *ghusl* becomes obligatory for both, the husband and the wife.⁵¹

The Prophet ﷺ also used to order the one who newly embraced *Islam*, to take the *ghusl*.⁵² And he ﷺ refrained from teaching the Qur'an when he was in the state of *Janabah* (sexual impurity).⁵³ He ﷺ also recommended making *wudu*, if one *'had sexual intercourse with his wife and wanted to repeat.'*⁵⁴

The following *hadeeth* describes the manner in which the Prophet ﷺ made *ghusl*:

Narrated Ai'sha ؓ: *'Whenever Allah's Messenger ﷺ took ghusl after sexual intercourse; he would begin by washing his hands, then pour water with his right hand on his left hand and wash his sexual organ. He would then perform wudu, then take some water and run his fingers through the roots of his hair. Then he would pour three handfuls (of water) on his head, then pour water over the rest of his body and subsequently wash his feet.'* (Bukhari and Muslim)

⁴⁸ Bukhari and Muslim.

⁴⁹ Bukhari and Muslim.

⁵⁰ Muslim.

⁵¹ Bukhari and Muslim.

⁵² Bukhari and Muslim.

⁵³ Bukhari, Muslim, Abi Dawood, Tirmidhi and Ahmed.

⁵⁴ Muslim.

It is forbidden to wash the private parts with the right hand. (Bukhari)
A person should always try to make *ghusl* in the above manner whenever desired, since this would avoid touching ones private parts in between the *ghusl*.

The Place of AsSalaah

The Prophet ﷺ said, in a *hadeeth* collected by Imam Muslim (may Allah have Mercy on him), '*...unlike any other messenger... the whole earth has been made a place of worship (mosque) and purification for me and my ummah*'⁵⁵ This is explained by the *muhadditheen* (scholars of *hadeeth*) that a Muslim can and should pray when it is time for AsSalaah, anywhere he wishes. As long as there is no obvious *najasah* in it and it is not a place of worship forbidden by the Prophet ﷺ.

Forbidden places of Worship

It is not allowed to pray on the earth that has *najasah* (impurities) on it, unless it has dried out. (Muslim)

The Prophet ﷺ forbade the Muslims to pray at public baths, graveyards and camel pens. (Abi Dawood)

He ﷺ also warned the Muslims in his last days: '*Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques (turn graves into mosques, or have graves in mosques); I forbid you to do that.*' (Muslim)

⁵⁵ Muslim, Ahmed, Siraj and Baihaqi

The Dress for AsSalaah

For Men

It is forbidden for a Muslim to wear tight and figure hugging clothes, the like of jeans and tight trousers, which reveal the shapes of the *awrah* and private parts. It should also not resemble a woman's dress, since Allah's Messenger ﷺ said: 'He is not one of us who imitates women, nor is she who imitates a man.' (Ahmed)

The Prophet ﷺ said, 'None of you must pray in a single garment of which no part comes over the shoulder.' (Bukhari, Muslim).

However it is sufficient if the *awrah* is covered with a single cloth, when one does not have more than this, as we will come to know from the following narration:

Muhammed ibn al-Munkadir reported that Jabir ؓ prayed wearing only an *izar* (lower garment wrapped around the waist) tied at the back,⁵⁶ and his other clothes were on a hook. Someone said to him (questioning), 'Are you praying in one garment?' he said '... Who among us [the companions of the Prophet ﷺ] had two garments at the time of the Messenger of Allah ﷺ?'⁵⁷ Jabir ؓ did so, to teach the one who would ask that wearing one garment while praying is acceptable. This is how many companions (may Allah be pleased with them) of the Prophet ﷺ used to dress (in a single garment due to poverty), before the spread of *Islam* and the victory of Muslims.

It is preferable and recommended to wear two loose garments, unless the single garment doesn't reveal the *awrah* (private parts; for men it is navel to knees) while praying and if one can't afford more. One should also strive to wear one's best clothes in front of Allah. It was

⁵⁶ The reason for this is that they did not have trousers, and they would wear their *izars* tied at the back, since this was more concealing when they did *rukoo*' and *sujood*; Fath AlBari, Al-Salafiyyah edition, 1/467.

⁵⁷ Bukhari, Al Fath, no.352. 'The Prophet's Methods of Correcting People's Mistakes' by Sheikh Saleh Al Munajjid, p18.

reported that Hassan رضي الله عنه used to put on his best clothes while praying, and this is what he learned from his grandfather (May Allah's Peace and Blessings be upon him). The Prophet صلى الله عليه وسلم used to say, '*Allah is Beautiful and He loves beauty.*' (Muslim)

It is not compulsory for men to wear a head covering for the *Salaah* to be accepted, since we do not find any such command or recommendation of the Prophet صلى الله عليه وسلم in any of the books of *hadeeth*. However we also do not find anything contrary to it from the practice of the Prophet صلى الله عليه وسلم; it was a *Sunnah* of the Prophet صلى الله عليه وسلم to keep his head covered mostly, whether in or out of *Salaah*.⁵⁸

For Women

While praying a *Muslimah's* dress should be such that it covers her whole body from head to toe, leaving the face and the hands (below the wrist).

It should be noted that the *hijab* (outer covering normally worn while going out of the house, or in presence of *non mahram* men) of the *sahabiyah* [female followers of the Prophet صلى الله عليه وسلم], used to be so long that it would drag on the ground, as instructed by the Prophet of Allah صلى الله عليه وسلم.

⁵⁸ Sheikh Nasiruddeen Al Albany (May Allah's mercy be upon him) (in *Al-Qawl Al-mubin fi akhta' Al-musallin* by Mashhur Hussain on page # 58 of the 2nd edition) said: "Praying bareheaded is *makruh* (disliked)." "It is not established at all that the Messenger صلى الله عليه وسلم ever prayed outside the pilgrimage bare headed, without a turban/cap. Whoever thinks he did so then he should bring the proof. If he صلى الله عليه وسلم had done so, it would have been recorded. The narration attributed to Ibn 'Abbaas رضي الله عنه that the Prophet صلى الله عليه وسلم would sometimes remove his cap and place it as a sutrah in front of him is *da'eef* (weak)."

The Mother of believers Umm Salamah رضي الله عنها said that one woman asked: 'My cloak (*hijab*, outer clothing) is long, and sometimes the areas I walk through have *najasah*; my cloak drags on these areas and get *najas* (impure). The Prophet ﷺ heard about this and said: '...after that (walking through) the clean earth (areas), purifies (your clothes). (Ahmed, Malik, Tirmidhi and Abi Dawood.)

It was also asked to the Prophet ﷺ: 'Can a woman be in a *kamees* (long shirt) and a *khimar*⁵⁹ without wearing a lower garment (in prayer)? He ﷺ replied: 'If the *kamees* is ample (long) and covers the (top) surface of her feet.' (Abi Dawood)

Hence thin, transparent, translucent, and tight clothes which show the shape of the body of a woman (which is *awrah*) should not be worn unless with a thick outer *hijab* in or out of the *Salaah*. As *Salaah* in such clothes will be void, since covering the *awrah* is compulsory in *Salaah*, which is evident from the various *ahadeeth* mentioned here.

The dress of a *Muslimah* should not resemble a man's, since Allah's Messenger ﷺ said: 'He is not one of us who imitates women, nor is she who imitates a man.'⁶⁰ Neither should it be strikingly attractive to men, but plain and simple.⁶¹ Wearing a *niqab* (veil on the face) is only obligatory outside *Salaah* and not a requirement during.

⁵⁹ *Khimar* - thick and loose outer garment that covers from the head, usually to the feet or at least below the abdomen.

⁶⁰ Ahmed

⁶¹ The argument of some people in the west, that the *khimar* or *Hijab* attracts people's attention in their societies, is totally false. If so, then why is that the highest number of rapes and harassment in the world are in the west, where hardly any woman is covered decently, compared to the Middle East, where you hardly see Muslim women without the *Hijab*? The main purpose of the *Hijab* for women in *Islam* is protection, which is being well served, *Al'hamdulillah*.

Hence the minimum requirement of the *hijab* for women during *AsSalaah* includes a loose outer garment that covers the entire body, including the feet, and excluding the face and hands below the wrist

Facing the Qiblah (Al Ka'bah)

When the Messenger of Allah ﷺ stood for prayer, he would face the *Ka'bah* in both obligatory and voluntary prayers, and he also ordered such, '*...when you stand for prayer, perform ablution perfectly, then face the Qiblah and say Takbeer.* (Bukhari)

He ﷺ also used to say: '*What is between the east and the west is Qiblah.*' (Tirmidhi and Hakim)

So if one finds it difficult finding the direction of *Al Ka'bah*, he should take the above narration into consideration and face anywhere between the east and west and pray.

'Sometimes when he ﷺ intended to pray non-obligatory prayers on his camel, he would make it face the Qiblah, say *Takbeer*, and pray towards wherever his mount turned its face.' (Abi Dawood & Ibn Hibbaan)

The following *ayah* implies the above⁶²

فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهَ اللَّهِ

Wherever you turn, there is the Face of Allah (Al Baqarah, 2: 11)

⁶² Muslim, Tirmidhi

The Obligation of the *Sutrah*

Sutrah means a screen or a covering. In the context of prayer, it refers to an object just beyond the place of prostration, between which nothing should pass. The Prophet ﷺ used to say, 'Do not pray except towards a *sutrah*, and do not let anyone pass in front of you, but if someone continues (to try to pass) then fight him, for he has a companion (i.e. a *shaytan*) with him.' (Ibn Khuzaimah in his *Saheeh* 1/93/1)

The *ahadeeth* regarding the command and practice from the Prophet ﷺ, of the *sutrah* are so many (*mutawaatir*), that almost all the scholars of the *Sunnah* have an *ijma* of it being **obligatory** for *Salaah*.

It has been varyingly reported that 'when the Prophet ﷺ prayed (in an open space where there was nothing to use as a *sutrah*) he would plant a spear in the ground in front of him and pray towards it with the people behind him'⁶³. Sometimes 'he would set his mount (camel) sideways and pray towards it'⁶⁴, but this is not the same as praying in the resting place of camels, which he forbade⁶⁵; and sometimes 'he would take his saddle, set it lengthwise and pray towards its end.'⁶⁶

The Prophet ﷺ used to say: 'A man's prayer is cut off when there is nothing such as the end of a saddle⁶⁷ in front of him, by a (menstruating, mature) woman, a donkey or a black dog', '...the black dog is a *shaytan*'. (Muslim, Abi Dawood and Ibn Khuzaimah)

⁶³ Bukhari Muslim and Ibn Majah

⁶⁴ Bukhari and Ahmed.

⁶⁵ Bukhari And Ahmed.

⁶⁶ Muslim, Ibn Khuzaimah and Ahmed.

⁶⁷ Meaning something similar to the end of the saddle in height, which is approximately one foot.

The Times for AsSalaah

Primarily AsSalaah can be divided into two types:

1. **The Fard** (Obligatory)⁶⁸

The **Fard** prayers are prayed five times a day. The timings of which are well described in the following *hadeeth*:

Narrated 'Abdullah ibn 'Umar رضي الله عنه; The Prophet ﷺ said: 'The time for the *Dhuhr* (noon) prayer is when the sun passes the meridian and a man's shadow is the same length as his height. It lasts until the time of 'Asr (afternoon) prayer. The time of the 'Asr prayer is as long as the sun has not become yellow (before it's setting)⁶⁹ [in another narration, 'when the sun is white and clear'⁷⁰ or 'while the sun is high']⁷¹. The time of *Maghrib* (sunset⁷²) prayer is as long as the twilight has not disappeared. The time of

⁶⁸ Unfortunately it is very wrongly understood by some Muslims, that there is no obligation in religion, since the *ayah* in *Surah Al Baqarah* says:

لَا إِكْرَاهَ فِي الدِّينِ

There is no compulsion in religion...

However the correct understanding of this *ayah* (there is no compulsion in religion) as explained by the *mufasssireen*, is that this *ayah* applies to those who are outside the bounds of *Islam* and not Muslims, in general. Allah does not force a non-Muslim individual into *Islam*. This is his/her own choice and decision, whether to submit to the Will of The Creator or not.

Whereas a Muslim is the one 'who has already submitted his will, to the Will of his Creator, his Lord, Allah'. So how is it that which is **commanded** by the All Knowledgeable, the All Powerful, is not taken as an obligation/compulsion?

So once an individual is in the bounds of *Islam*, there are obligations as well as prohibitions, prescribed by Allah and His Messenger ﷺ that a Muslim must follow.

⁶⁹ All the mentioned narrations confirm that every *Salaah* has its 'early time' and 'late time' (of prayers to be offered). But every *Salaah* should be offered in its early time. (Bulugh al-Maram)

⁷⁰ It means the *Asr* prayer should be offered in its early time. After the same size of ones shadow, there is time for four *rak'ahs* only, which is common between *Dhuhr* and 'Asr prayers, after that, the time for 'Asr begins. (Bulugh al-Maram – notes by Muhammed bin Ismail As-Sanani)

⁷¹ Muslim.

⁷² The *hadeeth* tells us that *Maghrib* prayer should be offered in its early time. In the *hadeeth* of Jibraeel (AlayhisSalaam) only one time is mentioned for

the 'Isha (night) prayer is unto midnight. And the time of the Fajr (dawn) prayer is from the appearance of dawn as long as the sun has not risen (appeared). (Muslim)

2. The *Nafl* (Voluntary)

The *Nafl* prayers, like *nafl* acts can usually be done at any time, except the times that the Prophet ﷺ has forbidden. The Prophet ﷺ would say: 'If a man cannot offer his (obligatory) prayer perfectly, the defects will be compensated by the *nafl* (supererogatory) prayer.' (AbiDawood)

The *nafl* prayers that the Prophet ﷺ prayed regularly are called the *Sunnah* prayers. And there are certain other *nafl* prayers that the Prophet ﷺ performed so regularly, that there is hardly any evidence of him ever missing them. These are called the *Sunnah Muakkadah* or *Rawatib*. However Allah does not burden anyone with more than one can bear.⁷³ Hence none of these prayers are compulsory or obligatory. They are voluntary, with very great rewards if one regularly performs them.

The following *hadeeth* is a good example to explain the above:

It is reported that Prophet ﷺ said '*whoever performs 12 nafl prayers regularly; Allah will make a house for him in Jannah (The Garden, Paradise).*

These *nafl* prayers are:

2 *rak'ahs* before the *Fajr* (Dawn prayer)

4 *rak'ahs* before *Dhuhr* (noon prayer) and 2 after

2 *rak'ahs* after the *Maghrib* (Dusk prayer)

2 *rak'ahs* after the '*Isha* (night prayer)'

(Reported by Bukhari, Muslim and Tirmidhi)

Maghrib prayer on both days (Bukhari), but this was an affair of the early period of *Islam*. Later on in Al-Madinah the time for the *Maghrib* prayer was extended. (Muhammed bin Ismail As-Sanani)

⁷³ Surah Al Baqarah, 2:282

Forbidden times for *Salaah*

There are also certain times at which the Prophet of Allah ﷺ has forbidden the Muslims to perform any *nafl* or *Sunnah Salaah*.

1. Abu Hurairah رضي الله عنه narrated that Allah's Messenger ﷺ said: '*When the iqamah has been said, then there is no other prayer valid (nafl or Sunnah) except the fard prayer for which the iqamah was said.*' (Ahmed, Muslim)

It is a general practice of Muslims, who lack knowledge or are blind followers of their *mad'hab*, to continue praying the *Sunnah* or *nafl* prayer after the *iqamah* for the *fard* prayer has been called out, especially in the *Fajr* prayer. This practice is against the philosophy and discipline of the *Jam'ah* and a clear violation of the above *hadeeth*. This *hadeeth* of Prophet Muhammed ﷺ clearly rejects this practice, and with this evidence and others all the scholars of the *Sunnah* have prohibited any *nafl* or *Sunnah* prayer once the *iqamah* for the *fard* has been called out in the mosque. The two *Sunnah* prayers can be performed after the *Fajr's fard Salaah*, as approved by the Prophet ﷺ⁷⁴, or after sunrise.

2. It is forbidden to observe any *Salaah* at the time of sunrise or sunset since the Prophet ﷺ said: '*...but when the sun rises (appears) abstain from prayer, for it rises between the horns of Shaytan.*' (Muslim) Some of the scholars have allowed the *Fard* prayers at such times, since the Prophet ﷺ also said, '*Whoever has forgotten the prayer (due to sleep etc.) he should pray it whenever he remembers it.*' (Bukhari, Muslim). But usually the forbiddance takes precedence over the obligation, so one should avoid praying till the sun is high.

⁷⁴ Muslim. But one should not make a habit of doing so, since the *Sunnah* of the Prophet ﷺ is to pray two *rak'ahs* before the *fard* prayer of *Fajr*.

3. The Prophet ﷺ also forbade praying '*when the sun is at its height at midday till it passes the meridian.*' (Muslim)
4. There is no *Salaah* when food is prepared or served for eating. The Messenger of Allah ﷺ said: '*Do not pray when the food is prepared.*' (Muslim). He ﷺ also said: '*If the dinner is served and the time for prayer comes (in one narration: '...if the iqamah has been given for prayer'), eat dinner before praying Salat-ul-Maghrib, and do not rush to finish your meal.*' (Bukhari and Muslim)
5. There is no *Salaah* for the one who needs to answer the call of nature. The Prophet ﷺ said: '*If anyone of you needs to go to the toilet, and the prayer has begun, he should go to the toilet first.*' (Abi Dawood). He ﷺ also 'forbade praying when one is suppressing the urge to urinate or defecate.' (Ibn Majah). So one should leave the *Salaah* if he falls in such a situation during *Salaah*.
6. One shouldn't pray behind someone who is talking since the Prophet ﷺ forbade this. He ﷺ said: '*Do not pray behind one who is sleeping or one who is talking*' (Abi Dawood, this is a *Hasan hadeeth*⁷⁵) "The prohibition of praying behind someone talking is established"⁷⁶, but there is difference of opinion with regards to praying behind someone who is sleeping since *Imam* Bukhari (may Allah have Mercy on him) quoted a *Saheeh hadeeth* from our mother 'Aisha رضي الله عنها, who said "The Prophet ﷺ used to pray while I was lying across in his bed...", in *Saheeh al-Bukhari*.
7. There is no *Salaah* after '*Asr*. Though the Prophet ﷺ used to pray two *rak'ahs* after the '*Asr* regularly, this was unique and allowed

⁷⁵ Approved *hadeeth*. It is like a *Saheeh hadeeth* (sound), but inferior to it, since one or more of its narrators are found to have weak memory, in comparison to the narrators of a *Saheeh hadeeth*.

⁷⁶ Sheikh Saleh Al Munajjid in *Al-Khusoo'*.

only for him ﷺ as he did not permit it for others when asked about it. (Bukhari, *Al Baab, Kitabu muwaaqeat AsSalaah*)

Number of rak'ahs in fard prayers⁷⁷

1. The *Fajr Salaah* consists of only **two rak'ahs**, which are *fard* (obligatory). Two *Sunnah rak'ahs* should be performed before this, since the Prophet ﷺ never failed to do so even on journey.
2. The *Dhuhr Salaah* consists of only **four rak'ahs** that are *fard*. Four *rak'ahs* of *Salaah* before the *fard* is *Sunnah Muakkadah*. Two *rak'ahs* of *nafl* can also be prayed after the *fard*, in compliance with the *hadeeth* mentioned earlier, with regards to *nafl* prayers, which should be prayed regularly.
3. The *'Asr Salaah* has only **four rak'ahs** that are *fard*. Four *rak'ahs* of *nafl* could also be prayed before the *fard*. The Prophet ﷺ said: 'Whoever omits the *'Asr* prayer, all his (good) deeds will be lost.' In one narration: 'then it is as if he lost his family and property.' (Bukhari)
4. The *Maghrib Salaah* consists of **three rak'ahs**, which are *fard*. One should try to perform two *rak'ahs nafl* before the *fard* after the *adhan* (call to prayer). Reported Abdullah bin Mughaffal, the Prophet ﷺ said thrice, 'Pray before the *Maghrib* prayer,' adding, when saying it the third time, 'this applies to those who wish to do so'. (Bukhari, Muslim) So anybody finding it strange that people pray two *rak'ahs* before the *Maghrib fard Salaah* should remember that it is a *Sunnah* of the Prophet ﷺ, and no Muslim can object to or dislike a *Sunnah*. Praying two *rak'ahs* after the *Maghrib Salaah* is *Sunnah Rawatib*.

⁷⁷ Bukhari & Muslim.

- The *'Isha Salaah* consists of **four rak'ahs** that are *fard*. Two *rak'ahs* after that is a *Sunnah*, and one, three, five, seven or any odd number of *Witr* before going to bed is also a *Sunnah*, **not wajib** (compulsory). Nevertheless he ﷺ hardly ever missed the *Witr* even while traveling and once said '*Allah is Witr so He likes Witr.*' (Muslim). In Arabic *Witr* means one or odd.

Niyah (The Intention)

I have mentioned in the section for *Wudu*, that the Prophet ﷺ used to say, '*Every action is based on the intention, and everyone shall have what he intended...*' (Bukhari and Muslim)

Hence it is compulsory for a person to make the intention of observing *AsSalaah* before he starts *AsSalaah*. *Imam AnNawawi* (may Allah have Mercy on him) said, '*The intention is the purpose, so the person about to pray brings to mind that prayer, and what is relevant to its characteristics, such as which prayer it is, whether it is obligatory etc., and he brings these things together in his intention in his first Takbeer.*'

However all the scholars of the *Sunnah* have a consensus of the fact that the intention of a person is only in his heart and not an act of the tongue. *Allama Nasiruddeen Al Albany* says that making *niyah* by the tongue is agreed to be an innovation⁷⁸, and the Prophet ﷺ said '*all innovations (in religious matters) are misleading (misguidance), and every misleading thing is in the Hellfire.*' (Muslim and *AbiDawood*)

Al Khushoo' (Solemnity & Submissiveness)

The Messenger of Allah ﷺ described a very important aspect of *Khushoo'* when he was asked by *Jibraeel* ﷺ '*what is al-I'hsan?*' He ﷺ

⁷⁸ The Prophet's Prayer Described

replied: 'That you worship Allah as if you are seeing Him, and in case you fail to see Him, then observe prayer (knowing) that He is seeing you.' (Muslim)

The consciousness of the Omnipotence of our Lord, Who is not only vigilant of a man's deeds and actions, but Who is fully aware of all his thoughts and feelings is the basis of true piety. This aspect has been portrayed throughout the teachings of *Islam*. And since *Salaah* is the second pillar of *Islam* after the *Sahahadatayn* and the best form of worship, a person is required to incorporate *Khushoo'* at the highest level of his ability.

Sheikh Muhammed Salih Al Munajjid (May Allah preserve him), writes in his book called *Al-Khushoo'*,
"Salaah is the greatest pillar of *Islam* and *Khushoo'* in *Salaah* is required by *Islam*. *Khushoo'* means to be calm, concentrated, humble and present-minded while performing *Salaah*. To fear Allah is the most important cause of *Khushoo'*, as one always thinks that Allah is watching him." "The *Khushoo'* of true faith can be attained when the heart feels aware and humble before the greatness and Glory of Allah when one stands for *Salaah*, standing full of fear, awe, hope and recognition of the Blessings of Allah and the rewards one seeks by performing *AsSalaah*."

In his valuable book, he also mentions many ways of achieving *Khushoo'*, some of which I must mention here.

The Concealment of *Khushoo'*

Since all our worship is for Allah and being extravagant in our *Salaah* could lead to *riya'* (showing off), which is a form of *Shirk* (associating partners with Allah), of which the Prophet of Allah ﷺ warned us.

Virtues of *Khushoo'*

The Prophet ﷺ said: 'The Five prayers that Allah has made obligatory, whoever does *Wudu* properly for them, prays them on time, does *rukoo'*

properly and has perfect Khushoo'; it is a promise from Allah that he will be forgiven (in one narration: all his previous sins⁷⁹), but whoever does not do this, has no such promise. If Allah wishes, He will forgive him, and if He wishes He will punish him.' (Abi Dawood)

Other ways to help achieve perfect *Khushoo'* are, preparing oneself for prayer, removing distractions from the place of prayer, moving at a measured pace in prayer, remembering death while praying, reflecting on the *ayaat* (verses) being recited and *adhkaar* (supplications), pausing at the end of each *ayah*, reciting in slow rhythmic tones, knowing that Allah responds to prayer and not resembling animals⁸⁰ or people indulged in aerobics.

Levels of *Khushoo'*

The *Sheikh* further writes, "Those who have *Khushoo'* are of varying levels or degrees. *Khushoo'* is an action of the heart that may increase and decrease. Some people have *Khushoo'* as great as the clouds of the sky, and others may finish their prayer without having understood anything at all.

The first level is of the one who wrongs himself and is negligent. He does not do *Wudu* properly, or pray at the right time nor does he make sure that he does all of the necessary parts of the *Salaah*.

The second is the one who observes the outward essentials of *AsSalaah*, prays on time and does *Wudu*, but he has lost the battle against his own self and is overwhelmed with *waswaas* (whisperings of *shaytan*).

The third is the one who observes the outward essentials of *AsSalaah*, prays on time and does *Wudu*, but he is preoccupied with the struggle

⁷⁹ Bukhari, Al Bagha edition No. 158 and Nasaa'i.

⁸⁰ From the book *Al-Khushoo* by Sheikh Muhammed Salih Al Munajjid. By 'animals', the Sheikh is referring to the several *ahadeeth* of the Prophet ﷺ, which prohibit people from praying in postures resembling animals (e.g. sitting like a dog or monkey, pecking like hen, looking around like a fox etc.)

against his enemy (i.e. the *shaytan*). Lest he steals from his prayer, so he is engaged in *Salaah* and *Jihad* at the same time.

The fourth is the one who stands up to pray, fulfills all the requirements of the prayer, and his heart is fully focused and alert lest he omits anything, and his concern is to do the *Salaah* perfectly. His heart is deeply immersed in his prayer and worship of his *Rabb* (Lord/Allah).

The fifth is the one who does all of that but he takes his heart and places it before his *Rabb*, looking at his *Rabb* with his heart and focusing on Him, filled with love and adoration, as if he is actually seeing Him. That *waswaas* and those thoughts diminish, and the barriers between him and his *Rabb* are lifted. The difference between *AsSalaah* of this person and the *Salaah* of anyone else is greater than the difference between Heaven and Earth. When this person prays, he is preoccupied with his *Rabb* and content with Him.

The first type is punishable; the second is accountable; the third is striving so he is not counted as a sinner; the fourth is rewarded and the fifth is drawn close to his *Rabb*, because he is one of those for whom *AsSalaah* is a source of joy. Whoever finds their joy in *Salaah* in this life, will find their joy in being close to Allah in the Hereafter, and will also find his joy in Allah in this world. Whoever finds his joy in Allah will be content with everything, and whoever does not find his joy in Allah, will be destroyed by his feelings of grief and regret for worldly matters. (*Al-Waabil al-Sawiyib*, p.40)"

Waswaas of the Shaytan

With regards to *waswaas* of the *shaytan*, the *Sheikh* says:

The *shaytan* is man's staunchest enemy, and one of the aspects of his enmity is the whispering of insinuating thoughts (*waswaas*) to the worshipper during prayer so as to take away his *Khushoo'* and confuse him in his prayer.

Waswaas is a problem that befalls everyone who turns to Allah with *dhikr* (supplications, remembrance of Allah) and other kinds of

worship; it is inevitable, so one has to stand firm and be patient, and persist in the *dhikr* or *Salaah*, and not give up. His sticking to it will ward off the *shaytan's* plots.

The Prophet ﷺ taught us the following methods of combating the wiles of *shaytan* and getting rid of his *waswaas*:

Abul 'Aas ؓ reported that he said: 'O Messenger of Allah ﷺ, the *shaytan* interrupts me when I pray, and I get confused in my recitation.' The Messenger of Allah ﷺ said, 'that is a *shaytan* whose name is **Khanzab**. If you sense his presence, seek refuge with Allah from him, (one can say:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'oodhu billahi min asShaytan-irRajeem

I seek refuge with Allah from Shaytan the Evil One, the Rejected) ...and spit (dry spitting) towards your left three times.' (Abu 'Aas) said: '(next time) I did that and Allah took him away from me.' (Muslim)

The Prophet ﷺ also told us about another of the *shaytan's* tricks and how to deal with it. He ﷺ said: 'When anyone of you gets up to pray, the *shaytan* comes and confuses him – i.e., he mixes up his prayer and creates doubts in his mind – so that he (the worshipper) does not know how many (*rak'ahs*) he has prayed. If anyone of you experiences that, he should do two prostrations⁸¹ whilst he is sitting.' (Bukhari)

Indeed *shaytan's* tricks may be very strange and evil, as the following *hadeeth* indicates.

Ibn 'Abbas reported that the Prophet ﷺ was asked about a man who thought that he had broken his *Wudu* when he had not done so. The Messenger of Allah ﷺ said: 'The *shaytan* may come to any one of you when he is praying and open his buttocks (back passage) and make him think that he has nullified his *Wudu* when in fact he has not. So if this happens to

⁸¹ Check 'Sujood as-Sahw (Prostrations of forgetfulness)' in Part 3, of this book, for details.

any one of you, let him not end his prayer unless he hears the sound of it with his ears or smells the odor of it with his nose.’ (At-Tabaraani)”

These are some of the many tricks the *shaytan* plays, in order to divert a man from his purpose of existence, worshipping Allah alone. But the good slave strives to attain perfect presence of mind in prayer; just as he strives to do everything else properly that he is commanded to do. And there is no help and no strength except with Allah, the Most High, and the Almighty.

Conditions, Pillars and Requirements of AsSalaah⁸²

Following are the conditions, pillars and requirements mentioned by *Imam* Muhammed Ibn Abdul Wahhab Al Tamimi (May Allah have Mercy on him) in his book, from his research of evidences in the Qur’an and the *Sunnah*.

The conditions for the Prayer are nine:

- (1) Islam.
- (2) Sanity.
- (3) Reaching the age of Maturity.
- (4) Lack of Ritual Impurity (i.e. ablution, *ghusl*).
- (5) Removal of Filth.
- (6) Covering the ‘*Awrah*’.
- (7) The Entrance of the Proper Time.
- (8) Facing the *Qiblah*.
- (9) The Intention.

The pillars of the prayer are fourteen:

- (1) Standing, if one has the ability to do so.
- (2) The opening *Takbeer*.

⁸² From his book ‘*Shuroot AsSalaah wa Arkaanaha wa Waajibaataha*’. Please read this book for the explanations of these points.

- (3) Reciting *Surah Al-Faatihah*.
- (4) Bowing.
- (5) Rising from bowing.
- (6) Prostrating on all seven limbs.
- (7) Erecting oneself from it.
- (8) Sitting between the two prostrations.
- (9) Remaining tranquil (i.e. not rushing) during all of these pillars.
- (10) Maintaining the same sequence.
- (11) The Final *Tashahhud*.
- (12) Sitting for it.
- (13) Sending *Salaah* on the Prophet ﷺ.
- (14) The (final) two *Tasleems*. (or one *Tasleem*⁸³).

Its requirements are eight:

- (1) All of the *Takbeers* except for the Opening *Takbeer*.
- (2) Saying “*Subhaana Rabby al-‘Adheem*” [Perfect is my Lord, the Most Great] while bowing.
- (3) Saying “*Sami’a Allahu-liman Hamidah*” [Allah hears the one who praises Him] – this applies to the one leading the prayer and the one praying alone.
- (4) Saying “*Rabbanaa wa Lakal-Hamd*” [Our Lord to You belongs the Praise] – this applies to everyone.
- (5) Saying “*Sub’haana Rabbi al-A’laa*” [Perfect is my Lord, the Most High] while prostrating.
- (6) Saying “*Rabb-ighfirlee*” [My Lord, forgive me] while in between the two prostrations.
- (7) The first *Tashahhud*.
- (8) Sitting for it.

⁸³ Check ‘The *Tasleem* (Salutation of Peace)’ in Part 2.

Part 2

The *Salaah*

Allah the Almighty Says:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ فَإِن خِفْتُمْ
فَرَجَالًا أَوْ رُكْبَانًا

Guard strictly your (habit of prayers), especially the middle prayer (Asr) and stand before Allah devoutly. If you fear (an enemy) Pray on foot, or riding.

(Surah Al-Baqarah 2:238)

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا
الشَّهَوَاتِ، فَسَوْفَ يَلْقَوْنَ غَيًّا

But after them there followed a posterity who neglected prayers and followed after lusts, then soon will they face Destruction

(Surah Maryam 19:59)

فَوَيْلٌ لِّلْمُصَلِّينَ الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ

So Woe to those worshippers, who are neglectful of their Salaah.

(Surah AlMaa'oon 107:4-5)

The Messenger of Allah ﷺ said:

...the whole earth has been made a place of worship (mosque) and purification for me and my ummah; so wherever prayer becomes due on someone of my ummah, he has his place of worship (mosque) and his purification next to him...

(Muslim, Ahmed, Siraj and Baihaqi)

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The command of the Prophet ﷺ “Pray as you have seen me praying”

The following *hadeeth* is mentioned by every scholar of *Ahlu-sSunnah* while talking about *AsSalaah*

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

Pray as you have seen me praying

(Bukhari)

This is one of the *ahadeeth* used as a basis of the understanding that all the aspects of *‘ibaadah* (worship) generally and the *Slaah* in particular have to be performed the way that the Messenger of Allah ﷺ taught or practiced. Hence it is incumbent upon the worshipper to perform *AsSalaah*, no way other than the way of Prophet Muhammed ﷺ. The same was the understanding and the way of the four famous *Imams* (from whatever *hadeeth* they got hold of⁸⁴), and the way of observing *Salaah* can be found in the *Sunnah* of Prophet Muhammed ﷺ through the innumerable *Saheeh ahadeeth* preserved from hundreds of years, in the books of *ahadeeth*⁸⁵ by Allah the All Powerful.

Allah the Sublime says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Verily, it is We who have sent down the *Dhikr* and surely, we will guard it from corruption (Surah Al Hjr, 14:9)

Scholars have explained that Allah the Most Gracious uses the word *Dhikr* which means not only the Qur’an but also the *Sunnah* of Prophet Muhammed ﷺ that is preserved in the various books of *ahadeeth*, which is very evident.

⁸⁴ They taught their students to discard their teachings, with regards to the *deen* brought to us through beloved Messenger of Allah ﷺ, if it contradicted with any of the *ahadeeth* of Allah’s Messenger ﷺ.

⁸⁵ *Saheeh Al Bukhari, Saheeh al Muslim, The four Sunans and other Saheeh ahadeeth.*

The Hadeeth of the Sahabi ﷺ⁸⁶ who prayed incorrectly and was told to repeat his Salaah thrice

Another hadeeth of Saheeh Al Bukhari (different versions of which are also mentioned in many other books of *ahadeeth*), makes it clear that the *Salaah* should be performed the way the Prophet of Allah ﷺ has ordered.

Many people continue to pray the way they have learned from their forefathers and *Imams* (may Allah have mercy on them), not realizing that even their *Imams* strictly followed whatever *ahadeeth* of the Prophet ﷺ they got hold of. In order to be righteous followers of our *Imams* one should follow their methodology of strictly following the *Saheeh* (strong) *ahadeeth*, with regards to *Salaah* or any act related to the *deen* of Islam.

Narrated Abu Hurairah ﷺ, the Messenger of Allah ﷺ entered the mosque and a person followed him. The man prayed and then went to the Prophet ﷺ and greeted him; he returned the greeting and said, ***'Go back and pray, for you have not prayed'***.

The man went back and prayed the same way as before, and then returned and greeted the Prophet ﷺ, who returned the greeting and said, ***'Go back and pray, for you have not prayed'***, this happened three times.

The man said, 'By Him Who sent you with the Truth, I cannot do any better than this so please teach me'.

He ﷺ said, *'When you stand for the prayer, say Takbeer and then recite what is easy for you from the Qur'an (from what you know by heart); then bow until you feel at ease in rukoo'; then raise your head and stand up straight (in another narration, till all your backbone comes back to it's place), then prostrate until you feel at ease in sajdah; then sit with calmness until you feel at ease, and do likewise in all your prayers.'*

⁸⁶ *RadiAllahu 'anhu* – May Allah be pleased with him.

Further narrations of this *hadeeth* found in other works of *ahadeeth* such as Sunan of Abi Dawood, At-Tabaraani, etc. contain more details which will be used throughout the book, as a basis of explaining the *Salaah*.

The Takbeer

The Prophet ﷺ instructed the *Sahabi* ﷺ who prayed incorrectly, saying, “*Verily the prayer of a person is not complete until he has made an ablution which has included the various parts of the body and has then said*

اللَّهُ أَكْبَرُ

AllahuAkbar

Allah is the Greatest.”

(At-Tabaraani)

He ﷺ used to say, ‘*The key to Salaah is purification, it is entered by the Takbeer (saying AllahuAkbar) and exited by the Tasleem (saying Assalamu’alykum...).*’ (AbiDawood, Tirmidhi and Hakim)

He would also say: ‘*When the Imam says AllahuAkbar, then say AllahuAkbar.*’ (Ahmad and Baihaqi); which means that none, from the people behind the *Imam*, can precede him.

Raising the hands (Rafu-yadain)

He ﷺ would raise his hands sometimes with the *Takbeer*⁸⁷, sometimes after the *Takbeer*⁸⁸, and sometimes before it.⁸⁹

‘He would raise the hands with fingers apart (not spaced out nor together)’⁹⁰, and ‘he would put them level with his shoulders’,

⁸⁷ Bukhari & Nasaa’i.

⁸⁸ Ibid.

⁸⁹ Bukhari and AbiDawood

although occasionally⁹¹, 'he would raise them until they were level with his ears'⁹² (not touching the ears), palms facing the *Qiblah*⁹³. Touching of the ears while raising the hands is agreed to be a *bid'ah*, since we have no proof of Prophet ﷺ, or the righteous *Salaf* doing so.

Placing of the arms

The Prophet ﷺ once passed by a man who was praying and had placed his left arm over his right, so he pulled them apart and placed the right on the left. (Ahmad and AbiDawood)

He ﷺ used to place his right arm over the left in *Salaah*, and also used to say, '*We, the company of the Prophets, have been commanded (by Allah) to hasten the breaking of the fast, to delay the meal before the fast, and to place our right arms on our left arms during Salaah*'. (Ibn Hibbaan)

In the *qiyam* (standing) the Prophet ﷺ used to place his arms on his chest.⁹⁴

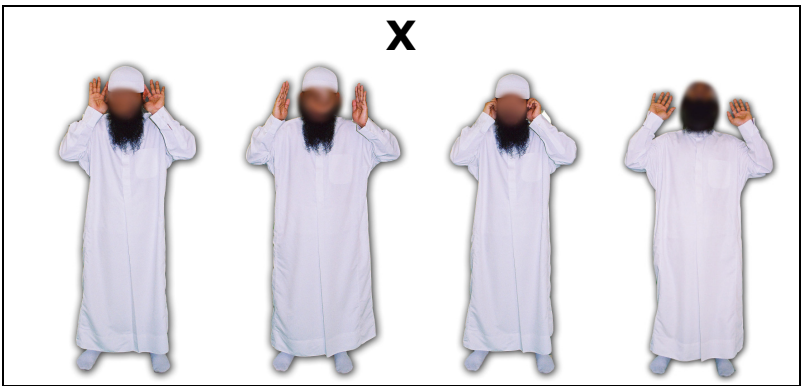
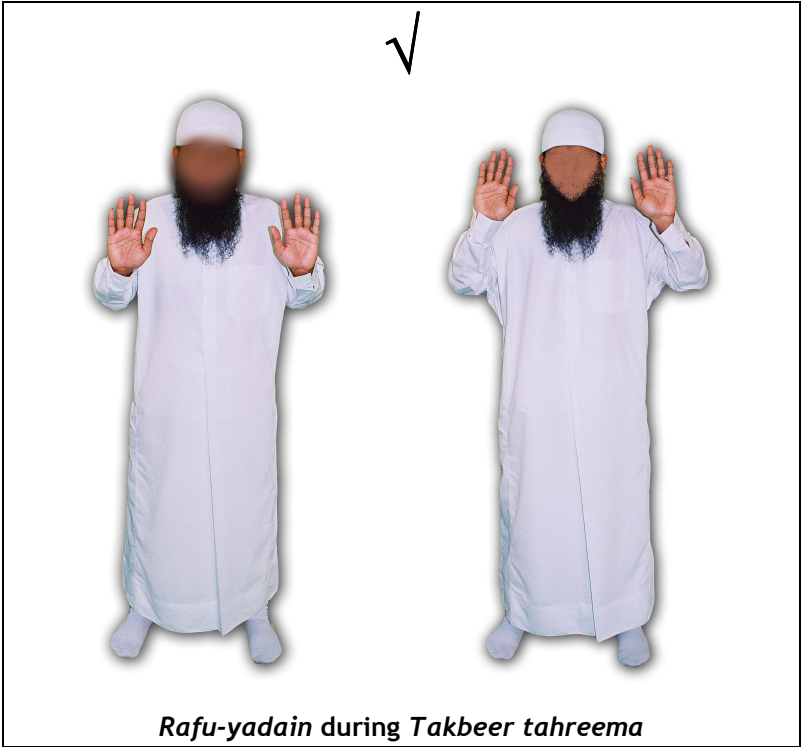
⁹⁰ AbiDawood, Ibn Khuzaimah.

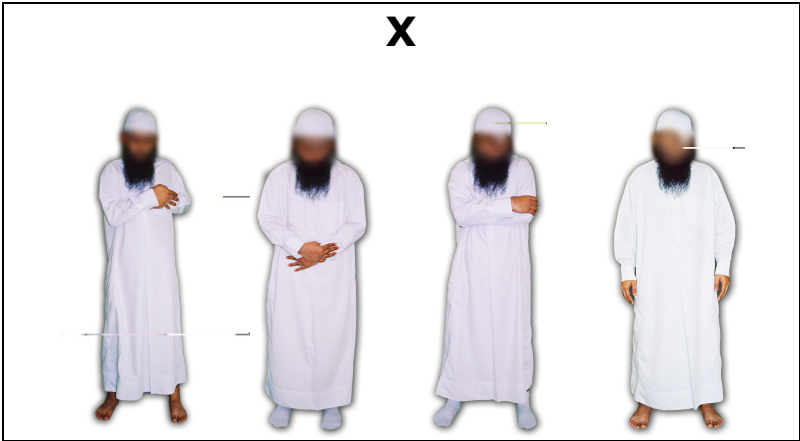
⁹¹ Bukhari and Nasaa'i

⁹² Bukhari and AbiDawood.

⁹³ Umdat-ul-Ehkaam

⁹⁴ AbiDawood, Ibn Khuzaimah, Ahmad and AbuShaikh. "hands should be placed on the chest" is found in the Hanafi book *Aiyunul Hidayah*. page 350. It's meaning is also found in *Imam Malik's Muattah* and *Saheeh Al Bukhari*. Also in Sheikh Nasiruddeen Al Albany's *Ahkaam al-janaiz*.





Sheikh Nasiruddeen Al Albany (may Allah have mercy on him) explains that 'placing the hands on the chest (while in *qiyam*) is the only practice of the Prophet ﷺ, and all that is contrary to it is either *da'eef* (weak) or baseless.'⁹⁵ All the scholars of *Sunnah* are also in agreement with this. Sheikh Abdul Aziz bin Baaz (may Allah have mercy on him) has also mentioned this in his book.⁹⁶

He ﷺ would place the right arm on the back of his left palm, wrist and forearm⁹⁷, and 'he commanded his companions to do likewise'⁹⁸ and (sometimes) 'he would grasp his left arm with his right.'⁹⁹ Hence a worshipper should do this, while in *qiyam* (standing).

Looking at the place of prostration in humility

The Prophet ﷺ used to incline his head during *Salaah*, in humility and fix his sight towards the ground¹⁰⁰ (at the place of prostration), till he came out of it (the *Salaah*).¹⁰¹

The Prophet ﷺ forbade looking up toward the sky, while in *Salaah* saying: '*People must refrain from looking up toward the sky in Salaah, or their sight will not return to them, (and in one narration)...or their sight will be plucked away*'. (Bukhari and AbiDawood)

⁹⁵ The Prophet's Prayer Described ﷺ.

⁹⁶ *Kayfiyat Salat-un-Nabi*- Prophet Muhammed's manner of performing Prayers ﷺ.

⁹⁷ AbiDawood, Nasaa'i, Ibn Khuzaimah.

⁹⁸ Maalik, Bukhari, Abu 'Awaanah.

⁹⁹ Nasaa'i and Daaraqutni.

¹⁰⁰ Baihaqi and Haakim.

¹⁰¹ Ibid.

He ﷺ also said: 'Allah does not cease to turn to a slave in his Salaah as long as he is not looking around; when he turns his face away, Allah too turns away from him. (AbiDawood)

He would also dislike wearing clothes with any marks or designs, which would be disturbing to him or others, during prayer. (Bukhari, Muslim and Malik)

He ﷺ also forbade pecking like a hen (in sujood), squatting like a dog, and looking around like a fox in the *Salaah*. (Ahmad and Abu Ya'laa)

Supplications before Al-Fatihah

The Prophet ﷺ would commence his recitation with many kinds of *du'as* (supplications) in which he would praise Allah the Exalted and glorify and extol Him. And he also ordered the Muslims to do likewise. (Bukhari, Muslim, Ibn Abi Shaibah)

One can say any one of the following supplications after the first *Takbeer* (*Tahreema*): -

1 سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ
 وَلَا إِلَهَ غَيْرُكَ

Sub'hanaka-Allahumma wa bi'Hamdika wa tabaarak-asmuka
wat'ala jadduka wa laailaha-ghairuk

You are Glo3rified O Allah, and praised; your Name is Blessed; your majesty is exalted, and none has the right to be worshipped but You. (Muslim)

2 اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ
 بُكْرَةً وَأَصِيلًا

AllahuAkbar kabeera wal'Hamdulillahi katheera wa Sub'haanAllahi
bukratan wa Aseela

*Allah is the Greatest, very Great, praise be to Allah, again and again.
Glorified is Allah morning and evening.*

3. One of the companions commenced with the *dhikr* below, upon which the Messenger of Allah ﷺ said: 'Wonderful for it (the supplication) is that the doors of heavens were opened for it.' (Muslim and AbiDawood)

اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُّبَارَكًا فِيْهِ

Alhamdulillahi Hamdan katheeran Tayyiban, Mubarakan feeh
Praise be to Allah many pure, blessed praises.

- Another Sahabi commenced with this to which the Messenger ﷺ said: 'I saw twelve angels competing as to which of them would take it up'. (Muslim, Abu 'Awaanah)

4. He would say *Takbeer* (AllahuAkbar), *Tahmeed* (Alhamdulillah), *Tasbeeh* (SubhanAllah), *Tahleel* (Laailaha-illAllah), and *Istighfar* (Astaghfirullah) ten times each and then say ten times

اَللّٰهُمَّ اغْفِرْ لِيْ وَاهْدِنِيْ وَاَرْزُقْنِيْ (وَعَاْفِنِيْ)

Allahumma-ghfirlee wahdinee warzuqnee (wa'aafinee)
O Allah! Forgive me and guide me and give me sustenance and (overlook my sins).

And ten times:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الضُّيْقِ يَوْمَ الْحِسَابِ

Allahumma innee a'oodhubika min-addeeqi yawm al'Hisaab
O Allah! I seek refuge with You from the distress of the Day of Account.
(Ahmad, Ibn Abi Shaibah, AbiDawood and Tabaraani).

Recitation and its Etiquette

The Messenger of Allah ﷺ would start his recitation by seeking refuge with Allah.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ
وَنَفْثِهِ

A'oodhu billahi min asShaytan-irRajeem **min hamzihi wa nafkhihi
wa nafthihi**

*I seek refuge with Allah from Shaytan the Evil One, the Rejected, from his
madness his arrogance and his poetry (or song).*

Sometimes he would say

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ
هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ

A'oodhu billahi-Ssamee'l 'Aleem min asShaytan-irRajeem min
hamzihi wa nafkhihi wa nafthihi

*I seek refuge with Allah, the All Hearing, the All Knowing, from Shaytan the
Evil One, the Rejected, from his madness his arrogance and his poetry.*

Then he ﷺ would recite the *Tasmiyah* or *Basmalah* (i.e. *BismillahRrahmaaniRraheem*) quietly¹⁰² and the rest of *Surah Al-Fatihah* ¹⁰³(loudly or quietly, according to the particular prayer), dividing his recitation by reciting one verse at a time, in a rhythmic tone, **pausing after each verse.**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Bismillahi-Rra'hmaani-Rra'heem

In the Name of Allah the Most Gracious, the Most Merciful

¹⁰² Muslim

¹⁰³ *Surah Al-Fatihah* consists of seven *ayahs*, including the *Basmalah*. Hence whenever one recites *Surah Al-Fatihah* he should not forget to start with the *Basmalah*.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Al'Hamdu lillahi Rabbil 'Aalameen

All praises and thanks be to Allah, the Lord of the 'Aalameen (all that exists)

الرَّحْمَنُ الرَّحِيمُ

ARra'hmaani-Rra'heem

The Most Gracious, the Most Merciful

مَالِكِ (مَلِكِ) يَوْمِ الدِّينِ

Maaliki (OR Maliki) Yawmi-Ddeen

The Only Owner (or the Only Judge) of the Day of Recompense

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Iyyaa kana' budu wa iyyaaka-nasta'een

You (Alone) we worship, and You (Alone) we ask for Help

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Ihdina-Ssiraatal Mustaqeem

Guide us to the straight Way

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَ
لَا الضَّالِّينَ

Siraatal-ladheena an'amta 'alayhim, ghayril maghdoobi 'alayhim
waladdaaaaaalleen

The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your anger, nor of those who went astray.

It is forbidden to talk (to others) in *AsSalaah*, and if someone greets you with a salutation (knowingly or unknowingly), it is permissible to raise your right hand to return the salutation. (Bukhari)

The Prophet ﷺ would recite loudly in the *Maghrib*, *'Isha* and *Fajr* prayers, and quietly in the *Dhuhr* and *'Asr* prayers. (Bukhari, Muslim and AbiDawood)

Obligation of reciting Surah Al-Fatihah in all the Prayers

The obligation of reciting *Surah Al-Fatihah* in loud and quiet prayers is evident from the *ahadeeth* given below.¹⁰⁴

The Prophet ﷺ would consistently emphasise the importance of this *Surah* saying:

*'There is no prayer for the one who did not recite (in it) the opening chapter (Al-Fatihah).'*¹⁰⁵

*'That prayer is not sufficient in which a man does not recite the opening of The Book (Surah Al-Fatihah).'*¹⁰⁶

*'He who performs the Salaah in which he does not recite Surah Al-Fatihah, then it (the Salaah) is deficient, is deficient, is deficient and incomplete.'*¹⁰⁷

He ﷺ would also say: *'Allah did not reveal in the Torah or the Injeel, anything like the mother of The Qur'an (Surah Al-Fatihah). It is the seven oft-repeated verses, (and the Grand Recitation which have been bestowed upon me).* (Nasa'i and Hakim)

¹⁰⁴ But if a new Muslim, has not yet memorized *Al-Fatihah* and other *Surahs* or supplications, he can say *SubhanAllah*, *Al'hamdulillah* or *AllahuAkbar*, at such times, till he has memorized the required *Surahs* and supplications.

¹⁰⁵ Bukhari, Muslim, Abu 'Awaanah & Baihaqi. *Irwa'Al Ghaleel*, by Sheikh Al Albany

¹⁰⁶ Daraqutni & ibn Hibbaan. *Irwa'Al Ghaleel*.

¹⁰⁷ Muslim & Abu 'Awaanah.

The Prophet ﷺ was praying *Fajr* and the recitation became difficult for him; when he finished he said: '*Perhaps you recite behind your Imam,*' we said 'Yes, quickly, O Messenger of Allah.' He said: '*Do not do so; except for (each one of you reciting) the opening chapter of the Book (Surah Al-Fatihah), for the prayer is not valid of the one who does not recite it.*'¹⁰⁸

Imam Al Bukhari (may Allah have Mercy on him) in his *Risala*, uses the above *hadeeth* and similar narrations as evidence to show that a *rak'ah* in which a person was not able to recite *Al-Fatihah* should be repeated. But some scholars are of the opinion that if a person joins in the *rukoo'*, then that *rak'ah* is valid, even if he was not able to neither catch the *qiyam* nor complete reciting *Al-Fatihah*. Since the Prophet ﷺ said: '*He who has an Imam, then the recitation of the Imam is recitation for him.*'¹⁰⁹, and '*Whoever caught the bowing has caught the rak'ah*'.¹¹⁰ A person may make an *ijtihad* (sincere decision, which he feels is closer to the truth for the sake of pleasing Allah), from the above evidences and chose to do any one of the above.¹¹¹

However he ﷺ dissuaded the companions from confusing him with their audible recitation, when once a companion recited *Surah Al A'la*¹¹²; in another *hadeeth*: '*they used to recite behind the Prophet ﷺ (loudly), so he said: 'You have mixed my (recitation of the) Qur'an.'*' (Bukhari in *Risala*, Ahmed & Siraj).

¹⁰⁸ *Imam* Bukhari in his *Risala*, AbiDawood & Ahmed.

¹⁰⁹ Ibn Shaibah, Daraqutni, Ibn Majah, Tahaawi and Ahmed

¹¹⁰ *Fatawa Islamiyah*, English Vol. 2, p. 197, The Permanent Committee.

¹¹¹ Sheikh Zafar-ul-*Hasan* Al Madani and Abdul Majeed Ali Hassan hold that it is better for a person to recite *Surah Al-Fatihah* since it puts a person in a much safer position, of the *Salaah* being accepted. Since the ones who say that it is not compulsory to recite *Al-Fatihah* do not prohibit its recitation either.

¹¹² Muslim, Abu 'Awanah and Siraj.

Later he ﷺ forbade them to recite in the loud prayers, so they recited to themselves quietly when the *Imam* was not reciting loudly.¹¹³

He ﷺ urged the *sahaba* to recite in quiet prayers. Jabir رضي الله عنه said: 'We used to recite behind the *Imam* in *Dhuhr* and 'Asr, *Surah Al-Fatihah* and another *Surah* in the first two *rak'ahs* and *Surah Al-Fatihah* only, in the last two.' (Ibn Majah)

Therefore, we can conclude from the above evidences that reciting *Surah Al-Fatihah* is compulsory in any *Salaah*, whether behind an *Imam* or alone, since *Salaah* without it is invalid. But when in the Mosque, it should be recited in such a way that does not disturb others in their acts of worship.

It is also permissible to recite only *Surah Al-Fatihah* in the *Salaah*, without reciting another *Surah* after *Al-Fatihah*.¹¹⁴

Obligation for the *Imam* and the congregation, to say *Aameen* loudly

While leading the *Jam'ah*, when the Prophet finished reciting *Al-Fatihah*, he would say:

آمين

Aameen

O Allah! Accept our prayer

He would do so loudly and prolonging it. (Bukhari in *Juz' al-Qiraa'ah* & Abudawood)

Likewise he used to **order** the congregation to say *Aameen* loudly, saying:

¹¹³ Malik, Humaidi & *Imam* Bukhari in his *Risala*.

¹¹⁴ Ibn Khuzaimah (in his *Saheeh* 1634) and Baihaqi, also in Bukhari, Muslim, Ahmed. Abi Dawood

'When the Imam says,

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

ghayril maghdoobi 'alayhim waladdaaaaaalleen

Not (the way) of those who earned Your anger, nor of those who went astray

then say "Aameen", for the angels say Aameen, and the Imam says Aameen, (in another narration, *when the Imam says "Aameen", say "Aameen"*¹¹⁵) so he whose Aameen coincides with the Aameen of the angels, his past sins are forgiven.' (Bukhari, Muslim, Nasa'i & Darimi)

In another hadeeth: '...then say Aameen; Allah will answer you.' (Muslim & Abu 'Awaanah)

He ﷺ also used to say: 'The Jews do not envy you over anything as much as they envy you over (saying) the salutation (assalamu-alaykum) and Aameen (loudly behind the Imam).' (Bukhari in *Al-adab al-Mufrad*, Ibn Majah, Ibn Khuzaimah, Ahmed and Siraj)

Recitation after Al-Fatihah

Next, he ﷺ would recite any other *Surah* after *Al-Fatihah*, making it long sometimes and sometimes making it short because of travel, cough, illness or the crying of infants in the mosque. He would

¹¹⁵ As a general rule throughout *AsSalaah* behind an *Imam* no one should precede the *Imam* in any action of the *Salaah*. And since it is an order from the Prophet ﷺ to say *Aameen* only after the *Imam* says *Aameen*, one behind the *Imam* should do so, or his prayer could be nullified. (Check "Etiquettes of the worshippers behind the *Imam* in the *Jam'ah*", in Part 3 of this book)

A *Hanafi* Scholar says: "saying *Aameen* aloud is proven to be authentic through various chains of narrators in Ibne Majaah, Nasai, Abu Dawud, Jam Tirmidhi and Sahih ibn Hibban -some of our *Hanafi* scholars eg. Ibn Haman in 'Fathul Qadeer' and his disciple Amir Haj in 'Sharya manyatul mussalli' have pointed the authenticity of saying *Aameen* aloud. Thus after lot of research and understanding we have realised **that the narration of saying *aameen* quietly is da'eef (weak)**" Abdul Hai *Hanafi* (Lucknowi) *Sharhe Wiqaya* Vol.1 pg 197.

usually start from the beginning of a *Surah* and recite it completely.¹¹⁶ He ﷺ also used to say: 'Give every *Surah* its share of *rukoo*' and *sujood*,¹¹⁷ and 'Every *Surah* should have a *rak'ah*.¹¹⁸ But it is also permissible to break up *Surahs* in the different *rak'ahs*, since the Prophet ﷺ also did so.¹¹⁹

One of the *Ansars* (the helpers in Al-Madinah) while leading the prayers used to recite *Surah Al-Ikhlaas* before reciting any other *Surah* after *Al-Fatihah*, upon which some people complained to the Prophet ﷺ about this, when he did not stop doing so, even after numerous requests. The Prophet ﷺ asked that *Ansari*: 'O so-and-so, what stops you from doing what our people ask you to do? What makes you recite this *Surah* (*Al-Ikhlaas*) in every *rak'ah*? He said: 'I love this *Surah*.' So the Prophet ﷺ said: 'Your love for it will enter you into *Jannah* (Paradise).' (Bukhari & Tirmidhi)

Surah Al-Ikhlaas also known as *Surah Tawheed*:

قُلْ هُوَ اللَّهُ أَحَدٌ، اللَّهُ الصَّمَدُ، لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ
يَكُنْ لَهُ كُفُوًا أَحَدٌ.

¹¹⁶ The Prophet's Prayer Described ﷺ. According to Imam Mohammed (student of Abu Hanifah) the *muqtadi* should recite *Surah Fatihah* in *sirri* (*Dhuhr* and '*Asr*). This is also preferred in the most trustworthy books of *Hanafi fiqh* which are, *Hidaya* and *Mujtaba Sharhe Kuduri*. Even many of our *Hanafi* scholars have accepted this view. In the same way even in *Jahri* (*Fajr*, *Magrib*, *Isha*) *Salaah* when the *Imam* takes a pause the *muqtadi's* recitation cannot be denied" - Allama Abdul Hai Hanafi in *Sharhe Waqaya Umdatunriaya* page 41. Ata' bin abi Raba who was a *taab'een* and also a teacher of Abu Hanifa (may Allah have mercy on him) is quoted saying: "The *Sahaba* recited *Surah Al-Fatihah* in all the *Salaah*." (Ghaysul Ghamam pg 157)

¹¹⁷ Ibn Shaibah, Ahmed and Abdul Ghani. This means that one should try to recite a complete *Surah*, rather than a part or a few verses from a *Surah*.

¹¹⁸ Ibn Nasr and Tahaawi.

¹¹⁹ Ahmed & Abu Ya'laa.

Qul huw-Allahu A'had, Allahu-Ssamad, lam yalid wa lam you lud,
wa lam yakullahoo kufu wan A'had.

Say: He is Allah, the (One) Unique, Allah is the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks), He does not produce offspring, nor was He born of anyone. There is none co-equal or comparable to Him.

The Rukoo' (Bowing)

The Prophet ﷺ would pause for a moment after his recitation, raise his hands (*rafu-yadain*)¹²⁰, say the *Takbeer* and go into *rukoo'*. He ordered a *sahabi* to do so and to keep his joints at ease and relaxed¹²¹ while in *rukoo'*.

He also ordered saying: '*When you make rukoo', place your palms on your knees, then space your fingers out (as if grasping them), then remain (like that) until every limb takes its (proper) place.*¹²²' In another narration '*...spread your back (flat) and hold firm in your rukoo'.*¹²³

In *rukoo'*, the Prophet ﷺ would spread his back and make it level, such that if water was poured on it, it would stay there (not run off)¹²⁴, he would neither let his head droop nor raise it (higher than his back).¹²⁵

It is reported that the Prophet ﷺ said: '*The prayer of a man does not count unless he straightens his back in rukoo' and sujud.*' (AbiDawood

¹²⁰ Bukhari and Muslim. With regards to *rafu-yadain* we find this in the books of *Hanafi* fiqh, "Know that *rafu-yadain* before and after *rukoo'* is authentic and none of them is *mansookh* (cancelled)" Anwar Shah Kashmir & Imam Badr Alam Meerathi in Faizul Bari 2/225, Al-arf Shazi pg 125 ,Danilal Farqadeen pg 22

¹²¹ Abi Dawood and Nasaa'i.

¹²² Ibn Khuzaimah and Ibn Hibban.

¹²³ Ahmed and Abi Dawood.

¹²⁴ Ibn Majah

¹²⁵ Abi Dawood

and Abu’Awanah) In another *hadeeth*: ‘O assembly of the Muslims! Verily, the prayer is not valid of the one who does not settle his spine in *rukoo’* and *sujood.*’ (Ibn Majah and Ahmed).

The Messenger of Allah ﷺ once said: ‘The worst thief amongst men is the one who steals from his prayer. They said: ‘O messenger of Allah, how does he steal from his prayer?’ He said, ‘he does not complete his *rukoo’* and *sujood.*’ (Tabaraani and Hakim)

From the above it is evident that it is obligatory for a Muslim to be in ease during *rukoo’* and *sujood*, and not to be hasty so as to resemble the pecking of a cockerel, which the Prophet of Allah ﷺ forbade.¹²⁶

Supplications or *Adhkaar* in the *rukoo’*

At a time, the Prophet ﷺ would say different types of supplications:

1. سُبْحَانَ رَبِّيَ الْعَظِيمِ

Subh’ana rabbi al’adheem

How perfect is my Lord, the Supreme. Three times.

(Ahmed and Ibn Majah).

2. Sometimes he would say the above adding

...وَبِحَمْدِهِ

Wa bi ‘hamdih

...and Praised be He.

(AbiDawood, Ahmed and Tabaraani)

- 3 سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

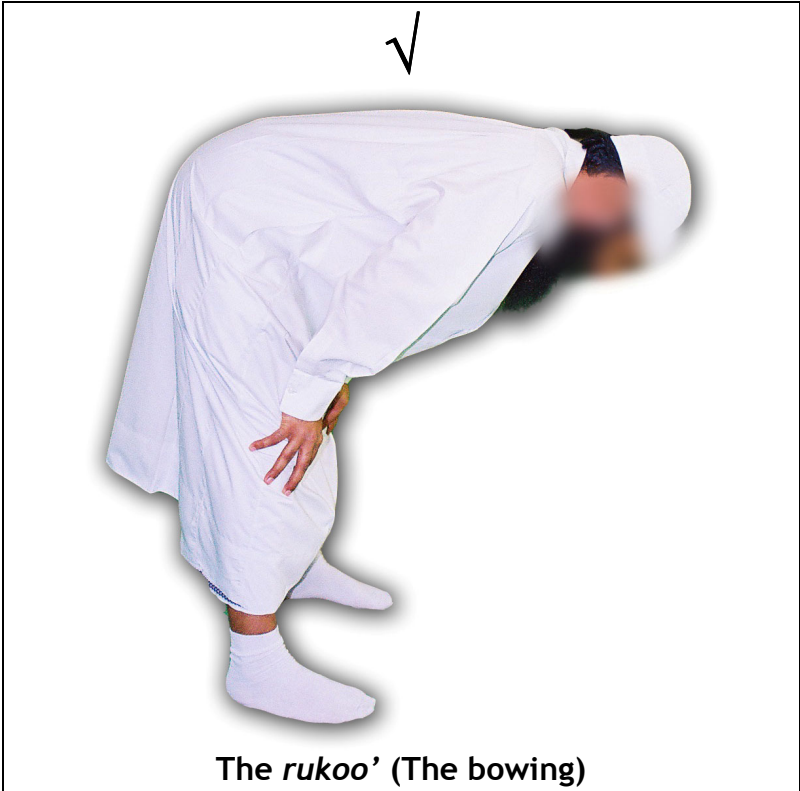
Sub’hank Allahumma wa bi ‘hamdika, Allahumma-ghfirlee

How Perfect You are O Allah, and Praises are for You. O Allah forgive me.

(Bukhari and Muslim)

The Prophet ﷺ forbade the reciting of the Qur’an in the *rukoo’* and *sujood.* (Muslim, Abu’Awanah and Ibid)

¹²⁶ Ahmed, Ibn Abi Shaibah.



The *rukoo'* (The bowing)



Straightening up from the *rukoo'*

The Prophet ﷺ would get out of the *rukoo'* by raising his head and standing straight until every vertebra returned to its place.¹²⁷ He would raise his hands while straightening up (*rafu-yadain*).¹²⁸ He once said that a person's prayer is not complete until he is standing straight (after *rukoo'*).¹²⁹

While straightening up from the *rukoo'* he would say.

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Sami' Allahu liman 'hamida
Allah listens to one who praises Him
(Bukhari and Muslim)

While standing he would say

رَبَّنَا وَلَكَ الْحَمْدُ

Rabbana wa lakal 'Hamd
Our Lord and to You be all Praise
(Bukhari and Ahmed)

Or

رَبَّنَا لَكَ الْحَمْدُ

Rabbana lakal 'Hamd
Our Lord to You be all Praise
(Ibid)

Sometimes beginning the above with

...اللَّهُمَّ...

Allahumma...
O Allah...

He ordered one companion to be at ease in the (*qiyam*) standing: '*...when you rise, make your spine upright and raise your head, until the bones return to the joints.*' (Ahmed, Shaaf'i and Hakim)

¹²⁷ Bukhari and AbiDawood.

¹²⁸ Bukhari and Muslim.

¹²⁹ AbiDawood and Hakim.

He ﷺ also said: ‘Allah, Mighty and Sublime, does not look at the prayer of the slave who does not make his backbone upright in between his bowings and prostrations’. (Ahmed and Tabaraani)

He ﷺ would make his standing as long as the *rukoo’* and sometimes so long that one might think that he has forgotten.¹³⁰ (Bukhari, Muslim and Ahmed)

The Sujood (Prostrations)

Next, the Prophet ﷺ would say *AllahuAkbar* (Allah is the Greatest) and go down in *Sajdah* (prostration).¹³¹ He would say: ‘A man’s prayer is not complete unless...he says; *AllahuAkbar* and prostrates such that his joints are at rest.’ (AbiDawood and Hakim).

Sometimes he ﷺ would raise his hands (*rafu-yadain*) before doing the *sajdah*.¹³²

The ways of going down in Sajdah

He ﷺ used to go down in *sajdah* by ‘placing his hands on the ground before (placing) his knees’.¹³³ And say: ‘When one of you performs *sajdah*,

¹³⁰ It is explained by Sheikh Abdul ‘Aziz bin Baaz in his book *Thalaatha rasaail fi-Salaah*, that one might think that he has forgotten...wether he is in the initial *qiyam* (after *Takbeer tahreema*), or he is in the *qiyam* after the *rukoo’*. Since in the initial *qiyam* he ﷺ used to fold his arms on the chest, the same should be done in the *qiyam* after *rukoo’*. Moreover we find only one way of the Prophet ﷺ standing in the *qiyam* (i.e. with arms folded on the chest) from evidences of *ahadeeth*, contrary to this no other narration of the Prophet’s ﷺ exists.

¹³¹ Bukhari and Muslim

¹³² Nasaa’i, Daraqutni and Mukhklis. See ‘The Prophet’s Prayer Described’ for details. This raising of hands is like the raising of hands during the first *Takbeer* (*Takbeer tahrima*).

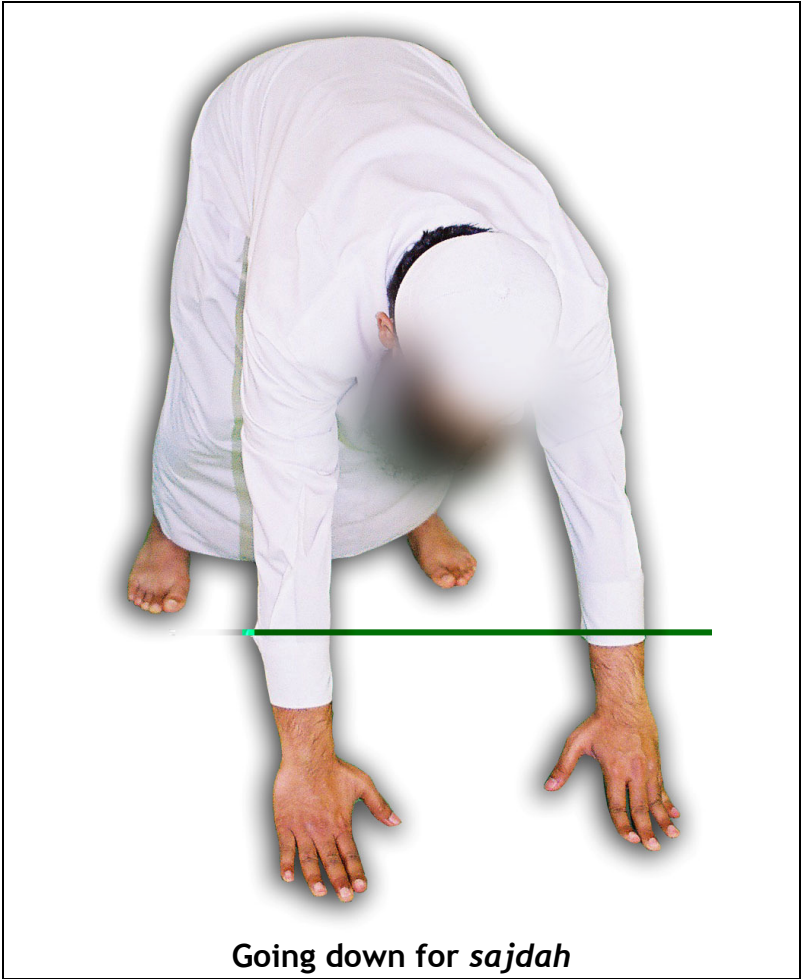
he should not kneel like a camel but should place his hands (on the ground) before his knees.’ (AbiDawood)¹³⁴

Wa’il bin Hujr رضي الله عنه said: “I saw the Prophet ﷺ placed his knees (on the ground) before placing his hands when he prostrated himself. And when he stood up he raised his hands before his knees.”¹³⁵ (Abi Dawood)

¹³³ Ibn Khuzaimah (1/76/1), Daraqutni and Hakim.

¹³⁴ This *hadeeth* indicates that one should put his hands on the ground before his knees when one goes to prostrate oneself. This is held by Al-Awza’i, Malik, Ibn ‘Hazm, and Ahmed. According to a version, Al ‘Hazimi said: ‘I found people (from the *Salaf*) placing their hands on the ground, before placing their knees’. This is also held by the *muhadditheen* (traditionists): Ibn Sayyid al-Naas thinks that the traditions, which indicate the placing of the hands before the knees, are more established and preferable. But Al Khattabi is of the opinion that the *hadeeth* reported by Wail ibn al-Hujr is better established because it is supported by several other sound traditions. Ibn Khuzaimah observes that the *hadeeth* reported by Abu Hurairah رضي الله عنه has been abrogated, on the authority of Saad ibn AbiWaqas, which says: ‘We used to place our hands (on the ground) before our knees, but later on we were commanded to place our knees before our hands. (*Awn al-Ma’bood* 1/311/12).

¹³⁵ Sheikh Al Albany (may Allah have Mercy on him) held that the *hadeeth* of going down with hands first is the only *Saheeh* with regards to going down in *Sajdah*, and moreover it’s a command of the prophet ﷺ to do so. He also explains that the knees of a camel are in its forelegs, and when a camel kneels it goes down on its knees first. Sheikh ‘Abdul ‘Aziz bin Baaz (may Allah have Mercy on him), said that there is no harm if a person does either of the two, (i.e. go down knees first or hands first). Allah Knows best.



Going down for *sajdah*

The etiquettes of *Sujood*

'He would not rest his forearms on the ground'¹³⁶, 'but would raise them above the ground and keep them away from his sides such that the whiteness of his armpits could be seen from behind'¹³⁷, and also 'if a small lamb (kid) wanted to pass under his arms, it would be able to do so'¹³⁸.

He would also say: '*There is no prayer for the one whose nose does not feel as much of the ground as the forehead.*' [Tabaraani (3/140/1) and Daraqutni]

He used to put his knees and toes down firmly¹³⁹, point with the front of the toes towards the Qiblah¹⁴⁰, put the heels together¹⁴¹, keep his feet upright¹⁴² and ordered to do likewise.¹⁴³

In one narration he ﷺ said: '*We have been ordered to prostrate on seven bones: on the forehead, and he indicated by moving his hand around his nose, the palms, the knees and the toes and not to tuck up the garment and the hair* (the hair instruction is for men). (Bukhari and Muslim)

He would also order likewise and say; '*...Be level in Sujood, and none of you should spread his forearms like a dog spreads them* (Bukhari, Muslim and AbiDawood), and '*None of you should rest (his) arms on the grounds the way a dog rests them.*' (Ahmed and Tirmidhi)

As mentioned earlier, he ﷺ also ordered to be at ease when in *sujood*, saying: '*The prayer of a man does not count unless he straightens his back in rukoo' and sujood.*' (AbiDawood and Abu'AwanaH) In another *hadeeth*: '*O assembly of the Muslims! Verily, the prayer is not valid of the one who does not settle his spine in rukoo' and sujood.*' (Ibn Majah and Ahmed).

¹³⁶ Bukhari and AbiDawood

¹³⁷ Bukhari and Muslim.

¹³⁸ Muslim, Abu'AwanaH and Ibn Hibban. If this is not possible while praying in *Jam'ah* then one shouldn't do so, in order to not disturb others.

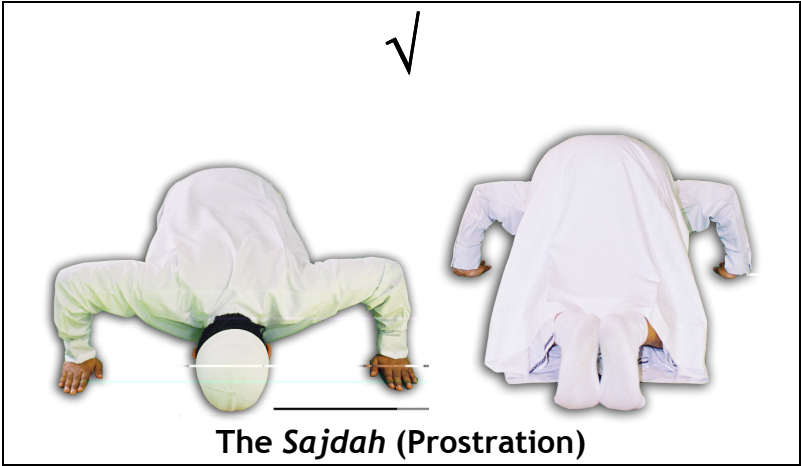
¹³⁹ Baihaqi

¹⁴⁰ Bukhari and Abi Dawood.

¹⁴¹ Tahaawi, Ibn Khuzaimah, and Haakim.

¹⁴² Baihaqi

¹⁴³ Tirmidhi and Siraj.



Supplications or *Adhkaar* in the *Sujood*

While in *sujood*, the Prophet ﷺ would say many supplications, at different times. A few of them are mentioned below:

1.

سُبْحَانَ رَبِّيَ الْأَعْلَى

Sub'hana rabbi al a'la

How Perfect is my Lord, The Most High, three times
(Ahmed, AbiDawood, Ibn Majah)
2.

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ

Sub'hana rabbee al a'la wa bi 'hamdih

How Perfect is my Lord, The Most High, and Praised be He, three times
(AbiDawood, Tabaraani and Baihaqi)
3.

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

Sub'hanak-Allahumma Rabbana wa bi 'hamdika, Allahumma-ghfirlee

How Perfect You are O Allah, Our Lord and Praises are for You. O Allah forgive me.
(Bukhari and Muslim)

As mentioned earlier, the Prophet ﷺ forbade reciting the Qur'an in the *sujood*. But he said: *'The slave is closest to his Lord when he is in prostration, so increase supplication (in it).'*¹⁴⁴ (Muslim, Abu 'Awanah and Baihaqi)

¹⁴⁴ This prostration is from the prostrations within the *Salaah* (or those prostrations which are evident from the Prophet ﷺ), unlike the prostrations which people make after their *Tasleem* and *Salaah* is completed, and stay in prostration for long intervals making invocations and supplications; this is a *bid'ah* and should not been done. One can make the invocations and supplications within the *sujood* in the *Salaah* or implement the methods

Rising from the first and second *Sajdahs*, and the resting in between

He ﷺ would raise his head from *sajdah* while saying *Takbeer* (AllahuAkbar)¹⁴⁵ and sometimes raise both his hands (*rafu-yadain*) simultaneously.¹⁴⁶

He also ordered one *sahabi*, saying: *'The prayer of any person is not complete until...he prostrates until his limbs are at rest, and then says, 'AllahuAkbar' and raises his head until he is sitting straight.'* (AbiDawood, and Hakim)

The *muftarishan*

The Prophet ﷺ ordered *iftiraash* between the two *sajdahs*¹⁴⁷ saying: *When you prostrate, prostrate firmly, then when you rise, sit on your left thigh* (Bukhari and Baihaqi)

He would also relax himself and sit likewise¹⁴⁸, keeping his right foot upright¹⁴⁹ and point its toes towards the Qiblah.¹⁵⁰ This is the *mufatrishan* or *iftiraash*.

The *iq'aa'*

During this pause (between two *sajdahs*) the Prophet ﷺ also practiced *iq'aa'* (resting on both his heels and all his toes), between the two

taught by Prophet Muhammed ﷺ for doing so– refer to ***Qunoot in the five prayers and Witr*** in the 3rd part of this book.

¹⁴⁵ Bukhari and Muslim.

¹⁴⁶ AbiDawood, Muslim and Abu'Awanaah

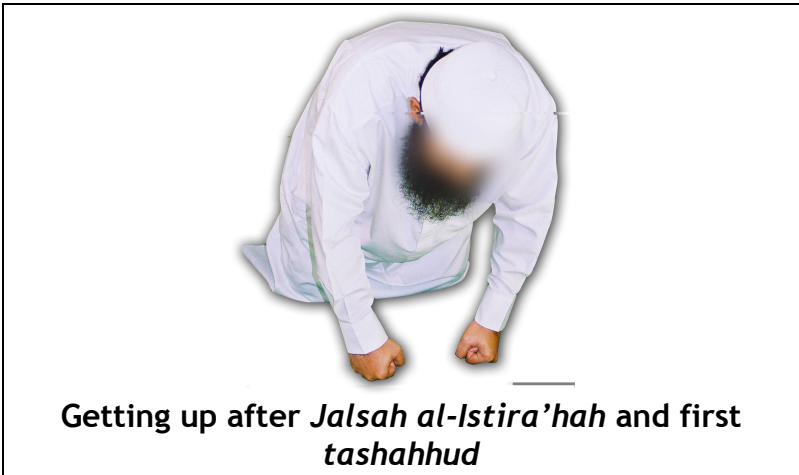
¹⁴⁷ This pause is between the two *sajdahs*.

¹⁴⁸ Ahmed and AbiDawood.

¹⁴⁹ Nasaa'i.

¹⁵⁰ Muslim, Abu'Awanaah and Baihaqi

¹⁵¹ Muslim, AbiDawood and Tirmidhi.



sujood.¹⁵¹ This *iq'aa'* is different from the *iq'aa'* (squatting like a dog), which was prohibited by the Prophet ﷺ.¹⁵²

Supplications between the two *Sajdahs*

During this pause (*jalsaa al-istiraaha*) he ﷺ would sometimes say:

اللَّهُمَّ (وَفِي لَفْظٍ: رَبِّ) اغْفِرْ لِي، وَارْحَمْنِي، [وَاجْبُرْنِي]،
[وَارْفَعْنِي]، وَاهْدِنِي [وَعَافِنِي]، وَارْزُقْنِي

Allahumma-ghfirlee (Rabbi-ghfirlee), war'hamnee [wajburnee],
[warfa'nee], wahdinee, [wa'afinee], warzuqnee
O Allah! (in one version: O my Lord!) Forgive me, have Mercy on me,
[strengthen me], [raise my rank], guide me, [pardon me], sustain me.
(AbiDawood, Tirmidhi, Ibn Majah & Hakim)

And sometimes he ﷺ would say:

رَبِّ اغْفِرْ لِي اغْفِرْ لِي

Rabbighfirli-ghfirlee

Oh my Lord! Forgive me, forgive me. (Ibn Majah)

The Prophet ﷺ would prostrate the second time, saying the *Takbeer*¹⁵³ and sometimes doing the *rafu-yadain* before prostrating second time.¹⁵⁴

After he was at ease in the *sajdah*, he ﷺ would then raise his head saying the *Takbeer* simultaneously, and sit straight and rest (like he did between the two *sajdahs*, upright until every bone returned to its position).¹⁵⁵, and ordered to do likewise.¹⁵⁶ He would also order, saying: '*then do that in all your bowings and prostrations,* for if you do that, your prayer will be complete, **and if you fall short in any of this, you will be deficient in your prayer.**' (Ahmed and Tirmidhi)

¹⁵² Tayaalisi, Ahmed and Ibn Abi Shaibah.

¹⁵³ Bukhari and Muslim

¹⁵⁴ Ahmed, AbiDawood, Malik and Shaaf'i.

¹⁵⁵ Bukhari and AbiDawood.

¹⁵⁶ AbiDawood and Hakim.

Next, he ﷺ would get up for the second *rak'ah*, supporting him on the ground.¹⁵⁷ He would clench his fists (as one who kneads dough), supporting himself (on the floor) with them while getting up.¹⁵⁸

The Second rak'ah

The Prophet ﷺ would stand up straight for the second *rak'ah*, **with hands folded on the chest**, just like in the first *rak'ah*, and recite *Surah al-Fatihah*, without pausing¹⁵⁹ (for the opening supplications, which are said before *Al-Fatihah*¹⁶⁰).

He would perform the second *rak'ah* exactly as he performed the first, except that he would make it shorter than the first.¹⁶¹

As explained before it is obligatory to recite *Surah Al-Fatihah* in every *rak'ah*, whether or not behind an *Imam*. The Prophet ﷺ had also ordered a *sahabi* to do so saying '...then do that (recite *Surah Al-Fatihah*) throughout your prayer'¹⁶² (...in every *rak'ah*¹⁶³).

The first Tashahhud and moving the finger while supplicating

After the second *sajdah* of the second *rak'ah*, a person should sit *muftarishan*¹⁶⁴ (sitting on the left foot and right foot upright with its

¹⁵⁷ Bukhari and Shaaf'i.

¹⁵⁸ Abu Ishaq Al-Harbi and Baihaqi.

¹⁵⁹ Muslim and Abu'Awanah

¹⁶⁰ The Prophet's Prayer Described by Sheikh AlAlbany

¹⁶¹ The Prophet's Prayer Described by Sheikh AlAlbany

¹⁶² Bukhari and Muslim.

¹⁶³ Ahmed.

¹⁶⁴ Nasaa'i

toes facing Qiblah) for *tashahhud*, as the Prophet ﷺ would sometimes sit between the two *sajdahs*. The same should also be done in the first *tashahhud* of a three or four *rak'ahs* prayer.

The *tashahhud* begins as soon as the worshipper sits *muftarishan* after two *rak'ahs* (or *mutawarrikan* in case of the third or fourth *rak'ah*), till he gets up for the third *rak'ah* or says *Tasleem*.

'When he ﷺ sat in *tashahhud*, he would place his right palm on his right thigh (in one narration: his knee), and his left palm on his left thigh (or knee, spreading the palm upon it)¹⁶⁵, and 'he would put the end of his right elbow on his right thigh.'¹⁶⁶

The Prophet ﷺ forbade sitting in prayer, resting with the left hand. Regarding this he ﷺ said: '*Verily this is the prayer of the Jews*¹⁶⁷', and

*'Do not sit like this, for indeed this is the way of sitting of those who are punished*¹⁶⁸'. This way of resting with the left hand and sitting is prohibited in the prayer as evident from these *ahadeeth*. But if a person sits this way outside *Salaah* (and in difficulty), inshaAllah there is no harm. Allah knows best.

Then he ﷺ '...would clench all the fingers of his right hand, point with the (fore) finger adjacent to the thumb towards the *Qiblah*, and fix his sight on it (the raised finger)¹⁶⁹. '...When he pointed with his finger, he would keep his thumb on his middle finger'¹⁷⁰, and sometimes 'he would make a circle with these two'¹⁷¹.

¹⁶⁵ Muslim and Abu'Awanaah

¹⁶⁶ AbiDawood and Nasaa'i.

¹⁶⁷ Baihaqi & Hakim.

¹⁶⁸ Ahmed & AbiDawood.

¹⁶⁹ Muslim, Abu'Awanaah and Ibn Khuzaimah.

¹⁷⁰ Muslim and Abu'Awanaah.

¹⁷¹ AbiDawood, Nasaa'I, Ibn al-Jaarood, Ibn Khuzaimah and Ibn Hibbaan.



The Sitting in the first *Tashahhud*

‘When he ﷺ raised the finger, he would move it, supplicating with it.’¹⁷² And he used to say: ‘It is surely more powerful against the devil, than iron, meaning the forefinger.’¹⁷³ This should be done throughout the sitting of *tashahhud*.

This was the practice of the Prophet ﷺ in both the *tashahhuds*¹⁷⁴ and in all his prayers, and the *Sahaba* too used to remind each other of the pointing of the finger (and moving) while supplicating (in *tashahhud*).¹⁷⁵

The Prophet ﷺ used to raise his finger and move it while supplicating, throughout the sitting of *tashahhud*, i.e. from the time he would sit and start supplicating till he got up or said the *Tasleem*. There is no authentic *hadeeth* of him doing otherwise. Raising the finger when saying ‘...أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ...’ is an innovation and not proven authentically from the *Sunnah*, and should not be done. Since the Prophet ﷺ said: ‘Pray as you have seen me praying.’ (Bukhari)

Supplications in the *Tashahhuds*

In the same state of sitting as described above, a person is required to say all his supplications of the *tashahhud*. The Messenger of Allah ﷺ used to order the *sahabi*, saying: ‘When you sit after every two *rak’ahs*, then say:

¹⁷² Ibid. This is the strong opinion of *Imam Tahaawi*, *Imam Malik*, *Imam Ahmed* and *Ibn Haani*. Please check ‘The Prophet’s Prayer Described’ by *Sheikh AlAlbany* for details

¹⁷³ Ahmed, Bazaar, Abu Ja’far alBukhteeri.

¹⁷⁴ Nasaa’i and Baihaqi.

¹⁷⁵ Ibn Shaibah

التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ، وَالطَّيِّبَاتُ، أَسَلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ
 وَرَحْمَةٌ مِنَ اللَّهِ وَبَرَكَاتُهُ أَسَلَامٌ
 عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ
 مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Atta'hiyaatu lillahi, wa ssalawaatu, wa-ttayyibaatu, Assalaamu
 'alayka ayyuha-nnabiyyu wa rahmatullahhi wa barakaatuhu,
 Assalaamu 'alayna wa 'alaa 'ibaadihi-Ssaali'heen, Ash-haduanlaailaha
 illAllahu wa ash-haduanna Muhammadan 'abduhu wa rasooluh.

All compliments, prayer and pure words are due to Allah. Peace be on you, O Prophet, and also the Mercy of Allah and His Blessings. Peace be on us and on the righteous slaves of Allah. (When one says this, it includes every righteous slave in the heaven and earth). I bear witness that none has the right to be worshipped but Allah, and I bear witness that Muhammed is His slave and Messenger.

Sheikh Al-Albani writes in his book¹⁷⁶ that the above supplication has been reported by Ibn Mas'ood رضي الله عنه who said, "The Messenger of Allah صلى الله عليه وسلم taught me the *tashahhud*, (with) my palms between his palms, the way he taught me a *Surah* of the Qur'an. This was while he was amongst us, but after he was taken, we would say:

أَسَلَامٌ عَلَى النَّبِيِّ

Peace be on the Prophet.

(Bukhari, Muslim, Ibn Abi Shaibah & Abu Ya'laa)

Instead of

أَسَلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ

Peace be on you, O Prophet"

¹⁷⁶ 'The Prophet's Prayer Described' صلى الله عليه وسلم

(Bukhari, Muslim, Ibn Abi Shaibah (1/90/2), Siraaaj and Abu Ya'laa.
Irwa al Ghaleel)

However most of the scholars consider it better to say what the Prophet ﷺ has taught since the same *dua'* was taught to the *sahaba* who were not present in front of him and this is the only *dua* we find in the books of *hadeeth* of the Prophet Muhammed ﷺ,

Also the sending of *Salam* to the Prophet ﷺ,

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ

Peace be upon you, O prophet
is like the one said when we visit his grave, in meaning. And Allah knows best.

However one cannot add:

...وَمَغْفِرَتُهُ

wa maghfiratuhu
and may He forgive you

After

...وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Wa rah'matullahi wa barakaatuhu
May Allah's Peace and blessings be upon you

And

...وَحْدَهُ لَا شَرِيكَ لَهُ

Wa'hdahu laa shareekalahu
And He is the Unique (the One True God) with no partners

After

...أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Ash-hadu anlaailaha ill-Allah

I bear witness that there is no god but Allah...

... this would be considered a *bid'ah* (innovation), since the Prophet ﷺ did not teach it, nor did any of the righteous *Salaf* do it.¹⁷⁷

Sending Prayers on the Prophet ﷺ, *As-Salaah'alan-Nabiyy*

There are several ways that the Prophet ﷺ taught and established for his *ummah* the sending of prayers to him ﷺ. The Prophet ﷺ himself¹⁷⁸, used to send prayers in the first and the second *tashahhuds*¹⁷⁹ as shown below:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى أَهْلِ بَيْتِهِ، وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ
عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَّجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ بَيْتِهِ، وَ
عَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَّجِيدٌ

Allahumma Salli 'ala Muhammadin, wa 'ala ahli baytihi, wa 'ala azwaajihii wa dhurriyyatihii, kamaa sallayta 'ala aali Ibraheema, Innaka 'Hameedu-Mmajeed. Wa barik 'ala Muhammadin wa 'ala aali baytihi, wa 'ala azwaajihii wa dhurriyyatihii, kamaa baarakta 'ala aali Ibraheema Innaka 'Hameedu-Mmajeed

O Allah! Send Peace on Muhammed, and on his household, and on his wives and progeny, as you sent Peace on the family of Ibraheem; you are indeed worthy of Praise, Full of Glory. And send blessings on Muhammed, and his household and his wives and progeny, as you sent blessings on the family of Ibraheem; You are indeed Worthy of Praise, Full of Glory. (Ahmed and Tahaawi)

177 Tabaraani (3/56/1), and in Mujam al-Awsat, no, 248. It is well explained in 'The Prophet's Prayer Described', by Sheikh Nasiruddin Al Albani (May Allah's have Mercy on him)

178 Ahmed & Tahaawi

179 Abu 'Awaanah and Nasaa'i.

The several other ways of sending prayers to the Prophet ﷺ can be found in many books of *ahadeeth*.

It is also evident from the following narration, that a worshipper may choose any *du'aa* or supplication for himself, after sending the blessings and prayers to the Prophet ﷺ. The Prophet ﷺ said, '*...when you sit after every two rak'ahs, then say: Attahiyaatu lillahi...(till the end)...then he should select of the supplications what is most pleasing to him.*' (Nasa'i, Ahmed and Tabraani)

He may say the supplication of seeking refuge from the four things,¹⁸⁰ which is obligatory to say in the **final** *tashahhud*, which was taught by the Messenger of Allah (May Peace and Blessings of Allah be upon him).

Standing up for the third and the fourth **rak'ahs**

Next the worshipper should (if need be) stand up for the third *rak'ah*, by saying *Takbeer*, like the Prophet ﷺ did and ordered us to do. One can also raise his hands (*rafu-yadain*) before getting up, like the Prophet ﷺ used to do sometimes.¹⁸¹

He should recite *Al-Fatihah* and do the same as in the first *rak'ah*. Reciting another *Surah* after *Al-Fatihah* is not necessary. But it is evident from the *Sunnah*, which the Prophet ﷺ used to often recite another *Surah* after *Al-Fatihah*¹⁸²; in the third and fourth *rak'ahs*.

¹⁸⁰ Check 'The final *Tashahhud* and obligation to seek refuge from four things' on the following page.

¹⁸¹ Bukhari and Abi Dawood.

¹⁸² Bukhari, Muslim and Ahmed.

After the third *rak'ah* the worshipper should emulate the Prophet ﷺ who “would sit up straight on his left foot (*muftarishan*), at ease, until every bone returned to its proper place, then stand up, supporting himself on the ground; and he would clench his fists (as if kneading dough), supporting himself with them when standing up”, like he did after the first *rak'ah*.

In the fourth *rak'ah* one should recite *Al-Fatihah* as ordered by the Prophet ﷺ.¹⁸³ He may also recite any other *Surah* if he wishes to, and continue till the *sajdahs*, like he did in the second *rak'ah*.

The final *Tashahhud* and obligation to seek refuge from four things

After completing the *sujood* of the (third or) fourth *rak'ah*, one should sit for the final *tashahhud*, like the Prophet ﷺ did and instructed as explained below.¹⁸⁴

One should repeat, what he did in the first *tashahhud*, except that he should sit *mutawarrikan*. In the *mutawarrikan* the Prophet ﷺ would sit on his left thigh and buttock and also ‘keep his left foot under his (right) thigh and shin’¹⁸⁵, ‘his right foot upright’¹⁸⁶ or occasionally ‘he would lay it on the ground’¹⁸⁷, ‘his left palm would cover his (left) knee, leaning heavily on it’¹⁸⁸ (See photo). So the worshipper should try to do the same, since the Prophet ﷺ has commanded, ‘Pray as you have seen me praying.’ (Bukhari).

¹⁸³ Bukhari and Muslim.

¹⁸⁴ Bukhari and Ibid.

¹⁸⁵ Abi Dawood & Baihaqi

¹⁸⁶ Muslim & Abu’Awaanah.

¹⁸⁷ Ibid.

¹⁸⁸ Ibid.

After saying 'Atta'hiyaatu lillahi...(till the end)', one should send As-Salaah'alan-Nabiyy [prayers or peace to the Prophet ﷺ], like he did in the first tashahhud, and then seek protection from the four things, which the Prophet ﷺ has commanded. He ﷺ would say: '...when one of you has finished the (last) tashahhud, he should seek refuge with Allah from four things (saying):

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا
وَالْمَمَاتِ، وَمِنْ شَرِّ [فِتْنَةِ] الْمَسِيحِ الدَّجَالِ

Allahumma innee a'udhubika min 'adhaabi Jahannam, wa min 'adhaabil-Qabr, wa min fitnatil-ma'hya wal-mamaat, wa min sharri [fitnati]-lmasee'h adDajjal

O Allah! I truly seek refuge with You, from the punishment of Hellfire, and (from the punishment of) the grave, and from the trials of living and dying, and from the evil [trials] of the False Maseeh...

... 'Then he should supplicate for himself, with what occurs to him.'
(Muslim, Abu 'Awaanah and Nasa'i)

There are various types of supplications or *du'aas* that the Prophet ﷺ used to say, before the *Tasleem*. These can be found in many books of *ahadeeth*, like *Saheeh* Bukhari, *Saheeh* Muslim, *Sunan* Abi Dawood, *Sunan* Nasa'i, *Musnad* of Ahmed, *Sunan* Ibn Majah, *Sunan* Tirmidhi etc.

The Tasleem (Salutation of Peace)

After all the above, one should end the *Salaah*, by the *Tasleem*, which is obligatory. The Prophet ﷺ used to say: "The key to *Salaah* is purification, it is entered by the *Takbeer* (saying *AllahuAkbar*) and exited by the *Tasleem* (saying *Assalamu'alaykum...*).'" (AbiDawood, Tirmidhi and Hakim)

The Prophet ﷺ used to salute to his right, saying:

أَسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

Assalamu 'alaykum wa Rahmatullah
Peace and Allah's Mercy be on you

And to his left:

أَسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

Assalamu 'alaykum wa Rahmatullah
Peace and Allah's Mercy be on you

Sometimes he ﷺ would add to the greeting on the right:

وَبَرَكَاتُهُ...

Wa Barakaatuhu
...and His Blessings (be on you)

He ﷺ would shorten his greeting on his left to:

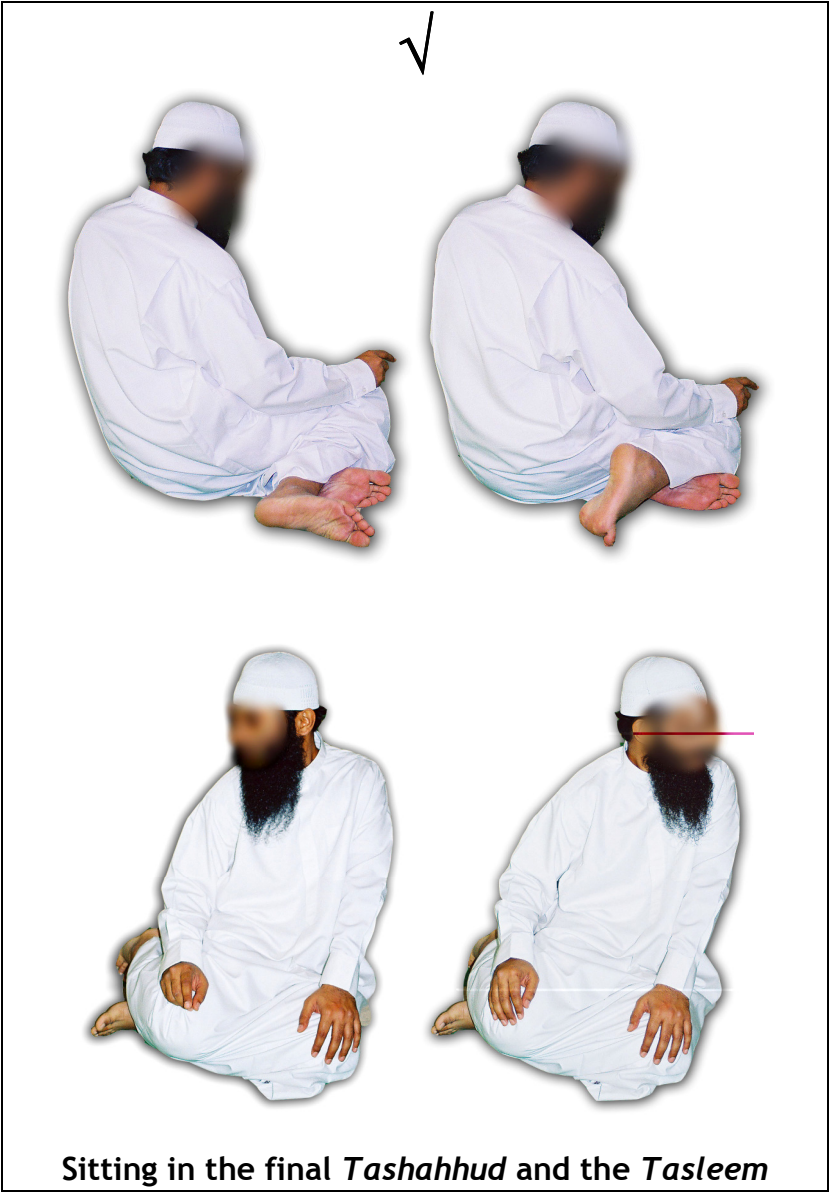
أَسَّلَامُ عَلَيْكُمْ

Assalamu'alaykum
Peace be on you

Sometimes the Prophet ﷺ would finish the *Salaah* by saluting only once, turning (his head) slightly to his right, saying:

أَسَّلَامُ عَلَيْكُمْ

Assalamu'alaykum
Peace be on you



Sitting in the final *Tashahhud* and the *Tasleem*

Adhkaar or supplications after Tasleem¹⁸⁹

Allah the Almighty says:

...وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

...And the men and women who remember Allah much with their hearts and tongues, Allah has prepared for them forgiveness and a great Reward. (Surah Al-Ahzaab: 35)

AND

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ

When you have finished the *Salaah* remember Allah. (Surah AnNisaa': 103)

There are many *adhkaar* that the Prophet ﷺ would make regularly, immediately after the *fard* prayers. And these were highly recommended by him ﷺ at various instances. Following are such *adhkaar*, which are to be said immediately after the *Tasleem* of the *fard* prayers, and before observing any subsequent *nafl* prayers.¹⁹⁰ And one should recite them loudly.¹⁹¹

Each person should supplicate individually and not in chorus or in harmony, since this was not the practice of the *Sahaba* at the time of the Prophet ﷺ or after. Supplicating in groups, in circles and in chorus with pebbles (or the like of it)¹⁹² was strictly rebuked as a *bid'ah*

¹⁸⁹ Taken from 'Remembrance after *Tasleem* – from the Qur'an and the *Sunnah*' by Dr. Hashem Al-Rafaei, which are also in the highly recommended handbook 'Fortification of a Muslim' by Sa'eed ibn Ali Ibn Wahf al-Qahtani. Translations taken from the edition by *Maktaba Darussalam*, 2002.

¹⁹⁰ Bukhari and Muslim.

¹⁹¹ Bukhari and Muslim.

¹⁹² Like *rosaries* and *dhikr-beeds*, which are used by the Christians and the Hindus, is an innovation in our religion. The use of these is not evident from the *Sunnah* of the Prophet ﷺ nor the *Sahaba* nor the righteous generations.

(innovation in the religion) by Abdullah 'Ibn Mas'ood ؓ, one of the greatest scholars of *Islam* and a close companion of the Prophet ﷺ. Once when he saw people indulged in making *dhikr* with pebbles, and in chorus, he confronted them saying: "What is this I see you doing?" they said, "O Abu Abdul-Ra'hmaan¹⁹³, these are pebbles we are using to count our *Takbeer* (*Allahu-Akbar*), *Tahleel* (*Laa-ilaha-illAllah*) and *Tasbeeh* (*Sub'han-Allah*)." He said, "Count your bad deeds, and I guarantee that nothing of your good deeds will be wasted. Woe to you, O *Ummah* of Muhammed ﷺ, how quickly you are getting destroyed! The companions of your Prophet are still alive, his garment is not yet worn out and his vessels are not yet broken. By the One in Whose hand is my soul, either you are following a way that is more guided than that of Muhammed ﷺ or you have opened a door of misguidance!" They said, "O Abu Abdul-Ra'hmaan, we only wanted to do good." He said, "How many of those who wanted to good failed to achieve it! The Messenger of Allah ﷺ told us that people recite Qur'an and it does not go any further than their throats. By Allah, I do not know maybe most of them are people like you." Then he turned away from them. 'Amr bin Salaamah (who witnessed this incident) said, "I saw most of the men of those circles fighting alongside the *Khawarij* (against the Muslims) on the day of *Nahrawaan*."¹⁹⁴

Thus people should refrain from doing acts that never existed in the religion brought by Prophet Muhammed ﷺ. Prophet Muhammed ﷺ used to say: '*Every innovation (in religion, good or bad) is misguidance, and all misguidance is in the Hellfire.*'(Abi Dawood)

¹⁹³ Abu Abdul-Ra'hmaan, father of Abdul-Ra'hmaan. This was Abdullah Ibn Mas'ood's *Kunya* (nick name).

¹⁹⁴ Ad-Darimi, *As-Sunan* no.210, edition by Abdullah Hashim al-Yamani. Classified *Saheeh* by Sheikh Al Albanyin *Silsilat al-Saheeh* no.2005 and *Majma al-Zawaid* by Al Haythami, 1/181.

¹⁹⁵ Abi Dawood.

The Adhkaar

Astagh-firullah (I seek forgiveness of Allah) - **3 times**. (Muslim)

Allahumma antas-Salaam wa minkas-Salaam tabarakta yaa dhal-jalaali wal-ikraam - **Once** (Muslim)

O Allah, you are Peace and from you comes peace. Blessed are You, O owner of majesty and honour.

Laa-ilaha ill-Allahu wa'hdahu laa-shareekalah; lahul-mulku walahul-'hamdu wahuwa 'ala kulli shay-in-Qadeer.

None has the right to be worshipped but Allah Alone, He has no partner, His is the dominion and His is all praises, and He is able to do all things.

(To be said once after Dhuhur, 'Asr and 'Isha and ten times each after Maghrib and Fajr). (Bukhari and Muslim)

Allahummaa la maane' lima 'aatayta wala mo'tiya lima mana'ta wala yanfa'u dhal jaddi minkal jadd.

O Allah, there is none who can withhold what you give, and none can give what you have withheld; and the might of the mighty person cannot benefit him against You. - **Once** (Bukhari and Muslim)

Once each:

Laa-ilaha ill-Allahu wa'hdahu laa-shareekalah; lahul-mulku walahul-'hamdu wahuwa 'ala kulli shay-in-Qadeer.

None has the right to be worshipped but Allah Alone, He has no partner, His is the dominion and His is all praises, and He is able to do all things.

Laa 'hawla wala quwwata illa billah, Laa ilaaha ill-Allahu wala na'-budu illa iyyahu lahunn'ima walahul-fadlu walahu-thanaa-ulHasan.

There is no power and no might except by Allah, none has the right to be worshipped but Allah, and we do not worship any other besides Him. His is grace, and His bounty and to him belongs the most excellent praise.

Laa ilaaha ill-Allahu mukhliseena lahuddeen walaw karihal kaafiroon.

None has the right to be worshipped but Allah, we are sincere in making our religious devotions to Him, even though the disbelievers may dislike it.

(Muslim)

Using the fingers of your right hand¹⁹⁵, supplicate the following:

Allahu-Akbar (Allah is he Greatest)- **33 times**

Al'hamdu-lillah (All praise be to Allah)- **33 times**

Subhan-Allah (How Perfect is Allah/ Glory be to Allah)- **33 times**

And conclude by saying:

Laa-ilaha ill-Allahu wa'hdahu laa-shareekalah; lahul-mulku walahul-'hamdu wahuwa 'ala kulli shay-in-Qadeer - None has the right to be worshipped but Allah Alone, He has no partner, His is the dominion and His is all praises, and He is able to do all things - **Once**¹⁹⁶

Then one can recite *Aayat-alKursiy* (Surah Al-Baqarah: 255) - **Once**.

After that recite the last three chapters of the Qur'an, *Surah Al-Ikhlhas*, *Surah Al-Falaq* and *Suarah An-Naas* - **These three chapters are to be recited once each after Dhuhr, 'Asr and 'Isha and thrice each after Maghrib and Fajr.**

(Abi Dawood, Tirmidhi, Nasa'i and Al Hakim)

One may end by saying:

Allahumma a-inni 'ala dhikrika wa shukrika wa 'husni 'ibaadatik.

O Allah, help me to remember You, to give You thanks, and to perform Your worship in the best manner. (Abi Dawood and Nasa'i)

There is no particular order that one needs to follow while supplicating all the above. Any of the supplications can be recited in any order individually. And Allah knows best.

¹⁹⁶ Muslim.

Part 3

Special Prayers & Circumstances

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Tahajjud or Qiyaam-ul-layl (The standing up at night for AsSalaah)

The Prophet ﷺ would pray *Tahajjud* regularly. He would encourage his companions and household to stand at night in *Salaah*, and would also say regarding one who would sleep the whole night without praying 'that (such) is a man in whose ears (or in whose ear) the devil urinated'. (Muslim)

Once he ﷺ visited Ali ؑ and Fatimah ؑ (his daughter) at night, and said: 'Don't you observe (*Tahajjud*) prayer? Ali said: "Messenger of Allah, verily our souls are in the hands of Allah and when He wants to awaken us, He awakens us. The Messenger of Allah ﷺ went back when I said this to him. He was striking his hand on his thigh while returning, and I heard him say:

وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا

'And verily man is ever so quarrelsome (in dispute with many things) (Surah Al Kahf: 54)'¹⁹⁷

The Prophet ﷺ once said regarding a woman from Banu 'Asad who prayed regularly at night: 'Practice deeds as such, which you are capable of doing. By Allah, Allah does not grow weary but you will grow weary. The deeds most pleasing to Him are the ones that are done continuously' (Muslim). Thus we should try to pray at night regularly.

Umm ul-Mu'mineen (The Mother of Believers) 'Aisha ؑ was once asked about the night prayer of the Messenger of Allah ﷺ during the month of *Ramadan*. She said: 'The Messenger of Allah ﷺ did not observe either in *Ramadan* or in other months, more than eleven *rak'ahs* (of the night prayer). He (first) observed four *rak'ahs* (in twos). Ask not about their excellence and their length (i.e. these were incomparable in perfection and length). He again observed four

¹⁹⁷ Muslim.

rak'ahs, and ask not about their excellence and length. He would then observe three *rak'ahs* (in one narration, '...he would then observe *Witr* and then observe two *rak'ahs*...'). (Muslim)

The Messenger of Allah ﷺ used to order them: 'He who observed the night prayer should make *Witr* the end of his prayer before dawn', and also said 'Witr is a *rak'ah* at the end of the night prayer'. (Muslim)

A person should not pray *Witr* like the *Maghrib* prayer, i.e. praying two *rak'ahs* then getting up for the third after the *tashahhud*. There is no evident of the Prophet ﷺ doing so. Since he ﷺ said: 'Pray as you have seen me praying.' Moreover the following two ways are evident from the *Sunnah*.¹⁹⁸ So one should:

1. Pray three *rak'ahs* of *Witr* together without the *tashahhud* after two *rak'ahs*, unto the third *rak'ah* and make the *Tasleem*, or
2. Make the *tashahhud* and *Tasleem* after two *rak'ahs* and then pray a single *rak'ah* and make the *Tasleem*.

Qunoot in the Five Prayers and in Witr

When the Prophet ﷺ wanted to supplicate for or against someone, he would perform the *qunoot*¹⁹⁹ in the last *rak'ah*, sometimes **after rukoo'**; after having said:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Sami' Allahu liman 'hamida

Allah listens to one who praises Him,

he would stand up, 'raise his hands'²⁰⁰, 'supplicate loudly'²⁰¹, and 'those behind him would say *Aameen*'²⁰² (after each supplication). He

¹⁹⁸ Muslim.

¹⁹⁹ *Qunoot* has several meanings like humility, devotion etc. In the context of *Salaah*, it means – a special supplication while standing in prayer.

²⁰⁰ Ahmed and Tabaraani.

²⁰¹ Ibid

ﷺ used to perform the *qunoot* sometimes, in the (odd) *rak'ah* of the *Witr* prayer²⁰³ sometimes **before the rukoo'**.²⁰⁴ The Messenger of Allah ﷺ was known to perform *qunoot* in all five prayers.²⁰⁵ He would do so, during a calamity.²⁰⁶

It is a proven fact that wiping the face with both hands after **any** supplication made while raising the hands, is not from the *Sunnah* of the Prophet ﷺ, nor the *sahaba*, nor any of the righteous *Salaf*. Most of the scholars of the *Sunnah* have declared it to be a *bid'ah* (innovation) in the religion of Muhammed ﷺ.²⁰⁷ Also there is no *qunoot* after any *fard Salaah*. The regular practice of the *Imam* and the people making *du'as* in congregation after every *fard Salaah* is not proven from the Prophet ﷺ, so it should not be done. In fact people should strive against such practices, which are an innovation in our religion.

He ﷺ taught *Hasan* ibn 'Ali رضي الله عنه to say [after finishing his recitation in *Witr*]:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَ
 بَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، (فَ) إِنَّكَ تَقْضِي
 وَلَا يُقْضَى عَلَيْكَ، (وَ) إِنَّهُ لَا يَدُلُّ مَنْ وَالَّيْتَ، (وَ) لَا يَعِزُّ مَنْ
 عَادَيْتَ، تَبَارَكَتَ رَبَّنَا وَتَعَالَيْتَ (لَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ)

Allahumma-hdinee feeman hadayt, wa'afinee feeman 'aafayt, wa-tawallanee feeman tawallayt, wa-baariklee feemaa a'tayt, wa-qinee sharra maa qadayt, (fa) innaka taqdee wa-laa yuqda 'alayk, (wa)

²⁰² Abi Dawood and Siraj.

²⁰³ Ibn Nasr & Daraqutni.

²⁰⁴ Ibn Abi Shaibah, Abi Dawood and Nasaa'i.

²⁰⁵ Abi Dawood, Siraj & Daraqutni.

²⁰⁶ Ibn Khuzaimah in his Saheeh (1/78/2), and Khateeb in *Kitab al-Qunoot*.

²⁰⁷ Refer to 'The Prophet's Prayer Described '.

innahu laa yadhillu man waalayt, (wa-laa ya'izzu man 'adayt),
tabarakta rabbana wa ta'alayt (laa manja minka illa ilayk)

O Allah! Guide me among those whom You have guided; and pardon me among those who You have pardoned; and turn on me in friendship among those on whom You have turned in friendship; and Bless me in what You have bestowed; and save me from the evil of what You have decreed; (for) indeed You decree, and none can influence You; (and) he is not humiliated whom You have befriended; (nor is he honoured who is Your enemy); Blessed are You, O Lord, and Exalted. (There is no place of safety from You except towards You).

(Ibn Shaibah, Abi Dawood, Ahmed, Tabaraani and Baihaqi)

Ubayy bin Ka'b and Abu Haleemah Mu'aadh al-Ansari, during the reign of Ameer-ul-Mu'mineen 'Umar رضي الله عنه used to send prayers on the Prophet (As-Salaah'alan-Nabiyy) صلى الله عليه وسلم at the end of the qunoot. Hence some of the scholars have allowed this addition, to send *Salâm* to the Prophet صلى الله عليه وسلم, which is justified by the practice of the *Salaf*, even though there is no strong (*Saheeh*) narration with regards to this. Allah knows Best.²⁰⁸

Salat-ul-Istikhara (Prayer for seeking what is beneficial, from Allah)

Allah the Exalted says:

... وَشَاوِرْهُمْ فِي الْأَمْرِ، فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ، إِنَّ اللَّهَ يُحِبُّ
الْمُتَوَكِّلِينَ، إِنْ يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي
يَنْصُرْكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠٢﴾

...and consult them in the affairs, then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who

²⁰⁸ Sheikh Nasiruddeen Al Albany - The Prophet's Prayer Described (sallAllahu-'alyhi-wasallam).

**put their trust in Him. If Allah Helps you, none can overcome you;
and if He forsakes you, who is there after Him that can help you?**

And in Allah (Alone) let the believers put their trust.

(Surah Aal 'Imraan 3:159)

No one knows the result of an action one intends to do except Allah whether it will be beneficial or harmful for him. Therefore the Prophet ﷺ taught the Muslims to recite a supplication before starting any work, in order to seek help from Allah in its achievement. After reciting this supplication as indicated in the *hadeeth* below, one should start his work intending to complete it. If that work is beneficial for him, Allah will help it come through; but if it is harmful, Allah will create such causes, which will prevent him from doing that work.²⁰⁹

Jabir ibn 'Abdullah رضي الله عنه said: the Apostle of Allah ﷺ used to teach us the supplication for *Istikhara* as he would teach us a *Surah* from the Qur'an. He would tell us: 'When one of you intends to do a work, he should offer two *nafl* (supererogatory) *rak'ahs* of prayer and then let him say:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ
الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ،
اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ، - خَيْرٌ لِي فِي دِينِي وَمَعَاشِي
وَعَاقِبَتِي أَمْرِي عَاجِلِهِ وَأَجَلِهِ - فَاقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ، وَ
إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَتِي أَمْرِي
عَاجِلِهِ وَأَجَلِهِ - فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ
أَرْضِنِي بِهِ

Allahumma innee astakheeruka bi-'ilmik wa as-taqdiruka bi-qudratik
wa as-aluka min fadlik al-'adheem, fa innaka taqdiru wa laa aqdir, wa

²⁰⁹ Professor Ahmed *Hasan*, in The English translation of Sunan Abi Dawood.

ta'lamu wa laa a'lam, wa anta 'allaam-ul-ghuyoob, Allahumma inkunta ta'lamu anna haadh-al-amr - (what one intends to do, should be mentioned here) - khayrullee fee deenee wa ma'ashee wa 'aaqibatee amree 'aajilihi wa aajilih - faqdurhulee thumma baariklee feeh, wa inkunta ta'lmu anna hadh-al-amr sharru-lee fee deenee wa ma'ashee wa 'aaqibatee amree 'aajilihee wa aajilih - fasrifhu 'annee wa-srifnee 'anhu wa-qdurli-alkhayra 'haythu kaana thumma ardinee bihee.

O Allah I seek what is good from You by Your knowledge, and I seek power from You by Your Power, and I ask You for Your vast Grace, For You have Power, and I have no power, and You know while I do not know, and You Know the unseen. O Allah! If You know that this work (what one intends to do, should be mentioned now) is good for me, for my religion and for my livelihood, for my next World (Hereafter), and for the consequence of this work of mine, then decree it for me, make it easy for me and give blessings to me in it. O Allah! If You know that it is evil for me and for all those things mentioned formerly, then turn me away from it, and turn it away from me, and appoint for me what is good, wherever it may be, and make me pleased with it.' Another version goes: *'If the work is good immediately or subsequently.'*

(Bukhari and Abi Dawood)

The phrase *'then let him say'* would seem to imply that the *du'aa* should be said after finishing the prayer, and the word *thumma* (then) probably means after reciting all the words of the *Salaah* and before saying the *Tasleem*.²¹⁰

"One of the widespread myths about *Salat-ul-Istikhara* is that it should only be observed before sleeping, and whatever good one sees in his dream which makes him happy means, what he wanted to do is good

²¹⁰ From the commentary of al-Haafiz Ibn Hijr (may Allaah have mercy on him) on the hadeeth in *Saheeh al-Bukhaari, Kitaab al-Da'waat* and *Kitaab al-Tawheed*. Please refer to question # 2217 on www.islam-qa.com for details.

and will be made easy for him, otherwise it is not good. There is no *Saheeh daleel* (evidence) for this as far as we know.

The above does not mean that if you feel happy it is not a sign, but this should not be regarded as the only sign about whether or not the matter is good. **People often make *Salat-ul-Istikhara* about something they like or want to do, so they feel happy about it from the outset.**

The correct view is that when Allah makes something easy for you – after having decreed it and accepted your *du'a* – this is a sign that it is good to go ahead and do it. **The existence of obstacles and difficulties is an indication that Allah is pushing His slave away from doing it.** This meaning will be very clear when one ponders the meaning of the *hadeeth* of Jabir رضي الله عنه concerning *al-Istikhara*. ‘...O Allah! If You know that this work (what one intends to do, should be mentioned now) is good for me...(till the end).’

Ibn ‘Allaan – after transmitting the scholarly view that the *hadeeth* of Anas is *da’eef* (weak) – said: ‘Therefore it was said: that after (doing *Istikhara*) he should do what he wants [(i.e. the reason why one made the *Istikhara*), even if he does not feel that sense of being happy] because whatever happens after doing *Istikhara* is good...’.

Sheikh al-Islam [Ibn Taymiyah] (may Allah have mercy on him) said concerning the matter of feeling happy about something: if he makes *Istikhara*, then whatever Allah makes him feel happy about and makes easy for him, this is what Allah has chosen for him. (*Majmoo’ al-Fataawaa*, 10/539).²¹¹

²¹¹ Sheikh Muhammed Salih Al-Munajjid (www.Islam-qa.com), Question No. 5882.

AsSalaah in Jam'ah (Prayer in Congregation)

Virtues of praying in the Mosque with the Jam'ah

Allah the Exalted says:

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى
الزَّكَاةَ وَ لَمْ يَخْشَ إِلَّا اللَّهَ، فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾

The Mosques of Allah should be maintained by those who believe in Allah and the Last Day, perform AsSalaah, and give Zakah and fear none but Allah. It is they who are on true guidance.

(Surah AlTaubah 9:18)

Muslims can only maintain the mosques when they enjoin (at least) the five obligatory *Salaahs*, in the mosques. Otherwise the enemies of Allah will destroy them, and the ones who should be friends²¹² of Allah, won't know.

Allah's Messenger ﷺ said: 'A prayer offered in a congregation is twenty seven (*darajah*) degree more rewardable than a prayer offered by a single person (by himself)' (Bukhari and Muslim)

Being neglectful and making a habit of sleeping at the times of prayer, could have severe consequences for a man. The Prophet ﷺ said he was shown 'a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, smashing it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man (lying), his head returned to its normal state. The thrower did the same as he had done before (and kept repeating).' The Prophet was later informed that this man was 'the symbol of the one who studies the Qur'an, and then neither recites it, nor acts on its orders, and sleeps neglecting his enjoined prayers.' (Bukhari)

²¹² Recommended reading: 'Friends of Allah and friends of shaytan?' by Sheikh-ul-Islam Ibn Taymiyah (may Allah have Mercy on his soul)

The Prophet ﷺ gave great importance to the congregational prayer for men. Unless a man has a valid excuse, it is compulsory for him to pray with the *Jam'ah* in the Mosque.

The Prophet ﷺ once had thought of 'giving orders for fuel-wood to be gathered, and giving orders for Salaah and having the iqamah (call to prayer) called out, then ordering a man to lead the people, then going off to some people who are not present for their prayer (in the Mosque) and burning down their houses upon them' (Bukhari and Muslim). This shows that a man should pray with the congregation in the mosque, at its proper time.

Women are not obliged to come to the mosques²¹³ nor should they be stopped from going to the mosques, since the Prophet ﷺ said: 'Don't prevent your women from going to the mosque when they seek your permission.' (Muslim)

A Muslimah should keep in mind the etiquettes of going outside the house. She should, be properly dressed in thick outer cloak that covers her body upto her feet. She should take care while walking, and not walk in a bubbly way resembling *kaafir* or unchaste women.

Allah the Most Gracious says:

وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ

And let them (believing women) not stamp their feet so as to reveal what they hide of their adornment. (Surah AnNoor 24:31)

And she should not go out wearing perfume. Since Abu Hurairah رضي الله عنه heard the Prophet ﷺ saying: 'Any woman who goes out to the mosque wearing perfume, Allah does not accept her Salaah unless she returns home and makes ghusl'; which means that the *Salaah* (that she has offered) will not be accepted and she has to come back and make *ghusl* and

²¹³ *Imam Ahmed* (may Allah have Mercy on him) in *Kanz al-'Ummal*.

repeat her *Salaah*. He ﷺ also called a woman who wears perfume and goes out a *Zaani* (fornicator).²¹⁴

It is very important that a Muslim keeps himself steadfast in all the five prayers, especially the *Isha* and *Fajr* prayers, in order to keep himself from hypocrisy. Since the Prophet ﷺ said: *'The most burdensome prayers for the hypocrites are the 'Isha and the Fajr prayers...'* (Bukhari and Muslim)

A man should join the *Jam'ah* even if he has prayed since the Prophet ﷺ ordered us to do so, saying: *'...if you have prayed at your homes and then came (to the mosque) while the Imam has not yet performed the prayer, you must pray with him, and it will be a voluntary prayer for you.'* (Ahmed)

And *'whoever performs Wudu perfectly, and then goes to the mosque and finds that people have already finished the prayer (in congregation), Allah will give a reward like one who prayed in congregation...'* (Abi Dawood)

The Prophet ﷺ also said: *'The most excellent prayer of a person is (that which he prays) in his house except that which is prescribed (which should be prayed in the mosque).'* (Bukhari and Muslim)

The worshipper gets rewarded for each step he takes towards the mosque to join the congregational prayer²¹⁵. While heading towards the mosque, a person should *'walk with tranquility and dignity and not rush (or run)*²¹⁶, *and whatever portion he gets (along with the Imam), he should offer it, and complete afterwards whatever he has missed.'* (Bukhari and Muslim)

²¹⁴ Nasaa'i.

²¹⁵ Bukhari.

²¹⁶ Running to the *mosque* to catch prayer, is prohibited. (Muslim)

Etiquettes of the worshippers behind the *Imam* in *Jam'ah*

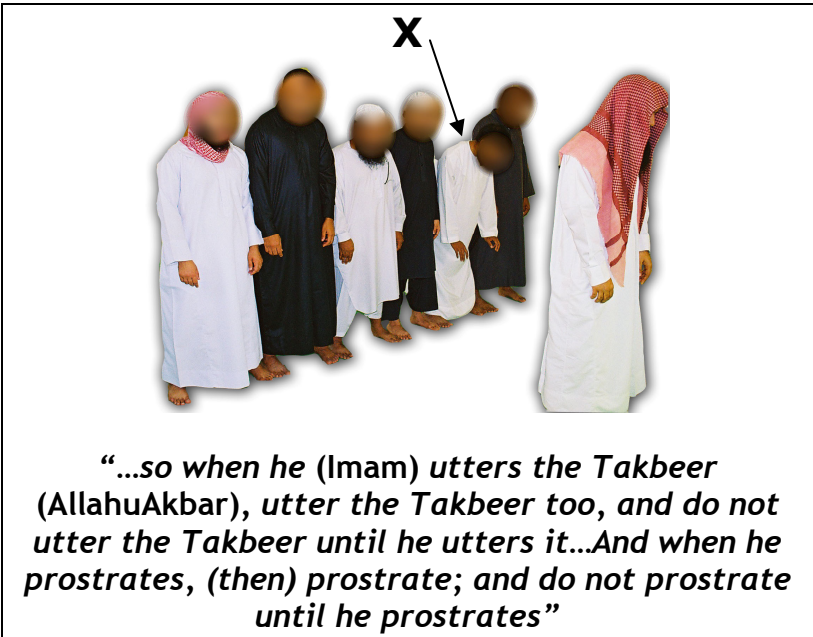
The one who is worthy of leading the *Jam'ah* is the one with the most knowledge amongst the people. The following *hadeeth* describes the qualities of an *Imam*. Allah's Messenger ﷺ said: *'The one who recites the Book of Allah most²¹⁷ should be the Imam of the people. If they are equal in the recitation, then the one who knows the Sunnah [of the Prophet ﷺ] most, and if they are equal in the Sunnah then the earliest of them to emigrate (to al-Madinah) and if they are equal in the emigration, then the oldest among them in Islam (or in age).* (Muslim)

'Amr bin Salama once led the companions of the Prophet ﷺ in prayer when they could not find anyone more knowledgeable than him. He ('Amr bin Salama) was only 'six or seven years old' then,²¹⁸ and the Prophet ﷺ approved this. This shows that the age of the *Imam* is not a criterion once the basic requirements of the *Imamate* are fulfilled, and if the young man in consideration has a good presence of mind.

Once in the *Jam'ah* behind the *Imam*, a person should follow the etiquette of the *Jam'ah* that the Prophet ﷺ has set for the worshippers. Allah's Messenger ﷺ said: *'The Imam has been appointed to be followed, so when he utters the Takbeer (AllahuAkbar), utter the Takbeer too, and do not utter*

²¹⁷ Meaning one who remembers from the Qur'an most, and recites. Since in those times people used to recite mostly from memory.

²¹⁸ Bukhari, Abi Dawood and Nasaa'i.



the Takbeer until he utters it; and when he bows, you bow, and do not bow until he bows (in rukoo'). And when he says

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Sami' Allahu liman 'hamida
Allah listens to one who praises Him,

then say

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ

Allahumma Rabbana lakal 'Hamd
O Allah! Our Lord, to You be all Praise

And when he prostrates, prostrate; and do not prostrate until he prostrates. When he prays standing, pray standing, and when he prays sitting, all of you pray sitting.' (Bukhari and Muslim)

The above *hadeeth* outlines the basic etiquette of the one praying in congregation. So one should be careful not to precede the *Imam* in any action of the *Salaah*, which could invalidate the persons *Salaah*, and the consequences could be worse. The Prophet ﷺ warned about this saying: 'Isn't he who raises his head before the *Imam* afraid that Allah may transform his head into that of a donkey or his figure into that of a donkey?' (Bukhari).

The worshippers should align themselves well in the rows, while in *Jam'ah* behind the *Imam*. Allah's Messenger ﷺ used to say: 'Stand close together in your rows, bring them near one another, and stand neck to neck'²¹⁹, in one narration, 'straighten your rows, or Allah will create a discord within your hearts.'²²⁰ Also, 'If the prayer rows become sparsely spread (with gaps between men) then by Allah I can visualize *shaytan*

²¹⁹ Abi Dawood and Nasaa'i, Ibn Hibban graded it *Saheeh*. (Bulugh al-Maram). 'Neck to neck' here implies the same as 'knee to knee', which is mentioned in another narration. Which means that (i) People should stand close to each other and (ii) All their necks or knees should be in a straight linear position, and no person should be ahead of another while in the row.

²²⁰ Bukhari and Muslim

therein.’²²¹ He ﷺ also used to warn the *sahaba* saying: ‘Straighten your rows or Allah will alter your faces.’²²²

Keeping these instructions in mind, the companions used to join their ankles and arms close to each other (without any gap between two persons)²²³. Thus we should follow the example of those ‘whom Allah is pleased with’²²⁴ (the *Sahaba*).

He ﷺ always encouraged the men to pray upfront in the mosque. He would say: ‘The best of the men’s rows is the first and the worst is the last²²⁵, and the best of the women’s rows is the last and the worst is the first.’²²⁶ (Muslim)

The prayer of a person who prays alone behind the rows of a *Jam’ah* is not accepted and the person should repeat his prayer. Narrated Waabisa bin Ma’bad رضي الله عنه: “Allah’s Messenger ﷺ saw a man praying alone behind the row (of the *Jam’ah*) and he ordered him to repeat the *Salaah*.”²²⁷ At-Tabaraani added, “Why did you not join them or pull back a man (to your position)?” Ibn Hibban reported from Talq bin ‘Ali رضي الله عنه]: “The prayer of a person who prays alone behind the row (of a *Jam’ah*) is not

²²¹ Bukhari and Muslim

²²² Bukhari.

²²³ Muhammed bin Ismail AsSanani in *Subul us-Salam.*, explanation of *Bulugh al-Maram*

²²⁴ Surah AlBayyinah 98:8

²²⁵ Nowadays we have hardly two rows full at certain *Salaahs*. That’s a shame. We should try to occupy the first.

²²⁶ This is because at the time of the Prophet ﷺ and the *Salaf*, the women used to pray in the *mosques* quite often, and there would be no barrier segregating them from the men, they would all pray in the same area. And if the men would turn back (their heads) they would be able to see the women, behind them. Hence the women were encouraged to take the last rows. But today this is not the case, since the *mosques* that have a prayer area for women, are well segregated, with a wall or a curtain.

²²⁷ Ahmed, Abi Dawood and Tirmidhi. The latter graded it *Hasan* and Ibn Hibban graded it *Saheeh*.

accepted.”²²⁸ So one should not offer his *Salaah* by standing alone while a congregational prayer is in progress, and should do as mentioned above.

As *Salaah* in *Jam’ah* can be observed with at least two people. However in this case both the individuals are required to stand knee-to-knee and shoulder-to-shoulder. The one leading the prayer should be on the left of the other person.²²⁹

One should also have the presence of mind, and consideration for others in *Jam’ah*. A person should soften his shoulders and stance for those next to him and not be harsh in any way to his Muslim brothers.²³⁰

People should be extremely careful about not walking across someone praying in the Mosque, or elsewhere, since the Prophet ﷺ had severely warned against this saying, ‘...if the person knew what he was taking upon himself (by walking across) he would stand there (and wait, till the other person finished his *Salaah*) for forty...’ the narrator did not remember whether he ﷺ said forty days, weeks, months or years.²³¹ Similarly those praying in the Mosque should also remember the obligation to pray behind a *Sutrah*, and avoid praying near entrances and exits or back of the mosques.

A person should take utmost care not to eat anything that would give an offensive smell, before coming to the mosque. The Prophet ﷺ

²²⁸ Bulugh al Maram –Hafiz Ibn Hajar al-Asqalani

²²⁹ As evident from the *hadeeth* of Ibn ‘Abbas in Saheeh al-Bukhari, when once he prayed alone with the Prophet ﷺ, he (Ibn ‘Abbas) stepped back during *AsSalaah* but the Prophet ﷺ beckoned him (pulled him forward, next to him).

²³⁰ ‘Umdatul-Ihkaam

²³¹ Muslim.

prohibited men to eat garlic, onions, and leek etc.²³² before coming to the mosque. A Muslim should not smoke cigarettes, which give an offensive smell not only from the mouth of that unthoughtful person, but also from his body, hair and clothes.²³³

So we see how important it is to follow the discipline of the *Jam'ah*. A Muslim should also follow a similar discipline in his life. That's what our religion was sent for. And the Prophet ﷺ was reported to have said: '*I have not been sent, except to perfect good manners.*' (Bukhari)

The Second congregation in the mosque

The Messenger of Allah ﷺ saw a man praying alone, He said: '*Is there any man who would do good to this (man) and pray along with him?*' (Abi Dawood)

The question of establishing the second congregational prayer is disputed among the scholars. Even though this *hadeeth* (tradition) might indicate that it is permissible to make *Salaah* in *Jam'ah* twice in a mosque. *Imam* Ahmed ibn Hanbal, Ishaq and others hold this view. Others maintain that it is not permissible to establish the *Jam'ah* again, if it has been held once. Those who come late and miss the first congregation should observe their *Salaah* alone. This is maintained by Sufyaan, Ibn al-Mubarak, Malik and Shaf'i.²³⁴ However the reward is with Allah. It was the general practice of the *Sahaba* to pray alone, if missed the congregation. And Allah knows Best.

Based on the following *ahadeeth* we know that it is allowed for a person to join a congregation even if he has prayed his *fard* prayer in congregation or alone earlier.

²³² Muslim.

²³³ All the scholars are of the agreement that cigarettes are *haraam*, anytime anywhere, due to the hundreds of ill affects it has which could lead to cancer and subsequently death. Cigarettes are certainly harmful to the person who smokes them and all men, women and innocent children around him.

²³⁴ Awn al-Mabud, (1/225)

The Prophet ﷺ said: ‘...if you have prayed at your homes and then came (to the mosque) while the Imam has not yet performed the prayer, you must pray with him, and it will be a voluntary prayer for you.’ (Ahmed)

Mu’aadh ibn Jabal used to pray ‘Isha with the Messenger of Allah ﷺ, and then return and lead his people in prayer.²³⁵

Salat-ul-Jumu’ah (Friday Prayer)

The Messenger of Allah ﷺ would say: ‘People must cease to neglect the Jumu’ah (Friday) prayers, or else Allah will seal their hearts and then they will be among the unwary.’ (Muslim)

Being neglectful could not only mean missing the Friday *Salaah*, but also being neglectful of the different aspects that are involved in it. *Jumu’ah* is the weekly ‘*Eid*, and a special day for Muslims. No doubt most of the Muslims attend the *Jumu’ah* prayers, but how many of them respect it and prepare for it, in order to benefit from it, the way it was taught by our beloved Prophet Muhammed ﷺ? He ﷺ said: ‘Any person who takes *ghusl* on *Jumu’ah* like the *ghusl* of *Janabah* (sexual defilement) and then goes for the *Salaah* (in the early hour), it is as if he had sacrificed a camel (in Allah’s cause); and whoever goes in the second hour it is as if he had sacrificed a cow; and whoever goes in the third hour then it is as if he had sacrificed a horned ram; and if one goes in the fourth hour, it is as if he had sacrificed a hen; and whoever goes in the fifth hour then it is as if he had offered an egg. When the Imam comes out [to deliver the *Khutbah* (sermon)], the angels present themselves to listen to the *Khutbah*.²³⁶’ In

²³⁵ It is a part of the lengthy *hadeeth*, which has the incident of the young man who removed himself from the congregation, which was led by Mu’aadh ﷺ and prayed alone, of which the Prophet ﷺ was notified, reported by Bukhari, Muslim, Abi Dawood, Ahmed, Ibn Khuzaimah and Baihaqi.

²³⁶ Bukhari

²³⁷ This is a very uncouth act, which shows the indiscipline of such a person, who may lose the rewards of his *Jum’ah*.

another narration: ‘...The angels keep writing the names of the people as they enter the mosque until the Imam sits down to give Khutbah. Then the angels collect (close) their registers and sit and listen to the Khutbah.’ (Bukhari and Muslim)

The Prophet ﷺ also said: ‘Whoever takes a bath on Jumu’ah, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house (in one narration: even if it is his wife’s perfume), then proceeds (for the Jumu’ah prayer) and **does not separate two persons sitting together** (in the mosque)²³⁷, then prays as much as (Allah has) written for him and then remains silent while the Imam is delivering the Khutbah, his sins between the present and the last Jumu’ah will be forgiven.’ (Bukhari)

The Prophet ﷺ said: ‘Whoever speaks in Jumu’ah while the Imam is giving the Khutbah, he is like a donkey which carries books, and he who tells him to be quiet has no Jumu’ah.’ (Ahmed)

A person should make sure that he wears his best clothes, uses *miswak* (brush his teeth) and goes to the mosque for the *Jumu’ah* prayer. The Prophet ﷺ used to repeatedly tell them to use *siwak* or *miswak*.²³⁸

It was also recommended by the Messenger of Allah ﷺ to go walking for *Jumu’ah* prayer, he said: ‘Anyone whose feet are covered with dust in Allah’s cause, shall be saved by Allah from Hell-Fire.’ (Bukhari)

Once in the mosque, a person should remember the etiquettes of being in the mosque, by not talking, eating, drinking, making unwanted gestures, drawing lines on the floor, playing with the hair or beard, coughing unnecessarily, being restless and disturbing others by anything that disturbs them, lest his reward for the *Jumu’ah* shall be completely lost. It is also forbidden ‘that a man should make

²³⁸ Bukhari.

another man get up to sit in his place, not only in *Jumu'ah* but any other prayer'²³⁹.

A person should offer at least two *rak'ahs* of prayer once he enters the mosque even if the *Khutbah* is being delivered, since once the Prophet ﷺ was delivering the *Khutbah* during *Jumu'ah* when a man entered the mosque and sat down and the Prophet ﷺ ordered him to 'Get up and pray two *rak'ahs* (of prayer)'. (Bukhari)

The Prophet ﷺ used to regularly offer two *rak'ahs* before and two *rak'ahs* after *Jumu'ah* prayer.²⁴⁰

One should also remember that there is 'an hour (of opportunity) on Friday, and if a Muslim gets it while offering *Salaah* and asks something from Allah, then Allah will definitely meet his demand.' (Bukhari)

The *Salat-ul-Jumu'ah* consists of only two *rak'ahs*, to be prayed in *Jam'ah* in the mosque behind the *Imam*. If someone catches one *rak'ah* of the *Jumu'ah* prayer, then he should pray one more, after the *Imam* has finished, and it will be accepted.²⁴¹ But if one catches the *Jumu'ah* after the *rukoo'* of the second *rak'ah*, then he should continue to pray **four *rak'ahs* of the *Dhuhr*** prayer after the *Imam* has finished.²⁴² Women praying at home should also pray the four *rak'ahs* of *Dhuhr*, since the two *rak'ahs* of *Salat-ul-Jumu'ah* is only for the ones who attend the mosque.

Salat-ul-'Eidayn [Prayers of the two 'Eids (Festivals)]

The Prophet ﷺ emphasized that all the Muslims must join the 'Eid prayers, so much so that *Umm 'Atiya* said: 'We were commanded to

²³⁹ Bukhari.

²⁴⁰ Bukhari

²⁴¹ *Nasaa'i*, *Ibn Majah* and *Daraqutni*.

²⁴² *Fatawa Islamiyah*, English Vol 2, p. 454, The Permanent Committee.

bring out on 'Eid-ul-Fitr and 'Eid-ul-Adha, the young women and the menstruating women to participate in the goodness and supplications of the Muslims, but the menstruating women would refrain from *Salaah*.' (Bukhari and Muslim)

Allah's Messenger ﷺ said: ('Eid) *Al-Fitr* is the day on which the people break the fast,²⁴³ and ('Eid) *Al-Adha* is the day they offer sacrifices.²⁴⁴ (Tirmidhi)

The Prophet ﷺ would eat dates (in odd numbers) before leaving for the 'Eid-ul-Fitr *Salaah*.²⁴⁵ And for the occasion of 'Eid-ul-Adha he would say: 'The first (thing) to do on this day of ours, is to offer *Salaah* (*Salat-ul-'Eid*) and on returning (from the *Salaah*) we slaughter our sacrifices (animals); and whoever did this, he acted on our *Sunnah*.' (Bukhari)

It is forbidden to slaughter the animal before the *Salat-ul-'Eid*; it should be done only after returning from the *Salaah*. (Bukhari)

The *Sunnah* is to go to the place of the *Salat-ul-'Eid*, walking along one route and coming back by another. (Bukhari and Abi Dawood)

The Prophet ﷺ never offered any prayer just before *Salat-ul-'Eid*, but when he went back home, he used to pray to *rak'ahs*. (Ibn Majah) In one narration: 'He did not pray (any *Salaah*) before nor after (*Salat-ul-'Eid*).'²⁴⁶ (Bukhari and Muslim)

²⁴³ Meaning, the fasting of *Ramadan* ends.

²⁴⁴ The day after Arafat, in Dhil-Hijja,.

²⁴⁵ AbiDawood.

²⁴⁶ According Hafiz Ibn Hajar, the Prophet ﷺ did not observe *Nafil* prayer before and after the two *rak'ahs* of 'Eid prayers in the place where it was observed (as the version in *Saheeh Muslim* indicates), as against the *Jumu'ah* prayer – *Fath-ul-Bari*, Vol. 1, pg 129)

The *Salat-ul-'Eid*, is offered when the sun is reached at a good height above the horizon, in the forenoon, in the early hours after sunrise.²⁴⁷ The *Salat-ul-'Eid-ul-Adha* should be offered earlier than that of the day of *Fitr* (day of breaking fast).²⁴⁸

Salat-ul-'Eid can be prayed in the mosque, if there is rainfall²⁴⁹ (or bad weather conditions) otherwise it should be prayed in an open land or space, where all the inhabitants of a town can gather.

There is no *Adhan* (call to prayer) or *iqamah* for both the *Salat-ul-'Eidayn*. (Bukhari, Muslim and Abi Dawood)

There are only two *rak'ahs* to be offered!in *Jam'ah* (congregation), for *Salat-ul-'Eidayn*.²⁵⁰

'Aisha رضي الله عنها said: "The Apostle of Allah would say the *Takbeer* seven times in the first *rak'ah* and five times in the second *rak'ah* on the day of the breaking of the fast and on the day sacrifice (on the occasions of both the *'Eid* prayers). A similar narration is reported by 'Amr bin Shu'aib adding "and the recitation of the Qur'an in both (*rak'ahs*) is after the *Takbeer*." (Abi Dawood)²⁵¹

"The most correct manner, and number of *Takbeers*, in the *Salat-ul-'Eid*, is what are mentioned in the above *ahadeeth*. Some people act upon the practice which is reported to be held by Ibn Mas'ud رضي الله عنه, in which besides *Takbeer Tahreema* (opening *Takbeer*) and *Takbeer rukoo'*, there are six extra *Takbeerat*, three of which are pronounced in the first *raka'ah* prior to the recitation of the Qur'an, and the remaining three in the

²⁴⁷ Abi Dawood.

²⁴⁸ 'Awn al-Ma'bood, (1/441/42)

²⁴⁹ Abi Dawood.

²⁵⁰ Bukhari, Muslim and Abi Dawood

²⁵¹ There are other such narrations from Kathir ibn 'Abdullah, recorded by Tirmidhi, Ibn Majah and Darmi.

second *rak'ah*, after the recitation. In the matter of correctness and propriety, the narraion of Ibn Mas'ud stands nowhere."²⁵²

The *Salat-ul-'Eid*, is prayed before the *Khutbah* is delivered. This was the practice of the Prophet ﷺ and all the *Khulafa Rashideen*, (righteous Caliphs)²⁵³

Salat-ul-Janazah (The Funeral Prayer)

Allah's Messenger ﷺ said: 'A believer who accompanies a funeral procession of a Muslim out of sincere faith and hoping to attain Allah's reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two Qiraat. Each Qiraat is like the size of the (mount) Uhud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one Qiraat only.' (Bukhari)

Joining a funeral procession is also one of the rights of a Muslim upon another.²⁵⁴ The Messenger of Allah ﷺ said: 'If any Muslim dies and forty men **who associate nothing with Allah** offer prayer on him, Allah will accept them as intercessors for him.' (Muslim)

Place and time of *Salaat-ul-Janazah*

Funeral prayers can be offered in the open, or in the mosque, facing the dead person. The Prophet ﷺ prayed the funeral prayer for the two sons of Baida, in the mosque.²⁵⁵It is also reported authentically that

²⁵² Muhammed bin Ismail AsSanani in *Subul us-Salam.*, explanantion of *Bulugh al-Maram*

²⁵³ Bukhari and Muslim.

²⁵⁴ Muslim.

²⁵⁵ Muslim.

²⁵⁶ Muhammed bin Ismail AsSanani in *Subul us-Salam*

the funeral prayers of Abu Bakr, Umar and Saad bin Abi Waqqas were offered in the mosque.²⁵⁶

The Prophet ﷺ said: 'Do not bury your dead aŴ night, unless you are forced to.' (Muslim and Ibn Majah)

Salašt-ul-Janazah should not be offered at the times when *Salaah* is forbidden.²⁵⁷

Etiquette of this *Salaah*²⁵⁸

The *Imam* should face the dead body, which is between him and the direction of the *Qiblah*. This prayer is offered while standing. All the requirements of offering *AsSalaah* apply, for the funeral prayer, like the *Tahara*, the *Niyah*, the *Qiblah*, the *Takbeer*, reciting *Al-Fatihah*, sending prayers to the Prophet ﷺ (*AsSalaah 'alanNabiy*) and the *Tasleem*. The people should stand in rows (preferably in an odd number of rows), behind the *Imam*, and the etiquettes of *Jam'ah* should be followed.

The Prophet ﷺ is reported to have pronounced four, five, seven and as many as eight *Takbeerat*. Umar رضي الله عنه had unified people on four, by a common consensus and the same is acted upon to this day.²⁵⁹

²⁵⁷ Refer to Part 1, 'Forbidden times for *Salaah*'.

²⁵⁸ Taken from A Guide to Prayer – M. Abdul Karim Saqib

²⁵⁹ Muhammed bin Ismail AsSanani in *Subul us-Salam*

²⁶⁰ Like reducing or combining *AsSalaah*, leaving a *Fast* etc. while traveling, sick or in a difficult/unique situation.

²⁶¹ Bukhari, Muslim and others. He prayed these at their respective times, unless he combined them.

²⁶² Bukhari.

²⁶³ Bukhari

²⁶⁴ "He would pray two *rak'ahs* of each, one after the other, after some gap and the *Iqamah* (pronounced for each prayer)." (Bukhari)

²⁶⁵ He would pray the regular three *rak'ahs* for *Maghrib* and two *rak'ahs* for *'Isha*. *Imam* Ahmed said that this is because the *Maghrib* prayer is the *Witr* of the day.

First Takbeer and what follows

The *Imam* raises his hands (*rafu-yadain*) and says the first *Takbeer* and the people follow him. Supplications before *Al-Fatihah* (explained earlier) can be made and then *Surah Al-Fatihah* should be recited, since there is no prayer valid without the Mother of the Qur'an (*Al-Fatihah*). The same etiquette of recitation should be followed as explained earlier in this book. The *Imam* for this prayer does not make the recitation loud. Any other small *Surah* can be recited after *Al-Fatihah*, if one wishes to.

Second Takbeer and what follows

The *Imam* says the second *Takbeer* and the people follow. Raising the hands (*rafu-yadain*) is not required. Then everyone should send prayers to the Prophet ﷺ [*AsSalaah 'alanNabiy*], like in *tashahhud*.

Third Takbeer and what follows

The third *Takbeer* is then pronounced, and the people do the same. Then people can individually make supplications for the deceased, with any supplication they please, or the *Imam* may supplicate loudly and the people can say *Aameen* after each supplication, since the *Sahaba* who recorded the supplications for the *Janazah*, from the Prophet ﷺ all heard him supplicating these *Du'as* during the *Salat-ul-Janazah*.

Fourth Takbeer and the Tasleem

The *Imam* says the fourth *Takbeer* and the worshippers behind the *Imam* follow. Then the *Imam* ends the *Salaah* with *Tasleem*, and the people do the same. There is no making of *Du'as* after this, since one of the purposes of the *Salat-ul-Janazah* is to make *Du'as* for the deceased during it, and making *du'as* after it is not proven from the *Sunnah*.

Prayer of a traveller and a sick person

Allah's Messenger ﷺ said: 'Allah the Most High likes His concessions²⁶⁰ to be practiced just as he dislikes the disobedience to Him, (in one version: '...as he likes His duties to be observed.').' (Ahmed)

The Prophet ﷺ would usually pray only two *rak'ahs* (called *Qasr*) instead of four, of the *Dhuhr*, 'Asr and 'Isha²⁶¹ while on a journey; he ﷺ once saw some people praying and, found that they were observing *nafl* prayers, while he was in his tent. He ﷺ remarked to them: 'If I could pray *nafl*, then I should have prayed the complete *fard* prayer.'²⁶² [So one should not offer any prayers before or after the *fard*, since the Messenger ﷺ did not do so, and "**Indeed in the Messenger of Allah you have the best example to follow**" - *Al Ahzab* 33:21.]²⁶³

He ﷺ would combine his *Dhuhr* and 'Asr prayers while on a journey²⁶⁴. And also combine his *Maghrib* and 'Isha prayers, without reducing the *Maghrib* prayer.²⁶⁵ *Iqamah* for each prayer was pronounced. (Bukhari)

It was also the usual practice of most of the righteous companions and their students, to pray two *rak'ahs* while traveling, or visiting a place with the intention of returning in a fixed number of days as a traveller. So if one intends to travel, he should make his prayers short (*Qasr*).

Allah's Apostle ﷺ used to shorten his prayer (pray *Qasr*), even if he traveled for a distance of three miles,²⁶⁶ or if he decided to stay a fixed

²⁶⁶ Muslim

²⁶⁷ Bukhari

²⁶⁸ Nasaa'i.

²⁶⁹ Unlike many people who have made a regular practice of sitting and praying after certain *Salaah*, which is indeed not proven from the *Sunnah* of the Prophet ﷺ.

²⁷⁰ Muhammed bin Ismail AsSanani in *Subul us-Salam*, explanation of

number of days at a place of non-residence.²⁶⁷ A person thus can be the best judge with regards to whether he is on a journey or not, since nowadays commuting hundreds of miles can be done within hours and a person may finish all his needs, and be back at the place of residence, without realizing that he has travelled. However the option is still open to make *At-Taqseer* (shortened prayers).

Once the Prophet ﷺ prayed while sitting in a cross-legged position.²⁶⁸ He ﷺ resorted to such a sitting posture during a prayer due to a justifiable excuse.²⁶⁹ A *hadeeth* states that the Prophet ﷺ suffered from

a blister on his thigh, and if a person suffers from a disease or injury, he is allowed to offer his prayer in whatever posture he can, without any restrictions. This is a boon from Allah.”²⁷⁰

‘Imran ibn Husain رضي الله عنه said, “I was suffering from hemorrhoids (piles), so I asked the Messenger of Allah صلى الله عليه وسلم and he said, ‘Pray standing; if you are not able, then sitting down; if you are not able to do so, then pray lying down.’” (Bukhari, Abi Dawood and Ahmed)

He صلى الله عليه وسلم also asked him رضي الله عنه about the prayer of a man while sitting, so he صلى الله عليه وسلم said, ‘He who prays standing that is better; he who prays sitting, his reward is half of the former. He who prays lying down (in another narration: reclining), has half the reward of the one who sits.’²⁷¹ This also applies to the sick person, for Anas رضي الله عنه said, “The Messenger of Allah صلى الله عليه وسلم came out to the people while they were sitting and praying due to illness, so he صلى الله عليه وسلم said, ‘Verily the prayer of one who sits is (worth) half of the prayer of the one who stands.’²⁷²

Once he صلى الله عليه وسلم visited a sick person and saw him praying (leaning) on a pillow, so he took it and cast it aside. So the man took a stick to pray (leaning) on it, but he صلى الله عليه وسلم took it and cast it aside and said: ‘Pray on the ground if you can, but otherwise, make movements with your head, making your sujood lower than your rukoo’.²⁷³

²⁷¹ Ibid. Khattabi said, “The meaning of ‘Imran’s *hadeeth* is intended for a sick person who is able to undergo hardship and stand with difficulty. Hence the reward of praying sitting has been made half of the reward of praying standing; encouraging him to pray standing while allowing him to sit.” Ibn Hajr said in *Fath al-Baari* (2/468): “This deduction is valid”.

²⁷² Ahmed and Ibn Majah.

²⁷³ Tabaraani, Bazaar and Baihaqi. *Silsilah al-Ahadeeth as-Saheehah* (323).

AsSalaah in shoes or sandals

Like so many other *Sunnahs* of the beloved Messenger of Allah ﷺ, this too seems to be dying. In fact people have taken it to such extents that they treat it like a *haraam* (prohibited) act. We should keep in mind several narrations of the Prophet ﷺ before we act in haste.

Narrated Abu Hurairah رضي الله عنه, Allah's Messenger ﷺ said: *'All my followers will enter Paradise except those who refuse.'* They said *'O Allah's Messenger! Who will refuse?'* He said: *'Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it).'* (Bukhari)

He ﷺ also said: *"Whoever turns away from my Sunnah has nothing to do with me."* (Bukhari)

It is clearly evident from many strong narrations that wearing shoes (normal daily-use shoes) and praying (*Salaah*) in the mosque and elsewhere, was a regular practice of the Prophet ﷺ and his companions. Moreover the Prophet ﷺ used to order them to make *Salaah* in their shoes.²⁷⁴

²⁷⁴ Abi Dawood.

²⁷⁵ Keeping the sandals on the left side (if nobody's there) or in between the feet, while praying was the practice and instruction of the Messenger of Allah ﷺ. (Abi Dawood)

²⁷⁶ Meaning, wear sandals or shoes and pray. A Muslim thus should strive to be different from the Jews or Christians or Non-Muslims. This was a part of the life of the early Muslims. Unfortunately this practice of differing from them has reduced so much so that today one can hardly tell the difference between a Muslim or a Non-Muslim, whether at work or elsewhere, in neither the appearance nor character. Al-Tirmidhi reported that the Messenger of Allah ﷺ said, ***"He is not one of us who imitates people other than us. Do not imitate the Jews and Christians"***, according to another version: ***"Whoever imitates a people is one of them."*** (Reported by Imam

Abu Sa'eed al-Khudri رضي الله عنه said: 'While the apostle of Allah ﷺ was leading his companions in prayer, **he took off his sandals** and laid them on his left side²⁷⁵; so when the people saw this, **they removed their sandals**. When the Apostle of Allah ﷺ finished his prayer, he asked: 'What made you remove your sandals?' They replied: 'We saw you remove your sandals, so we removed ours.' The Apostle of Allah ﷺ then said: 'Jibraeel came to me and informed me that there was (khubuth or khubuthan) filth on them. When any of you comes to the mosque, he should see; if he finds filth on his sandals, he should wipe it off and **pray in them**.' (Abi Dawood)

He ﷺ also said: 'Act differently from the Jews,²⁷⁶ for they do not pray in their sandals or their shoes.' (Abi Dawood)

Ahmad) This is a staunch warning from the Messenger of Allah ﷺ against all those who emulate the *kuffar*, by dressing like them, behaving like them, celebrating their festivals and even educating their children like them. A Muslim today has lost his identity and become a doormat to the world. And like they say, he's 'just another face in the crowd'. May Allah change our situation, *Aameen*, and grant us to follow the *Sunnah* of the greatest personality of all time ﷺ.

However, wearing shoes inside mosques and places with well-kept carpets and floors is not wise. In such places we should practice the *Sunnah* of praying without shoes.

Even though there is ample of evidence of the Prophet ﷺ not wearing his shoes and praying, one should try to practice both the *Sunnahs* of the Prophet ﷺ.

Sujood as-Sahw (Prostrations of forgetfulness)

Sujood as-Sahw are two *sajdahs* (prostrations) made at the end of one's *Salaah*, due to forgetfulness in it.

There are three basic conditions in *AsSalaah* for making *Sujood as-Sahw*:

1. Adding something in *AsSalaah* (*Az-Ziyaadah*)
2. Omitting something (*Naqs*)
3. Doubt (*Shakk*)

It should be understood that *Sujood as-Sahw* is performed only if someone falls into these three circumstances by mistake or due to forgetfulness. The one, who omits a non-obligatory part of his *Salaah* deliberately, will have less reward, but there is no *Sujood as-Sahw* for him.

1. Adding something in *AsSalaah* (*Az-Ziyaadah*)

Abdullah ibn Mas'ood رضي الله عنه said: "The Prophet ﷺ prayed *Dhuhr* with five *rak'ahs* so someone said, 'Has increase been made in the *Salaah*?' So he رضي الله عنه replied, 'And why is that?' They said, 'You have prayed five (*rak'ahs*).' So he performed two prostrations after and gave the salutation..." (in another narration) "...so he turned his feet and faced

the *Qiblah*, and performed two prostrations, then he gave the salutation." (Reported by the whole group²⁷⁷)

"Saying the *Tasleem* before the completion of *AsSalaah* is a case of addition in the *Salaah*. A person's prayer is nullified if he deliberately says *Tasleem* before the completion of the *Salaah*. If however it happens due to forgetfulness, and he does not remember this until after a long period of time, then he should complete his prayer and make the *Tasleem*, then prostrate for forgetfulness, and then again make *Tasleem*."²⁷⁸

Narrated Abu Hurairah رضي الله عنه: "The Prophet ﷺ led us and prayed two *rak'ahs* in either, *Dhuhr* or '*Asr* prayers, and said the *Tasleem*. He then got up and went towards a piece of wood, which was at the front part of the mosque, and placed his hands upon it. Abu Bakr and 'Umer (may Allah be pleased with them) were among the people but they were afraid to speak to him. Some of the hasty type of people went out (of the mosque) saying, "Has the *Salaah* been shortened?" A man whom the Prophet ﷺ called *Dhul-Yadain* (the one with long arms) stood up (asking him): "Have you forgotten, O Allah's Messenger or has the prayer been shortened?" He ﷺ said: '*I have neither forgotten*²⁷⁹, *nor has it been shortened.*'²⁸⁰ He (the man) said: "Indeed you have forgotten." He ﷺ then (in one narration: after confirming with the rest

²⁷⁷ Bukhari, Muslim and the four *Sunan*.

²⁷⁸ Sheikh Muhammed ibn Saaleh al-Uthaymeen.

²⁷⁹ In another narration of Bukhari: after he ﷺ finished the *Sujood as-Sahw* he turned back after *Tasleem* and said: ‘

إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ

Verily, I am a human being like you,

I forget as you forget, so if I forget, remind and inform me.’ Imam Malik’s version in Muattah has the addition ‘I do not forget but I am made to forget (in matters of Islam, by Allah) in order to teach you (the Muslims) new ways.’

²⁸⁰ According to my knowledge neither have I suffered from any forgetfulness nor there has been any Divine instruction for the prayer to be shortened.

of the people), prayed the remaining two *rak'ahs*, and then said *Tasleem*. He then uttered the *Takbeer* and prostrated similar to his normal prostration, then raised his head and uttered the *Takbeer*. He then prostrated and uttered the *Takbeer*; the prostration was similar to his normal prostration or longer, then raised his head and uttered the *Takbeer*." In another narration: "and he did not prostrate²⁸¹ till Allah made certainty to this." (Bukhari and Muslim)

This *hadeeth* clarifies that in case someone feels certain that he has completed prayer, performs the *Tasleem*, gets engaged in conversation and then realises his fault by recollection or someone else reminds him about it, his *Salaah* still remains valid provided he completes it right away²⁸² and he does not need to repeat the whole prayer.

2. Omitting something (*Naqs*)

The one who misses any *ruk'n* (any Pillar, e.g. the *Takbeer Tahreema*, the *qiyam*, the *rukoo'*, the *sujood*, the final *tashahhud* etc.) deliberately or forgetfully there is no prayer for him, since his prayer is not established.²⁸³ The one who misses the *Waajibaat* (any obligation, eg. the first *tashahhud*, the *jalsatul-istiraahah* etc.) of *AsSalaah* deliberately, then his *Salaah* is nullified.

Once the Prophet ﷺ missed the first *tashahhud* after two *rak'ahs* and made one *tashahhud* after four *rak'ahs*, then made two prostrations (*Sujood as-Sahw*), before making *Tasleem*.²⁸⁴ (Bukhari and Muslim)

²⁸¹ Meaning, do the *Sajdah as-Sahw*.

²⁸² Muhammed bin Ismail AsSanani in *Subul us-Salam*, explanation of *Bulugh al-Maram*.

²⁸³ '*Risaalah fi Sujood as-Sahw*' by Sheikh Muhhammed Saaleh al-Uthaymeen.

²⁸⁴ Some of the scholars advocate that *Sujood as-Sahw* should be performed before *Tasleem*, whereas some prefer to it to be done after *Tasleem*. Both of these situations are proven from the Prophet ﷺ. The Prophet ﷺ never specified any hard and fast rule concerning this, all through his life. It is mentioned in the book *Nayl-ul-Autaar*, if

This is a good example showing that it is not necessary to go back to the first *tashahhud* once a person has already stood up completely, since the *qiyam* (standing) is one of the *Arkaan* (pillars), whereas the first *tashahhud* is one of the *Wajibaat*, which is inferior to a *rukn* (pillar). But if one has not completely stood up (and is half way up), then he should sit down and complete the first *tashahhud*, and then make the *Sujood as-Sahw* at the end of the *Salaah*. Whereas if one misses any *rukn* of *AsSalaah* then he is required to go back to that pillar which he missed in that *rak'ah* and complete his *Salaah* from then onwards, not counting that particular *rak'ah* in which he missed a pillar of *AsSalaah*. For example, if he missed a *rukoo'* in the first *raka'ah* and remembered it at the end of the second *rak'ah*, then he is required to go back to complete the first *rak'ah*, continue the remaining *Salaah*, make the *Tasleem* then make the *Sujood as-Sahw*, and then make the *Tasleem*.²⁸⁵

3. Doubt (*Shakk*)

Allah's Messenger said: 'When anyone of you is in doubt about his *Salaah* and does not know how many he has prayed, three or four (*rak'ahs*), he should cast aside his doubt and base his prayer on what he is sure of,²⁸⁶ then perform two prostrations before *Tasleem*. If he has prayed a *rak'ah* (more or less), they will make his *Salaah*, an even number²⁸⁷ for him and if he has

some omission occurs in the prayer, the prostrations should be performed before *Tasleem*, and in case of any addition it should be performed after *Tasleem*. Some of the scholars are of the opinion that in view of the documented evidence, the reports concerning prostrations before *Tasleem* are more sound and proper. – Muhammed bin Ismail AsSanani in *Subul us-Salam*.

²⁸⁵ *'Risaalah fi Sujood as-Sahw'* by Sheikh Muhammed Saaleh al-Uthaymeen.

²⁸⁶ It has two meanings, firstly in case of doubt, one should base it on the least number, i.e. in case of being uncertain as to whether one has prayed three or four *rak'ahs* should count it as three as this is nearest to certainty. Secondly one should do according to what he is predominantly sure about. (One may be guided according to his view which predominantly tilts towards certainty) - Muhammed bin Ismail AsSanani in *Subul us-Salam*.

²⁸⁷ It means that if one has prayed five *rak'ahs*, it will become six including *Sujood as-Sahw*. It appears from the *hadeeth* that one should base it on the

prayed exactly four, they (the two prostrations) will be humiliation for the devil.' (Muslim)

The *hadeeth* generally used by some jurists regarding the obligation of *Sujood as-Sahw* is, Prophet ﷺ said: '*For every forgetfulness there are two prostrations*', but this *hadeeth* is *da'eef*.²⁸⁸

Some of the scholars say that if someone falls in the aforementioned three circumstances during *Salaah*, the *Sujood as-Sahw* becomes compulsory on him. And some say that if the part of the *Salaah*, which was forgotten, added, or omitted, was a non-compulsory action (e.g. saying *qunoot*) then the *Sujood as-Sahw* is also not compulsory. And if the action was a compulsory action (e.g. a *rukoo'*) then the *Sujood as-Sahw*, also becomes compulsory. And this is the better opinion. Allah knows Best.

Ettiquette of *Sujood as-Sahw* behind the *Imam*

As a general principle throughout *AsSalaah* behind the *Imam*, it is obligatory upon those following him to perform the prostrations of forgetfulness after him, due to the saying of the Prophet ﷺ, '*The Imam is appointed to be followed, so do not differ with him...*' till he ﷺ said, '*...so when he prostrates then prostrate with him...*'²⁸⁹

However "if the *Imam* gave the salutation before completion of his prayer and there were some followers who missed part of the prayer and stood up to make up what they had missed, and then the *Imam* remembered that there was something incomplete in his prayer that he has to make up for, so he stands to complete that – then in this case the followers who have already stood to complete what they missed have a choice between continuing to make up what they missed and

least number as the same is nearer to certainty. Muhammed bin Ismail AsSanani in *Subul us-Salam*.

²⁸⁸ Sheikh Mubarakpuri in the explanation of *Bulugh al Maram* (Urdu edition)

²⁸⁹ Bukhari and Muslim.

then perform prostrations for forgetfulness, or return to following the *Imam* – and when he performs the salutation to complete what they had missed – and then prostrate for forgetfulness after the *Tasleem*, and this is more correct and prudent."²⁹⁰

May Allah guide people to the way of His beloved Messenger ﷺ through this compilation, which was only possible with His Help, Blessings, Guidance and Mercy. Any mistakes and errors in this book are from me or the *waswaas*(whispers) of satan, and all the good is from Allah, the All Seeing, the All Hearing, the All Wise, and the Master and Judge of the Day of Recompense.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ
وَ أَتُوبُ إِلَيْكَ

Glorified be You, O Allah, and all Praise and thanks be to you. I bear witness that there is no god except You. I seek forgiveness from You and repent to You.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى (إِبْرَاهِيمَ،
وَعَلَى) آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ
مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى (إِبْرَاهِيمَ، وَعَلَى) آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah! Send Peace on Muhammed, and on the family of Muhammed, as You sent Peace and Blessings on (Ibraheem, and on) the family of Ibraheem; You are indeed worthy of Praise, Full of Glory. O Allah! Send Blessings on Muhammed, and on the family of Muhammed, as you sent blessings on (Ibraheem, and on) the family of Ibraheem; You are indeed worthy of Praise, Full of Glory

²⁹⁰ Sheikh Muhammed Saaleh al-Uthaymeen (may Allah have mercy on him) in '*Risaalah fi Sujood as-Sahw*'. It is highly recommended to read the booklet '*Risaalah fi Sujood as-Sahw*' (Prostrations for forgetfulness in the Prayer)!

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