



Fiqh of Salah

QABEELAT TAYYBAH PROJECT PROFESSIONAL NOTES

CLASS TAUGHT BY SH YASER BIRJAS

~*~DEDICATION~*~

These notes are dedicated to our oppressed Brothers and Sisters all around the world. Those who are being tortured, killed, falsely accused, falsely imprisoned, and even stripped of their belongings and rights. With all the pain and suffering in the world sometimes it's hard to find the words to express one's sadness; in these moments remember that Allah knows how we feel and that He is the best helper and the best consoler.

Allah tells us:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

Indeed, Allah will not change the condition of a people until they change what is in themselves.

[Surat al Ra'd, 11]

The time has come where we as an ummah have become completely engrossed in this life that it has made us selfish, materialistic, short-sighted, and heedless of our meeting with Allah. We have become so worldly that we have lost our moral character. We have strayed away from the deen and care less about haram and halal.

Change occurs on an individual level and what better way to change and become closer to Allah by perfecting our salah to ensure it gets accepted from us on a day where nothing else will help us or benefit us. Use this PPN as a means to change yourself for the sake of Allah and the sake of this ummah.

Please Keep all those who worked on these notes in your dua'a.

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8. Lastly, the members of the PPN Crew would like to seize this opportunity to ask for your forgiveness, beforehand, for any slights or oversights on our behalf in the preparation of these Notes. We welcome your questions, critiques, comments and suggestions for the betterment of this ongoing charity at tayybah.professionalnotes@gmail.com & www.TayybahInscriptions.com

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INTRODUCTION



Introduction

In this course Ahlul Hadeeth will refer to the classical approach of deriving knowledge. The people under Ahlul Hadeeth are those that tried their utmost to follow the Qur'aan and Sunnah in its entirety.

Umm Salamah رضي الله عنها narrated

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ حُضِرَ جَعَلَ يَقُولُ الصَّلَاةَ الصَّلَاةَ وَمَا مَلَكَتْ أَيْمَانُكُمْ فَجَعَلَ يَتَكَلَّمُ بِهَا وَمَا يَكَادُ يَفِيضُ بِهَا لِسَانُهُ

“ The Prophet ﷺ said during his death-sickness: "Your prayers! Your prayers! Guard your prayers and watch over what your right hands possess." He continued to repeat these words until he was unable to talk."

[Ibn Maaajah]

When a man is dying, his last words are very important. During the last moments of one's life, his words are a summary of life lessons and advice for those he leaves behind. The advice that is given is valuable. He wants those that remember him at his deathbed to remember these last words that he says. They will not be vain; they will be full of wisdom and insight. In this context, when one thinks of the words uttered by the Prophet ﷺ while he was dying, one realizes the weight of Salaah.

'Aishah رضي الله عنها narrated:

لما ثقل رسول الله ﷺ جاء بلال يوذنه بالصلاة فقال مروا أبا بكر أن يصلي بالناس فقلت يا رسول الله إن أبا بكر رجل أسيء وإنه متى ما يقوم مقامك لا يسمع الناس فلو أمرت عمر فقال مروا أبا بكر يصلي بالناس فقلت لحفصة قولي له إن أبا بكر رجل أسيء وإنه متى يقوم مقامك لا يسمع الناس فلو أمرت عمر قال إنكن لأنتن صواحبن يوسف مروا أبا بكر أن يصلي بالناس فلما دخل في الصلاة وجد رسول الله ﷺ في نفسه خفة فقام يهادى بين رجلين ورجلاه يخطان في الأرض حتى دخل المسجد فلما سمع أبو بكر حسه ذهب أبو بكر يتأخر فأوماً - إليه رسول الله ﷺ فجاء رسول الله ﷺ حتى جلس عن يسار أبي بكر فكان أبو بكر يصلي قائماً وكان رسول الله ﷺ يصلي قاعدا يقتدي أبو بكر بصلاة رسول الله ﷺ والناس مقتدون بصلاة أبي بكر رضي الله عنه

“ When Allaah's Apostle became seriously ill, Bilaal came to him for the prayer. He said, "Tell Abu Bakr to lead the people in the prayer." I said, "O Allaah's Apostle! Abu Bakr is a soft-hearted man and if he stands in your place, he would not be able to make the people hear him. Will you order 'Umar (to lead the prayer)?" the Prophet said, "Tell Abu Bakr to lead the people in the prayer." Then I said to Hafsa, "Tell him, Abu Bakr is a soft-hearted man and if he stands in his place, he would not be able to make the people hear him. Would you order 'Umar to lead the prayer?" Hafsa did so. The Prophet said, "Verily you are the companions of Joseph. Tell Abu Bakr to lead the people in the prayer." So Abu- Bakr stood for the prayer. In the meantime Allaah's Apostle felt better and came out with the help of two persons and both of his legs were dragging on the ground till he entered the mosque. When Abu Bakr heard him coming, he tried to retreat but Allaah's Apostle beckoned him to carry on. The Prophet ﷺ sat on his left side. Abu Bakr was praying while standing and Allaah's Apostle was leading the prayer while sitting. Abu Bakr was following the Prophet ﷺ and the people were following Abu Bakr (in the prayer).

[Saheeh Al-Bukhaari]

The Prophet ﷺ was very pleased to see that his Ummah did not leave the Salaah. Salaah is the greatest manifestation of his legacy and is the distinguishing sign of our religion.

In Tafseer ibn Katheer, it is said:

كان رسول الله صلى الله عليه وسلم إذا حزبه أمر فزع إلى الصلاة

Whenever a condition befell the Prophet ﷺ, he immediately resorted to Salaah.

The Prophet ﷺ loved Salaah dearly. Whenever he was stressed, he would run to Salaah. He rushed to Salaah because it was his **divine link** with Allaah ﷻ Today when people find themselves in hardship or in the midst of a calamity, rather than running to Salaah, they run *from* Salaah. Trials are a test for the believer. How one reacts during trials is a sign of his trust in Allaah ﷻ We learn from the Prophet ﷺ's example that when one is faced with difficulty, Salaah provides ease and relief. It is a proof of one's tawakkul in Allaah ﷻ

'Aishah ؓ narrated that

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي حَتَّى تَنْفَطِرَ قَدَمَاهُ ، فَقِيلَ لَهُ : أَلَيْسَ قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ “ دُنْيِكَ وَمَا تَأَخَّرَ ؟ قَالَ : " أَفَلَا أَكُونُ عَبْدًا شَكُورًا

“The Prophet ﷺ used to pray at night until his feet were sore. He was once asked: “O Messenger of Allaah, why do you strain yourself though Allaah declared in the Qur’an (in Chapter 48) that you were forgiven of all your sins?” He replied: “Should I not be a thankful servant?”

[Saheeh Al-Bukhaari]

The Prophet ﷺ knew the value of Salaah. The books of Salaah and ‘Ibaadah; contain numerous accounts of the Prophet ﷺ praying in different circumstances. He performed Salaah in the beginning of his day, in the middle of the day, in the evening, in the night, in the middle of the night, and even as the night ended. ‘Aisha narrated many ahadeeth in which she woke up in the middle of the night not to find the Prophet ﷺ beside her. Where did she find him? She found him in Salaah.

Today, people think of Salaah as a burden and are happy when Ramadan is over because there is no longer a need to pray Taraweeh and Qiyaamul Layl. Since last Ramadan, how many times have you woken up in the middle of the night to pray qiyaamul layl? How consistent have you been? Do you carry on the Prophet ﷺ’s legacy? When the Prophet ﷺ died, the companions carried on his legacy, and their ‘ibaadah was the best. The Prophet ﷺ’s legacy continued intact after their time.

Ibn Qayyim Al Jawziyyah explains the Salaah by saying:

“When it comes to Salaah, this is how you receive your provision from Allaah ﷻ. It protects your health. It deters harm away from you. It takes sicknesses and diseases away from you and strengthens your heart spiritually and physically. It makes your face shine. You feel happy and excited when you pray your Salaah. It takes laziness away from you. When you make wudoo’, it refreshes your body. It nourishes the rooh (soul).”

Our relationship and perception of Salaah in this day and age has drastically changed. We find people complaining about Salaah and many question the benefit of Salaah. This is because they have failed to experience the sweetness of Salaah.

Anas ﷺ narrated The Prophet ﷺ said,

"أَوَّلُ مَا تَفْقِدُونَ مِنْ دِينِكُمُ الْأَمَانَةُ وَآخِرُهُ الصَّلَاةُ"

“The first thing you will lose from your deen is al amanah (i.e. people mistrust each other) and the last thing will be as-Salaah.”

[as-Silsilah as-Saheeha by Al-Albani]

How many people do you know around you whom you do not trust? The Salaah is a trust and amanah from Allah ﷻ we should guard. If we do not guard this trust, this characteristic will be lost in all our other dealings with people.

Allaah ﷻ said:

فَوَيْلٌ لِّلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

“Woe to the *musalleen* (those who do their *ibaadah*), those who are neglectful of their *Salaah*.”

[Soorat Al-ma’oon: 4-5]

The ‘ulama’a say that this means they are neglectful of performing the *Salaah* on time and properly. When it comes to ‘*ibaadah*, always look to those that are better than you and strive to be like them.

The first action we will be called to account for on the Day of Judgment is our *Salaah*.

“إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ”

The Prophet ﷺ said, “On the day of Judgment the first action that a man will be asked about is his *Salaah*. If it is fulfilled, he will succeed; but if it is incomplete, he will be disappointed and will be in loss.”

[Abu Dawood]

There is no better way to gain nearness to Allaah ﷻ, then by performing the obligatory religious duties: the five obligatory prayers.

Abu Hurayrah ؓ narrated that the Prophet ﷺ

“إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: مَنْ عَادَى لِي وَلِيًّا، فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ”

“Allaah ﷻ said, “Whosoever shows enmity to someone devoted to Me, I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the *religious duties* I have enjoined upon him...”

[Saheeh Al-Bukhaari]

The five daily prayers purify us and are a means of forgiveness for our sins.

Abu Hurayrah رضي الله عنه narrated that the Prophet ﷺ said,

أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ قَالُوا لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ قَالَ فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِنَ الْخَطَايَا : " أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا ، مَا تَقُولُ ذَلِكَ يُبْقَى مِنْ دَرَنِهِ ؟ قَالُوا : لَا يُبْقَى مِنْ دَرَنِهِ شَيْءٌ ، قَالَ : فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِ الْخَطَايَا "

"What do you think if there was a river by the door of any one of you and he bathed in it five times a day, would there be any trace of dirt left on him?" They said, "No trace of dirt would be left on him." He said, "That is like the five daily prayers, by means of which Allaah ﷻ erases sin."

[Saheeh Al-Bukhaari]

We must know how to pray correctly if we want our Salaah to be accepted by Allah ﷻ.

اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَدَّ صَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَجَعَ يُصَلِّي كَمَا ارْجَعَ فَصَلَّ فَإِنَّكَ لَمْ تُصَلِّ وَقَالَ ثَلَاثًا فَقَالَ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَحْسِنُ غَيْرَهُ فَعَلَّمَنِي فَقَالَ إِذَا قُمْتَ إِلَى ارْجَعَ فَصَلَّ فَإِنَّكَ لَمْ تُصَلِّ فَقَالَ الصَّلَاةُ فَكَبَّرَ ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا ثُمَّ ارْفَعْ حَتَّى تَعْدِلَ قَائِمًا ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا وَافْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا

Once the Prophet entered the mosque, a man came in, offered the prayer and greeted the Prophet. The Prophet returned his greeting and said to him, "Go back and pray again for you have not prayed." The man offered the prayer again, came back and greeted the Prophet. He said to him thrice, "Goback and pray again for you have not prayed." The man said, "By Him Who has sent you with the truth! I do not know a better way of praying. Kindly teach Me how to pray." He said, "When you stand for the prayer, say Takbir and then recite from the Qur'an what you know and then bow with calmness till you feel at ease, then rise from bowing till you stand straight. Afterwards prostrate calmly till you feel at ease and then raise (your head) and sit with Calmness till you feel at ease and then prostrate with calmness till you feel at ease in prostration and do the same in the whole of your prayer.

[Saheeh Al-Bukhari and Muslim]

Divine Link

This is a very practical class. You deal with the subject matter- Salaah- every day. When it comes to Salaah, it is all about the quality of your link with Allaah ﷻ. Why is Salaah our **divine link**? Let's use an analogy; let's speak in terms of technology. When it comes to our internet connection or phone signals, we are always in search of the best connection. Why does a good connection matter? First of all, a good connection equals *efficiency*. In the same manner, if we pray properly, then our connection with Allaah ﷻ will be efficient. If our Salaah is corrupted, then our connection with Allaah ﷻ will show this. Our connection with Allaah ﷻ will have errors and glitches (as a poor connection to the internet does).

When there are less people on the same network, then the connection is fast. When our Salaah is filled with thoughts of people, places and things to do, then there is traffic on the connection we are trying to establish with Allaah ﷻ. If there are too many applications open on your desktop, then your connection will be slow and inefficient. If you are thinking of what you have to study for, what you have to go buy, or what the person next to you is doing, there are too many applications open while you are trying to connect with Salaah.

Think about it: You may have a 'dial-up connection' to Allaah ﷻ, and if you try to download blessings, it will take forever. You may lose your connection at any given moment. If you have a strong wireless connection then your connection will be super- fast. What makes a good connection? The only way to avoid a slow, inefficient connection is to install **khushoo'**.

Disclaimer: It is almost impossible to teach fiqh of Salaah without teaching the different views because in these communities, people come from all over, have different schools of thought and different levels of education.

Class Objectives

1. Explain the value and importance of Salaah in the life of Muslims.
2. Provide the student with a description of the various types of salawaat. There are some forms of Salaah based on weak or fabricated ahadeeth.
3. Give the student a detailed description of the proper methodology of Salaah. *For example:* When does one raise his hands? How does one raise the hands? Where does one raise the hands to? How does one move the finger during tashaahud?
4. Provide the student with confidence when he makes a mistake, or when the imaam makes a mistake.

Once during Salaatul Jumu'ah, the Imaam was a very prominent person in the ministry of Islamic affairs in the country. He had made one sajdah only, and then started to make his tashahood. People said, "Subhanallah" to indicate that he had made a mistake. But the imaam continued until he had said the tasleem. Another shaykh who was present, stood before the congregation and said, "Allaahu Akbar", and began the Salaah again. Half the congregation followed this imaam and the rest did not know what to do. The second imaam stood up because the second rak'ah is considered invalid for it was missing a sajdah.

5. Explain how a Muslim performs Salaah during difficult situations. What does he do when he is travelling? What does he do if he has to perform surgery?
6. Learn ways to obtain the sweetness of Salaah.

The following are references according to each of the madhaahib:

Shafi'ee Fiqh:

- a. As Sunni Shafi'ee Law code, Matn Abi Shujaa
- b. Manual of Islam, Al Maqaasid by Imam An Nawawi
- c. Reliance of the Traveler, Umdat As Salik by Ibn Naqeeb Al Misri

Hanafi Fiqh:

- d. Mukhtasar-ul-Quduri by Quduri
- e. Fiqh al Imam by Abdur Rahman bin Yusuf

Comparative Fiqh:

- f. AlMajmoou' by AnNawawi (Shafi'ee)
- g. AlHidaayah by Marghaynani (Hanafi)
- h. The Prophet's Prayer described by Shaykh Al Albani
- i. Fiqh us Sunnah by As Sayyid Saabiq
- j. Salaah: The Islamic Prayer from A to Z by Dr. Mamdouh Mohamed

Sources of Evidences:

- k. Balagh al Maraam by Ibn Hajar al Asqalaani (Shafi'ee)

I. Aathar us Sunan by Nimawi (Hanafi)

Our focus will be on the Shafi'ee and Hanafee madhaahib, as well as madhab ahlul hadeeth. When the 'imaam' is mentioned in the class, this does not mean that the opinion mentioned is the personal opinion of the imam; rather the opinion belongs to his specific school of thought. Madhaahib have evolved throughout time. They may have begun with specific principles, but new opinions have allowed them to become more extensive and sophisticated, due to the work of learned students.

to fill in.

Definition of Salaah

In Arabic, the word Salaah is usually written with a **ة**. In the Qur'aan, it is sometimes written with a **و**. The word 'Salaah' comes from the root letters **ص ل ي**.

Linguistic Definition:

1. Du'aa and Istighfaar (Supplication and Seeking Forgiveness)

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ
وَاللَّهُ سَمِيعٌ عَلِيمٌ

'Take sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allaah for them. Verily! Your invocations are a source of security for them, and Allah is All-Hearer, All-Knower.'

[Soorat At-Tawba: 103]

In this aayah, the word **وَصَلِّ** is used for invoke. It is used in the form of du'aa in the aayah.

2. Forgiveness and Mercy

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

'Allaah sends His *Salaah* on the Prophet and also His angels too (ask Allaah to bless and forgive him). O You who believe! Send your *Salaah* on (ask Allaah to bless) him, and (you should) greet (salute) him with the Islamic way of greeting.'

[Soorat Al-Ahzaab: 56]

In this aayah, Allaah **ﷻ** has commanded the believers to invoke the mercy and forgiveness of Allaah **ﷻ** for the Prophet **ﷺ**.

3. Houses of worship

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ
بَعْضَهُمْ بِبَعْضٍ لَهْذَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا
وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

‘Those who have been expelled from their homes unjustly only because they said: “Our Lord is Allaah.” - for had it not been that Allaah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allaah is mentioned much would surely have been pulled down. Verily, Allaah will help those who help His (cause). Truly, Allaah is All-Strong, All-Mighty.’
[Soorat Al Hajj: 40]

In this aayah, the term صَلَوَاتٌ means place of Salaah.

4. To Burn

In Arabic, profound meanings for words are found within the structure of the word itself. The actual tri-letter root of the word Salaah contains a meaning that has nothing to do with worship or ‘ibaadah. It means to burn. **As Sali** means ‘to roast’ something. When the ‘ulamaa investigated the connection between ‘burning’ and the act of Salaah, they came to conclude a relationship between the two. Salaah burns your sins completely. To purify gold, it is burned. Similarly, when someone is sick, the Prophet ﷺ said that sickness and fever is like a furnace for the believer and purifies him from sins.

If you would like to investigate the word yourself, [Lane’s Arabic-English Dictionary](#) is available for free online. Page 1720 in the letter ص section contain the definition of this root word

Technical Definition:

Salaah is a particular act of worship; which involves the practice of particular statements and actions performed in a particular manner. It starts with Takbeer and ends with Tasleem.

Now in the Arabic language, if someone uses the word ‘Salaah’ or ‘sallee’, the first meaning that comes to mind is to perform the Salaah.

What is the relationship between the linguistic and technical definitions of Salaah?

1. Salaah involves the participation of all your senses. One of the most important aspects of Salaah is khushoo’. Khushoo’ means that the mind, heart, hands and tongue are all involved in the Salaah, and if they are not, then the Salaah is incomplete.
2. The most important act of Salaah is dhikr (remembrance of Allah ﷻ). The Salaah begins with ‘Allaahu Akbar’ and a du’aa, which are words of dhikr.

3. Mercy and forgiveness are key components of Salaah. When someone prays Salaah and goes into sujood, he usually asks for mercy and forgiveness.
4. Salaah is performed best in an area completely designated for it: a house of worship or the masjid.

Whenever you raise your hands in Salaah, it is as if you are saying that you are throwing everything else behind you and Allaah ﷻ is the Greatest.



Savor the Sweetness

Savor the sweetness of the definition:

Q: What is the relationship between the linguistic and technical definitions?

Sayaasla – burning with fire literally.

The Salaah is like the fire in that it burns all your sins.

Technical definition of Salaah:

“A particular act of worship; which involves the practice of particular statements and actions performed in a particular manner. It starts with Takbeer (saying Allaahu Akbar) and ends with Tasleem (saying assalamu alaykum wa rahmatullah).”

In the Arabic language now, if someone uses the word ‘Salaah’ or ‘Salli’, the first meaning is to perform Salaah in the way that we know it.

- Salaah involves the participation of all your senses. One of the most important aspects of salaah is khushoo’, meaning the mind, heart, hands, and tongue are all involved in the salaah, and if they are not, then the salaah is incomplete.
- The most important act of salaah is dhikr and remembrance of Allaah (ﷻ). The salaah begins with ‘Allaahu Akbar’ and du’aa, which are words of dhikr and remembrance.
- Mercy and forgiveness are most solicited in salaah.
- Salaah is best done in its most designated area, a house of worship. People frequently visit the place for ‘ibaadah. You look for forgiveness and mercy when you go to Salaah. The best place to do it is in the masjid and the best place for women is the designated area for Salaah in her home.
- Whenever you raise your hands in Salaah, it is as if you are saying that you are throwing everything else behind your back and Allaah (ﷻ) is the Greatest.

History of Salaah – what did it look like before the time of Islam?

Before Islam:

1. During the time of Ibrahim

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ

أَفْعِدَّةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

‘O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your sacred House (the Ka’bah at Makkah); in order, O our Lord, that they may perform As-salaah (Iqamat-as-Salaah), so fill some hearts among men with love towards them, and (O Allaah) provide them with fruits so that they may give thanks.’

[Soorat Ibraheem: 37]

One of Prophet Ibraheem’s purposes in travelling to the dead and barren valley of Bakkah (now Makkah) was to establish the Salaah.

This purpose of establishing the Salaah is also mentioned in the Bible. It is described as prostration.

“And Abram fell on his face and God talked with him, saying...”

[Bible, Genesis 17:3 and 17:17]

2. During the time of Isma’eel

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا

‘And he used to enjoin on his family and his people As-Salaah (the prayers) and the Zakat, and his Lord was pleased with Him.

[Soorat Maryam: 55]

3. During the time of Musa

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّآ لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ
وَبَشِّرِ الْمُؤْمِنِينَ

‘And We inspired Musa and his brother (saying): “Take dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform As-Salaah, and give glad tidings to the believers.”

[Soorat Yoonus: 87]

“And Moses made haste and bowed his head toward the earth and worshipped.”
[Bible, Exodus 34:8]

This can take three different meaning: looking down, making rukoo’ or making sujud.

“And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces and the glory of the Lord appeared unto them.”
[Bible, Numbers 20:6]

This refers to congregational prayer.

4. During the time of Bani Isra’eel

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ
لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا
لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ
ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

‘Indeed Allaah took the Covenant from the Children of Israel (Jews), and we appointed twelve leaders among them. And Allaah said: “I am with you if you perform As-Salaah (Iqamat-as-Salaah) and give Zakat and believe in My Messengers; honor and assist them, and lend to Allaah a good loan. Verily, I will remit your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the straight path.”

[Soorat Al Ma’ida: 12]

‘And Ezra blessed the Lord, the great God, and all the people answered, Amen, Amen, with lifting up their hands and they bowed their heads and worshipped the Lord with their faces to the ground.’

[Bible, Nehemiah 8:6]

This is most likely refers to rukoo’.

‘And Joshua fell on his face to the earth and did worship.’

[Bible, Joshua 5: 14]

‘And Jehoshaphat bowed his head with his face to the ground and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord.’

[Bible, Chronicles 20:18]

5. During the time of ‘Eesa

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ

‘O Mary! “Submit yourself with obedience to your Lord and prostrate yourself, and Irka'i (bow down) along with Ar-Raki'oon (those who bow down).”

[Soorat Al Imran: 43]

This is another form of congregational prayer. Women used to worship during that time as well.

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

‘And He has made me blessed wheresoever I be, and has enjoined on me Salaah (prayer), and Zakat, as long as I live.”

[Soorat Maryam: 31]

‘And he [Jesus] went a little farther, and fell on his face and prayed, saying...’

[Bible, Matthew 26:39]

‘And when the disciples heard it, they fell on their face, and were so afraid.”

[Bible, Matthew 17:6]

What did Salaah look like during the times predating Islam?

a. Praying in the House of Allaah

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

‘And (remember) when We made the House (the Ka’bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqam (place) of Ibrahim (Abraham) [or the stone on which Ibrahim (Abraham) stood while he was building the Ka’bah] as a place of prayer (for some of your prayers, e.g. two Rak’at after the Tawaf of the Ka’bah at Makkah), and we commanded Ibrahim (Abraham) and Isma’il (Ishmael) that they should purify My House (the Ka’bah at Makkah) for those who are circumambulating it, or staying (I’tikaf), or bowing or prostrating themselves (there, in prayer).’

[Soorat Al Baqarah: 125]

b. Praying in the Mihraab (Chamber)

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ

‘Then the angels called him, while he was standing in prayer in Al-Mihrab (a praying place or a private room), (saying): “Allaah gives you glad tidings of Yahya (John), confirming (believing in) the word from Allah, noble, keeping away from sexual relations with women, a Prophet, from among the righteous.”’

[Soorat Al ‘Imraan: 39]

وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ

‘And has the news of the litigants reached you? When they climbed over the wall into (his) Mihrab (a praying place or a private room).’

[Sa’ad: 21]

Today, the mihraab is the chamber found in front of the imaam. However, their mihraab was different in the past. It referred to a secluded area in the house of worship for the clergy. Here they performed acts of worship. This was mentioned in the story of Dawood and Sulaymaan.

c. Praying in the house

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّآ لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ

‘And We inspired Musa and his brother (saying): “Take dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform As-Salaah, and give glad tidings to the believers.”

[Soorat Yoonus: 87]

They prayed in their own houses. Today, people designate one area of the house as the ‘temple’.

d. Standing in Salaah

e. Rukoo’ (bowing down)

f. Sujood (prostration)

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهَّرَ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

‘And (remember) when we showed Ibrahim (Abraham) the site of the (Sacred) House (the Ka’bah at Makkah) (saying): “Associate not anything (in worship) with Me, [La ilaha ill-Allaah (none has the Right to be worshipped but Allaah Islamic Monotheism)], and

sanctify My House for those who circumambulate it, and those who stand up for prayer, and those who bow (submit themselves with humility and obedience to Allaah), and make prostration (in prayer, etc.)'

[Soorat Al-Hajj: 26]

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ

'O Mary! "Submit yourself with obedience to your Lord (Allaah, by worshipping none but Him Alone) and prostrate yourself, and Irka'i (bow down etc.) along with Ar-Raki'un (those who bow down etc.)."'

[Soorat Al Imran: 43]

Allaahu 'Alam, if this is the same method as how we perform Salaah. We do know that they did prostrate. When priests are ordained to higher positions in the church, they humble themselves in this fashion: they lower themselves so that their stomachs are flat on their thighs, and they lay there for some time.

g. Congregational Salaah

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ

'O Mary! "Submit yourself with obedience to Your Lord (Allaah, by worshipping none but Him Alone) and prostrate yourself, and Irka'i (bow down etc.) along with Ar-Raki'un (those who bow down etc.)."'

[Soorat Al Imran: 43]

h. Establishing dhikr in Salaah

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

'Verily! I am Allaah! La ilaha illa Ana (none has the right to be worshipped but I), so worship Me, and perform As-Salaah for My remembrance."

[Soorat Taha: 14]

Allaah ﷻ commanded Musa to make Salaah solely for Him.

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

‘Verily! I am Your Lord! So take off your shoes, you are in the sacred valley, Tuwa.’

[Soorat Taha: 12]



Savor the Sweetness

Savor the sweetness of the history of Salaah:

- Muslims were not the first or only people who performed Salaah. If someone asks you, ‘why do you pray like that?’ then respond by saying, ‘why don’t you pray like that?’ The previous prophets all did it. We are carrying the legacy of the prophets who came before us.
- Actions of Salaah are universal, not exclusively Islamic. When someone suggests Salaah, then tell him or her that it is how you humble yourself to Allaah (ﷻ).
- Acts of Salaah represent humility and humbleness and a sign of devotion.
- Some Salaah related rituals might be different from what we do today.



Action items:

- Start a dialogue with a non-Muslim friend over the concept of salaah.
- Discuss with them the meaning and actual format of salaah.
- See how much do they know about the salawaat of their Prophets.

In Islam:

Stage 1: The 2nd or 3rd year after the first revelation

The obligation of Salaah came early.

1. Two prayers, one in the morning and one in the evening

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ

'So be patient (O Muhammad). Verily, the Promise of Allah is true, and ask forgiveness for your fault, and glorify the praises of your Lord in the 'Ashi (the time period after the midnoon till sunset) and in the Ibkar (the time period from early morning or sunrise till before midnoon).'

[Soorat Ghafir: 55]

These were two special times that the Prophet ﷺ would perform prayers. There was no specific format, for he was not told how to perform the prayer. This was during the beginning of the Prophethood.

2. Qiblah was towards Jerusalem

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ

'And We made the qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad) from those who would turn on their heels.

[Soorat Al Baqarah: 143]

They were instructed to face the direction of Jerusalem in the Salaah. The Prophet ﷺ prayed towards the direction of Jerusalem for almost 15 years. In his lifetime, he prayed facing Jerusalem for more years than he did facing the Ka'bah.

3. Form of Salaah was the same as the first one

Stage 2: The Night Prayer

1. The obligatory night prayer

يَا أَيُّهَا الْمُزَّمِّلُ (1) قُمْ اللَّيْلَ إِلَّا قَلِيلًا (2) نُصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا (3)
أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا (4)

‘O You wrapped in garments (i.e. Prophet Muhammad (sal Allahu alayhi wa sallam))! 2. Stand (to pray) all night, except a little. 3. Half of it, or a little less than that, 4. or a little more; and recite the Quran (aloud) in a slow, (pleasant tone and) style.’

[Soorat Al Muzzammil: 1-4]

Tarteel means the slow recitation of the Qur’aan. When you stand half of the night reciting with tarteel, it is a long Salaah. The sahaabah were instructed to perform Salaah in this manner also afterwards. For the early companions, the obligation of Salaah was difficult because they were required to pray qiyaamul layl every single night for an entire year.

2. The abrogation of the obligation

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنُصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَن لَّنْ نَّحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَن سَيَكُونُ مِنْكُم مَّرْضَىٰ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَقَرِّضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

‘Verily, your Lord knows that you do stand (to pray at night) a little less than two-thirds of the night, or half the night, or a third of the night, and so do a party of those with you, and Allah measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in Mercy). So, recite you of the Quran as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allah’s Bounty; yet others fighting in Allah’s cause. So recite as much

of the Quran as may be easy (for you), and perform As-Salaah (Iqamat-as-Salaah) and give Zakat, and lend to Allah a goodly loan, and whatever good you send before you for yourselves, (i.e. Nawafil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah, etc.), you will certainly find it with Allah, better and greater in reward. And seek Forgiveness of Allah. Verily, Allah is Oft-Forgiving, Most-Merciful.'

[Soorat Al Muzzammil: 20]

We do not know much about the Salaah at the time in terms of the number of rak'aat, but we do know that it consisted of long recitation, standing, rukoo' and sujood.

'Aishah  narrated:

“.... فَإِنَّ اللَّهَ عَزَّ وَجَلَّ افْتَرَضَ قِيَامَ اللَّيْلِ فِي أَوَّلِ هَذِهِ السُّورَةِ فَقَامَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ حَوْلًا وَأَمْسَكَ اللَّهُ خَاتِمَتَهَا اثْنَيْ عَشَرَ شَهْرًا فِي السَّمَاءِ حَتَّى أَنْزَلَ اللَّهُ فِي آخِرِ هَذِهِ السُّورَةِ التَّخْفِيفَ فَصَارَ قِيَامُ اللَّيْلِ تَطَوُّعًا بَعْدَ فَرِيضَةٍ ... ”.

“Verily, Allaah made standing at night (for prayer) obligatory at the beginning of this surah (Al Muzzamil 73). So the Messenger of Allaah  and his companions stood for an entire year during the night (in prayer) until their feet swelled. Allaah held back the revelation of the end of this surah for twelve months. Then, Allaah revealed the lightening of this burden at the end of this surah. Then, the standing for night prayer became voluntary after it used to be obligatory.”

[Ahmad and Muslim]

Stage 3: 3 years before the Hijra / 5 years before the Hijra (depending on the year of Israa' wal Miraaj)

The people of Makkah decided to boycott the family of the Prophet  completely. In order to enforce the boycott, the people of Quraysh drove the family of the Prophet  out of Makkah into a valley. Banu Haashim was sent to a 'concentration camp', and they remained there for almost three years. Sa'ad ibn Abi Waqas  said that he was walking at night while starving and stepped on something moist and ate it, and until that day he had no idea what he had eaten. When the boycott had finally ended, the Prophet 's tribe went back to Madeenah. Soon afterwards, Khadeejah and the Prophet 's uncle Abu Talib both passed away. Now that Abu Talib was gone, the Prophet  no longer had any political support against the people of Quraysh.

The Prophet ﷺ decided to invite the people of Taa'if to Islaam in hope of security from a neighboring Arab tribe. He went to this city with high expectations; he believed that the people would accept the message of tawheed. He remained with them for almost two weeks, and the answer he received after two weeks was harder than what he endured from his people in the past ten years.

Narrated `Aisha ؓ:

أَنَّهَا قَالَتْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمٍ أُحِدٍ قَالَ " لَقَدْ لَقِيتُ مِنْ قَوْمِكَ مَا لَقِيتُ، وَكَانَ أَشَدُّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ بْنِ عَبْدِ كُلالٍ، فَلَمْ يُجِبْنِي إِلَى مَا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِي، فَلَمْ أَسْتَفِقْ إِلَّا وَأَنَا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي، فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظْلَسَنِي، فَنَظَرْتُ فَإِذَا فِيهَا جِبْرِيلُ فَنَادَانِي فَقَالَ إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ، فَنَادَانِي مَلَكُ الْجِبَالِ، فَسَلَّمَ عَلَيَّ ثُمَّ قَالَ يَا مُحَمَّدُ، فَقَالَ ذَلِكَ فِيمَا شِئْتَ، إِنَّ شِئْتَ أَنْ أُطَبِّقَ عَلَيْهِمُ الْأَخْشَبِينَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ لَا يُشْرِكُ بِهِ شَيْئًا "

“That she asked the Prophet ﷺ, 'Have you encountered a day harder than the day of the battle of Uhud?' The Prophet ﷺ replied, "Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of 'Aqaba when I presented myself to Ibn `Abd-Yalail bin `Abd-Kulal and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarnath-Tha-alib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it. He called me saying, 'Allah has heard your people's saying to you, and what they have replied back to you, Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.' The Angel of the Mountains called and greeted me, and then said, "O Muhammad! Order what you wish. If you like, I will let Al-Akh-Shabain (i.e. two mountains) fall on them." The Prophet ﷺ said, "No but I hope that Allah will let them beget children who will worship Allah Alone, and will worship None besides Him."

[Saheeh Al-Bukhaari]

When `Aisha ؓ asked the Prophet ﷺ if he had suffered anything worse than the defeat at Uhud he replied that the defeat was nothing compared to his days in Ta'if. When he was going down the mountain returning to Makkah, he was unaware of his surroundings until he arrived in the valley. Eventually, the Prophet ﷺ went to ask for protection to enter into his own city. He went to Mu'tim ibn Adi, who was one of the non-Muslim leaders, and was given his

protection with his ten sons. The Prophet ﷺ entered Makkah and made tawaaf. The Prophet ﷺ was feeling let down completely because Ta'if had not responded and his own people were rejecting him.

After this disappointment, Allaah ﷻ sent his Messenger a miracle: Israa' wal Mi'raaj. Allaah ﷻ took him to Jerusalem and up to the heavens. Here, the Prophet ﷺ travelled on Al- Buraaq to Jerusalem. Then he ascended through the heavens to meet with his Lord. The five obligatory prayers were given to the Prophet ﷺ during this visit with Allaah ﷻ.

1. The five daily prayers

Allaah ﷻ called the Prophet ﷺ to come before him without any intermediary to give him the instruction of Salaah, which is why it is one of the most important obligations for Muslims to take care of and maintain regularly.

قال ابن حزم وأنس بن مالك قال النبي صلى الله عليه وسلم ففرض الله عز وجل على أمتي خمسين صلاة فرجعت بذلك حتى مررت على موسى فقال ما فرض الله لك على أمتك قلت فرض خمسين صلاة قال فارجع إلى ربك فإن أمتك لا تطيق ذلك فراجعت فوضع شطرها فرجعت إلى موسى قلت وضع شطرها فقال راجع ربك فإن أمتك لا تطيق فراجعت فوضع شطرها فرجعت إليه فقال ارجع إلى ربك فإن أمتك لا تطيق ذلك فراجعته فقال هي خمس وهي خمسون ”

Ibn Hazm and Anas bin Maalik ؓ narrated that the Prophet ﷺ said, "Then Allaah enjoined fifty prayers on my followers when I returned with this order of Allaah, I passed by Moses who asked me, 'What has Allaah enjoined on your followers?' I replied, 'He has enjoined fifty prayers on them.' Moses said, 'Go back to your Lord (and appeal for reduction) for your followers will not be able to bear it.' (So I went back to Allaah and requested for reduction) and He reduced it to half. When I passed by Moses again and informed him about it, he said, 'Go back to your Lord as your followers will not be able to bear it.' So I returned to Allaah and requested for further reduction and half of it was reduced. I again passed by Moses and he said to me: 'Return to your Lord, for your followers will not be able to bear it. So I returned to Allaah and He said, 'These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change.'"

[Saheeh Bukhaari]

2. Times of the five daily prayers

Angel Jibraeel himself taught the Prophet ﷺ how to perform the five salwaat.

“أَمَّنِي جِبْرِيلُ عَلَيْهِ السَّلَامُ عِنْدَ الْبَيْتِ مَرَّتَيْنِ فَصَلَّى الظُّهْرَ فِي الْأُولَى مِنْهُمَا حِينَ كَانَ الْفَيْءُ مِثْلَ الشَّرَاكِ ثُمَّ صَلَّى الْعَصْرَ حِينَ كَانَ كُلُّ شَيْءٍ مِثْلَ ظِلِّهِ ثُمَّ صَلَّى الْمَغْرِبَ حِينَ وَجَبَتْ الشَّمْسُ وَأَفْطَرَ الصَّائِمُ ثُمَّ صَلَّى الْعِشَاءَ حِينَ غَابَ الشَّفَقُ ثُمَّ صَلَّى الْفَجْرَ حِينَ بَرَقَ الْفَجْرُ وَحَرَّمَ الطَّعَامُ عَلَى الصَّائِمِ وَصَلَّى الْمَرَّةَ الثَّانِيَةَ الظُّهْرَ حِينَ كَانَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ لَوْقَتِ الْعَصْرِ بِالْأَمْسِ ثُمَّ صَلَّى الْعَصْرَ حِينَ كَانَ ظِلُّ كُلِّ شَيْءٍ مِثْلَيْهِ ثُمَّ صَلَّى الْمَغْرِبَ لَوْقَتِهِ الْأَوَّلِ ثُمَّ صَلَّى الْعِشَاءَ الْآخِرَةَ حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ ثُمَّ صَلَّى الصُّبْحَ حِينَ أَسْفَرَتِ الْأَرْضُ ثُمَّ أَلْتَفَتَ إِلَيَّ جِبْرِيلُ فَقَالَ يَا مُحَمَّدُ هَذَا وَقْتُ الْأَنْبِيَاءِ مِنْ قَبْلِكَ وَالْوَقْتُ فِيمَا بَيْنَ هَذَيْنِ الْوَقَّتَيْنِ”

Ibn Abbaas narrated that the Prophet ﷺ said, "Jibreel led me in Salaah twice near Bayt Allaah. The first time, we offered the Salaah of dhuhr when the shadow was like the thong of a shoe. Then, we offered 'Asr when the shadow of everything was equal to it, and maghrib after sunset when the fasting man takes iftar (breaks his fast), and 'Ishaa when the twilight disappeared, and fair when one who fasts is forbidden food and drink. The second time, we offered dhuhr when the shadow of everything was like it in length at the time of 'Asr on the previous day. Then we offered the 'Asr prayer when the shadow of everything was twice as long. We prayed Maghrib at the same time as the previous day; we prayed 'Ishaa when one-third of the night was over and Fajr when the earth was well-lit. Then Jibreel turned to me and said; "O Muhammad! This was the time observed by prophets before you, and the time (of five Salaah) is between these two times."

[Saheeh Tirmidhi]

Prayers were two rak'aat only

The Prophet ﷺ and his companions would regularly pray two rak'aat.

Aisha رضي الله عنها narrated:

فَرَضَ اللَّهُ الصَّلَاةَ حِينَ فَرَضَهَا رَكْعَتَيْنِ رَكْعَتَيْنِ فِي الْحَضَرِ وَالسَّفَرِ فَأَقْرَبَ صَلَاةَ السَّفَرِ وَزَيْدَ فِي صَلَاةِ الْحَضَرِ

"The prayer was prescribed as consisting of two rak'aat both when one was resident and when traveling. The prayer while traveling was left according to the original prescription and the prayer of one who was resident was enhanced."

[Abu Dawood]

The early Muslims were also allowed to speak during Salaah. For example, if someone came in late, they were allowed to ask the person next to them what rak'ah it was. Later, speaking during Salaah was prohibited.

Stage 4: 2nd year after the Hijra

1. Qiblah was changed towards Makkah

The Prophet ﷺ prepared the sahaabah for immigration and sent Mus'ab ibn Umayr to Madeenah to make preparations. While in Madeenah, the Prophet for almost two years had prayed in towards Jerusalem. He was longing to pray towards the Ka'bah. Allaah ﷻ granted the Prophet his wish. In Soorat Al-Baqarah, the Prophet received instruction to change the direction of the qiblah from Jerusalem to Makkah.

Al-Bara bin 'Azib  narrated:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى إِلَى بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا أَوْ سَبْعَةَ عَشَرَ شَهْرًا، وَكَانَ يُعْجِبُهُ أَنْ تَكُونَ قِبْلَتُهُ قِبَلَ الْبَيْتِ، وَإِنَّهُ صَلَّى . أَوْ صَلَّاهَا . صَلَاةَ الْعَصْرِ، وَصَلَّى مَعَهُ قَوْمٌ، فَخَرَجَ رَجُلٌ مِمَّنْ كَانَ صَلَّى مَعَهُ، فَمَرَّ عَلَى أَهْلِ الْمَسْجِدِ وَهُمْ رَاكِعُونَ قَالَ أَشْهَدُ بِاللَّهِ لَقَدْ صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قِبَلَ مَكَّةَ، فَدَارُوا كَمَا هُمْ قِبَلَ الْبَيْتِ، وَكَانَ الَّذِي مَاتَ عَلَى الْقِبْلَةِ قَبْلَ أَنْ تُحَوَّلَ قِبَلَ الْبَيْتِ رَجُلًا قُتِلُوا لَمْ نَدْرِ مَا نَقُولُ فِيهِمْ،
فَأَنْزَلَ اللَّهُ {وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ}

“Allah's Messenger offered his prayers facing Bayt Al Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka'bah (at Makkah). The first prayer which he offered (facing the Ka'bah) was the Asr (Afternoon) prayer in the company of some people. Then one of those who had offered that prayer with him, went out and passed by some people in a mosque who were in the bowing position (in Ruku') during their prayers (facing Jerusalem). He addressed them saying, 'By Allah, I bear witness that I have offered prayer with the Prophet facing Makkah (Ka'bah).' Hearing that, those people immediately changed their direction towards the House (Ka'bah) while still as they were (i.e., in the same bowing position). Some Muslims who offered prayer towards the previous Qiblah (Jerusalem) before it was changed towards the House (the Ka'bah in Makkah) had died or had been martyred, and we did not know what to say about them (regarding their prayers towards Jerusalem). Allah then revealed: (And Allah would never make your faith (prayers) to be lost (i.e., the prayers of those Muslims were valid)) (2:143).”

[Bukhari and Muslim]

What is the significance of the change in direction of the qiblah?

Some of the 'ulama'a say that the change in the qiblah indicated a shift in spiritual guidance, from Allaah to Bani Isma'eel instead of Bani Isra'eel. 500 years after the era of Prophet 'Eesa (ﷺ), Allaah (ﷻ) had sent the final messenger through the progeny of Isma'eel.



Savor the Sweetness

Savor the sweetness of Salaah in Islam:

- Muslims are following the steps of the righteous nations before us in Salaah.
- We are the only nation today that adheres to the original form of Salaah. This is something to be proud of.
- Allaah (ﷻ) is the Most Merciful in that He prescribed Salaah gradually. If the Salaah were prescribed in its current format originally, it would not have been done. We as Muslims are in debt to Musa, because it was him who helped us make our required Salawaat five.
- Qiyam ul layl is indeed the most powerful spiritual retreat. The Sahaabah were trained in Qiyam ul layl. Anyone who wants to be a successful student of knowledge or a hafidh of the Qur'aan has to practice Qiyam ul layl. If you do not practice this, then you are missing a lot.
- The change of the qiblah was an indication to the significance of this ummah, shifting it from Bani Israeil to Bani Ismaa'il.
- We do as little as five prayers a day, and we get as much as fifty, such a lucrative bargain!
- May Allaah (ﷻ) reward the companions for enduring the hardships of performing the Salaah when it was very difficult to establish the faith. The reward of the companions is something beyond our reach. Abu Sa'eed Al-Kudri (رضي الله عنه) narrated, the Prophet (ﷺ) said,

"لَا تَسُبُّوا أَصْحَابِي، فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ
مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ"

"Do not abuse my companions for if any one of you spent gold equal to Uhud (in Allaah's Cause) it would not be equal to a Mud or even a half *Mud* spent by one of them."

[Al-Bukhaari]



Action items:

- Try to practice Qiyam-ul-layl during one of the weekends, as long as you can afford to.
- Repeat that a few time.
- Write down your feelings about how much the sahaabah had to endure during those early days of Islam, with regards to establishing salah.

Examples of different types of Salaah:

1. *Fard salaah*
 - a. The five obligatory Salaah
 - b. Friday's Salaah
2. *Wajib Salaah*
 - a. Eid prayer
 - b. Witr prayer
3. *Nafil salaah*
 - a. Ar-rawaatib
 - b. At-tasabeeh
4. *Congregational prayer*
 - a. Taraweeh
 - b. Al-istisqaa' (Salaah asking for the rain)
5. *Individual's prayer*
 - a. Ad-duhaa
 - b. Ash-shurooq
6. *Prayers performed with no specific sabab (occasion or cause)*
 - a. Nafil mutlaq
 - b. Qiyaam al-layl
7. *Prayers performed for a specific sabab (occasion or cause)*
 - a. Al-istikhaarah
 - b. Khusoof and kusoof



Savor the Sweetness

Savor the sweetness of the types of Salaah:

- As we love variety and freedom of choice, Allaah (ﷻ) gave us various ways of praying to Him. If you pray the different Salawaat, you will never miss the five daily prayers.
- We ought to fulfill our individual worship as much as we care about our congregational one. You should prolong your Salaah when you pray by yourself.
- The individual prayers are no less important than the congregational ones.
- In the voluntary forms of Salaah, those who wish to compete let them compete.
- We do have many needs in this life and there are many forms of Salaah that we can perform for each.
- The Salawaat performed because of a specific cause reminds us to remember Allaah (ﷻ) in all occasions. For example, Salaat-ul tawbah is the Salaah of forgiveness; Salaat-ul istikhaarah is the counseling Salaah.

Salatus Fareedah

The Obligatory Prayers



Salaat Ul-Fareedha (The Five Obligatory Prayers)

'Ubadah ibn As-Saamit رضي الله عنه narrated, the Messenger of Allaah ﷺ said:

خَمْسُ صَلَوَاتٍ افْتَرَضَهُنَّ اللَّهُ عَلَى عِبَادِهِ مَنْ أَحْسَنَ وُضُوءَهُنَّ وَصَلَاتَهُنَّ لَوْقِيَهُنَّ فَأَتَمَّ رُكُوعَهُنَّ وَسُجُودَهُنَّ وَخُشُوعَهُنَّ كَانَ لَهُ عِنْدَ اللَّهِ عَهْدٌ أَنْ يَغْفِرَ لَهُ وَمَنْ لَمْ يَفْعَلْ فَلَيْسَ لَهُ عِنْدَ اللَّهِ عَهْدٌ إِنْ شَاءَ غَفَرَ لَهُ وَإِنْ شَاءَ عَذَّبَهُ

“Allaah has obligated five prayers. Whoever excellently performs their ablutions, prays them in their proper times, completes their bows, prostrations and khushoo’ [attuning the heart to the prayer] has a promise from Allaah that He will forgive him. And whoever does not do that has no promise from Allaah. He may either forgive him or punish him.”

[Maalik and Ahmed]

The Value of Salaah

Status of Salaah

1. Salaah is a main pillar of Islaam

Mu’adh ibn Jabal رضي الله عنه narrated the Messenger of Allaah ﷺ said:

"رَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ وَذِرْوَةُ سَنَامِهِ الْجِهَادُ"

“The uppermost level of the matter is al-Islaam, its pillar is Salaah, and the top of its hump is al-jihad.”

[Tirmidhi]

The pillars are the most important structure of any building, which ensure that the building is held up. If one pillar of a structure is removed, then the structure becomes shaky. Regardless of how much you try to 'patch' your deen, if you do not have the main pillar, it will never be sound or strong. If all the pillars are not intact, then one's Islaam is in danger of falling.

2. The first obligation after the shahaadah

Narrated Ibn Abbaas رضي الله عنه:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا بَعَثَ مُعَاذًا رَضِيَ اللَّهُ عَنْهُ عَلَى الْيَمَنِ قَالَ:
" إِنَّكَ تَقْدُمُ عَلَى قَوْمٍ أَهْلِ كِتَابٍ فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ عِبَادَةُ اللَّهِ فَإِذَا عَرَفُوا اللَّهَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ
عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ فَإِذَا فَعَلُوا فَأَخْبِرْهُمْ أَنَّ اللَّهَ فَرَضَ عَلَيْهِمْ زَكَاةً مِنْ أَمْوَالِهِمْ وَتُرَدُّ عَلَى
فُقَرَائِهِمْ فَإِذَا أَطَاعُوا بِهَا فَخُذْ مِنْهُمْ وَتَوَقَّ كَرَائِمَ أَمْوَالِ النَّاسِ

When the Prophet sent Mu'adh to Yemen, he said to him, "You are going to a nation from the people of the Scripture, so let the first thing to which you will invite them, be the tawheed of Allaah. If they learn that, tell them that Allaah has enjoined on them five prayers to be offered in one day and one night. And if they pray, tell them that Allaah has enjoined on them zakaat of their properties, and it is to be taken from the rich among them and given to the poor. And if they agree to that, then take from them zakaat but avoid the best property of the people."

[Bukhari]

Salaah is the first obligation upon a person after testifying to the shahaadatayn. When Mu'aadh ibn Jabal was sent to Yemen, the Prophet ﷺ told him that after the shahaadah, the people need to be told about Salaah. Therefore, we should not place an undue burden on new Muslims by piling the halal and haraam on them. Rather, one should follow the sunnah and give utmost importance to ensure that the first thing a new Muslim learns is the Salaah.

3. It was prescribed in the heavens during the magnificent journey (al-Israa' wa al-Miraj)

This is the only obligation that the Prophet ﷺ received directly from Allaah ﷻ in the heavens. All other obligations were prescribed on earth.

4. Allaah ﷻ gave the Messenger the obligation of Salaah directly without any intermediates

Angel Jibreel was not allowed to cross into where the Prophet ﷺ spoke to Allaah ﷻ.

5. A public call (*adhaan*) is made to announce the beginning times for the Salawaat

Salaah is the only 'ibaadah that has a regular reminder, every single day, five times a day. The best Salaah is the one that is performed at its beginning time and the adhaan is a reminder of when the Salaah starts. Every Muslim tries his best to keep aware of the time of the Salawaat by continuously asking what time a certain Salaah comes in. Even when people are sleeping during fajr, one is reminded to get up as Salaah is better than sleep. A significance of making the adhaan public is to ensure that praise of Allaah ﷻ is made. There is always continuous mention of Allaah ﷻ as the adhaan is called somewhere in the world at any given time.

6. Purification act is stipulated prior to its performance

When making Salaah, extra precautions must be taken to be pure and clean by making wuDoo'. WuDoo' is preparation for standing before Allaah ﷻ.

7. Its obligation is maintained regardless of being in state of travel, fear, or sickness

Muslim patients in hospitals request a pan of dirt for tayammum and request their beds be positioned differently so they are facing the Qiblah. Hospital chaplains find these requests unusual, but these Muslims understand the importance of Salaah even in a state when they are forced to stay in hospital beds.

8. The first matter of account on the Day of Judgment is about Salaah

On the Day of Judgment, when we stand before Allaah ﷻ, the first question we will be asked is about Salaah. Salaah will be the most important thing to us that day because it will be our capital and our wealth. One should not just stop at performing the fard, but increase in the sunnah as they will compensate for the missing fard or if the fard was lacking in any aspect.

The Prophet ﷺ said,

إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ

“The first matter that the slave will be brought to account for on the Day of Judgment is the prayer. If it is sound, then the rest of his deeds will be sound. And if it is bad, then the rest of his deeds will be bad.”

[Tirmidhee]

9. The best of all deeds of worship

Abdullaah ibn Masood  narrated:

سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ قَالَ الصَّلَاةُ عَلَى وَفَّيْهَا قَالَ ثُمَّ أَيٌّ قَالَ ثُمَّ بَرٌّ
"الْوَالِدَيْنِ قَالَ ثُمَّ أَيٌّ قَالَ الْجِهَادُ فِي سَبِيلِ اللَّهِ"

"I asked the Messenger of Allaah, 'Which deed is most beloved to Allaah?' He said, 'Salaah at its appointed times.' Then Abdullaah asked, 'And then what?' The Messenger said, 'Then kindness to parents.' Then he asked, 'And then what?' The Messenger said, 'Jihaad in the way of Allaah.'"

[Bukhari and Muslim]

Another hadeeth mentions that jihad is the best deed and not Salaah, so which is it?

The ahadeeth do not contradict one another as the Prophet  gave advice based on the person he was speaking to.

Another Hadeeth advises a sahaabi to not be angry because the Prophet  saw that would bring great benefit to him. All of these deeds have their own virtues.

Accountability for Salaah

A person who is accountable for Salaah should be:

1. A Muslim, man or woman
2. Reached the age of puberty. The physical signs of puberty are different for men and women. When a woman has her first period, this is when she has reached the age of puberty. When a boy has his first wet dream, he has reached the age of puberty. If they do not show any physical signs, then the maximum legal age for puberty is 15.
3. In a state of sound mind. The person who prays should know what they are doing. Some may lose sound mind forcefully (i.e. through surgery) or a person may faint or be so tired that if they prayed they would not know what they are saying or doing. If one had surgery and still has the effects of anesthesia, they must wait until they regain their faculties.



ASK THE FAQEEN:

Q: What if someone deliberately drugs himself before Salaah time in order to skip the Salaah?

This cannot be taken as an excuse to skip Salaah.

Q: What if the person takes a nap and misses their Salaah?

Abdullaah ibn ‘Amr ibn al-‘Aas narrated the Messenger of Allaah (swt) said,

"**مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ**"

“Command your children to make Salaah when they become seven years old, and spank them for it when they become ten years old, and arrange their beds (to sleep) separately.”

[Abu Dawud]

Just as a young child is not accountable for the Salaah, the pen has been lifted from the person who is sleeping. If a person takes a nap after Dhuhr and oversleeps and does not wake up until the sun is going down, they are obliged to make the Salaah the minute they wake up. The person is not accountable unless he or she deliberately went to sleep to miss the Salaah or knew for sure that they would oversleep if they took a nap at that precise moment, thereby missing the Salaah altogether.

Q: What is the ruling on the Salaah of a child?

As puberty is a condition for accountability, children who have not yet reached puberty are not obligated to perform Salaah.

‘Aisha  narrated, the Prophet  said:

"رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ عَنْ الصَّبِيِّ حَتَّى يَبْلُغَ وَعَنْ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَعَنْ الْمَعْتُوهِ حَتَّى يَبْرَأَ"

“The Pen has been lifted from three: from the child until he reaches puberty, from the sleeper until he wakes up, and from the one who has lost his mind until he recovers.”

[Abu Dawood]

However, as parents one should not neglect Salaah in the life of their young children. Before the age of 7, children should be encouraged to make Salaah. Between the ages of seven and ten, children are to be disciplined and trained. However, they should not be treated harshly.

Rulings of Abandoning Salaah

What is the ruling on a Muslim who does not perform Salaah?

First Case: Neglecting Salaah by denying its obligation

Verdict: [Abu Haneefa, Maalik, AshShafi’ee, Ahmed] by unanimous agreement, this person is a kaafir who is an apostate from the religion of Islaam.

Exemption: A new convert who is not knowledgeable enough in Islaam yet.

Evidence:

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ
فِي الدِّينِ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

“But if they repent, establish prayer, and give zakaah, then they are your brothers in religion; and We detail the verses for a people who know.”

[Soorat Tawbah 9:11]

This ayah mentions that if they perform the Salaah, they are brethren. On the contrary, this ayah implies that if they do not pray the Salaah, then they are no longer your brethren and are taken outside the fold of Islaam.

Jaabir  narrated the Messenger of Allaah  said:

"إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرَكَ الصَّلَاةَ"

“Between a man and shirk and kufr there stands his neglect of the Salaah.”

[Muslim]

If a person abandons Salaah with no valid reason, then it is considered an action of kufr and shirk.

A woman was brought to ‘Umar  who had committed zina. Capital punishment was her punishment because she was previously married. ‘Umar  found that she was taking it lightly and was not aware of what was going on, and he asked her if she knew what she was doing. She replied that she did the act and named the man. He asked her if she knew that it was haraam, and she replied that she did not. He did not punish her. He was lenient on her as she was unaware of the halaal and haraam.

Second Case: Neglecting Salaah out of laziness or other reasons without denying its obligation

First Opinion: [Abu Haneefa, Maalik, and AshShafi'ee] this person is a Muslim who is faasiq (disobedient) – This is the opinion of the majority of Muslim jurists.

Evidence:

'Ubada ibn as-Saamit رضي الله عنه narrated the Messenger of Allaah ﷺ said:

خَمْسُ صَلَوَاتٍ افْتَرَضَهُنَّ اللَّهُ عَلَى عِبَادِهِ مَنْ أَحْسَنَ وُضُوءَهُنَّ وَصَلَاتَهُنَّ لَوَقْتَهُنَّ فَأَتَمَّ رُكُوعَهُنَّ وَسُجُودَهُنَّ وَخُشُوعَهُنَّ كَانَ لَهُ عِنْدَ اللَّهِ عَهْدٌ أَنْ يَغْفِرَ لَهُ وَمَنْ لَمْ يَفْعَلْ فَلَيْسَ لَهُ عِنْدَ اللَّهِ عَهْدٌ إِنْ شَاءَ غَفَرَ لَهُ وَإِنْ شَاءَ عَذَّبَهُ

“Allaah has obligated five prayers. Whoever excellently performs their ablutions, prays them in their proper times, completes their bows, prostrations and khushoo' [attuning the heart to the prayer] has a promise from Allaah that He will forgive him. And whoever does not do that has no promise from Allaah. He may either forgive him or punish him.”

[Maalik and Ahmed]

Allaah ﷻ does not forgive shirk and kufr, but Allaah ﷻ may forgive anything else besides these. According to these scholars, if Allaah ﷻ may forgive missing Salaah as per the previous Hadeeth, then this is not considered kufr.

Second Opinion: [the school of Imam Ahmed – Imam Ahmed himself holds the first opinion] this person is a kaafir.

Evidence:

Buraydah ibn al-Husayb رضي الله عنه said:

"إِنَّ الْعَهْدَ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ"

“I heard the Messenger of Allaah ﷺ say: ‘The covenant that distinguishes between us and them is the prayer, and whoever neglects it has disbelieved (become a kaafir).’”

[Ahmed, Abu Dawood, al-Tirmidhee, al-Nisaa'i and Ibn Maajah]

According to this opinion, if one misses one Salaah without a legitimate reason, he or she is considered a kaafir and must retake the shahaadah to come back into the fold of Islaam.

The first group responds to the second group's evidence and say that while the action itself is an act of kufr, it does not cause the person to be a kaafir.

If one is born Muslim, and was not taught how to pray by his or her parents, is that person accountable?

If a person's parents did not teach them to pray or give them access to the knowledge, then his or her parents will be held accountable for neglecting their duty as parents. However, once the child is of age, responsibility to learn his or her obligations, the accountability falls on him or herself. If they try to get educated and learn about Islaam and face issues like Muslims not accepting them or falling into the wrong crowd, then their matter is left up to Allaah ﷻ.

School or Madhab	Opinion	Daleel
Imams Abu Haneefa, Maalik, and Shafi'ee	This person is a Muslim but also a faasiq.	'Ubadah ibn -us-Samit ﷺ narrated, the Messenger of Allaah ﷺ said: "Allaah has obligated five Prayers. Whoever excellently performs their ablutions, Prays them in their proper times, completes their bows, prostrations and khushoo' [attuning the heart to the Prayer] has a promise from Allaah that He will forgive him. And whoever does not do that has no promise from Allaah. He may either forgive him or punish him." [Muwatta' Maalik and Musnad Imam Ahmed]
Imam Ahmed	This type of person left the fold of Islaam.	Buraydah ibn al-Husayb ﷺ said: "I heard the Messenger of Allaah ﷺ say: 'The covenant that distinguishes between us and them is the Prayer, and whoever neglects it has disbelieved (become a kaafir).'" [Musnad Imam Ahmed, Sunan Abi Dawood, Sunan al-Tirmidhee, Sunan al-Nisaa'i and Sunan Ibn Majah]



Savor the Sweetness

Savor the Sweetness of the status of Salaah:

- Every day you have a promise from Allaah (ﷻ) to forgive you and maintain your Salaah. There is a covenant with Allaah (ﷻ) to obtain forgiveness every single day, so do not miss that promise.
- Your Salaah is the best capital you have to offer on the Day of Judgment. Increase your investment.
- Salaah is a unique form of creating a Muslim identity; carry your badge wherever you go. If you maintain your five daily prayers, then you have that badge of Islam on you. Buraydah (رضي الله عنه) narrated, the Prophet (ﷺ) said,

" إِنَّ الْعَهْدَ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ "

"The covenant that stands between us and them is the Salah; whoever abandons it, he has committed disbelief."

[At-Tirmidhi, Nasa'i]

- Salaah was prescribed in the heavens. It is the Divine Link. If you try to impress more than one in your 'ibaadah by making riyaa' then the link will become slow. You must do it only for Allaah (ﷻ). Abu Hurayrah (رضي الله عنه) narrated, the Prophet (ﷺ) said,

"قَالَ اللَّهُ تَعَالَى قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ

فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي "

"Allaah Almighty said: 'I have divided prayer between Myself and My servant into two halves, and My servant shall have what he has asked for.'"

[Muslim]



Action items:

- Target a friend or a relative whom you love so much and fear for their akhirah
- Talk to them about salaah
- Do your best to help them value and learn how to perform their salaah
- Share the reward with them. You don't want them to miss one salaah, do you?

Number of Fard Salaah

There are five obligatory prayers.

Talha ibn Ubayd-Allaah  said:

جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَهْلِ نَجْدٍ ثَائِرِ الرَّأْسِ يُسْمَعُ دَوِيُّ صَوْتِهِ وَلَا يُفْقَهُ مَا يَقُولُ
 حَتَّى دَنَا فَإِذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ"
 "فَقَالَ هَلْ عَلَيَّ غَيْرُهَا قَالَ "لَا إِلَّا أَنْ تَطَوَّعَ"

A man from Najd with unkempt hair came to the Messenger of Allaah  and we heard his loud voice but could not understand what he was saying until he came near and then we came to know that he was asking about Islaam. The Messenger of Allaah said, "(You have to offer) five prayers each day and night." The man asked, "Do I have to do anything else?" The Messenger of Allaah said, "No, unless you want to offer voluntary (nafl) prayers..."

[Bukhari and Muslim]

The companions could not understand what he was saying because he had a different accent. The man then asked about zakaat and fasting, and the Prophet  gave the minimum of the practice. The minimum Salaah one has to make is the five fard prayers. The bedouin said that he would not add more or less, and after he left, the Prophet  said, "By Allaah if he maintains that, then he will be successful."

While the five fard Salaah are the minimum one must make, it is not sufficient because we do not know if we are performing those with utmost perfection. We do not know if we are maintaining them properly. Therefore, it is vital that we also make sunnah.

Number of Rak'aat for each Salaah:

- ❖ Fajr (Dawn prayer): Two Rak'aat. This Salaah is also called Salaat as-subH. (out loud)
- ❖ Dhuhr (Noon prayer): Four Rak'aat (silent)
- ❖ 'asr (Late afternoon): Four Rak'aat (silent)
- ❖ Maghrib (Sunset prayer): Three Rak'aat (out loud)
- ❖ 'Isha (Night prayer): Four Rak'aat (out loud)

While there is no textual evidence, it is speculated the reason maghrib has three rak'aat is because it is considered the Witr of the day, declaring the end of the day.

Why are Fajr, Maghrib, and 'Isha done out loud?

We do not know exactly why this is the case, but an idea is that dhuhr and 'asr are during the day and reciting out loud may be distracting, disturbing even. Traditionally, fajr, maghrib, and 'isha were performed in the utmost darkness because there were no lights. In the darkness and the quietness of the night, there was a feeling and atmosphere of spirituality when these were performed out loud. Note that praying them out loud is not a rukn of the Salaah. Dhuhr and 'asr can be performed out loud for more concentration, but it is not recommended.

What is the ruling on Witr Salaah?

This Salaah is done at the end of the Salawaat, including after praying qiyaam or taHajjud. The word 'Witr' in the Arabic language means 'odd number'. (i.e. 1, 3, 5, 7,...)

First opinion: [Imam Maalik, AshShafi'ee, and Ahmed] witr is mustaHab, a recommended sunnah.

Evidence:

1. Witr is not mentioned in the following Hadeeth which gave the minimum amount of Salaah one must perform:

Talha ibn Ubayd-Allaah  said:

جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَهْلِ نَجْدٍ نَائِرَ الرَّأْسِ يُسْمَعُ دَوِيُّ صَوْتِهِ وَلَا يُفْقَهُ مَا يَقُولُ حَتَّى دَنَا فَإِذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ" فَقَالَ هَلْ عَلَيَّ غَيْرُهَا قَالَ "لَا إِلَّا أَنْ تَطَوَّعَ"

A man from Najd with unkempt hair came to the Messenger of Allaah  and we heard his loud voice but could not understand what he was saying until he came near and then we came to know that he was asking about Islaam. The Messenger of Allaah said, "(You have to offer) five prayers each day and night." The man asked, "Do I have to do anything else?" The Messenger of Allaah said, "No, unless you want to offer voluntary (nafl) prayers..."

[Bukhari and Muslim]

2. 'Ali bin Abi Taalib reported: The Witr prayer is not obligatory as the prescribed Salaah, but the Messenger of Allaah ﷺ observed it as his regular practice (sunnah).

3.

The Prophet ﷺ said,

"إِنَّ اللَّهَ وَتَرَّ يُحِبُّ الْوِتْرَ فَأَوْتِرُوا يَا أَهْلَ الْقُرْآنِ"

"Allaah is Witr (single) and loves what is Witr. So perform Witr Salaah. O followers of Qur'aan, observe Witr Salaah."

[At-Tirmidhi and Abu Dawood]

4.

Ibn Muhayreez narrated,

أَنَّ الْمُخْدَجِيَّ رَجُلًا مِنْ بَنِي كِنَانَةَ أَخْبَرَهُ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ كَانَ بِالشَّامِ يُكْنَى أَبَا مُحَمَّدٍ أَخْبَرَهُ أَنَّ الْوِتْرَ وَاجِبٌ فَذَكَرَ الْمُخْدَجِيُّ أَنَّهُ رَاحَ إِلَى عُبَادَةَ بْنِ الصَّامِتِ فَذَكَرَ لَهُ أَنَّ أَبَا مُحَمَّدٍ يَقُولُ الْوِتْرَ وَاجِبٌ فَقَالَ عُبَادَةُ بْنُ الصَّامِتِ كَذَبَ أَبُو مُحَمَّدٍ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ خَمْسُ صَلَوَاتٍ كَتَبَهُنَّ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَى الْعِبَادِ مَنْ أَتَى بِهِنَّ لَمْ يُضَيَّعْ مِنْهُنَّ شَيْئًا اسْتَخْفَافًا بِحَقِّهِنَّ كَانَ لَهُ عِنْدَ اللَّهِ تَبَارَكَ وَتَعَالَى عَهْدٌ أَنْ يُدْخِلَهُ الْجَنَّةَ وَمَنْ لَمْ يَأْتِ بِهِنَّ فَلَيْسَ لَهُ عِنْدَ اللَّهِ عَهْدٌ إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ عَفَرَ لَهُ

Al-Mukhdaji [a person of the Kinana tribe] heard from one of the anSaar, nicknamed Abu MuHammad, that the Witr prayer is obligatory. He went to Ubadah ibn-us-Samit and mentioned to him what Abu MuHammad had said. Ubadah observed: "Abu MuHammad is mistaken for I heard the Messenger of Allaah say: 'Five prayers are ordained by Allaah for his slaves. Whoever fulfills them properly without any shortcoming, he will have a pact with Allaah that He will admit him into paradise. Whoever does not do them, he will have no pact with Allaah, and if He wills He may punish him and if He wills He may forgive him.'"

[Ahmed and Abu Dawood]

5. **Ijtihad:** Witr can be performed while one is riding his camel, and obligatory Salaah cannot be performed that way. The Prophet ﷺ used to pray Witr while he was riding his camel when traveling.

Ibn 'Umar  said:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي السَّفَرِ عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ يَوْمِيَّ إِيمَاءً صَلَاةً "الَّيْلَ إِلَّا الْفَرَايِضَ وَيُوتِرُ عَلَى رَاحِلَتِهِ"

"While travelling, the Prophet  used to pray the night prayers, but not the obligatory prayers, by gesture on his camel whichever way it was facing. He also used to do the Witr on his camel."

[Saheeh Al-Bukhari]

Second opinion: [Abu Haneefa] Witr is waajib/obligatory.

Abu Haneefa differentiates between Fard and Waajib, while the other schools of thought use Fard and Waajib interchangeably. Fard is any ruling established by a mutawaatir evidence such as the Qur'aan or mutawaatir Hadeeth. Mutawaatir means 'abundance'. Mutawaatir evidence means that it comes through an abundance of narrations. According to Imam Haneefa, anyone who denies fard is a kaafir, but denying the waajib does not necessarily take a person out of the fold of Islaam.

Evidence:

1. Abdullaah ibn 'Amr ibn Al-'Aas  narrated that the Messenger  said:

"إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ زَادَكُمْ صَلَاةً وَهِيَ الْوُتْرُ"

"Verily, Allaah has added on you a Salaah, which is the Witr."

[Ahmed]

The other schools respond to this evidence by saying that this Hadeeth does not speak about the obligation of Witr, but speaks of an additional sunnah.

2. Prophet  never missed Witr.

The counter response to this argument is the fact that the Prophet  maintained the Witr implies its importance, but does not imply that it is fard. The Prophet  also maintained the sunnah before fajr, but those are still considered sunnah.

3. **Abu Ayyoub** ﷺ narrated that the Messenger of Allaah ﷺ said:

"الْوِتْرُ حَقٌّ عَلَى كُلِّ مُسْلِمٍ"

"Witr is Haqq (obligation) on every Muslim."

[Abu Dawood, Ibn Majah]

The other schools respond by saying 'obligation' is just one of the definitions of Haqq, among many others. Haqq can also refer to something that is highly recommended. Therefore, Witr being Haqq does not constitute Waajib according to the other school of thought.

According to the majority opinion, if one does not pray Witr, he or she will not be held accountable. However, that does not mean that Witr is not important. Ibn Tayyimiyyah said that the testimony of one who does not pray Witr regularly should not be accepted.

Scholar(s)	Opinion	Daleel
Imams Maalik, Shafi'ee, Ahmed	Sunnah Mu'akkadah	'Alee bin Abu Taalib reported: The Witr prayer is not obligatory as the prescribed Salaah, but the Messenger of Allaah observed it as his regular practice (sunnah). He (sal Allaahu alayhi wa sallam) said, "Allaah is Witr (single) and loves what is Witr. So perform Witr Salaah. O followers of Qur'aan, observe Witr Salaah." [At-Tirmidhee and Abu Dawood] Al-Mukhdaji [a person of the Kinana tribe] heard from one of the anSaar, nicknamed Abu MuHammad, that the Witr prayer is obligatory. He went to Ubadah ibn-us-Samit and mentioned to him what Abu MuHammad had said. Ubadah observed: "Abu MuHammad is mistaken for I heard the Messenger of Allaah say: 'Five prayers are ordained by Allaah for his slaves. Whoever fulfills them properly without any shortcoming, he will have a pact with Allaah that He will admit him into paradise. Whoever does not do them, he will have no pact with Allaah, and if He wills He may punish him and if He wills He may forgive him.'" [Ahmed and Abu Dawood]
Imam Abu Haneefa	Waajib	Abdullaah ibn 'Amr ibn Al-'Aas narrated that the Messenger said: "Verily, Allaah has added on you a Salaah, which is the Witr." [Ahmed] Abu Ayyoub narrated that the Messenger of Allaah said: "Witr is Haqq (obligation) on every Muslim." [Ibn Majah]



ASK THE FAQEEN:

Q: If you are traveling and it is time for Maghrib and ‘Ishaa, can you pray these salawaat while you are driving on the road?

No, unless there are severe conditions like hail, snow, or rain and you cannot go out of your car. Under normal circumstances, you must pray your salawaat while standing. While you are driving, you can pray nafl salawaat like qiyam ul layl and witr.

How do you preform the rukoo’ and sujood? Bow down a little for the rukoo’ and more for the sujood. While you are driving and praying, you keep looking at the road. What about the Qiblah direction? It does not matter. When the Prophet started his Salaah, he would look in the direction of the Qiblah, and then he would turn his camel to the direction of the journey. For farD Salaah, you must stand and face the Qiblah.

Q: Is it prohibited for someone who is traveling to pray the sunan other than the mutlaq nafl (qiyam ul layl), witr, and the sunnah of fajr?

It is better not to pray the other sunan.



Savor the Sweetness

Savor the sweetness of the five salawaat:

- Five spiritual meals vs. three nutritious meals.
Allaah created us from earthy and heavenly components: the body and the soul. The main ingredient of the body is dirt. The earthly component must be nurtured. Some people end up with ten meals just to support the body. If a person is a regular at the gym, they want to spend hours exercising. The soul though came from a different source. `Abdullah bin Mas`ud (رضي الله عنه) said, Allaah's Messenger (ﷺ), the true and truly inspired, narrated to us,

"إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا وَأَرْبَعِينَ لَيْلَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَهُ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَهُ، ثُمَّ يُبْعَثُ ۖ إِلَيْهِ الْمَلَكُ فَيُؤَدِّنُ بِأَرْبَعِ كَلِمَاتٍ، فَيَكْتُبُ رِزْقَهُ وَأَجَلَهُ وَعَمَلَهُ وَشَقِيٌّ أَمْ سَعِيدٌ ثُمَّ يَنْفُخُ فِيهِ الرُّوحَ.."

"The creation of everyone of you starts with the process of collecting the material for his body within forty days and forty nights in the womb of his mother. Then he becomes a clot of thick blood for a similar period (40 days) and then he becomes like a piece of flesh for a similar period. Then an angel is sent to him (by Allaah) and the angel is allowed (ordered) to write four things; his livelihood, his (date of) death, his deeds, and whether he will be a wretched one or a blessed one (in the Hereafter) and then the soul is breathed into him.

[Al-Bukhaari]

Thus, to nurture the soul, you need to look for something that comes from the same heavenly source. The soul also requires regular meals, which are the five spiritual meals. The snacks in between are the sunnah and nafl prayers.

- A frequent reminder of the purpose of life, worshipping Allaah (ﷻ). Every time you get lost in the duniyah, your salaah reminds you that you are a servant of Allaah (ﷻ) and not a servant of your work, home, or school.
- An effacer of the sins committed throughout the day and night. The five prayers clean you from your sins and acts as a furnace. Abu Hurayrah (رضي الله عنه) narrated, the Messenger of Allaah (ﷺ) said:

"أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِيَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ." قَالُوا لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ قَالَ فَكَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا

"If there was a river at the door of anyone of you and he took a bath in it five times a day, would you notice any dirt on him?" They said, "Not a trace of dirt would be left." The Prophet (ﷺ) added, "That is the example of the five prayers with which Allaah (ﷻ) blots out (annuls) evil deeds."

[Al-Bukhaari & Muslim]

- ...continued: Savor the sweetness of the five Salawaat:
 - Life organizer and self-discipline tool. Today, life is based on timing, and people love organization. When a Muslim wants to go to the mall to shop, the first thing he thinks about is the salaah and the amount of time until the next salaah. Unconsciously, he is organizing his time. This teaches efficiency and how to use time wisely.
 - Building a strong social structure for a Muslim community. When a person goes regularly to the masjid, it breaks the ice between the people, and it also removes racial barriers. If a person is missing from the regular salawaat, we remember them. It creates a bond in the Muslim community.
Shaykh Yasir Birjas has a good relationship with a priest who said, "What I really appreciate about your religion is that you don't have any denominations."
 - Women praying at home receive the same reward as men in the Masjid.



Time of Salaah

Time of Salaah

Salaah Times

Each Salaah has a specific appointed time

Verdict: It has been established by unanimous agreement that the five daily prayers should be performed at their respective appointed times.

Evidence:

فَإِذَا قُضِيَتْ الصَّلَاةُ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

“And when you have completed the prayer, remember Allaah standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times.”

[Soorat An-Nisaa’ 4:103]

‘Ubada ibn As-Saamit  narrated, the Messenger of Allaah  said:

خَمْسُ صَلَوَاتٍ افْتَرَضَهُنَّ اللَّهُ عَلَى عِبَادِهِ مَنْ أَحْسَنَ وُضُوءَهُنَّ وَصَلَاتَهُنَّ لَوْفَتِهِنَّ فَأَتَمَّ رُكُوعَهُنَّ وَسُجُودَهُنَّ وَخُشُوعَهُنَّ كَانَ لَهُ عِنْدَ اللَّهِ عَهْدٌ أَنْ يَغْفِرَ لَهُ وَمَنْ لَمْ يَفْعَلْ فَلَيْسَ لَهُ عِنْدَ اللَّهِ عَهْدٌ إِنْ شَاءَ غَفَرَ لَهُ وَإِنْ شَاءَ عَذَّبَهُ

“Allaah has obligated five prayers. Whoever excellently performs their ablutions, prays them in their proper times, completes their bows, prostrations and khushoo’ [attuning the heart to the prayer] has a promise from Allaah that He will forgive him. And whoever does not do that has no promise from Allaah. He may either forgive him or punish him.”

[Maalik and Ahmed]

Hadeeth indicating the times of each Salaah:

Ibn Abbaas  narrated that the Prophet  said,

، "أمني جبريل عند البيت مرتين"
، فذكر أنه صلى به الصلوات الخمس أول يوم في أول وقت
:وفي اليوم الثاني في آخر وقت إلا المغرب ، قال
"ثم التفت إلي جبريل ، فقال : يا محمد ، هذا وقت الأنبياء من قبلك ، والوقت ما بين هذين"

"The Angel Jibreel led me [in prayer] by the House (Ka'ba) twice."
So he mentioned that on the first day, he prayed all the prayers at the beginning of their respective times and on the second day he delayed the prayers until just before the end of their times for all prayers except maghrib [where he instead prayed it on both days at the same time]. He said:
"Then turning to me he (Jibreel) said: 'Muhammad, this is the time observed by the prophets before you, and the time of each Salaah is between these two times.'"

[Tirmidhee, FatH Al-Baari by Ibn Rajab]

Abdullaah ibn 'Amr ibn Al-'Aas  narrated, the Messenger  said:

وَقْتُ الظُّهْرِ إِذَا زَالَتْ الشَّمْسُ وَكَانَ ظِلُّ الرَّجُلِ كَطُولِهِ مَا لَمْ يَحْضُرِ الْعَصْرُ وَوَقْتُ الْعَصْرِ مَا لَمْ تَصْفُرْ الشَّمْسُ "
وَوَقْتُ صَلَاةِ الْمَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ وَوَقْتُ صَلَاةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ الْأَوْسَطِ وَوَقْتُ صَلَاةِ الصُّبْحِ مِنْ
"طُلُوعِ الْفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ فَإِذَا طَلَعَتِ الشَّمْسُ فَأَمْسِكْ عَنِ الصَّلَاةِ فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ

"The time for Dhuhr is from when the sun has passed its zenith and a man's shadow is equal in length to his height, until the time for 'asr comes. The time for 'asr is prayer is as long as the sun has not become pale. The time for maghrib lasts until the twilight has faded. The time for 'ishaa' lasts until midnight. The time for SubH (fajr) prayer lasts from the beginning of the pre-dawn so long as the sun has not yet started to rise. When the sun starts to rise, then stop praying, for it rises between the two horns of the Shaytaan."

[Saheeh Muslim]

The Time of Dhuhr Salaah

The start time: By unanimous agreement, Dhuhr starts when the sun declines (i.e. when the sun has passed its zenith, which is the highest part of the sky, and started to descend towards the west).

When the shadow of an object starts stretching out towards the east, it means the sun is moving towards the west. When the sun rises, the shadow stretches out towards the west. As the day continues and the sun moves westward, the shadow begins shrinking towards the object until the sun hits the meridian. When the sun hits the meridian, the shadow “disappears” under the object. The shadow completely disappears in places at the equator as the sun hits the objects perpendicularly. This is called the “zero shadow”. However, in the Northern Hemisphere, as in other places away from the equator, there is always an “excess shadow”. The axis of the earth shifts a few degrees back and forth depending on the season and is not fixed. These degrees cause the sun rays to hit the earth at an angle. This is what causes an “excess shadow”. After this point, the shadow stops shrinking toward the object and instead begins to stretch to the other side. Time for Dhuhr starts when the only shadow left is the “excess shadow”. When the shadow starts stretching out on the other side, it is an indication of the beginning of Salaatul Dhuhr.

The end time:

First opinion: (Maalik, AshShafi’ee, Ahmed , and Scholars of Hadeeth) it ends when the shadow of everything is equal in length to the object itself, plus the length of the shadow at midday (excess shadow). For example, if the excess shadow is 6 inches and the object itself is 1 yard, then the end of Salaat al-Dhuhr according to this model is when the shadow is 1 yard and 6 inches long.

Evidence:

‘Abdullaah ibn ‘Amr ibn Al-‘Aas رضي الله عنه narrated, the Messenger ﷺ said:

"وَقْتُ الظُّهْرِ إِذَا زَالَتْ الشَّمْسُ وَكَانَ ظِلُّ الرَّجُلِ كَطُولِهِ مَا لَمْ يَحْضُرِ الْعَصْرُ"

“The time for Dhuhr is from when the sun has passed its zenith and a man’s shadow is equal in length to his height, until the time for ‘asr comes...”

[Saheeh Muslim]

Second opinion: (Abu Haneefa) the end of its time is when the shadow of everything becomes twice its length in addition to the shadow at midday.

Evidence:

Narrated Abu Hurayrah رضي الله عنه that the Prophet ﷺ said,

"إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ"

“When it is hot, delay the (Dhuhr) Salaah until it cools down, for the intensity of heat is from the exhalation of Hell.”

[Saheeh Al-Bukhari and Muslim]

The other group responds by saying that there is an explicit Hadeeth stating that the end time is when the shadow is equal in length to the object.

The preferable time:

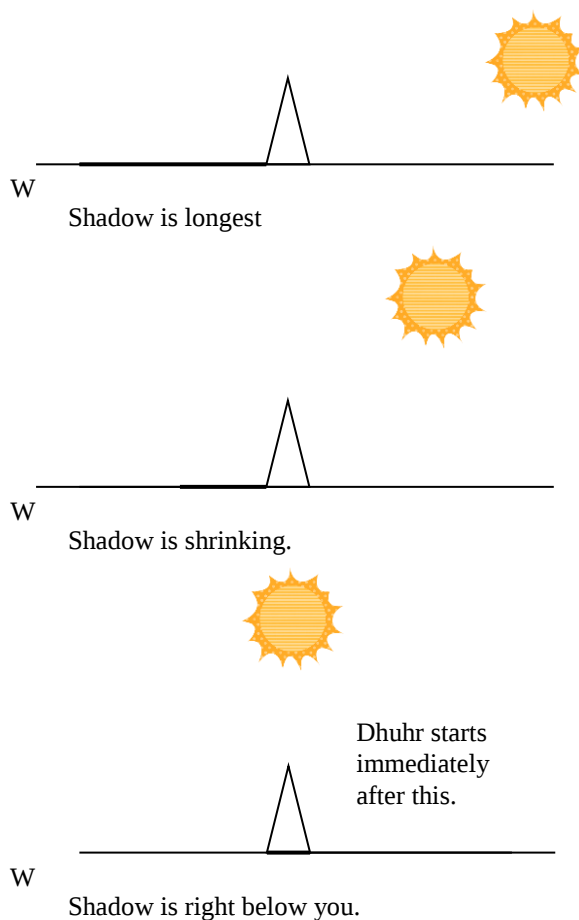
All agree that it is best to delay Dhuhr in the summer and hasten with it in the cooler seasons.

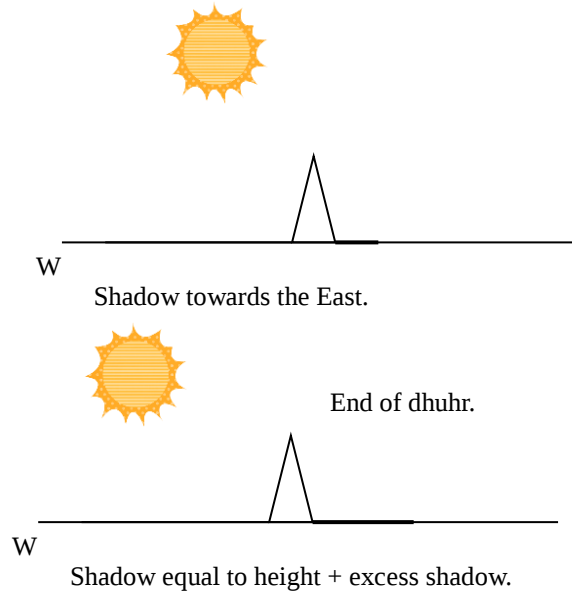
Anas  narrated:

"كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اشْتَدَّ الْبَرْدُ بَكَرَ بِالصَّلَاةِ وَإِذَا اشْتَدَّ الْحَرُّ أُبْرَدَ بِالصَّلَاةِ"

"The Messenger used to hasten with Dhuhr Salaah when the cold intensifies (in winters), but when the heat intensifies (in the summer) he would pray it in cooler times."

[Saheeh Al-Bukhari]





Scholar(s)	Opinion	Daleel
Imams Maalik, Shafi'ee, Ahmed	It ends when the shadow of everything is equal in length to the object itself, plus the length of its shadow at midday (the shadow of the object at the time of the zenith)	
Imam Abu Haneefa	The end of its time is when the shadow of everything becomes twice its length in addition to the shadow at midday.	Abu Hurayrah (radhi Allaahu 'anhu) narrated that the Messenger said: "When it is hot, delay the (Dhuhr) Salaah until it cools down, for the intensity of heat is from the exhalation of Hell." [Bukhari and Muslim]

The Time of 'asr Salaah

The start time:

By unanimous agreement, the time of 'asr begins when the time of dhuhr ends (considering the two opinions of the end of Dhuhr time).

The end of Dhuhr Salaah is different based on the fuqaha'a; therefore, they differ on the beginning of Salaatul 'asr.

The majority opinion is that it begins when the shadow is equal to the height of the object plus the extra shadow. According to Imam Abu Haneefa, 'asr begins when the shadow is twice the height of the object plus the extra shadow.

The end time:

By unanimous agreement, the time of 'asr lasts as long as the sun has not set.

Abu Hurayrah  narrated the Messenger  said:

"وَمَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ..."

"... And he who has caught (prayed) one rakah of 'asr before the sun set has caught his 'asr."

[Saheeh Al-Bukhari and Muslim]

One must pray 'asr before the sun turns red and hits the horizon. If someone is rushed to make 'asr before the sun goes down, starts the Salaah before the disc of the sun reaches the horizon and completes one ruku' (makes it and returns to standing position) before the sun reaches the horizon, then the person can finish the entire Salaah and it has been performed on time. The person is still blameworthy for the delay, but the Salaah is valid. The Prophet  encourages people to pray 'asr specifically on time.

Once the sun hits the horizon, it takes the sun about 5 minutes to completely set. Most Salaah calendars indicate the time for "sunset" as the beginning time for maghrib. Note that this is **not** the end timing for 'asr as the sun hits the horizon approximately five minutes before it sets. For example, if maghrib is at 5:00 PM, then one can pray 'asr until about 4:55 PM and it will be counted as having been prayed on time.

The preferable time:

First opinion: (Abu Haneefa) To delay it as long as the sun has not changed its color.

Second opinion: (Maalik, AshShafi'ee, and Ahmed) To hasten with 'asr at the earliest time.

Can a Hanafee pray 'Asr earlier at 'Asr if he comes upon a Jamaa'ah even if it is not time for 'Asr according to the opinion he usually follows?

One should pray with the jama'ah, whether Hanafee or not, if the person is not a strong adherent of a specific madhab. On the other hand, if one strongly follows the Hanafee madhab, he or she should join the jamaa'ah as nafl and then delay praying 'asr until it is time. It is no problem for a follower of another madhab to delay it until the time according to the Hanafee madhab because it is still part of the time for the Salaah. One should not change his opinion on a day-to-day basis for convenience.

Summary:

Salaat al-'asr – its start time:

Scholar(s)	Opinion	Daleel
Imams Abu Haneefa, Maalik, Shafi'ee, and Ahmed	When Dhuhr ends	Ijmaa'

Salaat al-'asr – its end time:

Scholar(s)	Opinion
Imam Abu Haneefa	To delay it as long as the sun has not changed its color.
Imams Maalik, Shafi'ee and Ahmed	To hasten Asr at the earliest time

The time of Maghrib Salaah

The start time:

By unanimous agreement, the time of maghrib begins when the disc of the sun has completely set.

When the sun goes behind land that is flat, then it is maghrib time. The glow in the horizon is natural to be there for some time. In reality, our horizon is not completely flat and can be mountains and hills. The actual time for maghrib is when the disc goes behind the horizon. Buildings on the other hand are not considered a horizon, and one must allow for some time to be sure it is maghrib.

The end time:

First opinion: (Maalik and AshShafi'ee in the new madhab) Maghrib has no extended time and it ends after there is enough time given to perform wudoo', cover yourself, adhaan, iqamah, and five rak'at to be performed.

The iqamah would be called right away. This opinion gives 15-20 minutes to perform maghrib.

Evidence:

Ibn Abbaas  narrated that the Prophet  said,

، "أمني جبريل عند البيت مرتين"
، فذكر أنه صلى به الصلوات الخمس أول يوم في أول وقت
وفي اليوم الثاني في آخر وقت إلا المغرب ، قال
"ثم التفت إلي جبريل ، فقال : يا محمد ، هذا وقت الأنبياء من قبلك ، والوقت ما بين هذين"

“The Angel Jibreel led me [in prayer] by the House (Ka’ba) twice.”
So he mentioned that on the first day, he prayed all the prayers at the beginning of their respective times and on the second day he delayed the prayers until just before the end of their times for all prayers except maghrib [where he instead prayed it on both days at the same time]. He said:
“Then turning to me he (Jibreel) said: ‘Muhammad, this is the time observed by the prophets before you, and the time of each Salaah is between these two times.’”

[Tirmidhee, FatH Al-Baari by Ibn Rajab]

Since there was no difference in the timing maghrib was prayed, it implies that maghrib does not have an extended period like the other Salawaat.

Second opinion: (Imam Abu Haneefa, AshShafi’ee, and Ahmed) Maghrib ends when the twilight disappears from the horizon.

The twilight has different colors. When the sun is setting, the sky has layers of colors. When the glow of the sun starts disappearing, it turns from orange to red and then as the red twilight goes down, there is a brightness or white twilight, which is like a belt above the horizon dividing the blue and red hues. This white twilight stretches and goes down as well. Above the white twilight is a blue twilight, which is a mixture between the blue, purple, and whiteness. Then the sky eventually turns dark blue. It takes 40 minutes to get to the white and then another ten minutes for the white to become dark blue.

The second opinion further divides into two opinions because the groups difference over which twilight ends the time of maghrib.

First Opinion: (AshShafi’ee in the old madhab, Imam Ahmed, Scholars of Hadeeth, and majority today) Red twilight indicates the end of maghrib.

Evidence:

Abdullaah ibn ‘Amr  narrated the Messenger  said:

وَوَقْتُ الْمَغْرِبِ مَا لَمْ يَسْقُطْ فَوْزُ الشَّفَقِ
“...Maghrib time lasts until the evening glow disappears.”

[Abu Dawood]

The Messenger ﷺ said:

"وَأَنَّ آخِرَ وَقْتِهَا حِينَ يَغِيبُ الْأُفُقُ..."

"...the last time for maghrib is when the horizon becomes dark."

[Tirmidhee & Ahmed]

Abdullaah ibn 'Amr ؓ narrated the Messenger ﷺ said:

"وَوَقْتُ صَلَاةِ الْمَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ..."

"...the time for maghrib lasts until the twilight has faded."

[Saheeh Muslim]

Second Opinion: (Abu Haneefa) White twilight indicates the end of maghrib

The preferable time:

By unanimous agreement is right after the sunset.

Sometimes the SaHaabah would pray two rak'aat sunnah before maghrib after the adhaan at home or in the masjid.
This is preferred

The Prophet ﷺ said,

"صَلُّوا قَبْلَ صَلَاةِ الْمَغْرِبِ صَلُّوا قَبْلَ صَلَاةِ الْمَغْرِبِ قَالَ فِي الثَّالِثَةِ لِمَنْ شَاءَ"

"Pray before maghrib, pray before maghrib, pray before maghrib, for whoever who wishes."

[Saheeh Al-Bukhari]

Scholar(s)	Opinion	Daleel
Imams Maalik and Shafi'ee in one opinion	Maghrib has no extended time, it ends after a time passes enough to perform wudoo', covering, adhaan, iqamah, and five rak'ahs.	Ibn Abbaas: "...except maghrib where he instead prayed it on both days at the same time..." [Tirmidhee]
Imams Abu Haneefa, Shafi'ee, and Ahmed	Maghrib ends when the twilight disappears from the horizon. Scholars differ in the time of actual twilight: 1) The white twilight (Imam Abu Haneefa) 2) The red twilight (Imam Shafi'ee in his old madhab, and Imam Ahmed)	Daleel for first opinion: "...Maghrib time lasts until the evening glow disappears." [Abu Dawood] Daleel for second opinion: "...the last time for maghrib is when the horizon becomes dark." [Abu Dawood] Abdullaah ibn 'Amr (radhi Allaahu 'anhu): "...the time for maghrib lasts until the twilight has faded." [Muslim]

The time of 'Isha Salaah

The start time:

By unanimous agreement, it starts after the twilight disappears (red or white depending on the two opinions mentioned previously)

According to Imam Maalik, the end of maghrib does not constitute the beginning of 'isha, and there is a buffer zone.

The end time:

First opinion: (Abu Haneefa) As long as the dawn has not yet risen. Basically, the time for 'isha lasts until time for fajr has not started yet.

Second opinion: (Imam Maalik, AshShafi'ee, and Ahmed) Until the end of the first third of the night or the first half, and as a necessity until fajr time.

The preferable time:

First opinion: (AshShafi'ee) To perform 'isha at the beginning of its respective time.

Second opinion: (Abu Haneefa, Maalik, and Ahmed) To delay 'isha to just before one third or half of the night has passed. This is the majority opinion.

Reported 'Aishah رضي الله عنها,

أَعْتَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ حَتَّى ذَهَبَ عَامَّةُ اللَّيْلِ وَحَتَّى نَامَ أَهْلُ الْمَسْجِدِ ثُمَّ خَرَجَ فَصَلَّى
فَقَالَ: "إِنَّهُ لَوْ قُتِلَ لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي"

“One night the Prophet ﷺ prayed the night prayer after most of the night had gone and most of the people in the mosque had fallen asleep. Then he came out, prayed, and said, “This would be the proper time if it were not a hardship on my nation.”

[Saheeh Muslim and an-Nisa'i]

Abu Hurayrah رضي الله عنه narrated the Messenger ﷺ said:

"لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ أَنْ يُؤَخَّرُوا الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ أَوْ نِصْفِهِ"

“If I was not afraid of creating hardship I would have ordered to delay ‘isha to just the first third or half of the night. “

[Tirmidhee and Nisa'i]

Salaatul-'isha – its end time:

Scholar(s)	Opinion
Imam Abu Haneefa	As long as the dawn has not yet risen.
Imams Maalik, Shafi'ee, and Ahmed	Until the end of the first third of the night, or the first half, and as a necessity until fajr time.

Salaah al-'isha – its preferable time:

Scholar(s)	Opinion	Daleel
Imam Shafi'ee	To perform 'isha at the beginning of its respective time.	
Imam Abu Haneefa	To delay 'isha to just before one third or half of the night has passed.	Abu Hurayrah narrated, the Messenger said: “If I was not afraid of creating hardship I would have ordered to delay 'isha to just the first third or half of the night.” [Tirmidhee and Nisa'i]



ASK THE FAQEEH:

Q: What is half of the night? Is it the same as midnight?

Half of the night is measured by taking the time at sunset until fajr and dividing it by two. In this sense, “midnight”, the time when ‘Ishaa ends, changes every night.

The Time of Fajr Salaah

Virtue of Fajr Salaah:

Allaah ﷻ said in Soorat Al Israa’:

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ ۖ إِنَّ قُرْآنَ الْفَجْرِ كَانَ
مَشْهُودًا

“Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur’aan of dawn. Indeed, the recitation of dawn is ever witnessed.”

(Soorat Al-Israa’ 17:78)

Narrated Buraydah ibn al-Hasib رضي الله عنه: The Prophet ﷺ said:

"بَشِّرِ الْمَشَّائِينَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ"

"Give good tidings to those who walk to the mosques in darkness for having a perfect light on the Day of Judgment."

[Abu Dawood]

The Prophet ﷺ also said:

"لَيْسَ صَلَاةٌ أَثْقَلُ عَلَى الْمُنَافِقِينَ مِنَ الْفَجْرِ وَالْعِشَاءِ وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا"

"The most burdensome prayers for the hypocrites are Salaah al-'isha and Salaah al-fajr, but if they only knew what they contain, they would come even if they had to crawl."

[Saheeh Al-Bukhari]

'Isha is difficult because you have to delay the comfort of sleep.

The start time:

By unanimous agreement, when the second dawn (al-fajr ath-thaani) or al-fajr as-Saadiq (true dawn) rises, that is the lateral brightness spreading along the horizon horizontally.

Q: What is the first dawn (al-fajr al-awwal or al-fajr al-kaadhib)?

The false dawn is the light that stretches vertically prior to the horizontal brightness that appears on the horizon. How does this happen? The brightness of the false dawn stretches across the horizon. It is the reflection of the glow of the sun ray. The light is reflected up from the earth until the light hits the earth tangentially. Fajr begins when the white thread starts spreading across the horizon. Al-fajr al-awwal is the first dawn or is also called al-fajr al-kaadhib, meaning the false dawn. It is the brightness appearing in the background of the sky. The true dawn is al-fajr as-saadiq, or the true dawn.

The end time: By unanimous agreement, the time for fajr lasts as long as the sun has not begun to rise.

The preferable time:

First opinion: (Imam Maalik, AshShafi'ee, and Ahmed) The early time during the darkness of fajr, called al-ghalas.

Abu Moosa ﷺ narrated:

"...فَأَقَامَ الْفَجْرَ حِينَ انْشَقَّ الْفَجْرُ وَالنَّاسُ لَا يَكَادُ يَعْرِفُ بَعْضُهُمْ بَعْضًا..."

"...He (the Messenger) offered fajr Salaah at daybreak when the people could hardly recognize one another..."

[Saheeh Muslim]

Jaabir رضي الله عنه narrated:

"كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيَهَا بَغْلَسٍ..."

"...and fajr He (the Messenger) used to offer it during (ghalas) time (when it was still dark)."

[Saheeh Al-Bukhari and Muslim]

Second opinion: (Abu Haneefa) The later time during the brightness of fajr, called al-ishaar. This is approximately 30-45 minutes prior to sunrise.

Sometimes the Prophet ﷺ would start the Salaah during al-ghalas time and finishes at al-ishaar time.

Rafi' bin Khadeej رضي الله عنه narrated, the Messenger ﷺ said:

"أَسْفِرُوا بِالْفَجْرِ فَإِنَّهُ أَكْبَرُ لِلْأَجْرِ"

"Pray fajr during (ishaar) time, for its greater for your reward."

[Tirmidhee]

These two opinions are reconciled by saying that the Prophet ﷺ did not pray at a particular time. He prayed when people came to the masjid. If they were not there, he would delay until more people would come to the masjid.

Q: What is the ruling on Qunoot (supplication) during salaah al fajr?

The Shafi'ee school and some of the Maalikis believe that there must be qunoot during Salaah al-fajr in the second rak'ah.

The majority disagree with them and say that the Prophet ﷺ was making du'aa for a specific occasion and did not do it on a regular basis.

Scholar(s)	Opinion	Daleel
Imams Maalik, Shafi'ee, and Ahmed	The early time during the darkness of fajr (al-ghalas)	Abu Moosa narrated: "He (the Messenger) offered fajr Salaah at daybreak when the people could hardly recognize one another." [Muslim] Jaabir narrated: "...and fajr He (the Messenger) used to offer it during (ghalas) time (when it was still dark)." [Bukhari and Muslim]
Imam Abu Haneefa	The later time during the brightness of fajr (al-ishaar)	Rafi' bin Khadeej narrated, the Messenger said: "Pray fajr during (ishaar) time, for its greater for your reward." [Tirmidhee]

Forbidden Times of Salaah

What are the times it is forbidden to perform Salaah?

First: After Fajr Salaah and while the sun rises.

Explanation: Hadeeth: "There should be no Salaah performed after Fajr until the sun rises." Once you've prayed Fajr Salaah, then do not pray anything else until the sun rises. You cannot pray or make up prayer while the sun is rising. If you have 15 minutes before sunrise then it is safe to say that you can still make Fajr.

There are two types of dawn. One is a false dawn which does not count so you can pray during that time and the second is the actual dawn. How do we determine the real dawn? Simply observe the light, if the light is shining diagonally above the horizon, then is a false dawn. If the light is filling the horizon horizontally, this is the actual dawn.

Second: When the sun is at the zenith.

Explanation: This is 5-10 minutes prior to *Dhuhr* time. This is when the sun has reached its highest point of the day therefore Salaah ad-duha or any other prayer should not be performed during this time.

Third: After "Asr

Explanation: No Salaah until after the sun has completely set. There is a difference of opinion at this point.

Fourth: When the sun sets

Explanation: The reason for the prohibition of the prayer while the sun rises or sets: The Prophet ﷺ said that the Shaytan goes in the direction of the sun so that it rises and sets between his two horns and those who prayed to the sun prayed in the direction of the Shaytan.

Uqbah ibn Amir رضي الله عنه narrated:

"ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ أَوْ نَقْبُرَ فِيهِنَّ مَوْتَانَا حِينَ تَطْلُعُ الشَّمْسُ بَارِزَةً حَتَّى تَرْتَفِعَ وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَمِيلَ وَحِينَ تَضِيفُ الشَّمْسُ لِلْغُرُوبِ حَتَّى تَغْرُبَ"

"There are three times at which Allaah's Messenger ﷺ used to forbid us to Pray or bury our dead: when the sun begins to rise till it fully up, when the sun is at its height at midday till it passes the meridian, and when the sun draws near to setting till it sets."

[Saheeh Muslim]

Abu Sa'eed al-Khudri رضي الله عنه narrated,

"لَا صَلَاةَ بَعْدَ الصُّبْحِ حَتَّى تَرْتَفَعَ الشَّمْسُ وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغِيبَ الشَّمْسُ"

I heard the Messenger of Allaah ﷺ saying: "No Salaah is to be offered after the morning Salaah until the sun rises, or after 'Asr Salaah until the sun sets."

[Saheeh Bukhari and Saheeh Muslim]

If someone enters the Masjid a few minutes for Salaah al Maghrib and wants to pray tahiyyatul Masjid, can he pray?

Answer: If it is a few minutes before Maghrib, then he should keep standing and not pray until hearing the Adhan. If it is 15-20 minutes before the Adhan, then it is a Salaah with a reason, so it can be prayed.

AshShafi'ee Opinion: According to the Shafi'ee madhab, if there is an occasion for a specific Salaah and it needs to be performed during these occasions except when the sun sets or rises, then it can be prayed. For example: One needs to pray Salaah al istikhaarah and made wudu, can he pray it after 'Asr? Yes. Similarly, a person can pray two rak'at after 'Asr time when they enter the Masjid. There is an occasion for these two rak'at and he is not praying after 'Asr without a reason, rather because there is a valid reason for the prayer.



ASK THE FAQEEN:

Q: What is the ruling on the 'Ishaa and Fajr prayers in countries where the twilight time is confusing and the times of day and night are irregular?

In countries like Scandinavia, the sun may be present constantly for four months and as a result there is no differentiation between night and day. There are three opinions on this scenario:

Opinion One: The people are not obligated to do the salawat, meaning they only pray Dhuhr and 'Asr. This is a legitimate opinion but not necessarily correct.

Opinion Two: The people follow the closest normal region. For example, those in Scandinavia can follow the closest reason to the south (i.e. Poland or Germany). This is the most appropriate opinion.

Opinion Three: What about if people do not have access to technology? The third opinion is that they need to estimate the time of the salawat and distribute them evenly. The evidence: Hadeeth of Ad-Dajjal.

An-Nawwas b. Sam'an  reported that the companions asked the Prophet  about the Dajjal:
 "يا رسول الله، وما لبثه في الأرض؟ قال " أربعون يوما . يوم كسنة . ويوم كشهر . ويوم كجمعة . وسائر أيامه كأيامكم " قلنا : يا رسول الله ! فذلك اليوم الذي كسنة ، أتكفيها فيه صلاة يوم ؟ قال " لا . اقدروا له قدره "

“...Allaah's Messenger , how long would he stay on the earth? He said.. For forty days, one day like a year and one day like a month and one day like a week and the rest of the days would be like your days. We said: Allaah's Messenger , would one day's prayer suffice for the prayers of day equal to one year? Thereupon he said: No, but you must make an estimate of time (and then observe prayer)..."
 [Saheeh Muslim]

Q: If someone prays Salaah before its beginning time for convenience, would it be acceptable?

This is not acceptable. The solution to this will be discussed in later chapters.

Q: If someone delays Salaah from the start time until a later time and then some unforeseen problem occurs or he/she dies, are they held accountable for this Salaah?

The person is not accountable for the Salaah because the person had the option to delay or pray at the earlier time in the first place. The person is therefore not accountable unless they delayed it until a very close time to the next Salaah such as 5 minutes before the end of the prescribed time as this in reality indicates they actually passed the time of that Salaah.

Q: If a woman delays her Salaah until her period starts, is she accountable for that Salaah? If a sister knows her period will begin between Dhuhr and 'Asr and delays the Salaah, is she accountable?

There are different opinions. Salaah has a window so if she delayed the Salaah until it was right before the next Salaah then she has to make up that Salaah when she becomes pure. However, if a woman starts making wudoo' for her Salaah and during that time she gets her period then she is not required to make up the Salaah.

Q: If a woman (student or working mom) becomes pure from her period during the time of one of the prayers but was unable to shower until later during the day or later that night, is she accountable for this delay?

If it does not create hardship on the woman to purify herself, then she should make her ritual purification, otherwise she is to perform it at the earliest possible time.

Q: Is it still obligatory to perform FarD Salaah even during the prohibited time?

Yes.

Q: Can someone pray during the prohibited times for a particular reason other than FarD Salaah, such as two rakah upon entering a Masjid?

Yes. However, according to Imaam [Abu Haneefa](#): No.



Savor the Sweetness

- Savor the sweetness of the time of the Salawaat:
- Salaah was divided throughout the day and the night so that you do not feel bored.
- Remember, the time of Salaah stretches long and shrinks short throughout the year depending on the season, it is not always the same.

You are always asking when the Salaah begins and ends. If the time for the salawaat was fixed, then you would never need to ask. Your mind is always busy to know when the Salaah is.

- You will find this spiritual break when you really need it, you will always need a time out as a relief from the stress of this life.
- The prohibited times, these are to force you not to turn into a monk who forgets about this life or the hereafter.



Action items:

- Try to observe the sun for two full days.
- Wake up early before fajr and watch the white thread.
- Use an object to mark the shadow throughout the day, to determine the beginning of the time of each salaah.
- Use that same object the next day to determine the end time of each salaah.
- Watch as the sun goes down, and praise your Lord as you see the variation in colors through the horizon.
- Can you identify the end of maghrib and beginning of 'isha according to the different opinions?



Adhan and Iqaamah

Adhan and Iqaamah

Adhan & Iqaamah

Adhan's literal definition is a call to anything. Technical definition, as per Islamic Law is as follows, "a specific call and pronouncement, given during the time of prayers, as a notification and an indication to their starting time." The adhaan is a reminder. When the caller says, 'Allaahu Akbar', it means 'Allaah is greater', don't have a second thought, he is greater than what you are doing so answer the call to prayer and establish it.

Narrated Al-Aswad bin Yazid:

سَأَلْتُ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . مَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ فِي الْبَيْتِ قَالَتْ كَانَ فِي مِهْنَةٍ أَهْلِهِ، فَإِذَا سَمِعَ الْأَذَانَ خَرَجَ.

I asked `Aisha "What did the Prophet ﷺ use to do at home?" She said, "He used to work for his family, and when he heard the Adhan (call for the prayer), he would go out."

[Saheeh Al-Bukhari]

The Virtue of the Adhan

Abu Hurayrah رضي الله عنه narrates:

"لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَاسْتَهْمُوا"

The Messenger ﷺ said, "If people would know what is there (as reward) in (calling for) Adhan and (praying) in the first row, they would have to draw lots for them (to avoid conflict over them)."

[Saheeh Bukhari]

The Prophet ﷺ said:

"الْمُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ"

"On the Day of Judgment, the Mu'adhins will come having the longest necks."

This is a sign of their excellence. When the Mu'adhin calls for the Adhan, he extends his neck as much as possible.

The Prophet ﷺ said:

"لا يسمع مدى صوت المؤذن جن ولا إنس ولا شيء إلا شهد له يوم القيامة"

"On the Day of Judgment, everything around the Mu'adhin while he was calling the Adhan will testify for him."

Abu Hurayrah ﷺ narrated the Messenger of Allaah ﷺ said:

"الإمام ضامن والمؤذن مؤتمن اللهم أرشد الأئمة واغفر للمؤذنين"

"The Imaam is a guarantor, and the Mu'adhin is a trustee. O Allaah! Guide the Imaams and forgive the Mu'adhins."

[Abu Dawood and Nisa'i]

When hearing the Adhan, we assume that the Mu'adhin has done his job and called the Adhan at the correct time. The Mu'adhin should not allow the mistake of calling the Adhan at the wrong time to happen.

The Story of the Adhan

In Makkah, the number of Muslims was small and therefore at that time they could make jama'ah without any call for prayer. When the Messenger ﷺ arrived in Madinah, the number of Muslims started to increase he built Masjid An-Nabawi to offer Salaah regularly. By the second year of Hijrah, the number of Muslims had increased significantly and the people used to announce in a loud voice. "As-Salaah ul-jamiah (the Salaah for jam'ah is ready)." Those who heard this call came to join the Salaah.

However, the Muslims felt the need to find a way to inform people to come to the Salaah. The Messenger ﷺ asked his Companions ﷺ for their advice. Some Companions ﷺ suggested that the Muslims, like the Jews, should blow a horn to announce the time for the Salaah. Others said that the Muslims ring bells as the Christians do in their churches. A few proposed that the Muslims, like the fire-worshippers, kindle a fire call to call people to pray. The Messenger ﷺ wasn't satisfied with any of these ideas. He waited to hear a better idea or to receive guidance from Allaah ﷻ.

One day, Abdullah ibn Zayd ﷺ came to the Messenger ﷺ and said, "O Messenger of Allaah ﷺ! I had a beautiful dream last night." "What was the dream you saw?" the Messenger ﷺ asked Zayd ﷺ. Zayd ﷺ answered, "I've seen that a man wearing green garments taught me the words of the Adhan and advised me to call people to prayer with these words." He then recited the words of the Adhan. The Messenger ﷺ recognized that the dream of Zayd ﷺ was true. He asked Zayd to teach the words of Adhan to Bilal ﷺ. Bilal ﷺ stood up called the Adhan. The voice of Bilal ﷺ resounded throughout Madinah. People came to Masjid an-Nabawi, and Umar ibn al Khattab ﷺ came and said, "O Messenger of Allaah ﷺ, an angel taught me the same words in my dream last night." And the Messenger said ﷺ, "Alhumdulillah." [Abu Dawood and Ibn Majah]

The Ruling of the Adhan

The opinion of the majority of scholars is that it is mustahab. Imaam **AshShafi'ee** believes it to be FarD kifayyah (a community obligation). If no one calls for the Adhan in a community, then the entire community is sinful for this. It is needed in order to make people aware of the timings of Salaah.

The Conditions of the Adhan

- 1) The call should be given after the start of Salaah time.
- 2) The Adhan needs to be in Arabic language.
- 3) The Adhan should be performed by a Muslim male. Women can call the Adhan if it is done for a female congregation only.
- 4) It needs to be loud enough for people to hear. If someone whispers the Adhan, then it defeats the purpose.
- 5) To maintain the order of its statements.

- 6) To be performed by one individual in its entirety, i.e. it cannot be divided, neither can be a chorus Adhan. This is known as "Adhan al juwaaq." This was practiced in Syria for a limited period of time when a Mu'addhin would call a phrase and the three other mu'addhin would repeat after him.
- 7) The main condition is that the Mu'adhin should have a strong, deep voice. A strong voice does not mean a beautiful voice. There is no benefit from having a soft voice call the Adhan.

What are the words of the adhaan?

The following is the most popular format of the adhaan Narrated by Abu MaHdhoorah:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allaah ﴿ﷻ﴾ is the Greatest, Allaah ﴿ﷻ﴾ is the Greatest. (Allaahu akbar x 2)

reminder that nothing is greater than Allaah ﴿ﷻ﴾

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allaah ﴿ﷻ﴾ is the Greatest, Allaah ﴿ﷻ﴾ is the Greatest. (Allaahu akbar x 2)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I bear witness that there is none worthy of worship but Allaah ﴿ﷻ﴾

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I bear witness that there is none worthy of worship but Allaah ﴿ﷻ﴾

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I bear witness that Muhammad ﴿ﷺ﴾ is the Messenger of Allaah ﴿ﷻ﴾

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I bear witness that Muhammad ﴿ﷺ﴾ is the Messenger of Allaah ﴿ﷻ﴾

حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ

Hasten to the prayer, hasten to the prayer

حَيِّ عَلَى الْفَلَاحِ ، حَيِّ عَلَى الْفَلَاحِ ،

Hasten to real success, hasten to real success

There is no english word for the word فلاح Falaah. It means the ultimate success in this life and the hereafter. It can't be described in one word. نجاح Najaah is the real word for success.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Allaah ﴿سُبْحَانَكَ﴾ is the Greatest, Allaah ﴿سُبْحَانَكَ﴾ is the Greatest

لَا إِلَهَ إِلَّا اللَّهُ

There is none worthy of worship but Allaah ﴿سُبْحَانَكَ﴾.

[Muslim and Abu Dawood]

-In the adhaan for fajr, the following words are added after حَيِّ عَلَى الْفَلَاحِ Hayya 'ala-l-falaah:

الصَّلاةُ خَيْرٌ مِنَ النَّوْمِ

Prayer is better than sleep, Prayer is better than sleep

The majority add this to the second Adhan, which calls for the actual time of Fajr. Some jurists and Scholars of hadeeth say that it should be added in the first Adhan of Fajr because you are waking people up for Fajr.

How many Adhans are there for Fajr Salaah?

First Opinion: (Maalik, AshShafi'ee, and Ahmed)

Two Adhans, one before the actual time of Fajr and one upon the start of Fajr time.

Second opinion: (Abu Haneefa)

There should be one Adhan for Fajr upon the start of the actual time of Fajr.

Third opinion: Scholars of hadeeth

If there are two Mu'adhins in one locality, then one should call before the actual time and one for the actual time of Fajr.

Ten to fifteen minutes is more than enough for the time between the Adhan. It is permissible for the same Mu'adhin to make both of the Adhans.

Summary of opinions:

Scholar(s)	Opinion
Imams Malik, Shafi'ee, Ahmad	2 adhaans: 1 before actual fajr and one at the start of fajr time
Imam Abu Hanifah	1 adhaan at the actual start of fajr
Scholars of Hadeeth	If there are two mu'adhins in one locality, then one should call before the time of fajr and one at its start



ASK THE FAQEEH:

Q: What if the person makes a mistake while calling the Adhaan? Do you resume or start over?

The Adhaan is started over from the beginning.

Q: What about having multiple mu'adhins in the same masjid with each calling in a different direction?

The Adhaan is to be performed by one individual in its entirety, it cannot be divided. If the masjid was so huge, then you can have more than one mu'adhin, but they should be far apart that they don't hear each other and each would perform the whole Adhaan individually. But if there are speakers and microphones, then one mu'adhin is sufficient.

Q: Should all of the words be connected together or separate?

They can be separate, and this is the most common form in the Arabian Peninsula. Example: Allaahu Akbar. (stop) Allaahu Akbar. (stop) Allaahu Akbar. (stop) Allaahu Akbar.

Q: Are there any other forms of Adhaan?

The Maaliki format adds Allaahu Akbar in the beginning and can be heard in North Africa and Libya and parts of Sudan. The Shi'a have their own way of making Adhaan.

Etiquettes of Adhan



Adhan & Iqamah: Mu'adhdhi is one who calls the adhan.
Facing the Qiblah. Standing. Inserting the index fingers into the ears. Giving Adhaan.

- 1) There are 12 etiquettes associated with the Adhan, as follows:
Purification: The Mu'adhin does not need to have wudu to make the Adhan, but it is better.
- 2) Facing the qiblah. Originally, the Mu'adhin used to stand somewhere in the Masjid near a door or on a minaret, and he turned around everywhere while calling the Adhan. Today, since we have microphones, the Mu'adhin faces the direction of the people.
- 3) Calling from above an elevated area
- 4) Standing while calling Adhan. The Mu'adhin should be standing while calling the Adhan. If the Mu'adhin sits down, it is acceptable, but it is better to be standing.
- 5) To insert the index fingers into the ears. He tries to cup his hands around his face as much as possible. The reason this is done is because it amplifies the voice. He closes his ears so that he can raise his voice as loud as possible. This is not an obligation, and some scholars say one hand is enough, or it can even be done with both hands down.
- 6) Slowing down while chanting the Adhan. The Adhan should be slow for the people to hear it.
- 7) Following the rules of tajweed. What about the mudood? The scholars say it is ok to prolong the mudood, but without making it too much of singing.
- 8) Turning the face right and left upon saying the two "hayya ala...". It is simply turning the face one side and then the other side.
Turn right after saying "hayya 'ala as-Salaah" and turn left after saying "hayya 'ala-l-falah" or one in each direction? Finish the complete line while facing one direction or can you turn back to the middle and finish? Either way is fine and all are acceptable. It depends on informing the people. If you are on a minaret with neighborhoods surrounding it, then it is ok for the Mu'adhin to move around on the minaret to call the Adhan.
- 9) The Mu'adhin should call the Iqaamah but it is ok for someone different to call the Iqaamah.

- 10) For the listeners to repeat with the Mu'adhin. Those listening should repeat after the Mu'adhin. When the Mu'adhin says "hayya 'ala al-Salaah" and "hayya 'ala-l-falah", then the listener says "la hawla wa la quwatta illa billah." People should be quiet during the Adhan, but they are not obligated to be quiet. It is highly recommended to be quiet while the Mu'adhin is calling for Adhan.
- 11) Adhan should not be interrupted by foreign speech. If the mua'dhin speaks, it does not invalidate the Adhan unless it becomes a long conversation. If he starts a conversation, then he should start over.
- People who are in a Masjid should not leave after the Adhan has been called. If a person is in the Masjid and hears the Adhan for the time of Salaah, then he/she should not leave without praying in congregation from the Sunnah. The Prophet ﷺ warned us that this is a sign of hypocrisy if someone leaves and it is an act of the Shaytan. This ruling only applies to the Masjid.

The Du'a after the Adhan

"اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ
إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ"

O Allaah ﷻ, Owner of this perfect call and Owner of this prayer to be performed, bestow upon Muhammad ﷺ al-Waseelah (a station in Paradise) and al-Fadeelah (a rank above the rest of creation) and send him upon a raised platform which you have promised him. Verily, You never fail in Your Promise."

Any part that is found in addition to what which is above is added on and is not authentic hence it should be avoided.

'Amr bin Al'as ﷺ, the Prophet ﷺ said:

"إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا عَلَيَّ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا ثُمَّ سَلُوا اللَّهَ لِي الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ لَهُ الشَّفَاعَةُ"

"When you hear the Mu'adhdhin, repeat what he says, then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allaah; then beg from Allaah al-Wasila for me, which is a rank in Paradise fitting for only one of Allaah's servants, and I hope that I may be that one. If anyone who asks that I be given the Wasila, he will be assured of my intercession."

[Saheeh Muslim]

What is the Iqaamah?

Iqaamah is the call to stand up in order to establish the Salaah. It is given right before the prayer begins.

What are the words of the Iqaamah?

By unanimous agreement, the statements of the Adhan should be repeated in the Iqaamah and the statement “qad qaamat-is Salaah” (the Salaah has been established) should be added to it after saying “hayya ‘ala-l-falah.” The scholars then differed on the number of times each statement is repeated in the Iqaamah to three opinions:

First Opinion: (AshShafi’ee and Ahmed)

To repeat the statements of the Adhan once each, and the statement “qad qaamat-is Salaah” twice.

Second Opinion: (Maalik)

Same as the first opinion except that the statement “qad qaamat-is Salaah” should also be pronounced once.

Third Opinion: (Abu Haneefa)

The Iqaamah should be like the Adhan in repeating each statement twice including the statement “qad qaamat-is Salaah”.

Every single school of thought may have some differences among their jurists, but these are the general opinions of the madahib.

Summary of opinions:

Scholar(s)	Opinion
Imams Shafi’ee and Ahmad	Each statement x 1
Imam Malik	‘Qad qaamits salaah’ x 2 Every statement x 1
Imam Abu Hanifah	Iqamah should be identical to the adhan

When should the people stand up for Salaah?

The people in the Masjid should stand up and line up upon seeing the Imaam entering the prayer area to perform the Salaah. According to a hadeeth of Bilal رضي الله عنه: The companions would stand up the moment they saw the Prophet ﷺ coming in, so they were ready and lined up.



ASK THE FAQEEH:

Q: Can the Adhaan be given before the beginning of Salaah time?

No, if this is done in order to call people for Salaah, then it is a breach of covenant because the mu'adhin is like a trustee.

Q: Can a blind person call the Adhaan?

Yes, 'Abdullah ibn Umm Maktoom was blind and a mu'adhin. He would recognize the time from Salaah from those around him.

Q: Should an individual call the Adhaan and Iqaamah if praying alone?

There is no need for the Adhaan. The Adhaan is to call the congregation, but it can still be done. There is no Iqaamah for the Sunnah.

Q: Should a person who entered a masjid after the Salaah was over, call for Adhaan and Iqaamah?

Another Adhaan is not called for, but you can call another Iqaamah.

Q: Is it permissible to use the new universal Adhaan system?

This system is unifying the masajid by using a radio to broadcast the Adhaan. The virtue of the Adhaan would die out, so it is better to call the Adhaan.

Q: Which is better, reading the Qur'aan or repeating after the mu'adhin?

Repeating after the mu'adhin is better during the time of the Adhaan because the Adhaan is only during this time. Both cannot be done at the same time. Stop during the Adhaan, the reward is greater. The Qur'aan can be recited at anytime.

Q: Should the Adhaan be called for anything besides the call for Salaah?

Yes, the Adhaan is called when there is a new baby; it is a reminder that he is the servant of Allaah. Another reason is if a person is scared. The shayateen do not like the Adhaan and run away from it. If you are making ruqyah, you call the Adhaan because the evil jinn hate the Adhaan.

Q: Does the Iqaamah nullify the nafl Salaah?

Abu Hurayrah  narrated, the Prophet  said,
"لَا صَلَاةَ بَعْدَ الْإِقَامَةِ إِلَّا الْمَكْتُوبَةُ"

"When the Iqaamah has been called, there should be no other prayer except for the obligatory one."

[Ahmed]

The scholars say that this hadeeth means that the Sunnah Salaah is nullified. Other jurists say that "should be" means that it does not nullify the Salaah, but it is not right. If you are at the beginning of the Salaah and know that you will not catch the first Takbeer, then leave that Salaah. If you can finish the Salaah before the Imaam starts the obligatory Salaah, then go ahead and finish it.

According to Imaam Abu Haneefa, if someone enters the Masjid and started praying tahiyyatul Masjid or Sunnah, let them continue until finished even if they are going to miss a rak'ah of the FarD Salaah.

If making a FarD qadaa', then the Adhaan does not nullify the Salaah.



Savor the Sweetness

Savor the sweetness of the adhaan:

- Adhaan is the most, if not only, regular thing in a Muslims life.
- The adhaan has amazed many non-Muslims who visited Muslim lands. Some people have embraced Islam because of the adhaan.
- The adhaan is what makes a land a Muslim land.
- The adhaan is the first thing a child should hear after birth.
- The adhaan has a profound meaning; goes beyond the sound of it. Every single minute, there is someone praising the Prophet (ﷺ) or making adhaan.



Action items:

- Memorize the words of adhaan and iqamah.
- Listen to expert mu'adhins over the internet.
- Practice the chanting of the adhaan and iqamah.
- Ask a learned person or the Imam to check your adhaan style for you.
- Go to your local masjid before salaah time and take permission to perform the adhaan.

ANATOMY OF SALAAH

Anatomy of Salaah

To discuss the description of Salaah, we need to break down the Salaah into different segments and parts. Some portions are essential to Salaah, others enhance the quality of the Salaah, yet others actions are intended to enhance the quality while a last category are simply permissible actions. We will take a closer look as we go on.

Shuroot (conditions) of Salaah

Linguistic meaning: Shuroot is a plural of shart and it means the sign or the indicator. Shart is a condition or stipulation. It is something that precedes the Salaah, and some are included as preparation for the Salaah.

Technical meaning: An evident and constant attribute whose absence necessitates the absence of the ruling, but whose presence does not automatically bring about its object. And it is separate from the essence of the act itself. For example: Ritual purification is a condition of Salaah but it's not from the essence of the act itself because purification is not part of the Salaah and is completely separate. The purification is a condition to validate the Salaah. However, if you have wudu, you do not have to pray. If you want to pray, you must have wudu.



Facing the direction of the Qiblah.

Al-Qiyam – standing, for those who are able to stand.

Takbirah ul-ihram-The opening takbir.

Pre-requisites for Obligating Salaah

Pre-requisites of Salaah are the attributes sought to obligate Salaah on an individual, and they are not part of Salaah itself.

Islam

In order to obligate Salaah on anyone, they must be Muslim.

Narrated Ibn Abbas رضي الله عنه:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا بَعَثَ مُعَاذًا رَضِيَ اللَّهُ عَنْهُ عَلَى الْيَمَنِ قَالَ:
"إِنَّكَ تَقْدُمُ عَلَى قَوْمٍ أَهْلِ كِتَابٍ فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ عِبَادَةُ اللَّهِ فَإِذَا عَرَفُوا اللَّهَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ
عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ فَإِذَا فَعَلُوا فَأَخْبِرْهُمْ أَنَّ اللَّهَ فَرَضَ عَلَيْهِمْ زَكَاةً مِنْ أَمْوَالِهِمْ وَتُرَدُّ عَلَى
فُقَرَائِهِمْ فَإِذَا أَطَاعُوا بِهَا فَخُذْ مِنْهُمْ وَتَوَقَّ كَرَائِمَ أَمْوَالِ النَّاسِ"

When the Prophet ﷺ sent Mu'adh رضي الله عنه to Yemen, he said to him, "You are going to a nation from the people of the Scripture, so let the first thing to which you will invite them, be the Tawheed of Allaah. If they learn that, tell them that Allaah has enjoined on them, five prayers to be offered in one day and one night. And if they pray, tell them that Allaah has enjoined on them Zakat of their properties and it is to be taken from the rich among them and given to the poor. And if they agree to that, then take from them Zakat but avoid the best property of the people."

[Saheeh Bukhari]

Is it obligatory on a convert to Islam to make up for the missed Salaah during his/her lifetime prior to Islam?

They are not obligated to do anything. The Prophet ﷺ told us that Islam destroys the past (except the good actions).

"إِنَّ الْإِسْلَامَ يَجُبُّ مَا كَانَ قَبْلَهُ"

"Islam destroys the past (except the good actions)."

[Ahmed]

Puberty

A'isha  narrated:

"رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ عَنِ الصَّبِيِّ حَتَّى يَبْلُغَ وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَعَنِ الْمَغْتَوِّهِ حَتَّى يَبْرَأَ"

"The Pen has been lifted from three: from the child until he reaches puberty, from the sleeper until he wakes up, and from the one who has lost his mind until he recovers."

[Abu Dawood]

Are we obligated to order our minors to perform Salaah?

Yes. When you order them, you do not order them as an obligation for them to perform the Salaah. You are ordering them in order to train them and create a routine for them. Once a routine is created, it is easier for them to perform the Salaah. The parents have authority over grown children living in their homes.

What about children advising their parents about the Salaah time?

The child should wake up the parent when the time for Salaah start shrinking to the time where there will not be enough time to pray the Salaah. The child does not have authority over the parent and can only give advice.

What about for the wife?

The wife has no authority to wake him up but can advise him. If she advises him and he does not wake up, then he cannot claim that he was sleeping and did not wake up.

Sound Mind

Meaning that the individual has to be able to process rational thought.

What is the ruling on someone who loses his mind voluntary (by intoxication, or medication) or by force (sickness or passing out), and remains as such until the time of one Salaah or more expire?

There are people who are addicts such as alcoholics or drug abusers. If they are sound enough to repent they can pray and it is valid as their condition is the same as one who takes medication.

What if someone is clinically depressed or bipolar?

During the time they are not in the state of having a sound mind, they are not accountable.

What about mentally challenged people?

Mentally challenged are not considered accountable.

If someone is intoxicated then is their Salaah not accepted for 40 days?

The reward for Salaah is removed, yet the obligation remains.

Conditions for Validating Salaah

Conditions of Salaah are the acts required and acquired to validate Salaah, prior to the establishment of Salaah, and they are not part of the act of Salaah itself.

Salaah is to be performed after the time has started

What is the ruling on praying while doubting the start of its time?

If you know that the time of Dhuhr is around 1:00 but are not sure if it is 12:55 or 1:05 or 1:10, can you make a guess and pray the Salaah? No! If you guess between 12:55 and 1:10, then you can pray after 1:10 and not before because you are certain for sure that it is after 1:10 and are unsure if it is between 12:55 and 1:10.

You must pray the Salaah in the fixed time

فَإِذَا قُضِيَتْ الصَّلَاةُ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ

فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

When you have finished As-Salaah (the prayer - congregational), remember Allaah standing, sitting down, and lying down on your sides, but when you are free from danger, perform As-Salaah (Iqamat-as- Salaah). Verily, the prayer is enjoined on the believers at fixed hours.

[Soorat An Nisaa' 4:103]

Purification from minor and major ritual impurities

There are two forms of purification: major and minor. The person must be pure in both types before prayer. The major purification is called Janaabah which is from sexual intercourse, wet dreams or for women menstruation. These require Ghusl meaning a full body shower. For minor impurity like passing wind, then it is required to make wudu'.

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

“O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles..”

[Soorat Al Maa'idah 5:6]

Abu Hurayrah  narrated, the Messenger  said:

"لَا تُقْبَلُ صَلَاةٌ مَنْ أَحْدَثَ حَتَّى يَتَوَضَّأَ"
قَالَ رَجُلٌ مِنْ حَضْرَمَوْتَ مَا الْحَدَثُ يَا أَبَا هُرَيْرَةَ؟ قَالَ فُسَاءٌ أَوْ ضُرَاطٌ

"Allaah does not accept the Prayer of a person who has released gas until he makes a new ablution."

A person from Hadhramaut asked Abu Hurayrah , "What does releasing gas mean?" He answered, "Wind with or without sound."

[Saheeh Bukhari and Muslim]

Removal of physical filth (impurities), from body and place of worship

وَتَيَابِكَ فَطَهِّرْ

And your garments purify!

[Soorat Al-Muddaththir 74:4]

Purification is for the body, clothes, and the place where you are praying.

Abu Saeed Al-Khudri رضي الله عنه narrated:

أن النبي صلى الله عليه وسلم خلع نعله في الصلاة فخلع الناس نعالهم ، فقال : " ما لكم خلعتم " ، قالوا : رأيناك خلعت نعلك فخلعنا نعالنا ، فقال : أتاني جبريل فأخبرني أن فيها قدرا "

The Prophet ﷺ was one time performing the Salaah, and suddenly he took his shoes off and put them on the side. Everyone then followed and did the same action. When the Prophet ﷺ finished the Salaah, he asked them why they took off their shoes, and they said it is part of the Salaah. He ﷺ said that Jibreel عليه السلام came to him during the Salaah and told him that he had najasah on his shoes so he removed them.

Make sure that the area where you are praying is pure. The place might be 'pure' as per the Islamic definition, but not clean, meaning it may be muddy or there may be dirt or trash present. However, if it isn't clean, it doesn't necessarily equate to being impure. This does not mean that you pray in a filthy place, but if you do not have an option, then try to clean as much as possible and pray the Salaah.

Anas رضي الله عنه narrated:

مَاءٍ مِنْ بَدَلُو دَعَا ثُمَّ "تُزْرِمُوهُ لَا" :وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ فَقَالَ إِلَيْهِ فَقَامُوا الْمَسْجِدِ فِي بَالٍ أَعْرَابِيًّا أَنَّ عَلَيْهِ فَصَبَّ

"A bedouin came and passed urine in one corner of the Masjid. The people shouted at him but the Prophet ﷺ stopped them until he finished urinating. The Prophet ﷺ ordered them to spill a bucket of water over that place and they did so."

[Saheeh Bukhari]

What is the ruling on praying while carrying najas (impure filth) unaware of it?

First Case: If a woman is carrying a baby who may have najasah in the diaper:

Verdict: Her Salaah is valid as long as she does not have direct contact with the najasah – if the diaper leaks, then she must stop the Salaah and clean herself and clothes and start the Salaah over.

Second Case: A patient has a bag of urine attached to the body:

Verdict: The person can make the Salaah.

Third Case: If a person is in the Salaah and is unaware of the najasah until making ruku', what does he do?

Verdict: If the najasah was on the shoes or socks, then take them off and continue with the Salaah. If it is on the clothes, then stop the Salaah and change and start over. Having najasah on the clothes at the beginning of the Salaah and not knowing it does not invalidate the Salaah. The Salaah is still valid. If it is known that there is najasah present before the start of the Salaah, then the Salaah is invalid.

Exemption: if the person had wiped over the shoes or socks when making wudu' then the removal of invalidates the wudu', and the person must make wudu' again.

Note:

If you prayed your Salaah completely and then after discovered that there is najasah, then your Salaah is valid.

If the area where you are praying has najasah after you started praying, then take a few steps away from the area and continue the Salaah.

Covering the Awrah

Awrah is a legal term whose definition is broader than just the private parts as it includes more.

Definition: Awrah is a term which denotes the parts of the body that are not meant to be exposed in public.

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ
الْمُسْرِفِينَ

O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawaf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allaah) likes not Al-Musrifûn (those who waste by extravagance).

[Soorat Al A'raaf 7:31]

Ibn Abbas  said about this ayah: "It means proper clothing for Salaah." Some people misunderstood the ayah to mean only for the Masjid, but it means for the Salaah even while at home. It is the dress that one would feel comfortable wearing when opening the door for guests. If you feel comfortable wearing the clothing, then it is appropriate for Salaah.

Verdict: By unanimous agreement, it is most preferable to fully dress up in the best manner in preparation for Salaah.

The scholars then differed on the minimum limit of covering for the validity of Salaah:

The Awrah of a man in Salaah: He has to cover what is between the navel and thighs. There is disagreement about the exposing of the navel, thighs and knees.

The Awrah of a woman in Salaah: Her entire body must be covered, except her hands and face.

What is the ruling on covering the feet in Salaah for women?

First Opinion: (Abu Haneefa)

The most preferable opinion in the madhab is that women are not obligated to cover their feet for Salaah because they are treated like the hands, but they ought to do so outside Salaah. Even though Imaam Abu Haneefah allows a woman to uncover her feet in Salaah, it is an obligation for the woman to cover her feet while in public.

First Opinion: (Maalik, AshShafi'ee, and Ahmed)

Women should cover their feet in Salaah and outside Salaah. This is the opinion of the majority of the jurists and that the woman's Salaah is invalid if she does not cover her feet. She can wear socks or a long dress that covers her feet when she makes ruku' and sujood.

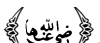
Umm Salaamah  narrated that she asked the Prophet ,

: قَالَ ؟ إِزَارٌ عَلَيْهَا لَيْسَ وَخِمَارٌ ، دِرْعٌ فِي الْمَرْأَةِ أَتُصَلِّي

"قَدَمَيْهَا ظُهُورَ يُغَطِّي سَابِغًا الدَّرْعُ كَانَ إِذَا"

"Can a woman pray in a long shirt (like a long dress) and head covering without a loincloth?" He said, "If the shirt is long enough, flowing and covers the top of her feet (i.e. it's allowed to do)."

[Abu Dawood]

Many scholars attribute this statement to Umm Salaamah . The Prophet  was asked: Can a woman pray in a long shirt? The Prophet  made it very clear that as long as it covers her entire body, then it is ok.

What is the ruling of Salaah if the Awrah was accidentally exposed?

If the exposure can be fixed quickly, then there is no problem. However, if it will take a long time to fix, then the Salaah must be started over. This is common for men who wear tight clothing when making sujood and the shirt rises and exposes their Awrah. If this is done in every rak'ah, then the Salaah is invalid. If it happens accidentally and the man

tucks his shirt back into the pants, then it is fine for the Salaah. Men should make sure that they wear long shirts to cover the Awrah while making sujood.

Facing the direction of the qiblah

First scenario: If the Ka'bah was visible

Verdict: By unanimous agreement, if the person can see the actual structure of the Ka'bah (i.e. being in the Haram in Makkah), he or she is obligated to face the Ka'bah itself. If a person is in the Haram yet cannot see the Ka'bah, there are circles to indicate where to pray. He must pray on these circles.

If you are on the second or third floor, are you facing the Ka'bah? No, you are parallel to the direction of the Ka'bah. The scholars argue about this issue. Is this space above the Ka'bah equal to facing the Ka'bah or not? Is it ok to have multiple floors around the Ka'bah or not? According to the **AshShafi'ee** madhab, one has to face the Ka'bah, so he cannot pray on the second or third floor because technically he is facing the space above the Ka'bah. This is why the crowd is very large downstairs while there is space on the second and third floors.

Second scenario: If the Ka'bah was not visible

Verdict:

First Opinion: ([Abu Haneefa](#), [Maalik](#), and [Ahmed](#))

To face and estimate the direction of the Ka'bah is enough. The majority say to use your best judgment.

Second Opinion: ([AshShafi'ee](#))

Facing the Qiblah exactly is an obligation, and it has to be done by following someone's knowledge of the qiblah, if not then by the best ijtihaad possible.

What is the exact direction of the qiblah for people living in the west? (North America in particular)

There is a difference of opinion. The Maaliki hold the opinion that the Qiblah is to the East directly. The majority hold that the direction is North East.

How do you determine the direction of the qiblah in the united States?

It is easy to figure out provided you know at least one direction (N, S, E, W). You can figure this out using the sun's location to determine which is East and West based upon the rising and setting. If there is no way to determine the direction of the Qiblah, then you are to use your best judgment and pray. At night, if possible you can use the stars to determine the North Pole and deduce the Qiblah from that information. If you realize after you have prayed the Salaah that you prayed in the wrong direction, then if there is still time to pray, you must pray the Salaah again. If you see someone praying in the wrong direction of the qiblah, then you can turn them in the correct direction, but do it gently and do not scare them.

Issue of folding the sleeves and pants for men

During Salaah, the Prophet ﷺ forbade folding the thawb in Salaah, which includes folding the sleeves or the pants above the ankles. Is this haraam? It is not haraam, but it is makrooh to do this. Therefore, it is better that one unfolds his shirt sleeves and pants. If you put your pants down and it is below the ankles, then it is a prohibition. If you fold them up, then there is another violation of folding pants while in Salaah. What do you do in this case? It is better to not fold the pants above the ankles in Salaah in order to avoid the prohibition. It is better to avoid both prohibitions by wearing shorter pants.

It is fine if the pants touch the ankles. The prohibition applies if they are below the ankle. What if someone says: I try to pull my pants up and they keep going down. Abu Bakr رضي الله عنه said to the Prophet ﷺ that he was a thin person and when he tried to wrap his izaar around his waist, it would keep falling. The Prophet ﷺ said to him that he does not do it out of arrogance and therefore it is fine.



Savor the Sweetness

Savor the sweetness of the Qiblah:

- The Prophet ﷺ was hoping that the qiblah would be moved for many years. Allaah (ﷻ) said:

"قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ.."

"We see your face pleading with Allaah to move the qiblah towards Makkah..."
[Soorat Al-Baqarah 2:144]

- This was sealing the deal with the children of Ismaa'il and the followers of Islam that they are now the spiritual leaders of guidance. It is moving of the House from Bani Israe'el to Bani Ismaa'il. Until the Day of Judgment, people will not stop worshipping Allaah (ﷻ) at that place. The only time people are not making tawaaf is when it is time for salaah.
- You are not the only one facing that direction at that moment, which provides a sense of unity.
- Ibrahim made du'a to Allaah (ﷻ) to make Makkah a place of worship, and Allaah (ﷻ) answered his du'aa.



Action items:

- For few days, carry with you a compass wherever you go.
- Try to guess the qiblah in different locations wherever you go.
- Check your guess with the compass and see how accurate you can get in finding the right direction.
- Learn how to identify the qiblah by using the sun and the shadows during different times of the day and stars during the night.

An-Niyyah, the intention for Salaah

Definition: It is the act of the heart concerning the actions of the Mukallaf (the accountable party).

When a person makes wudu and goes to the Masjid, he is doing these actions with the intention of Salaah. The determination for what you are doing is the intention itself. When you make the wudu and take the prayer rug and put it in the direction of the qiblah, the intention is for the present Salaah, and you know which Salaah you are praying. The actual intention is the act of the heart.

Umar  narrated, the Messenger  said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

“Deeds are judged by their intentions...”

[Bukhari and Muslim]



ASK THE FAQEEH:

Q: Should the niyyah in the heart match the actual act of that particular Salaah?

Yes. You cannot make the intention for Dhuhr and pray 'Asr, which may happen as a mistake. If you are praying a FarD Salaah, your intention must be for the FarD. Similarly with the Sunnah.

Q: Should the niyyah be uttered by tongue?

There is no such authentic evidence that the Prophet  uttered the intention out loud except for the act of Hajj. Some of the jurists made an analogy (quiyas) and said that if the Prophet  uttered it for Hajj, then it should be done for Salaah in order to bring focus to the Salaah. In the Shafi'ee and Hanafee madhahib, sometimes they ask you to say the niyyah. They differ over what should be said. There is no specific statement that should be said, and

it is left for people. Some people make it long while others make it short. They say: "I intend to pray Salaah al Dhuhr behind the Imaam" and then make the Salaah. Others make a longer list such as: "I intend to pray Salaah behind so and so Imaam in such and such Masjid in the first line alhumdulillah...". There is no need to say all of these things. It is considered to be bid'ah more than Sunnah because if the Prophet ﷺ had done this, it would have been reported.

Q: Should the niyyah start with the first Takbeer simultaneously? When is the niyyah made? Does the niyyah begin when raising the hands or when you are standing in line or when you are setting up your prayer rug?

All of the preparations for the Salaah are enough, and you do not have to measure the beginning of Salaah when you raise your hands. The Shafi'ee madhab is very meticulous and force you to make the intention while raising the hands and while making the first Takbeer. If it is missed, then you must start the Salaah again. Some people become obsessed so much and repeatedly make the first Takbeer before making the Salaah. Similarly, it extends to the wudoo' as well, and as they wash their face, while they are carrying the water to the face, they must have the intention, and if they miss it, then they must repeat. Do not fall into the waswasa. The actual act itself as you move for the Salaah is already deciding what you are doing and is the intention.

Q: If you are praying the Sunnah of Maghrib and someone else joins you in jama'ah, can you upgrade your intention?
No. You pray your Sunnah, and you do not have to recite loudly for him to pray the FarD.

Q: If you start Dhuhr Salaah and made the intention and then realized that it is 'Asr time and not Dhuhr time, what do you do in this case?

In this case, you stop the Salaah and make the Takbeer again and start over again. If you are praying in congregation, you have to make up the rak'ah again because you had the wrong intention.

Q: If someone prayed the FarD Salaah but did not feel as though they had good khushoo' again, can they pray the Salaah again?

They can, but it would be nafl and not FarD.

Q: Should the niyyah of the Ma'moom match the niyyah of the Imaam?

The ma'moom is the one following the imam. It was proven in al-Saheehayn from Mu'aadh ibn Jabal that he used to pray 'Ishaa', then he would go back to his people and lead them in 'Ishaa' prayer, and the Prophet did not denounce that. This indicates that it is permissible to offer a farD prayer behind someone who is praying a nafl prayer. In contrast with the Hadeeth in Saheeh Muslim, "The Imam is appointed so that he should be followed," the scholars of the 4 Madhabs differed into the following:

Ash-Shafi'ee and Ahmad allow the difference in this niyyah.

Maalik doesn't allow nafl behind farD, nor farD behind nafl, nor farD behind another different farD.

Abu Haneefah only allow nafl behind farD, but not farD behind nafl, nor farD behind another different farD.

Q: Can I pray in the car?

You can only pray nafl or qiyaam (witr), Not the farD prayers. The prophet (pbuh) would stop the camel come down and make the Salaah facing the Qiblah.

If you sit while praying your nafl, you get half of the reward.

The continuation of the acts of Salaah without long intermission

When you make your Salaah, continue without any long intermission. For example, someone recites Al Fatihah, makes ruku', stands out of ruku', makes sujood, comes out of sujood and begins sneezing uncontrollably for several minutes this invalidates the Salaah as it becomes a long intermission. If it is only for a few seconds, then the person can continue with the Salaah.

To avoid any foreign speech

If someone sneezes and by mistake says 'alhumdulillah', then if it is a mistake it is fine. If someone responds 'yarhamukum Allaah', then the person's Salaah is invalidated.

Zayd ibn Arqam  narrated:

فَأْمَرْنَا قَانَتِينَ لِلَّهِ وَقُومُوا نَزَلَتْ حَتَّى الصَّلَاةِ فِي جَنْبِهِ إِلَى وَهُوَ صَاحِبُهُ الرَّجُلُ يُكَلِّمُ الصَّلَاةِ فِي نَتَكَلَّمُ كُنَّا
الْكَلَامَ عَنْ وَنُهِينَا بِالسُّكُوتِ

“We used to speak in Salaah, until the ayah ‘...and stand before Allaah in devout (frame of mind)’ (al Baqarah 2:238) was revealed. Thereafter, we were ordered to remain silent and we were forbidden from talking.”

[Saheeh Muslim]

Arkaan

Integrals of Salaah



Arkaan (Integrals of Salaah)

These arkaan have the same definition of the condition except that they are part of the essence of the act itself. This means that they are part of the salaah itself.

Definition

Linguistic meaning: Arkaan is a plural of rukn, which means the strong corner on which a structure is built

Technical meaning: It is an evident and constant attribute whose absence necessitates the absence of the hukm, but whose presence does not automatically bring about its object. And it is part of the essence of the act itself.

Hadeeth al-Musee' fi Salathi (the man who prayed incorrectly)

All of the arkaan come from one hadeeth.

Abu Hurayrah  narrated,

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَرَدَّ وَقَالَ ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ فَرَجَعَ يُصَلِّي كَمَا صَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ
ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ ثَلَاثًا فَقَالَ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَحْسِنُ غَيْرَهُ فَعَلَّمَنِي فَقَالَ
"إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا ثُمَّ ارْفَعْ حَتَّى تَعْدِلَ
قَائِمًا ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا وَافْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا"

Once the Prophet  entered the mosque, a man came in, offered the prayer and greeted the Prophet. The Prophet  returned his greeting and said to him, "Go back and pray again for you have not prayed." The man offered the prayer again, like he did the first time, came back and greeted the Prophet. He  said to him thrice, "Go back and pray again for you have not prayed." The man said, "By Him Who has sent you with the truth! I do not know a better way of praying. Kindly teach Me how to pray." The Prophet  then said,

“If you stand up for Salaah say ‘Allaahu Akbar.’ Then read what comes easy for you from the Qur’aan. Then bow until you are comfortable in your ruku’. Then stand up until you are standing up straight. Then prostrate until you are comfortable in your Sujood. Then sit until you are comfortable in your Juloos -sitting. Then prostrate until you are comfortable in your Sujood. And do this in your entire Salaah.”

[SaHeeH Al-Bukhaari and Muslim]

In this hadeeth, the Prophet ﷺ pronounced the arkaan and taught him how to perform one rak’ah and said to do that in the entire salaah. Based on this hadeeth, the scholars define the arkaan of the salaah, and if they are missed, then the salaah is invalid and the act must be done again or the salaah is invalid.

The Arkaan of salaah

(The absence of one of the following arkaan nullifies the salaah)

First Opinion: (Abu Haneefa)

There are six arkaan for the salaah (listed in the table)

Second opinion: (Maalik, AshShafi’ee, and Ahmed)

There are fourteen arkaan for the salaah (listed in the table)

The reason for the differences: Imam Abu Haneefah holds different usool (principles) based on his methodology between determining what is fard and what is waajib, and he holds that fard is higher value than waajib. If something is not included as rukn, it does not mean that he does not count it at all, but it is not at as high a level of obligation for Imam Abu Haneefah.

Scholar(s)	Opinion	Daleel
Imam Abu Haneefah	There are six arkaan for the salaah: 1. The opening takbeer 2. Standing 3. Recitation of Qur'aan 4. Ruku' 5. Sujood 6. Final sitting	Hadeeth al-Musee'fi Salathi (the man who prayed incorrectly)
Imams Maalik, Shafi'ee, and Ahmed	There are fourteen arkaan for the salaah: 1. Al Qiyaam – standing for those who are able to. This means that if you can pray standing, then for the fard salaah, you cannot pray while seated. In some situations in India or Pakistan, they stand up for salaah on the airplane and block the entire aisle. If they cannot stand, then they pray in the condition that they can. How should a person lie down? However they can. They do not need to be shifted to face the qiblah. If it is easy to do so, then it is fine; otherwise, it is fine for them. This shows the importance of salaah that even if you have to sit, you must still pray. This is a mercy of Allaah for them that they can still remember Allaah (<i>subhanahu wa-ta'ala</i>) even though they may be in a difficult situation. 2. Takbeerat al-ihraam – the opening takbeer 3. The recitation of the Qur'aan 4. The Ruku' – bowing down 5. Rising up from the Ruku' 6. The sujood on seven bones – prostration 7. Coming up from sujood 8. Sitting calmly between the two sajdah (prostrations) 9. Sitting during the last tashahhud 10. The recitation of the last tashahhud 11. The recitation of the salawat al-Ibrahimiyyah 12. The tasleem – saying salaam at the end 13. At-tuma'a-neeah – being tranquil in every rukn 14. Maintaining the order of the arkaan of salat	Imran ibn Husain رضي الله عنه said, "I was suffering from hemorrhoids (piles), so I asked the Messenger of Allaah ﷺ 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." "...If you stand up for Salaah say 'Allaahu Akbar.' Then read what comes easy for you from the Qur'aan. Then bow until you are comfortable in your ruku'. Then stand up until you are standing up straight. Then prostrate until you are comfortable in your Sujood. Then sit until you are comfortable in your Juloos - sitting. Then prostrate until you are comfortable in your Sujood. And do this in your entire Salaah." Ibn Abbas رضي الله عنه narrated, the Messenger ﷺ said: "I have been commanded to prostrate on seven bones, on the forehead – and he pointed at his nose, the hands (the palms), the knees and the toes (of the feet)." [Bukhari and Muslim] Ali ibn Abi Talib رضي الله عنه narrated, the Messenger ﷺ said: "The key to the Salaah is purification, Tahreemuha (it is entered) by Takbeer and Tahleeluha (and exited) by Tasleem." [Ahmed]

1) Al qiyaam – Standing for those who are able to



ASK THE FAQEEH:

Q: What constitutes standing?

You should stand so that the width of your feet is equivalent to the broadness of your shoulders. Stand firm and fix your sight to the position of your sujood. You can use a support temporarily for Salaah if you have a debilitating issue.

If a person can stand straight, then he cannot pray hunched over. One time Umar رضي الله عنه saw a man walking in the streets hunched over walking out of humbleness and asked if he was sick. The man said that he was not sick, so Umar رضي الله عنه told him to stand straight or he would beat him. When you stand in Salaah and want to show humility and khushoo', stand up straight and make Salaah. Your backbone is straight.

Q: What is the limit of standing?

If someone cannot do Salaah while standing then they can sit.

If you cannot stand up comfortably, you can sit.

Can you open your feet wide or should they be kept closed?

In the Hanafi madhab: four fingers between the feet is enough. The sunnah: when the sahabah would stand, they would stand shoulder to shoulder and foot to foot, and this cannot be done unless the feet are opened shoulder width apart. Women are suggested to keep their feet close together, but there is no evidence from the Prophet



to support this.

Q: Can someone use support tool to stand up?

No, if you cannot stand firmly then sit.

Can someone reserve the spot next to the wall for taraweeh?

No, a person can use a cane if they are disabled. The Prophet ﷺ one time entered the masjid and saw two ropes and was told that Zaynab ؓ when she was tired in prayer would hold onto them. He said to take them out and everyone should pray as much as they can but should not over exaggerate.

Q: Who is exempt from standing?

Anyone who is sick. If you are extremely tired, can you sit down?

Yes. One time the Prophet ﷺ prayed while sitting when he had an injury.

Q: How does someone who is excused sit for salaah?

They can be seated on a chair or on the floor. When sitting on the floor, some of the ulamaa' say sitting can be done cross-legged or tashahhud style. If praying in congregation, then keep the tashahhud style because it allows space for other people.



Savor the Sweetness

Savor the sweetness of Qiyaam:

Al Qiyaam – Standing for those who are able to

- You should look down during prayer. Standing is the first sign of humility and humbleness. When you start your salaah, look down immediately for this is a sign of shamefulness. Keep all of your senses focused on what you will be doing because you are in need of Allaah (ﷻ)'s mercy.

2) Takbeerat al-ihraam – The opening Takbeer

The Prophet ﷺ then said,

"إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ ..."

"If you stand up for salaah say 'Allaahu Akbar'."

[SaHeeH Al-Bukhaari and Muslim]

How high do you have to raise your hand while saying Takbeerat al-ihram?

Some narrations reported that the Prophet ﷺ raised his hand to his shoulders and in other narrations to his ears.

Throwing everything behind your back, everything in front of us reminding you only of Allaah ﷻ



ASK THE FAQEEN:

Q: Does my Salaah have to be in Arabic?

YES!

Q: Does it have to be in the takbeer form, or could any word of glorification suffice?

Can you say: Allahul-Kabeer. No. The madhab of Imam Abu Haneefah: You can begin with Allahu 'Adham. Because they said it is acceptable, it does not mean that they have sanctioned it for you anytime you wish. If someone has said this, then the Salaah is valid; however, in their description of the Salaah, they do not promote it.



Savor the Sweetness

Savor the sweetness of Takbeerat al-ihraam:

- When you say Allaahu Akbar, it is a reminder for you that you are facing the direction of the Qiblah and the house that the Prophet ﷺ longed to face while making salaah. You are reminded that ummat Muhammad carries the banner of leadership.
- Remember that Allaah ﷻ is greater than anything you are wishing for after your salaah. When you are raising your hands, you are throwing everything behind your back and saying that Allaah ﷻ is greater than anything and you are commencing salaah.



Action items:

- Stand up in front of a mirror.
- Check the way you stand.
- Raise your hands as if you are making takbeer and see how your hands look like when you do that.

3) The recitation of the Qur'aan

By unanimous agreement the recitation of the Qur'aan is an integral part of the salaah.

The Prophet ﷺ then said,

"...ثُمَّ اقْرَأْ مَا تَيْسَّرَ مَعَكَ مِنَ الْقُرْآنِ ..."

"... Then read what comes easy for you from the Qur'aan..."

[SaHeeH Al-Bukhaari and Muslim]

But what is the ruling on the recitation of the Faatiha?

First opinion: (Maalik, AshShafi'ee, and Ahmed)

It is a rukn. If it is not recited, then the salaah is not valid.

It was narrated that 'Ubaadah ibn al-Saamit (may Allaah be pleased with him) said:

كُنَّا خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي صَلَاةِ الْفَجْرِ ، فَقَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَثَقُلْتُ عَلَيْهِ الْقِرَاءَةَ ، فَلَمَّا فَرَغَ قَالَ : (لَعَلَّكُمْ تَقْرَءُونَ خَلْفَ إِمَامِكُمْ ؟) قُلْنَا : نَعَمْ ، هَذَا يَا رَسُولَ اللَّهِ ، قَالَ :

"لَا تَفْعَلُوا إِلَّا بِفَاتِحَةِ الْكِتَابِ ، فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا"

We were behind the Messenger of Allaah ﷺ in Fajr prayer, and the Messenger of Allaah ﷺ recited and the recitation became difficult for him. When he had finished he said: "Perhaps you were reciting behind your imam?" We said: Yes, that is so, O Messenger of Allaah. He ﷺ said: "Do not do that, except for the Opening of the Book (al-FaatiHah), for there is no prayer for the one who does not recite it."

[Abu Dawood]

Based on this hadeeth, the majority say that the Faatiha is an integral part and must be recited.

Imam **AshShafi'ee**: Reciting Faatiha after the imam is done regardless of the salaah.

Other Madhabs: Remain silent with the imam during fajr, maghrib, and isha unless you come late.

Shaykh Yaser's opinion: Follow Imam AshShafi'ee's opinion because of the hadeeth of Ubada ibn as-Samit رضي الله عنه.

Ubadah ibn As-Saamit رضي الله عنه reported that Allah's Messenger ﷺ said,

لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ

**"Whoever does not recite Al-FaatiHah in his Salaah, his Salaah is invalid"
[SaHeeH Al-Bukhaari]**

Second opinion: [Abu Haneefa](#)

It is waajib (not fard), meaning that it is not rukn. If Faatiha is not recited, then the salaah is still valid. The obligation is to recite anything of the Qur'aan that comes easy. However, this is not the right thing to do even according to the madhab. To perfect the salaah: recite Surah Al Faatiha.

His proof: Surah Al A'raf: "When the Qur'aan is being recited, then listen to it. May Allaah have mercy on you."

Abdullah ibn Masood رضي الله عنه said that this is during salaah. One of Imam Abu Haneefah's principles is to accept the hadeeth of a companion who is faqih. Imam Abu Haneefah held that Abdullah ibn Umar رضي الله عنه and Abu Hurayrah رضي الله عنه were not scholars as much as Abdullah ibn Masood رضي الله عنه.

School or Madhab	Opinion	Daleel
Imams Maalik, Shafi'ee, Ahmed	It is a rukun	Ubadah ibn as-Samit رضي الله عنه narrated, the Messenger ﷺ said, "There is no salaah for him who does not recite the Umm al-Qur'aan (Al Faatiha)." [Bukhari and Muslim]
Imam Abu Haneefah	It is waajib	

What is the ruling on the basmalah, saying "bismillah al Rahman al Raheem" aloud for the imam in the Jahri salaah?

First Opinion: [\(Abu Haneefa, Maalik, and Ahmed\)](#)

He should not say it loud. According to the majority of the scholars, the basmalah should be pronounced silently and "Alhumdulillahi rabb al-'alameen" should be recited aloud.

Anas  narrated:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا : كَانُوا يَسْتَفْتِحُونَ الصَّلَاةَ
بِـ "الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ"

"The Messenger , Abu Bakr , Umar  used to begin the salaah with alhumdulillahi rabb al-'alameen."

[SaHeeH Al-Bukhaari and Muslim]

Second opinion: **AshShafi'ee**

He should start with the Basmalah. Imam Shafi'ee's opinion is that the basmalah is part of Surah Al Faatiha; therefore, it must be said out loud.

Nu'aim al Mujmir  narrated:

"صَلَّيْتُ وَرَاءَ أَبِي هُرَيْرَةَ فَقَرَأَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ثُمَّ قَرَأَ بِأَمِّ الْقُرْآنِ حَتَّى إِذَا بَلَغَ غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ فَقَالَ آمِينَ فَقَالَ النَّاسُ آمِينَ..."

"I prayed behind Abu Hurairah. He recited *Bismillaahi Ar-RaHmaani Ar--RaHeem*, then he recited *Suratul FaatiHa*, and when he reached "*wala adh-Dhaalleen*," he said "*Aameen*" after it, and the people behind him said *Aameen*" ..."

[An-Nasaa'i, Tirmidhi, Ad-Daraqutni, Al-Bayhaqi]

Some of the scholars tried to reconcile between the two incidents and said: The Prophet  is sometimes spontaneous. Some reported that he reported the basmalah out loud and most of the time would recite it silently. Shaykh Al Hudhayfi used to do this intentionally and deliberately: he would raise his voice with the basmalah slightly and then said it loud with 'alhumdulillahi rabb al-'alameen'.

We do not know the reason behind it, but the majority of reports are that the Prophet  would begin with 'alhumdulillahi rabb al-'alameen' aloud.

You do say: a'oodhu billahi min ash-shaytan ar-rajeem in the salaah before reciting the Faatiha.

School or Madhab	Opinion	Daleel
Imams Abu Haneefah, Maalik, Ahmed	He should not say it out loud	Anas رضي الله عنه narrated: "The Messenger ﷺ , Abu Bakr رضي الله عنه , Umar رضي الله عنه used to begin the salaah with alhumdulillahi rabb al-'alameen." [Bukhari and Muslim]
Imam Shafi'ee	He should recite the basmalah	Nu'aim al-Mujmir رضي الله عنه narrated, "I prayed behind Abu Hurayrah رضي الله عنه and he recited 'Bismillah al Rahman al Raheem' and then recited Umm al Qur'aan." [Nisa'i]



ASK THE FAQEEN:

Q: How articulate should the Imaam be in reciting Al-Faatiha?

In Arabic, the vowels make a big difference. Some fuqahaa' may tolerate fat-ha and Dumma as long as there are not extensive mistakes, but if there are several mistakes in the Faatiha, then the Salaah is invalid. The Faatiha specifically must be recited in perfect recitation because it is a rukn. Perfect recitation does not mean at the tajweed level but at the level of grammar. He may not have the best recitation, but the grammar must be correct.

You need to PERFECT the Faatihah even if you cannot recite anything else. If you don't have a teacher, instead of wasting time watching funny videos watch a video that will teach you how to pronounce Soorat al-Faatihah properly.

Q: What if the Imaam has an accent?

This does not break the Salaah. Some Imaams may say z instead of D in "wa la aD-Daaleen." It is not about hifdh but about perfection of the recitation.

Q: Should the Ma'moom recite the Qur'an if the Imaam already does that?

The ma'moom, according to Imaam Ash-Shafi'ee, must recite the Faatiha regardless of the salah. According to Imaam Abu Haneefah, the ma'moom should remain quiet regardless of the salah. According to Imaam Maalik: in fajr, Maghrib, and isha the ma'moon does not need to recite the Faatiha, and should recite it during dhuhr and asr. Shaykh Yaser follows Imaam Ash-Shafi'ee's opinion.

Q: What is the ruling on "Ameen"?

Imaam Abu Haneefah: say it quickly and silently.

Imaam Ahmad & Imaam Shafi'ee: prolong the recitation of "ameen". The Prophet ﷺ said: "If you say 'ameen', the angels will also say 'ameen' with you and if your 'ameen' coincides with their 'ameen', then Allah will forgive your sins."

Q: How should you prolong the ‘ameen’?

The ulema say follow the rules of tajweed and no longer than 6 harakaat. When you say ‘ameen’, it is not about singing it. You are just saying ‘ameen’.

The meaning is: My Lord, accept my du’aa. Soorat Al Faatiha has a du’aa in it, and the Imaam is making du’aa on your behalf.

If you go to a masjid where they do not say ‘ameen’ aloud, then do not recite it aloud. At the same time, if someone else in a masjid says ‘ameen’, be easy on them.

Q: What does a new Muslim who does not know the Faatiha do in Salaah?

We should teach them and help them learn it as fast as possible, but until then, they can say a few words of dhikr. Teach them one phrase of dhikr to remember. When teaching them dhikr, teach them with the meaning. New Bluetooth system to help new converts or children and you repeat after the person in your ear. For training purposes this would be allowed.

Q: Can I recite Faatiha twice as a second Soorah?

No, if you are not sure about reciting the Faatiha clearly, you have to do it again, because this is RUKN!

Q: How do you recite when you pray quietly?

You have to read it with your lips- sound out the words.



Savor the Sweetness

Savor the sweetness of your recitation or the recitation of the imam:

- Engage your senses in remembering the words of Allaah (ﷻ). If it is a time for you to recite the Qur’aan for dhuhr, asr, and the third rak’ah in maghrib and ‘isha, remember that you are reciting the words of Allaah (ﷻ). You stand before Allaah (ﷻ) and show him how much you know from the words of your Lord.
- If it is time to listen to the imam, show Allaah (ﷻ) that you are listening to the words. Learn key words such as Jannah, Naar, Samawaat, Ard, the names of the prophets, and the names of Allaah (ﷻ). When you know key words, then you can understand what the ayah is about. This is how you should focus on the recitation of the Qur’aan if you don’t understand the language.



Action items:

- Practice your Faatihah with an expert.
- Make sure your pronunciation is correct.
- If you can't find someone, look for help online.

4) The Ruku' – bowing down



The Prophet ﷺ then said,

"...ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا..."

"...Then bow until you are comfortable in your ruku'..."

[SaHeeH Al-Bukhaari and Muslim]



ASK THE FAQEEN:

Q: What constitutes a perfect Rukoo'?

Rukoo' is to bow down. The actual rukoo' is trying to make your back flat. It was said that the back of the Prophet



was so straight that if water was spilled on his back, it would not move anywhere.

The head should not be raised or lowered but should be level as much as possible. The hands hold onto the knees. In order to straighten the back, the elbows will have to stick out a little. If you are praying in congregation, keep

your elbows in or keep them close to your body so you do not bother the person next to you. Look at the position of the sujood or between your feet according to the sunnah of the Prophet ﷺ.

Q: How long should the rukoo' last for?

The perfect rukoo' which the Prophet ﷺ used to practice was as long as the recitation. If you recite Soorat Al Baqarah, then the rukoo' should be the same length. However, it is not mandatory to keep it that long. The mustahab/sunnah minimum is enough time to say 'subhana rabbi al-'adheem' three times. The absolute minimum is enough time to say 'subhana rabbi al-'adheem' one time.

If someone has health conditions with the back and cannot make full rukoo', then they should do as much as they can with the intention of bowing down for the rukoo'.

If the Imaam prolongs the rukoo', then keep making dhikr. You do not have to say 'subhaana rabbi al-'adheem' an odd number of times if the rukoo' is prolonged because it may take away from your khushoo' in salah.



Action items:

Practice ruku' at home.

Have someone help you by placing a cup on your back. Does it stand still?

5) Rising up from the ruku'

The Prophet ﷺ then said,

"...ثُمَّ ارْفَعْ حَتَّى تَعْدِلَ قَائِمًا..."

"... Then stand up until you are standing up straight..."

[SaHeeH Al-Bukhaari and Muslim]

Say 'sami Allaahu liman hamidah' while rising from ruku'. This shows that some are so hasty in salaah that their salaah will be invalid by rushing to the sujood right away.

What is the limit of rising up from ruku'?

There is no specific time, but it is enough time for your back bones to return to their original positions and enough to say 'sami Allaahu liman hamidah'. If you are praying by yourself do you say Allaahu Akbar or sami Allaahu liman hamidah? If you are praying in congregation then just say 'sami Allaahu liman hamidah'. If you are praying by yourself then both statements should be said.

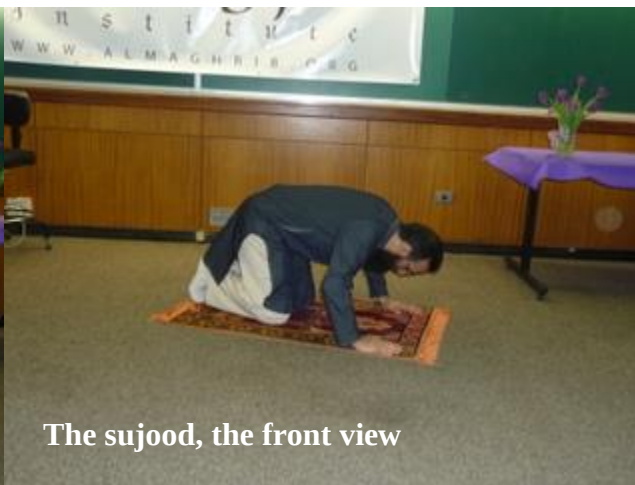


Savor the Sweetness

Savor the sweetness of ruku':

- When you face the qiblah having memory of the Ka'bah, The Prophets of Allaah, all the believers facing that direction, and starting the recitation with the words of Allaah (ﷻ) and then having the permission of showing your humbleness and humility to Allaah (ﷻ). This is a step towards your spirituality. This is all gradual submission: standing, bowing down, and prostrating. First you show humility and humbleness and then bow down.
- A psychological definition of ruku': putting your intellect/reason and the heart at the same level. People are the most proud of their intellect, by bowing, you are placing them at the same level for the sake of Allaah (ﷻ), and when making sujood, your intellect is lower than your heart for the sake of Allaah (ﷻ). You are submitting your intellect and reason to Allaah (ﷻ).

6) *The sujood on seven bones – prostration*



The Prophet ﷺ then said,

"...ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا..."

"... Then prostrate until you are comfortable in your Sujood..."

[SaHeeH Al-Bukhaari and Muslim]

Ibn Abbas narrated, the Messenger ﷺ said:

"أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ عَلَى الْجَبْهَةِ وَأَشَارَ بِيَدِهِ عَلَى أَنْفِهِ وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ"

"I have been commanded to prostrate on seven bones, on the forehead – and he pointed at his nose, the hands (the palms), the knees and the toes (of the feet)."

[SaHeeH Al-Bukhaari and Muslim]

Going into sujood the Rasul ﷺ would "dive" with his arms coming around his hips onto the floor. The sunnah of the sujood is to prostrate on seven bones: the forehead + nose, 2 hands, 2 knees, right toes, and left toes.

The scholars say to be firm in the sujood, meaning that you cannot pray on something that is not sturdy. If the prayer rug is too fluffy, then you cannot make your sujood properly.

The hands do not have to be stuck together or wide open, but they should be in normal position. The fingers face the direction of the qiblah and should not be stuck near the nose. The hands should be at the level of the shoulder. Do not place the hands in front of the head. The hands should be placed close to the shoulders (i.e. at the shoulders) or in the area between the shoulders and ears. The forearms should not touch the ground. When praying individually, then the elbows should be stretched out. While praying in congregation, then the elbows should be in. The feet should be close to each other with the toes facing the direction of the qiblah. If possible, the ground should be flat.



ASK THE FAQEEN:

Q: Does not having the seven bones on the ground invalidate the sujood?

If all seven are not on the ground, then they are not making proper sujood. How can this happen? If someone is holding the mushaf while praying, this may happen. It may invalidate the sujood. Allahu 'Alam.

Q: Where should you make sujood when there is no space for you?

Make sujood on the back of those who are in front of you. Advice: tell the person in front of you before you do that. You can place your hands on their backs and make the sujood as much as possible or place your hands on their feet.

Q: Is it permissible to keep the hands covered in the sujood because of the weather?

If it is too hot, the ground may burn the hands. Can you suspend the hands in the air?

No. You can keep your hands covered in the sleeves on the ground and sisters can use their hijab. Also, place something for your forehead. To protect from ice, you can keep your hands covered. The Prophet ﷺ would wrap his hands with his dress or cloth and kept them covered because of the weather. This is permissible.

Q: How should a person fall to the sujood? Hands first or knees?

The reports are attributed to the age of the Prophet ﷺ. When the Prophet was younger, he was able to make sujood hands first, and when he became older, it became more difficult and he used the knees first.

In another hadeeth, the Prophet ﷺ forbade us from resembling the camel when making the sujood. How do you identify the sitting of the camel? Watch the camel. When you see this, it becomes more confusing. In the Arab culture, they have different traditions. Some named the back legs the hands of the camel.

Both opinions are valid and neither invalidates the Salaah. It is better to maintain one position, either hands first or knees first.

Q: In sujood could you close your eyes?

It is acceptable to close them because it is hard to focus with the eyes that close to the ground.

Q: Is it acceptable for women if their stomach touches their thighs while in sujood?

Yes, it is acceptable to do so in public because it is more modest. They should also keep their arms close to their bodies.

Q: Is it permissible for women to pray in public?

The Sahabiyyaat prayed in public since the society was religious. In this society, people do not lower their gaze. It is not advisable to pray in public today because society is not as pious.

Q: Can we make sujood with thick turban?

No, you should push it back so that you can press your forehead firmly on the floor.



Savor the Sweetness

Savor the sweetness of sujood:

- When you put your knees down, it is like feeling the pressure of this life. There is no lower position than sujood and putting the knees down is a position of humiliation, stress, or defeat. Even though it feels like this, when this happens, it is the best time to make your prayers.
- It is a sign of humility and superiority because you have the fastest divine link with Allaah (ﷺ). The closest a servant is to his Lord is when he is in sujood.
- Sujood is “knee-mail.” When you put your knees down you connect with Allaah (ﷻ) on a regular basis. Also, in this position, you are putting your intellect and reason in a position lower than your heart for the sake of Allaah (ﷻ).

Action items:

- Visit an online video website.
- Look for footages on camels and see how they sit on the ground. Do they first come down with their front legs or the back ones?

7) Coming up from sujood

The Prophet (ﷺ) then said,

"... ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا ..."

"...Then sit until you are comfortable in your Juloos (sitting)..."

[SaHeeH Al-Bukhaari and Muslim]

Jalsah is the sitting calmly between the two sujood.

How should the person sit down for this position?

Al-Iftirash: sitting on your left foot and propping up the right foot, pressing the toes to face the direction of the qiblah. This position is used between the two sujood and for the middle tashahhud as well. Some suggest for women exclusively to sit on their two feet with the thighs close to each other.

8) *Sitting calmly between the two prostrations (prostration)*

The Prophet ﷺ then said,

"...ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا..."

"... Then sit until you are comfortable in your Juloos (sitting)... "

[SaHeeH Al-Bukhaari and Muslim]

How long should you sit for?

You should sit in jalsah long enough to say 'rabi ghfiri' two times.

9) *Sitting during the last tashahhud*



Sitting between the two sajdahs (prostration), sitting during tashahhud, back view.



Sitting during final tashahhud in position of Tawarruk (to tuck the left foot under the right shin).

Tawarruk - If doing third or fourth rakah Salah, during the second tashahhud, place the left foot under the right leg with the right foot upright and toes facing the Qiblah.

According to Abdullah ibn Zubayr, Tawarruq involves placing the left foot between the right shin and right thigh [Sahih Muslim].

10) The recitation of the last tashahhud



Point out with the right index finger during Tashahhud

The Shafi'ee version:

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْنَا وَعَلَى عِبَادِ
اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

"At-Tahiyyatul-mubarakat, as-salawatuttayyibatu lillah. As-Salaamu alayka ayyuhan-Nabiyyu wa rahmatullahi wa barakatuh. As-Salaamu alayna wa ala ibadillahis-salihin Ashhadu alla 'ilaha illAllaah, wa ashhadu anna Muhammadar-Rasulullah."

[SaHeeH Muslim]

The translation: All compliments, blessed words, Prayers, pure words are due to Allaah. Peace be on you, O Prophet, and also the mercy of Allaah and His blessings. Peace be on us and on the righteous slaves of Allaah. I bear witness that none has the right to be worshiped except Allaah, and (I bear witness) that Muhammad is the Messenger of Allaah.

The Hanafi version: (This is the most popular even amongst the scholars.)

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

"At Tahiyyaatu lilaahi was Salawaatu wat tayibaatu As Salaamu 'alaika ayyuhan nabiyyu wa Rahmatullaahi wa Barakaatuh. As Salaamu 'alainaa wa 'alaa 'ebaadillaahis saaliheen, Ash hadu allaa ilaah ilallaah, Wa ash hadu anna Muhammadan 'abduhuu wa rasuuluh"

[SaHeeH Al-Bukhaari and Muslim]

The meaning of the Tashahhud:

All greetings, blessings and good acts are due to Allaah. Peace be upon you, O Prophet, and the mercy and blessings of Allaah. Peace be unto us, and unto the righteous servants of Allaah. I bear witness that none has the right to be worshiped except Allaah, And I bear witness that Muhammad is His servant and messenger.

As long as the version you are using is authentic, then you should stick to it. Memorize one and use it.

11) The recitation of the salawat al-Ibrahimiyyah

"اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ"

"Allaahumma Salli ala Muhammad, wa'ala aali Muhammad, kama Sallayta ala 'Ibrahim, wa'ala aali 'Ibrahim 'Innaka hamidum Majeed. Allaahumma Barik ala Muhammad, wa'ala aali Muhammad, kama Barakta 'ala 'Ibrahim, wa'ala Aali 'Ibrahim. 'Innaka Hamidum Majeed."

[SaHeeH Al-Bukhaari and Muslim]

'O Allaah, send prayers upon Muhammad and the followers of Muhammad, just as You sent prayers upon Ibrahim and upon the followers of Ibrahim. Verily, You are full of praise and majesty. O Allaah, send blessings upon Muhammad and upon the family of Muhammad, just as You sent blessings upon Ibrahim and upon the family of Ibrahim. Verily, You are full of praise and majesty.'

There are other versions as well, but it is enough to master one.

Assalamu alayka ayuhan-nabi = peace be upon you O Prophet. In Arabic, this assumes the person to be present, but we know the Prophet ﷺ has passed away. During the time of the companions, the Prophet ﷺ was there. Continue with this statement for a few reasons:

- The Prophet ﷺ taught them this version.
- When the Prophet himself used to recite the tashahhud, we assume he used to recite the same tashahhud and did not say 'peace be upon me'
- In the Arab culture and tradition and language, 'ayuha' can be maintained when the person is not present
- There were different masjid or even when they prayed at home, the Prophet ﷺ was not present at the moment when they were making the du'a

The claim that this pronouncement should not be said comes from a hadeeth of Ibn Masud who said that now that he is gone we say something different. Allaahu 'Alam this is from ijtihaad of Ibn Masud which should not be accepted.

Whatever the Prophet ﷺ uttered out of adhkar should be maintained as they are, which is from another hadeeth where the Prophet ﷺ corrected the dhikr of someone.

12) The Tasleem – saying salaam at the end



The Tasleem (saying salam at the end). Facing completely to the right and left sides and not looking over the shoulder. Do not move right hand up and down while facing the right, and do not move the left hand up and down while facing left during the final salaam.

Ali ibn Abi Talib  narrated, the Messenger  said:

“مِفْتَاحُ الصَّلَاةِ الطُّهُورُ وَتَحْرِيمُهَا التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ”

“The key to the salaah is purification, *taHreemuha* (it is entered) by takbeer and *taHeeluha* (and exited) by tasleem.”

[Ahmed and Abu Dawood]



ASK THE FAQEEN:

Q: How should the tasleem be pronounced?

Authentic narrations are: Assalamu alaykum wa rahmatullah and Assalamu alaykum wa rahmatullah wa barakatuh. If you say one on one side, then you should say it on the other side as well. It can be said Assalamu alaykum wa rahmatullah wa barakatuh to the right and Assalamu alaykum wa rahmatullah to the left.

Q: How many tasleems are obligated?

The Maliki school obligates only one tasleem to the right: Assalamu alaykum wa rahmatullah and the other one is nafl/mustahab.

The significance: if you came late and the Imaam said: assalamu alaykum wa rahmatullah to the right, then you can stand up even though he has not finished the second salaam. Also, if you broke your wudoo' after the first assalamu alaykum wa rahmatullah, then you are safe and the Salaah is valid.

Some fuqahaa' mandate that when you say salaam, you look to the right shoulder and align your nose with those next to you and similarly on the left side because you are giving your salaams to the angels on the right and left side, but this is a wide stretch, and we are spreading salaam to those next to us on both sides and don't know if we are saying it to the angels. This reminds those next to you that you are finishing with peace.

The sunnah of the Prophet ﷺ is that he would turn as much so that those behind him could see the whiteness of his cheek but not all the way back (just parallel to the shoulder).

If someone cannot, let them stretch the neck to the right and left and lean slightly; that is fine and the Salaah is over.

It does not matter how you say the salaam: you can start saying it before or while turning the head.



Action items:

- Practice your tashahhud and salawaat with an expert.
- Learn how to perform the two positions of sitting for tashahhud.

13) At-tuma'neenah – being tranquil in every rukn

This is not a rukn according to the madhab of Imam Abu Haneefah, which is why you see people pray fast.

What is the minimum of being tranquil in every rukn?

The Prophet ﷺ described it as the bone returning back to the original position. Praying peacefully and slowly and gradually. According to the majority of the scholars, if someone is not tranquil in the salaah, then the salaah is invalid. The majority of the scholars say that the salaah is invalid for those who run to the salaah and rush into it because they do not have tranquility and do not know what they are saying.

14) Maintaining the order of the arkaan of salaah

If you miss any one of these integrals, the salaah is invalid. If it is done by mistake, the salaah must be performed again.

If someone is making salaah and as finishing the recitation they make sujood, what should they do? Start over?

No. You simply go back again from the position of sujood to the ruku' position and continue with the salaah, but before finishing the salaah, perform the sujood as-sahw.

If someone remembers after finishing the two prostrations and they are standing up again and cannot remember if they made one or two prostration, then they are unsure if one of the rukn is done properly, then they have to make a second prostration, and then start the next rak'ah over again and then make sujood as-sahw at the end.

For example: someone comes back to the standing position and as reciting Faatihah, they doubt if they make the prostration and then continue to the ruku' and then make the prostration and then remember that they did not make two prostration in the first rak'ah, then what do they do? They do not add a third prostration. They cancel the entire first rak'ah and count the second rak'ah they are doing as their first and continue with that and before finishing the salaah, they make sujood as-sahw.

If you miss any of the arkaan, then the rak'ah is invalid, or the entire salaah is invalid.

If you remember while making tashahhud that you forgot the ruku', then you go back and make your ruku' and then make sujood and then sit down for the tashahhud and make sujood as-sahw again.

Wajibaat (Obligatory Acts of Salaah)

Omitting one of the wajibaat of salaah does not nullify the salaah, but can be compensated for by sujood as-Sahw (forgetfulness).

- i. Saying takbeer upon moving from one position to another
If someone remains silent the entire salaah without saying the takbeer, it does not invalidate the salaah. However, this is wrong, and sujood as-sahw should be done if it was out of forgetfulness. You do sujood as-sahw if you forget the takbeer for most of the salaah and it does not need to be done if it was forgotten once or twice.
- ii. Saying "Subhana Rabbiyal-'Adheem" (Praise be my Lord the Supreme) in the ruku', at least once
Saying this once is the wajib. If someone went to the ruku' and was completely distracted and did not say anything, they do not have to go back to the ruku' to say it, but they have to make sujood as-sahw.
- iii. Saying "sami'Allaahu liman hamidah" (May Allaah answer he who praises him) as one returning back from ruku'
This can be said any way (at the beginning of rising, close to standing up perfectly, etc.). As a recommendation for the imam: say it after you have moved halfway up because most of the congregation may otherwise rise before you. Similarly with the takbeer when moving between positions.

Both the imam and the ma'moon should say "sami'Allaahu liman hamidah". Shaykh follows the other opinion, which is not the majority which is that the imam says "sami'Allaahu liman hamidah." If you pray by yourself, then you say both.

Q: Who is responsible to say "Rabbana wa lakal hamd"? The imam and the ma'moon.

It is a common mistake to add the words: "wa al-shukr".

iv. Saying “subhana rabbiyal-‘ala” (Praise be my Lord the Most High) in the sujood – at least once

v. Sitting down and reciting the first tashahhud

If someone is coming from the sujood and before standing up and the knees are on the ground and the person remembers that he did not sit for the tashahhud, then he remains sitting and says the tashahhud. It is compensated by sujood as-sahw.

If the person is halfway up, then it depends on the position: if closer to standing, then the person goes up, but if he is closer to the sitting position, then he sits down. It is compensated by sujood as-sahw.

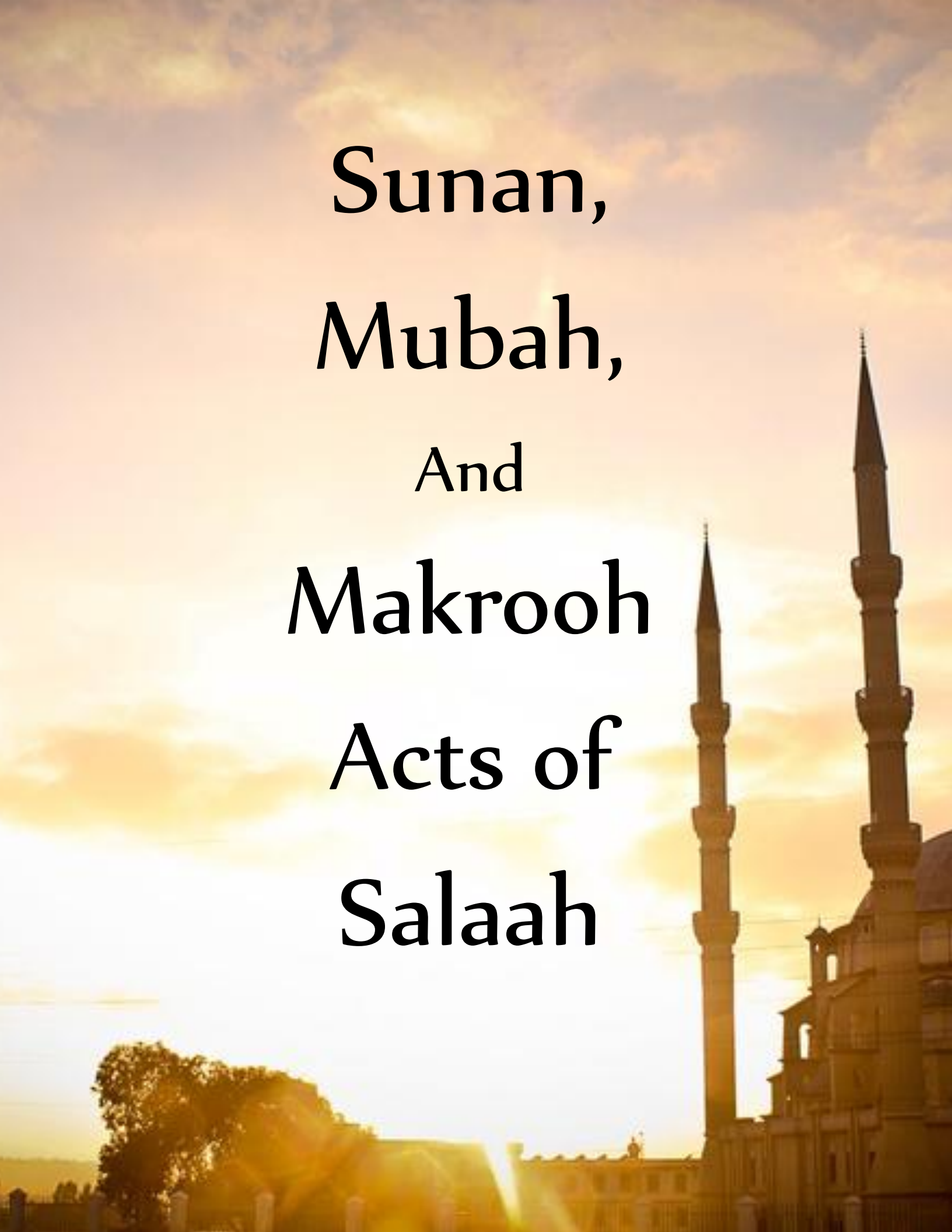
If you are praying behind an imam who prayed normally and you are the only one who stood up, then you do not have to make sujood as-sahw. It does not invalidate the salaah if you are praying behind the imam.

If the imam makes a mistake and the sisters are not aware of it: For example, the imam goes to sujood because of ayat as-prostration, and the sisters went to the ruku' and are waiting for “sami'Allaahu liman hamidah” but hear “Allaahu akbar”, then they realize that it was sujood at-tilawah. They continue with the imam and do not have to do anything unless they missed an entire rak'ah.



Folding the right hand over the left hand. Sitting position of praying for those who cannot stand in Salaah.

**Sunan,
Mubah,
And
Makrooh
Acts of
Salaah**



Sunan (Recommended) Acts of Salaah

The acts and statements of Salaah which are pardoned if omitted and their absence does not nullify the Salaah, and sujood as-sahw is not required to compensate for them. If they are done you will receive reward for them. Again, if they are omitted one will miss out on the rewards.

1. Placing a sutrah (barrier) in the front between the person praying and the qiblah.

The purpose of the sutrah is to alert others that you are praying and they should not pass between you and the sutrah. There should be enough space between you and the sutrah to allow you to stop a person easily should he/she try to pass in front of you; there should also be enough space for a sheep to pass through.

Narrated Sahl (bin Sa'd) :

"كَانَ بَيْنَ مُصَلَّى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ الْجِدَارِ مَمَرٌ الشَّاةِ"

The distance between the Musalla of Allah's Apostle and the wall was just sufficient for a sheep to pass through.

[SaHeeH Al-Bukhaari]

The sutrah should be high enough that people will recognize it- as high as the saddle of a camel, which is approximately feet high- however, the higher it is, the better. Simply throwing your keys on the floor will not suffice as a sutrah. The sutrah does not have to be wide. The Prophet  often used a stick. If you do not have something approximately two feet in height, you may draw a line on the ground. You may also use a wall or a pillar of the masjid as your sutrah. If there is a person praying in front of you, he/she may also be your sutrah.

Narrated Ibn 'Umar :

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا خَرَجَ يَوْمَ الْعِيدِ أَمَرَ بِالْحَرْبَةِ فَتَوْضَعُ بَيْنَ يَدَيْهِ فَيُصَلِّي إِلَيْهَا وَالنَّاسُ وَرَاءَهُ وَكَانَ يَفْعَلُ ذَلِكَ فِي السَّفَرِ فَمِنْ ثَمَّ اتَّخَذَهَا الْأُمَرَاءُ

Whenever Allah's Apostle came out on 'Id day, he used to order that a *Harba* (a short spear) to be planted in front of him (as a Sutra for his prayer) and then he used to pray facing it with the

people behind him and used to do the same while on a journey. After the Prophet, this practice was adopted by the Muslim rulers (who followed his traditions).

[SaHeeH Al-Bukhaari]

Narrated Abu Hurayrah : The Prophet  said:

إِذَا صَلَّى أَحَدُكُمْ فَلْيَجْعَلْ تِلْقَاءَ وَجْهِهِ شَيْئًا فَإِنْ لَمْ يَجِدْ فَلْيَنْصِبْ عَصًا فَإِنْ لَمْ يَكُنْ مَعَهُ عَصًا فَلْيَخْطُطْ خَطًّا ثُمَّ لَا يَضُرُّهُ مَا مَرَّ أَمَامَهُ

“When one of you prays, he should put something in front of his face, and if he can find nothing , he should set up his staff; but if he has no staff, he should draw a line; then what passes in front of him will not harm him.”

[An-Nasaa'i, Ibn Majah, Abu Dawood]

Narrated Yazid bin Al 'Ubaid :

كُنْتُ آتِي مَعَ سَلَمَةَ بْنِ الْأَكْوَعِ فَيُصَلِّي عِنْدَ الْأُسْطُوَانَةِ الَّتِي عِنْدَ الْمُصْحَفِ فَقُلْتُ يَا أَبَا مُسْلِمٍ أَرَأَيْكَ تَتَحَرَّى الصَّلَاةَ عِنْدَ هَذِهِ الْأُسْطُوَانَةِ قَالَ فَإِنِّي رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَحَرَّى الصَّلَاةَ عِنْدَهَا

I used to accompany Salama bin Al-Akwa' and he used to pray behind the pillar which was near the place where the Quran's were kept I said, "O Abu Muslim! I see you always seeking to pray behind this pillar." He replied, "I saw Allah's Apostle  always seeking to pray near that pillar.

[SaHeeH Al-Bukhaari]

You must select your location for prayer wisely. If people will be leaving soon then do not pray in front of the masjid door. If you are praying in front of a wall you may move forward so people can pass behind you. However, if you are constantly moving forward and backward, doing this every few seconds will not only invalidate your Salaah, but you have probably chosen the wrong place to pray to begin with. If you are trying to leave and someone is praying in a place that is blocking your way out, do not simply pass in front of him; rather, wait for him to go into sujood.

If someone tries to pass between you and your sutrah, you must try to physically keep that person from passing.

Narrated Abu Salih As-Samman (رضي الله عنه):

رَأَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ فِي يَوْمِ جُمُعَةٍ يُصَلِّي إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ فَأَرَادَ شَابٌّ مِنْ بَنِي أَبِي مُعَيْطٍ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَدَفَعَ أَبُو سَعِيدٍ فِي صَدْرِهِ فَنَظَرَ الشَّابُّ فَلَمْ يَجِدْ مَسَاغًا إِلَّا بَيْنَ يَدَيْهِ فَعَادَ لِيَجْتَازَ فَدَفَعَهُ أَبُو سَعِيدٍ أَشَدَّ مِنَ الْأُولَى فَنَالَ مِنْ أَبِي سَعِيدٍ ثُمَّ دَخَلَ عَلَى مَرْوَانَ فَشَكَا إِلَيْهِ مَا لَقِيَ مِنْ أَبِي سَعِيدٍ وَدَخَلَ أَبُو سَعِيدٍ خَلْفَهُ عَلَى مَرْوَانَ فَقَالَ مَا لَكَ وَلِابْنِ أَخِيكَ يَا أَبَا سَعِيدٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَلْيَدْفَعْهُ فَإِنْ أَبَى فَلْيُقَاتِلْهُ فَإِنَّمَا هُوَ شَيْطَانٌ

I saw Abu Said Al-Khudri (رضي الله عنه) praying on a Friday, behind something which acted as a Sutra. A young man from Bani Abi Mu'ait, wanted to pass in front of him, but Abu Said repulsed him with a push on his chest. Finding no alternative he again tried to pass but Abu Said pushed him with a greater force. The young man abused Abu Said and went to marwan and lodged a complaint against Abu Said and Abu Said followed the young man to marwan who asked him, "O Abu Said! What has happened between you and the son of your brother?" Abu Sa'id said to him, "I heard the Prophet saying, 'If anybody amongst you is praying behind something as a Sutra and somebody tries to pass in front of him, then he should repulse him and if he refuses, he should use force against him for he is a satan.' "

[SaHeeH Al-Bukhaari]

If a person is about to pass in front of you, simply extend your right arm. If the one who has passed in front of you is a child who is unaware, this is fine. If a person does not have a sutrah, leave about two feet (a rough estimate of the sutrah position) between you and that person as you pass in front of him/her. If a woman passes in front of you while praying, then it breaks the Salaah for both men and women because you do not know if she is on her menses. 'Aaisha

(رضي الله عنها) was offended by this, but the companion who narrated the Hadeeth said that it was what the Prophet (ﷺ) had said.

Narrated Abu Hurayrah (رضي الله عنه), the Prophet (ﷺ) said,

"يَقْطَعُ الصَّلَاةَ الْمَرْأَةُ وَالْحِمَارُ وَالْكَلْبُ وَيَقِي ذَلِكَ مِثْلُ مُؤَخَّرَةِ الرَّحْلِ"

A woman, an ass and a dog disrupt the prayer, but something like the back of a saddle guards against that.

[SaHeeH Muslim]

'Urwa b. Zubair reported (ﷺ): 'A'isha (رضي الله عنها) asked:

مَا يَقْطَعُ الصَّلَاةَ قَالَ فَقُلْنَا الْمَرْأَةُ وَالْحِمَارُ فَقَالَتْ إِنَّ الْمَرْأَةَ لَدَابَّةٌ سَوَاءٌ لَقَدْ رَأَيْتَنِي بَيْنَ يَدَيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُعْتَرِضَةً كَاعْتِرَاضِ الْجَنَازَةِ وَهُوَ يُصَلِّي

What disrupts the prayer? We said: The woman and the ass. Upon this she remarked: Is the woman an ugly animal? I lay in front of the Messenger of Allah (may peace be upon him) like the bier of a corpse and he said prayer.

[SaHeeH Muslim]

This invalidates the Salaah even if you know that she does not have her menses because this Hadeeth has made this into a default ruling. If the woman passes behind the sutrah or a distance far enough to estimate the sutrah position, then this does not invalidate the Salaah.

Abdullah ibn Abbas (رضي الله عنه) reported the Prophet (ﷺ) as saying:

"يَقْطَعُ الصَّلَاةَ الْكَلْبُ الْأَسْوَدُ وَالْمَرْأَةُ الْحَائِضُ"

"A black dog and a menstruating woman cut off the prayer."
[Abu Dawood, Ibn Majah, An-Nasaa'i]

In congregation the imaam's sutrah is your sutrah. Therefore, if you must pass in front of someone, you can cross the line in a row, but you cannot pass in front of the imaam.

Some of the 'ulamaa gave concession during Hajj that you cannot stop everyone from passing in front of you. However, you can pray in the back so that people will not pass in front of you. Move away from the passageway that people use and avoid the crowded areas where people pass.

2. Raising the hands on saying the takbeer.

By unanimous agreement raising hands with the opening takbeer is recommended, however, scholars differ on raising them in regards to the other takbeer.

First opinion: Abu Haneefah and Maalik

No raising hands in Salaah besides the one with opening takbeer.

Imaam Abu Haneefah would refer to senior companions to a greater extent than he would the younger companions as well as the fuqaha. ‘Abdullah ibn Mas’ud رضي الله عنه was much older, whereas ‘Abdullah ibn Umar رضي الله عنه was much younger and lived during the later life of the Prophet ﷺ. They have other evidences, but the authenticity of the aHadeeth may not be as strong as the following Hadeeth:

Narrated ‘Alqamah, Abdullah Ibn Masud رضي الله عنه said,

أَلَا أُخْبِرُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَقَامَ فَرَفَعَ يَدَيْهِ أَوَّلَ مَرَّةٍ ثُمَّ لَمْ يُعِدْ

Shall I inform you about the Prophet’s prayer? He Said: He (Ibn Masud) got up and raised his hands the first time (at the opening of the prayer) and didn’t do it again.

[An-Nasaa’i, AlMuHalla by Ibn Hazm]

Narrated Al-Bara' ibn Azib رضي الله عنه:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ إِلَى قَرِيبٍ مِنْ أُذُنَيْهِ ثُمَّ لَا يَعُودُ

When the Apostle of Allah ﷺ began prayer, he raised his hands up to his ears, then he did not repeat

[Abu Dawood, Ad-Daraqutni]

Second opinion: Shaafi’ee and Ahmed

There are four positions for raising the hands in Salaah:

- 1) At the opening of Salaah
- 2) Before bowing for rukoo’
- 3) After rising up from rukoo’
- 4) After finishing the first tashahhud

Abdullah ibn Umar  narrated

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ وَإِذَا كَبَّرَ لِلرُّكُوعِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا كَذَلِكَ أَيْضًا وَقَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ وَكَانَ لَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ

“Allah’s Messenger  used to raise both his hands up to the level of his shoulders when opening the Salat; and on saying the Takbir for bowing. And on raising his head from bowing he used to do the same and then say Sami ‘Allahu liman Hamidah, Rabbana walakal-Hamd. And he did not do that (i.e. raising his hands) in prostrations.”

[SaHeeH Al-Bukhaari]

The Hadeeth of ‘Abdullah ibn ‘Umar is very clear and explicit regarding the positioning of the hands when raising them in Salaah.

School or Madhab	Opinion	Daleel
Imaams Abu Hanifah, Malik	Only raise the hands for the opening takbeer.	‘Abdullah ibn Mas’ood narrated, “The Messenger of Allah used to raise his hand at the opening of Salaah, and he would not do that again.” [Al Bayhaqi]
Imaams Shaafi’ee, Ahmed	Raise the hands: 1. At the opening of Salaah 2. Before bowing for rukoo’ 3. After rising up from rukoo’ 4. After finishing the first tashahhud	Abdullah ibn Umar narrated “Allah’s Messenger used to raise both his hands up to the level of his shoulders when opening the Salaah; and on saying the Takbeer for bowing. And on raising his head from bowing he used to do the same and then say Sami ‘Allahu liman hamidah, Rabbana walakal-hamd. And he did not do that (i.e. raising his hands) in prostrations.” [Bukhaari]



ASK THE FAQEEN:

Q: What does the raising of the hands look like?

When raising the hands, the palms should be facing towards the Qiblah. Some insist that the thumbs be placed behind the ears or the ears be held while saying the takbeer, but there are no narrations for these, nor are there any evidences that state that the Prophet ﷺ touched his ears while saying takbeer.

Q: How high should the hands go up?

Some scholars say the hands should be aligned with the ears, others say with the shoulders; others specify that women should align their hands with their shoulders. Roughly speaking, your hands should be raised “above” during the takbeer; this is something done casually rather than something measured.

Q: When does one raise the hands after finishing the first tashahhud? While still sitting down or after standing straight up?

Some of the fuqahaa’ say it is done while still sitting, and then you push yourself up. The stronger opinion is that it is done after standing up completely.

Q: When you stand from sujood do you use your fists or your flat hand?

Due to old print that deteriorated with time, the word that describes this could be ‘al-‘aajin, meaning “baker/knead” or al-‘aajiz,, meaning “old person.” The discrepancy of one letter, whether this word ended in a *nun* or *zain*, has resulted in the difference of opinion regarding whether the fists or flat hands should be used when standing from sujood. [Imaam Abu Haneefa’s](#) opinion is that neither is used, rather you place your hands on your thighs and use your feet to propel you upwards. (See Sunan #11.)

3. Folding the right hand on the left hand.

First opinion: [Abu Haneefah](#), [Shaafi’ee](#), and [Ahmed](#)

Both hands should be folded, the right hand on the left hand.

- 1) Placed under the navel: [Abu Haneefah](#) and [Ahmed](#)

According to the Hadeeth of Ali رضي الله عنه, he used to hold the hands under the navel.

[Ali رضي الله عنه](#) said

مِنْ السُّنَّةِ وَضَعَ الْكَفَّ عَلَى الْكَفِّ فِي الصَّلَاةِ تَحْتَ السُّرَّةِ

“It is a sunnah to place one hand on the other in prayer below the navel.”

[[Abu Dawood](#) and [Al-Bayhaqi](#)]

You put the middle three fingers over the left hand and use the other two to grab onto the wrist.

2) Placed below the chest: **Shaafi'ee**

Sahl ibn Sa'ad  narrated,

كَانَ النَّاسُ يُؤْمَرُونَ أَنْ يَضَعَ الرَّجُلُ الْيَمْنَى عَلَى ذِرَاعِهِ الْيُسْرَى فِي الصَّلَاةِ

**"The people were ordered to place the right hand on the left forearm in Salaah."
[SaHeeH Al-Bukhaari]**

Where does "the chest" refer to?

When one supplicates they do not place their hands above their heads. Rather, the hands should be placed above the stomach. In another narration, the Prophet  would push his hand further in and place the right hand on the left forearm.

Narrated Wa'il ibn Hujr :

"قُلْتُ لَأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ يُصَلِّي فَنَظَرْتُ إِلَيْهِ فَقَامَ فَكَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى حَادَتَا بِأُذُنَيْهِ ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى كَفِّهِ الْيُسْرَى وَالرُّسْغِ وَالسَّاعِدِ..."

I said: I am going to watch how the Messenger of Allaah  prays. So I watched him, and he stood and said takbeer, raising his hands until they were level with his ears. Then he placed his right hand on his left hand, wrist and forearm...

[An-Nasaa'i]

Second opinion: Maalik

The hands should be put down on the side, and not folded up.

According to **Imaam Maalik**, the hands are kept next to you, specifically during the farD Salaah. Some people say that **Imaam Maalik** did this due to weakness after having been beaten. This was simply not the case, he was following what he believed to be the sunnah of the Prophet .

Which position should we hold?

If you look at all of the possibilities it depends on the circumstances. If the line is very tight then you can move your hands further towards your elbows. If you are praying by yourself, then relax and hold onto your wrist. This is the best position. Wa Allaahu 'Alim.

Placing the hands on the waist (i.e. on the side) is wrong and prohibited in the Salaah. The Prophet ﷺ forbade us from standing like that, so we should avoid that position.

Narrated Abu Hurayrah (رضي الله عنه)

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْإِخْتِصَارِ (التَّخَصُّرِ) فِي الصَّلَاةِ

"The Prophet (ﷺ) used to forbid putting one's hand on the waist during prayer"

[Abu Dawood, SaHeeH Al-Bukhaari, Ahmad]

Narrated Abdullah ibn Umar (رضي الله عنه): Sa'id ibn Ziyad ibn Subayh al-Hanafi said:

صَلَّيْتُ إِلَى جَنْبِ ابْنِ عُمَرَ فَوَضَعْتُ يَدَيَّ عَلَى خَاصِرَتَيَّ فَلَمَّا صَلَّى قَالَ هَذَا الصُّلْبُ فِي الصَّلَاةِ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنْهُ

I prayed by the side of Ibn Umar and I put my hands on my waist. When he finished his prayer, He said: This is a cross in prayer; the Apostle of Allah (ﷺ) used to forbid it.

[Abu Dawood, An-Nasaa'i]

School or Madhab	Opinion	Daleel
Imaams Abu Hanifah, Shaafi'ee, Ahmed	Both hands should be folded, the right hand on the left hand	Sahl ibn Sa'ad narrated, "The people were ordered to place the right hand on the left forearm in Salaah." [Bukhaari]
Imaam Malik	The hands should be put down on the side, and not folded up	



ASK THE FAQEEN:

Q: What does the folding of the hands look like?

First opinion- (Abu Haneefah, Al-Shafi'ee, and Ahmad) Both hands should be folded; the right hand on the left hand. You can grab the left hand with right hand. If you are squished, you can extend your right hand towards your left wrist or forearm.

Second opinion- (Maalik) The hands should be put down on the side and not folded up, because it is a sign of laziness.

Q: Where is placement in relation to the chest? [for both men and women]

First opinion- (Abu Haneefah and Ahmad): Placed under the navel.

Second opinion- (Al-Shafi'ee): Placed below the chest.

It is not from the Sunnah to place the hands too high on the chest.

4. Looking down towards the spot of one's prostration.

Anas  narrated, the Prophet  said,

مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلَاتِهِمْ فَاشْتَدَّ قَوْلُهُ فِي ذَلِكَ حَتَّى قَالَ لَيَنْتَهَنَّ عَنْ ذَلِكَ أَوْ
لَتُخَطَفَنَّ أَبْصَارُهُمْ

“What is wrong with those people who look towards the sky during the Salat?” His talk grew stern while delivering this speech and he said, “They should stop [looking towards the sky during the Salat]; otherwise, their eyes would be snatched away.”

[SaHeeH Al-Bukhaari]

Where to look during the rukoo' and tashahhud?

This is regardless of whether in rukoo' or while standing- one should focus their gaze towards the spot where they will make sujood. When making tashahhud, you should look at your index finger of the right hand.

Where do you look in sujood?

Look straight.



Savor the Sweetness

- Savor the sweetness of your posture in salaah:
- Looking down is a sign of humility. You are pleading with Allaah (ﷻ) and looking down with humbleness.

5. Commencing the Salaah with a prescribed du'aa

After the opening takbeer one should say du'aa al-istifta.

According to the Hadeeth of Abu Hurayrah (رضي الله عنه), the Prophet (ﷺ) at the beginning of Salaah was silent, and one day he asked him what he (ﷺ) was saying, so he was taught the following du'aa:

"اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنْقَى الثَّوْبُ
الْأَبْيَضُ مِنَ الدَّنَسِ اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ"

*Allahumma ba'id baynee wa bayna khatayana kama ba'adta baynal mashriqi wal maghribi,
Allahumma naq-qinee min khatayaya kama yunaqqath thuwabul abyadu minad danasi ,
Allahum maghsilnee min khatayaya bil mae wath thalji wal bardi,*

Meaning "O Allah! Separate me (far) from my sins as you have separated (far) the East and West. O Allah! Cleanse me of my sins as white cloth is cleansed from dirt. O Allah! Wash me of my sins with water, ice and snow."

Narrated Abu Hurayra (رضي الله عنه)

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْكُتُ بَيْنَ التَّكْبِيرِ وَبَيْنَ الْقِرَاءَةِ إِسْكَاتَةً قَالَ أَحْسِبُهُ قَالَ هُنِيَّةٌ فَقُلْتُ بِأَبِي
وَأُمِّي يَا رَسُولَ اللَّهِ إِسْكَاتُكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ مَا تَقُولُ قَالَ "أَقُولُ اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ
بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ
وَالثَّلْجِ وَالْبَرَدِ"

Allah's Apostle used to keep silent between the Takbir and the recitation of Qur'an and that interval of silence used to be a short one. I said to the Prophet "May my parents be sacrificed for you! What do you say in the pause between Takbir and recitation?" The Prophet said, "I say, 'Allahumma, ba'id baini wa baina khatayaya kama ba'adta baina-l-mashriqi wa-l-maghrib. Allahumma, naqqim min khatayaya kama yunaqqa-ththawbu-l-abyadu mina-ddanas. Allahumma, ighsil khatayaya bil-ma'i wa-th-thalji wal-barad (O Allah! Set me apart from my sins (faults) as the East and West are set apart from each other and clean me from sins as a white garment is cleaned of dirt (after thorough washing). O Allah! Wash off my sins with water, snow and hail.)"

[SaHeeH Al-Bukhaari and Muslim]

Another example:

"سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ"

Subhanaka allahumma wa bi-hamdika watabara kasmuka wata 'ala jad-duka, wa la ilaha ghayruk,
 Meaning, "You are Glorified, O Allaah, and Praised; Your Name is Blessed; Your Majesty is Exalted, and none has the right to worshipped but You."

[Abu Dawood]



ASK THE FAQEEN:

Q: Should you recite several du'aas together when commencing the Salaah?

No. Choose one and then recite the FaatiHah. You can alternate between them in different Salawaat.

6. Ta'meen (saying Aameen)

Some 'ulamaa' mention that the Aameen should follow tajweed rules, meaning that it should be recited according to the *mad* of the imaam's recitation (i.e. the 'a' remains shortened while the 'ee' elongated matching the recitation of al-FaatiHah by the imaam).

First opinion: Abu Haneefah and Maalik

It should be pronounced silently.

Second opinion: Shaafi'ee, Ahmed, Scholars of Hadeeth, Dhahiri

Should be pronounced out loud during the Salaah in which recitation is done loudly.

Nu'aim al Mujmir (ﷺ) said:

"صَلَّيْتُ وَرَاءَ أَبِي هُرَيْرَةَ فَقَرَأَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ثُمَّ قَرَأَ بِأَمِّ الْقُرْآنِ حَتَّى إِذَا بَلَغَ غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ فَقَالَ آمِينَ فَقَالَ النَّاسُ آمِينَ..."

"I prayed behind Abu Hurairah. He recited *Bismillaahi Ar-RaHmaani Ar--RaHeem*, then he recited *Suratul FaatiHa*, and when he reached "*wala adh-Dhaalleen*," he said "*Aameen*" after it, and the people behind him said *Aameen*" ..."

[An-Nasaa'i, Tirmidhi, Ad-Daraqutni, Al-Bayhaqi]

Abu Hurayrah (رضي الله عنه) narrated the Messenger (ﷺ) said:

"إِذَا قَالَ الْإِمَامُ غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ فَقُولُوا آمِينَ فَإِنَّهُ مَنْ وَافَقَ قَوْلَهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ"

"When the imam says "*Ghayril maghdubi 'alayhim walad daal-leen*," all of you should say "*Aameen*" because the Angels say "*Aameen*" and he whose voice blends with that of the Angels, he would be forgiven his past sins."

[SaHeeH Al-Bukhaari]

School or Madhab	Opinion	Daleel
Imams Abu Hanifah, Malik	Should be pronounced silently.	
Imams Shafi'ee, Ahmed	Should be pronounced loudly when the prayer is being recited loudly.	Nu'aim al Mujmir said: "I Prayed behind Abu Hurairah. He recited <i>Bismillaahir--Raheem</i>, then he recited <i>Suratul Fatiha</i>, and when he reached "<i>walad daal-leen</i>," he said "<i>Aameen</i>" after it, and the people behind him said <i>Aameen</i>"..." [Bukhaari] Abu Hurayrah narrated the Messenger said: "When the imam says "<i>Ghayril maghdubi 'alayhim walad daal-leen</i>," all of you should say "<i>Aameen</i>" because the Angels say "<i>Aameen</i>" and he whose voice blends with that of the Angels, he would be forgiven his past sins." [Bukhaari]

7. A short silence before and after recitation of the Qur'aan

When you are completed the recitation of the surah after al-FaatiHah, do not go straight to the rukoo' but have a short silence to give a break between the recitation and the next position in Salaah. There should be a pause between suwar just to catch your breath.

8. Spreading between the feet in the standing position

This space should be shoulder-width apart. If it is too wide or too short you will begin to wobble. If the feet are aligned fixed to the shoulders this will also perfect the line in congregation.

9. Reciting Surah after al-FaatiHah

Some fuqaha say that you must start from the beginning of the surah. However, there is no evidence for this; you can start from any point in a surah. There is no particular length or amount you should recite, however you should ensure that you recite something that has meaning. You can recite for as long as you like but if you are the imaam, have mercy on the people.

Narrated Jabir bin 'Abdullah (رضي الله عنه):

أَنَّ مُعَاذَ بْنَ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ كَانَ يُصَلِّي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَأْتِي قَوْمَهُ فَيُصَلِّي بِهِمُ الصَّلَاةَ فَقَرَأَ بِهِمُ الْبَقْرَةَ قَالَ فَتَجَوَّزَ رَجُلٌ فَصَلَّى صَلَاةً خَفِيفَةً فَلَبَّغَ ذَلِكَ مُعَاذًا فَقَالَ إِنَّهُ مُنَافِقٌ فَلَبَّغَ ذَلِكَ الرَّجُلَ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّا قَوْمٌ نَعْمَلُ بِأَيْدِينَا وَنَسْقِي بِنَوَاضِحِنَا وَإِنَّ مُعَاذًا صَلَّى بِنَا الْبَارِحَةَ فَقَرَأَ الْبَقْرَةَ فَتَجَوَّزْتُ فَرَعَمَ أَنِّي مُنَافِقٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا مُعَاذُ أَفَتَأْنُ أَنْتَ ثَلَاثًا أَفْرَأَ وَالشَّمْسُ وَضَحَاهَا وَسَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى وَنَحَوَهَا

Mu'adh bin Jabal (رضي الله عنه) used to pray with the Prophet (ﷺ) and then go to lead his people in prayer. Once he led the people in prayer and recited Surat-al-baqara. A man left (the row of the praying people) and offered (light) prayer (separately) and went away. When Mu'adh came to know about it, he said. "He (that man) is a hypocrite." Later that man heard what Mu'adh said about him, so he came to the Prophet (ﷺ) and said, "O Allah's Apostle! We are people who work with our own hands and irrigate (our farms) with our camels. Last night Mu'adh led us in the (night) prayer and he recited Sura-al-baqara, so I offered my prayer separately, and because of that, he accused me of being a hypocrite." The Prophet (ﷺ) called Mu'adh and said thrice, "O Mu'adh! You are putting the people to trials? Recite 'Wash-shamsi wad-uhaha' (91) or 'Sabbih isma Rabbi ka-l-A'la' (87) or the like."

[SaHeeH Al-Bukhaari]



ASK THE FAQEEN:

Q: Does the ma'moom recite a soorah after the Faatiha?

Not when the Imaam is reading out loud. He listens silently to the recitation of the Imaam.

Q: Can one recite a portion of a soorah instead of a full one?

Yes.

Q: How many is minimum Ayaat?

Three is minimum.

Q: What is length of each aayah?

It is not about numbers as much as it is about quality. For example, the longest aayah in the Quran is in suraat Al-Baqarah. This aayah can be recited alone. Out of respect for the Quran, the segment that is read has to be meaningful. And that's why the scholars recommend a minimum of 3 Ayaat. Usually the shortest message is at least 3 Ayaat.

Q: Is it permissible to repeat the same Soorah in both rak'aat?

YES! But don't repeat the Faatiha.

Q: How long should the recitation be?

As long as you want. But when leading, have mercy on people.

10. Reciting du'aa between the two sujood

There are many du'aa that can be recited between the two sujood.

11. To sit down before moving up for the second or fourth rak'ah (Jalsat-ul-istiraaha)

Jalsah ul-Istiraahah

This is called the resting position. The Prophet ﷺ would rest before he stood up from sujood

Narrated Aiyub: Abu Qilaba  said,

جَاءَنَا أَبُو سُلَيْمَانَ مَالِكُ بْنُ الْحُوَيْرِثِ إِلَى مَسْجِدِنَا فَقَالَ وَاللَّهِ إِنِّي لِأُصَلِّي بِكُمْ وَمَا أُرِيدُ الصَّلَاةَ وَلَكِنِّي أُرِيدُ أَنْ أُرِيَكُمْ كَيْفَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي قَالَ قُلْتُ لِأَبِي قِلَابَةَ كَيْفَ صَلَّى قَالَ مِثْلَ صَلَاةِ شَيْخِنَا هَذَا يَعْنِي عَمْرُو بْنُ سَلَمَةَ إِمَامَهُمْ وَذَكَرَ أَنَّهُ كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الْآخِرَةِ فِي الرَّكْعَةِ الْأُولَى قَعَدَ ثُمَّ قَامَ "Malik bin huwairith came to us and led us in the prayer in this mosque of ours and said, 'I lead you in prayer but I do not want to offer the prayer but just to show you how Allah's Apostle  performed his prayers.'" I asked Abu Qilaba, "How was the prayer of Malik bin huwairith?" He replied, "Like the prayer of this Sheikh of ours-- i.e. 'Amr bin Salima." That Sheikh used to pronounce the Takbir perfectly and when he raised his head from the second prostration he would sit for a while and then support himself on the ground and get up.

[SaHeeH Al-Bukhaari]

This is a controversial position in Salaah. [Imam Abu Haneefah](#) does not consider this part of the Salaah. Those who do not consider this to be a part of the Salaah say that the companion saw the Prophet  at the end of his life when he was tired and exhausted; therefore, he needed to sit and take a rest before standing. Those who consider jalsah ul-istiraahah as part of Salaah say that the description of the Salaah at the end of the life of the Prophet  is the correct way of Salaah. The companion who narrated the story saw the Prophet  pray at the end of his life. Also, the Prophet  did not tell us that he sat before moving up for the second and fourth rak'ah due to old age so it was a component of his Salaah.

12. To sit for final tashahhud in the position of tawarruk (to tuck the left foot under the right shin)

The right foot is in the same position and the left foot is pushed underneath the shin.

Abu Humaid As-Saidi  said,

أَنَا كُنْتُ أَحْفَظُكُمْ لِصَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُهُ إِذَا كَبَّرَ جَعَلَ يَدَيْهِ حِذَاءَ مَنْكَبَيْهِ وَإِذَا رَكَعَ أَمَكَّنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ ثُمَّ هَصَرَ ظَهْرَهُ فَإِذَا رَفَعَ رَأْسَهُ اسْتَوَى حَتَّى يَعُودَ كُلُّ فَقَارٍ مَكَانَهُ فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ

غَيْرَ مُفْتَرَشٍ وَلَا قَابِضِهِمَا وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ رِجْلَيْهِ الْقِبْلَةَ فَإِذَا جَلَسَ فِي الرَّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى وَنَصَبَ الْيُمْنَى وَإِذَا جَلَسَ فِي الرَّكْعَةِ الْآخِرَةِ قَدَّمَ رِجْلَهُ الْيُسْرَى وَنَصَبَ الْآخَرَى وَقَعَدَ عَلَى مَقْعَدَتِهِ

“I remember the prayer of Allah's Apostle better than any one of you. I saw him raising both his hands up to the level of the shoulders on saying the Takbir; and on bowing he placed his hands on both knees and bent his back straight, then he stood up straight from bowing till all the vertebrate took their normal positions. In prostrations, he placed both his hands on the ground with the forearms away from the ground and away from his body, and his toes were facing the Qibla. On sitting In the second Rak'a he sat on his left foot and propped up the right one; and in the last Rak'a he pushed his left foot forward and kept the other foot propped up and sat over the buttocks.”

[SaHeeH Al-Bukhaari]

‘Abdullah ibn az-Zubayr has another position: this is mentioned in SaHeeH Muslim. Instead of putting the left foot under the shin, he put it between the thigh and the shin. Ibn Qayyim Al Jawziyyah argued that it was a mistake of ‘Abdullah ibn az-Zubayr.

Abdullah b. Zubair  narrated on the authority of his father :

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَعَدَ فِي الصَّلَاةِ جَعَلَ قَدَمَهُ الْيُسْرَى بَيْنَ فَخْذِهِ وَسَاقِهِ وَفَرَشَ قَدَمَهُ الْيُمْنَى وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى وَأَشَارَ بِإِصْبَعِهِ

When the Messenger of Allah  sat in prayer, he placed the left foot between his thigh and shank and stretched the right foot and placed his left hand on his left knee and placed his right hand on his right thigh, and raised his finger.

[SaHeeH Muslim]

In the **Maalikee** madhab, this is done in every sitting position during Salaah.

13. Placing hands on the thighs during the tashahhud

Hands should be placed palm down. It does not matter whether the hands are on the knees or the thighs. In some books of fiqh, some of the ‘ulamaa’ attempted to describe this in very technical detail, meaning the tip of your fingers must be aligned with the knees in the direction of the qiblah. Other ‘ulamaa’ (Sh. Al Albani) said to grab the knee with the left hand and to keep right hand flat so that the index finger can be raised for tashahhud. The bottom line: The hands should not be kept close to the stomach, and they should also not be placed between the thighs.

14. To point out with the index finger during tashahhud

All fuqaha agree that the Prophet ﷺ would point during tashahhud and that he used his index finger to do so.

Narrated Ibn Umar  :

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَعَدَ فِي التَّشَهُّدِ وَضَعَ يَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى رُكْبَتِهِ الْيُمْنَى وَعَقَدَ ثَلَاثَةً وَخَمْسِينَ وَأَشَارَ بِالسَّبَّابَةِ

When the Messenger of Allah  **sat for tashahhud, he placed his left hand on his left knee and placed his right hand on his right knee, and he formed a ring like (fifty-three) and pointed with his finger of attestation.**

[SaHeeH Muslim]

The Hadeeth mentions the word ‘ishara, meaning ‘sign’ in English. All of these movements are called signs: pointing only, moving the finger in a circle, moving the finger up and down. The Prophet ﷺ would raise his finger during the tashahhud. There is no indication if it means remaining still or moving.

Abu Haneefah’s opinion: hand flat on thigh until reaching “*ash hadu an la ilaha ilAllah*” and then raise the finger, and, when finished, put the finger down.

Shaafi’ee: raise finger at the shahdah and keep it pointed until the end of the Salaah.

Maalik: move the finger from the beginning until the end of the tashahhud. Some say this means to move up and down, while others said sideways.

Ahmed: lift the finger whenever “*Allah*” is mentioned.

Scholars of Hadeeth: move the finger fast and heavily.

Shaykh ibn ‘Uthaymeen: combined between different evidences. Point finger from the beginning of the tashahhud until reaching “*Allahumma sali ‘ala Mohammad*” then begin moving the finger up and down. The Prophet ﷺ would invoke Allaah  and when doing that would move his finger. Moving of the finger would be during the du’aa portion of tashahhud, not during the thanaa’, when you are praising Allaah .

Shaykh Yaser asked Shaykh ibn ‘Uthaymeen about this issue of pointing during tashahhud, and he said that this is not an issue that you should be so technical about. So, if the Prophet ﷺ moved his finger up and down then we should do the same.

The Prophet ﷺ said:

لَهِيَ أَشَدُّ عَلَى الشَّيْطَانِ مِنَ الْحَدِيدِ يَعْني السَّبَّابَةُ

“It is heavier than the steel on the ShayTaan”

[Ahmad]

Meaning that the ShayTaan gets very irritated when he sees a person doing moving the finger during tashahhud. Shaykh Yaser follows the opinion of Shaykh Uthaymeen on this issue.

There is an opinion of **the scholars of Hadeeth** that you raise your finger with every du’aa, and that the finger should also be raised in between the two sajdahs because there is a du’aa that is recited.

15. Reciting the prescribed du’aa after tashahhud

When the Prophet ﷺ finished the tashahhud, he recommended that we make du’aa. He would frequently seek Allaah’s protection and refuge from four things: Jahannam; torment of the grave; the fitnah and ordeals of this life and death; and the trial of ad-Dajjal. There are different versions of the Hadeeth.

Abu Huraira ﷺ reported: The Messenger of Allah ﷺ said:

إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَسْتَعِذْ بِاللَّهِ مِنْ أَرْبَعٍ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

When any one of you utters tashahhud (in prayer) he must seek refuge with Allah from four (trials) and should thus say: " O Allah! I seek refuge with Thee from the torment of the Hell, from the torment of the grave, from the trial of life and death and from the evil of the trial of Masih al-Dajjal" (Antichrist).

[SaHeeH Muslim]

There is no silence in the Salaah (except in the madhab of **Imaam Abu Haneefah**). After you mention one of these du’aa seeking refuge in Allaah ﷻ from these four things, this is an opportunity to make your own personal du’aa until the imaam finishes the Salaah. You can repeat the same du’aa over and over again if you want. You ask

for your own personal du'aa. In the farD Salaah, if you do not know any du'aa in Arabic and are waiting for the imaam to finish, then stick to the du'aa that you know in Arabic. There is a difference of opinion over the issue of language. Some scholars say that if you would like to make a generic du'aa (i.e. for help on a test), you can say it in your own language but if you will make a du'aa that the Prophet ﷺ said, you should say it in Arabic. Other scholars say that only Arabic is allowed, so it is best not to use a language other than Arabic in the farD Salaah because it is so important.

16. To turn face right and left upon pronouncing the final salaam (tasleem)

Make sure that as you make the salaam, that those behind you can see the whiteness of the skin on your cheek. Align your nose and sight with those on the right and left side to make sure that you are making your salaam to the maximum extent. Do not turn your entire body or arms while making tasleem.

The Prophet ﷺ did not say we were giving salaams to the angels, rather we are spreading blessings all over. You can either follow the lead of the imaam or you can do it with him. According to [imaam Abu Haneefah](#), tasleem should be said simultaneously with the imaam. The majority of scholars state that you should pronounce the final salaam after the imaam has completed his tasleem.



Savor the Sweetness

- Savor the sweetness of the sunnah of the salawaat:
- In the beginning, it may be difficult and you may lose some khushoo' to rectify the position of your salaah, but gradually it will be easily performed. As you do it, you will have the feeling of following the Prophet (ﷺ) and you will be proud of yourself.
- You are bringing yourself closer to the Prophet (ﷺ). Narrated Malik ibn Al-Huwairith (رضي الله عنه), the Prophet (ﷺ) said:

"صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي..."
 "Pray as you have seen me praying."
 [Al-Bukhaari & Muslim]
- Some people try to only do the bare minimum. The more you memorize and learn the sunan, the closer you become to the example of the Prophet (ﷺ).



Action items:

- If you don't know the dua'aa for commencing the salaah, it's about time to learn at least one.
- If you already know one, then it's about time to learn another one.
- Do the same thing with the dua'aa after the tashahhud.

Makrooh (Abominable) Acts of Salaah

These acts do not nullify the Salaah unless done frequently, nor do they require sujood as-sahw as compensation. They take away from the reward acquired during Salaah as well as the quality of it.

1. To omit one of the wajibaat intentionally.

Example: Someone misses "Allaahu Akbar" between rukoo' and sujood and keeps moving without saying the takbeer because they are praying alone.

2. Moving without any excusable reason

The ShayTaan may be making our minds very busy thinking about other things. The ShayTaan will always find ways to distract you in your Salaah. This movement is due to feeling distracted. A person may start scratching his head and then feel itchy in other areas. Fixing the hijab is ok if this is necessary to ensure that your hair is covered properly, however this should not be done in excess. Excessive movement breaks the salah.

An unnecessary movement is something like checking the time after making takbeer or readjusting your clothing. Some 'ulamaa' say three such movements invalidate the Salaah, Some say if your right hand moves away from your left hand three times then this invalidates the Salaah. Although some opinions mention particular numbers of movements, the Prophet ﷺ never mentioned a specific number that would result in the invalidation of the Salaah.

What about protecting a child from falling or preventing harm from reaching someone?

Doing this would not nullify the Salaah unless it involves a lot of movement, in which case the person should pray the Salaah again. You cannot chase a child and simply return to your Salaah.

3. To close the eyes.

Imaam Ahmed said that the eyes can be closed if there is a necessity for it. If you think that your Salaah will become invalid if you open your eyes because you will lose your peace and tranquility, then close your eyes because keeping the Salaah valid is more important than enhancing the quality of the Salaah.

This is makrooh unless there is a reason for it. If you're praying by the television, you are praying in the wrong place. Try to have a plain prayer rug with no designs in order to prevent yourself from being distracted. If a person is praying on campus and many people are walking around and distracting you, then you may close your eyes. If a group of cheerleaders are passing by then it becomes waajib to close your eyes.

4. To look away from the spot of one's prostration.

Narrated Aisha :

سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ التَّفَاتِ الرَّجُلِ فِي الصَّلَاةِ فَقَالَ هُوَ اخْتِلَاسٌ يَخْتَلِسُ الشَّيْطَانُ مِنْ
صَلَاةٍ أَحَدِكُمْ

"I asked the prophet about one's looking here and there during the prayer. He replied, "It is what Satan steals from the prayer of any one of you."

[SaHeeH Al-Bukhaari]

The ShayTaan is stealing the reward by distracting you and causing you to look somewhere else. Sometimes people, when praying, look to see who is coming in or they start looking at their watches. Do not let ShayTaan take your attention and take away from the reward of your Salaah.

5. To pray while in need of going to the bathroom.

What if you miss the Salaah in congregation?

It does not matter. Go to the bathroom first. You should even break your Salaah if you have a need to go to the bathroom.

What about the presence of food?

The Prophet ﷺ said

لَا صَلَاةَ بِحَضْرَةِ الطَّعَامِ وَلَا هُوَ يُدَافِعُهُ الْأَخْبَتَانِ

“There should be no Salaah in the presence of two things: food and the need to go to the bathroom.”

[SaHeeH Muslim, Abu Dawood]

This means that if the food is already present on the table and not still in the kitchen being cooked. If the food is served then you should eat before praying. This is a sign of the wisdom of the person that they finish their needs before going into Salaah.

Many people complete their Salaah quickly in order to enjoy the food rather than the opposite, which is the way it should be done. For example a husband comes home from work and his wife asks do you want to eat now or are you going to pray first? He might say, “I’ll pray quickly first then enjoy my food.” We should seek to enjoy the ‘ibaadah! When you want to enjoy it you’ll exercise hikmah. When you exercise hikmah you’ll be able to enjoy the Salaah.

6. Yawning.

If you feel like yawning, you should do your best to suppress it. Shaykh ibn ‘Uthaymeen recommended that the person bite on the lower lip to control this urge. If you must do yawn, then you should keep your mouth closed. If you are unable to do that, then cover the mouth with the left hand. Never make a sound while yawning during Salaah- this is very distracting for those praying in your vicinity. If this keeps happening, then rest first and pray when you are better able to focus.

7. To spread the forearms on the ground.

The elbows cannot touch the ground in sujood. The Prophet explained that this is like the animal or the dog when they sit down.

Anas  narrated that the Prophet  said,

اعْتَدِلُوا فِي السُّجُودِ وَلَا يَبْسُطُ أَحَدُكُمْ ذِرَاعَيْهِ انْبِسَاطَ الْكَلْبِ

“Be straight in the prostrations and none of you should put his forearms on the ground (in the prostration) like a dog”
[SaHeeH Al-Bukhaari]

In sujood raise your elbows. They can rest on your thighs but not on the floor. If the space is very tight while praying in congregation, you can move your arms inward but they cannot be on the floor.

8. To be dressed untidily.

Do not pray dressed in a careless manner. The minimum is that, while praying, you should wear something that you can wear when opening the door for guests. If you cannot open the door for people wearing certain clothes, then you should not pray in them.

Dress nicely for the Salaah, for every single Salaah.

9. To wear clothes that carry distracting designs or images

Try not to wear clothes with too many designs during Salaah. The Prophet  once received a gift of clothing that had stripes on it. Just these lines on the clothing distracted him and he immediately took the clothing off due to this.

Narrated ‘Aisha  :

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي خَمِيصَةٍ لَهَا أَعْلَامٌ فَنَظَرَ إِلَى أَعْلَامِهَا نَظْرَةً فَلَمَّا انْصَرَفَ قَالَ اذْهَبُوا بِخَمِيصَتِي هَذِهِ إِلَى أَبِي جَهْمٍ وَأُتُونِي بِإِنْبِجَانِيَّةٍ أَبِي جَهْمٍ فَإِنَّهَا أَلْهَتَنِي آنِفًا عَنْ صَلَاتِي

The Prophet  prayed in a *Khamisa* (a square garment) having marks. During the prayer, he looked at its marks. So when he finished the prayer he said, “Take this *khamisa* of mine to Abu Jahm and get me his *Inbijaniya* (a woolen garment without marks) as it (the *khamisa*) has diverted my attention from the prayer.”

[SaHeeH Al-Bukhaari]

There also should not be any images of humans or animals on your clothing during Salaah. If you are wearing something with such images, turn it inside-out while praying.

10. To wear tight clothes.

The clothing must be a little loose even though it does not break the Salaah if a woman is wearing pants while praying. For both men and women, the Salaah is valid even if they are wearing tight pants. The requirements of hijab are a separate issue. A shirt should be worn outside to cover the thighs, rather than tucked in. However, Shaykh Uthaymeen was asked by two brothers, "Is this permissible for us to wear (shirts tucked in their pants)?" To which he said, "Yes."

Mubah Acts of Salaah

Acts that do not nullify the salaah and do not lessen the reward

1. To pray behind a human who is praying or sitting down.

If you do not have a sutrah, you can use a person as a sutrah. If the person moves while you are in your Salaah, move one step forward to prevent a person from crossing in front of you. If a person passes halfway through in front of you, then let them go because they have already passed. Some scholars are of the opinion that if the person who is your sutrah moves, you may continue to seek out another sutrah until you reach a wall. The Prophet ﷺ moved towards the qiblah to prevent a goat from crossing in front of him.

Abdullaah Ibn 'Amr  said:

هَبَطْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ ثَنِيَّةٍ أَذَاخِرَ فَحَضَرْتُ الصَّلَاةَ يَغْنِي فَصَلَّى إِلَى جِدَارٍ فَاتَّخَذَهُ قِبْلَةً وَنَحْنُ خَلْفُهُ فَجَاءَتْ بِهِمَّةٌ تَمُرُّ بَيْنَ يَدَيْهِ فَمَا زَالَ يُدَارِئُهَا حَتَّى لَصِقَ بَطْنُهُ بِالْجِدَارِ وَمَرَّتْ مِنْ وَرَائِهِ

"We rested with the Messenger of Allaah  from Thanyatu (the mountain pass) of Azaakhir. The time for Salaah came, so he performed Salaah facing a wall in the direction of

the Qibla, and we were behind him. Then a *bahma* (goat) came and tried to pass in front of him. He kept on warding it off, until he stuck his stomach to the wall and the animal passed behind him.”

[Ahmad, Abu Dawood]

2. To move and take action in order to remove an eminent harm.

If something harmful is present, you have to remove it. You can remain in Salaah while moving to remove an eminent harm. If it will only take one step for you to remove the harm then this is fine. For example, if you see a child doing something dangerous, you can move forward to prevent that child from getting hurt. However, if you have to move a lot or to another room, break your Salaah and pray again after you do what needs to be done. If someone is drowning don't just stand there and say, “SubhanAllaah.” Go and help the person provided you know how to swim.

3. To assist the Imam if he makes a mistake.

Men should say: “SubhanAllaah”. Women should clap (i.e. hit the right hand on the outside of the left three times). If you are praying Salaah at home and want to remind someone to take action such as opening the door for someone, then you can say “SubhanAllah” out loud while in Salaah.

4. To respond to the salaam by raising the hand.

The Prophet ﷺ used to raise his hand when someone would say salaam while he was praying.

Narrated Ibn Umar (رضي الله عنه):

قُلْتُ لِبِلَالٍ: كَيْفَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرُدُّ عَلَيْهِمْ حِينَ كَانُوا يُسَلِّمُونَ عَلَيْهِ وَهُوَ فِي الصَّلَاةِ قَالَ
كَانَ يُشِيرُ بِيَدِهِ

“I asked Bilaal, How did the Messenger of Allaah (peace and blessings of Allaah be upon him) return their salaam when they greeted him whilst he was praying? He said, With a gesture of his hand.”

[Ahmad, Abu Dawood, Tirmidhi]

He ﷺ did not raise his hand again because he was preoccupied with Salaah. This can be done in farD and nafil Salaah.

5. To respond to a caller by sign.

You can nod or point to indicate a response to an inquiry made out to you, but cannot continually do so because this would be considered a conversation and will break your Salaah.



ASK THE FAQEEN:

Q: Can you assist the Imaam by mentioning words?

Say for instance the Imaam missed a sajdah and stood up and does not understand why people are saying “SubhanAllaah.” The ‘ulamaa’ say that if the Imaam does not realize his oversight when people say “SubhanAllaah,” then you can say one or two words maximum. If he is having trouble with an aayah, however, then don’t just hint at one or two words; remind him of the full aayah. According to the madhab of [Imaam Abu Haneefah](#), you cannot speak during the Salaah and cannot say any words.

Q: Does laughing break the Salaah?

Yes, laughing breaks the Salaah. Giggling also breaks the Salaah, meaning shaking and vibrating with laughter. Smiling, even if it was a wide smile, does not break the Salaah.

Q: Can you respond to children’s questions in Salaah?

You can give gestures but not answer them. You can respond to the salaam by raising the hand or respond to a caller by giving them a signal.

Asmaa’ came to the masjid and saw everyone in Salaah and did not know why everyone was praying so she asked ‘Aisha ﷺ. ‘Aisha ﷺ in her Salaah raised her hand and pointed her finger to the sky and Asma asked, “Ayah?” Aisha ﷺ nodded her head yes (it was a solar eclipse).

If it becomes a conversation, then it invalidates the Salaah.



Savor the Sweetness

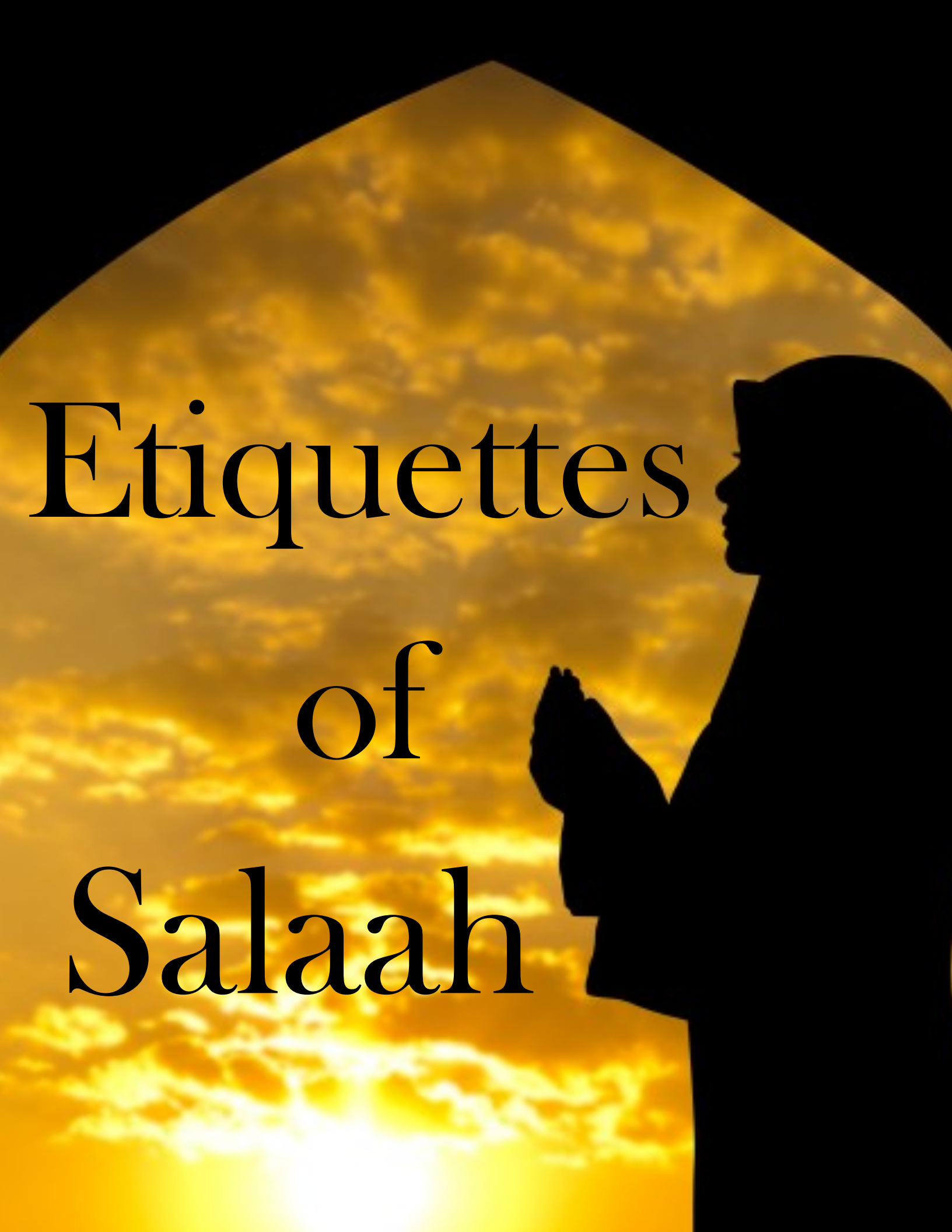
Savor the perfect act of your salaah:

- Are you aware of the arkan, sunan, wajibaat, and makrooh actions of your salaah? The closer you are to implementing the rules, the closer it is to the example of the Prophet (ﷺ), and the sweeter your salaah will be.
- How conscious are you now when you perform your salaah? Think about it.



Action items

- Next time you pray, watch how many times you move in your salaah.
- If you wear something relatively tight, keep something loose handy to wear for salaah.



Etiquettes of Salaah

Etiquettes of Salaah

Before the Salaah

There are some things to check prior to performing the Salaah:

- You must have Tahaarah (purification) with regards to yourself and the spot on which you will pray.
- The spot should be flat and even.
- You should look for a sutrah that is at least two feet tall.
- Make your niyyah accordingly.

The Description of Salaah

Overview of positions and actions of Salaah:

Abu Hurayrah رضي الله عنه narrates that the Prophet ﷺ stated:

"إِذَا قُمْتَ إِلَى الصَّلَاةِ فَاسْبِغِ الْوُضُوءَ ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ ثُمَّ اقْرَأْ بِمَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا ثُمَّ ارْفَعْ حَتَّى تَسْتَوِيَ قَائِمًا ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا"

1. When you stand for Salaah, say takbeer
2. Recite from the Qur'aan what you know *by heart*
3. Bow until you feel at ease
4. Raise your head and stand up straight
5. Then, prostrate *until* you feel at ease during prostration
6. Then sit with calmness until you feel at ease (do not hurry)
7. And do the same in all your Salaah (prayers)

[SaHeeH Al-Bukhaari]

Duration of positions:

Al-Baraa' رضي الله عنه noted that the following positions of the Prophet's ﷺ Salaah were of approximately equal duration:

كَانَ رُكُوعُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسُجُودُهُ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَبَيْنَ السَّجْدَتَيْنِ قَرِيبًا مِنَ السَّوَاءِ

1. Bowing
2. Prostration
3. Sitting in between the two prostrations
4. Standing after the two prostrations
5. Standing after the bowing

[SaHeeH Al-Bukhaari]

1. Face the Qiblah

Narrated Jaabir رضي الله عنه

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ فَإِذَا أَرَادَ الْفَرِيضَةَ نَزَلَ فَاسْتَقْبَلَ الْقِبْلَةَ

Allah's Apostle ﷺ used to pray (optional, non-obligatory prayer) while riding on his mount (Rahila) wherever it turned, and whenever he wanted to pray the compulsory prayer he dismounted and prayed facing the qibla.

[SaHeeH Al-Bukhaari]

2. Say Takbeer

Abu Hurayrah رضي الله عنه narrates that the Prophet ﷺ stated:

"إِذَا قُمْتَ إِلَى الصَّلَاةِ فَاسْبِغِ الوُضُوءَ ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ..."

""When you stand for prayer, perform ablution properly and then face the qibla and say Takbir (Allahu-Akbar)

[SaHeeH Al-Bukhaari]

3. Raise hands

Allaah's Messenger ﷺ would raise hands to shoulder (*yas fa'u yadayhe hadhwa mankebayhe*) level during:

- Opening of as-Salaah with takbeer
- Saying takbeer when bowing into rukoo'
- Raising head from bowing and saying: "*Sami' Allahu liman hamidah, Rabbanaa wa lakal-Hamd.*"

Abdullah ibn Umar ؓ narrated

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ وَإِذَا كَبَّرَ لِلرُّكُوعِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا كَذَلِكَ أَيْضًا وَقَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ وَكَانَ لَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ

"Allah's Messenger ﷺ used to raise both his hands up to the level of his shoulders when opening the Salat; and on saying the Takbir for bowing. And on raising his head from bowing he used to do the same and then say *Sami 'Allahu liman Hamidah, Rabbana walakal-Hamd.* And he did not do that (i.e. raising his hands) in prostrations."

[SaHeeH Al-Bukhaari]

Maalik b. Huwairith ؓ reported:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا كَبَّرَ رَفَعَ يَدَيْهِ حَتَّى يُحَازِي بِهِمَا أُذُنَيْهِ وَإِذَا رَكَعَ رَفَعَ يَدَيْهِ حَتَّى يُحَازِي بِهِمَا أُذُنَيْهِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَقَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَعَلَّ مِثْلَ ذَلِكَ

The Messenger of Allah ﷺ raised his hands opposite his ears at the time of reciting the takbeer (i.e. at the time of beginning the prayer) and then again raised his hands opposite the ears at the time of bowing and when he lifted his head after bowing he said: Allah listened to him who praised Him, and did like it (raised his hands up to the ears).

[SaHeeH Muslim]

Naafi' related

أَنَّ ابْنَ عُمَرَ كَانَ إِذَا قَامَ مِنَ الرَّكْعَتَيْنِ رَفَعَ يَدَيْهِ وَرَفَعَ ذَلِكَ ابْنُ عُمَرَ إِلَى نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

When Ibn 'Umar stood for the third rak'ah, he would raise his hands – an action he ascribed to the Prophet ﷺ.

[SaHeeH Al-Bukhaari, An-Nasaa'i]

Abu Hurayrah رضي الله عنه said,

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ مَدًّا

“When the Prophet ﷺ stood for prayer, he would raise his hands (with them being) open.”

[Abu Dawood, Tirmidhi, Ahmad, An-Nasaa'i]

4. Place right hand on the left wrist and forearm

Narrated Wa'il ibn Hujr رضي الله عنه:

"قُلْتُ لَأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ يُصَلِّي فَنَظَرْتُ إِلَيْهِ فَقَامَ فَكَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى حَازَتْهُ بِأُذُنَيْهِ ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى كَفِّهِ الْيُسْرَى وَالرُّسْغِ وَالسَّاعِدِ..."

"I said: I am going to watch how the Messenger of Allaah ﷺ prays. So I watched him, and he stood and said takbeer, raising his hands until they were level with his ears. Then he placed his right hand on his left hand, wrist and forearm..."

[An-Nasaa'i]

5. Words between Takbeer and recitation

Narrated Abu Hurayra 

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْكُتُ بَيْنَ التَّكْبِيرِ وَبَيْنَ الْقِرَاءَةِ إِسْكَاتَةً قَالَ أَحْسِبُهُ قَالَ هُنِيَّةٌ فَقُلْتُ بِأَبِي
وَأُمِّي يَا رَسُولَ اللَّهِ إِسْكَاتُكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ مَا تَقُولُ قَالَ "أَقُولُ اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ
بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ
وَالثَّلْجِ وَالْبَرَدِ"

Allah's Apostle used to keep silent between the Takbir and the recitation of Qur'an and that interval of silence used to be a short one. I said to the Prophet "May my parents be sacrificed for you! What do you say in the pause between Takbir and recitation?" The Prophet said, "I say, 'Allahumma, ba'id baini wa baina khatayaya kama ba'adta baina-l-mashriqi wa-l-maghrib. Allahumma, naqqim min khatayaya kama yunaqqa-ththawbu-l-abyadu mina-ddanas. Allahumma, ighsil khatayaya bil-ma'i wa-th-thalji wal-barad (O Allah! Set me apart from my sins (faults) as the East and West are set apart from each other and clean me from sins as a white garment is cleaned of dirt (after thorough washing). O Allah! Wash off my sins with water, snow and hail.)"

[SaHeeH Al-Bukhaari and Muslim]

6. Recite surah al-FaatiHah

As-Saamit  reported that Allah's Messenger said,

لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ

"Whoever does not recite Al-FaatiHah in his Salaah, his Salaah is invalid"

[SaHeeH Al-Bukhaari]

7. Say Aameen

Abu Hurayrah  narrated the Messenger  said:

"إِذَا قَالَ الْإِمَامُ غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ فَقُولُوا آمِينَ فَإِنَّهُ مَنْ وَافَقَ قَوْلَهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ"

"When the imam says "Ghayril maghdubi 'alayhim walad daal-leen," all of you should say "Aameen" because the Angels say "Aameen" and he whose voice blends with that of the Angels, he would be forgiven his past sins."

[SaHeeH Al-Bukhaari]

8. Recite something from the Qur'aan, in addition to al-FaatiHah

Rafa'ah ibn Rafea' narrated that the Prophet  said,

"...فَإِنْ كَانَ مَعَكَ قُرْآنٌ فَاقْرَأْ وَإِلَّا فَاحْمَدُ اللَّهِ وَكَبَّرُهُ وَهَلَّلَهُ ثُمَّ ارْكَعْ..."

"...If you have something from the Qur'aan, recite it. If not, then say the *tamheed*, *takbeer* and the *tahleel* and then bow..."

[Abu Dawood, Tirmidhi]

Pause to catch your breath before moving on to the recitation of another surah after al-FaatiHah.



ASK THE FAQEEN:

Q: What about crying in the Salaah?

One can cry, sometimes we cannot help but be affected and feel something in the heart whether from the recitation or out of grief. However, if you start making sounds or start wailing, this is not right.

9. Raise hands

10. Say takbeer

Narrated Imran bin Husain :

صَلَّى مَعَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ بِالْبَصْرَةِ فَقَالَ ذَكَّرَنَا هَذَا الرَّجُلُ صَلَاةً كُنَّا نُصَلِّيهَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ أَنَّهُ كَانَ يُكَبِّرُ كُلَّمَا رَفَعَ وَكُلَّمَا وَضَعَ

I offered the prayer with 'Ali in Basra and he made us remember the prayer which we used to pray with Allah's Apostle. 'Ali said Takbir on each rising and bowing.

[SaHeeH Al-Bukhaari]

11. Bow

عن أبي مسعود عقبة بن عمرو أنه ركع فجافى يديه، ووضع يديه على ركبتيه، وفرّج بين أصابعه من وراء ركبتيه، وقال: هكذا رأيت النبي - صلى الله عليه وسلم - يصلي

It is reported that 'Uqbah ibn 'Amr  would bow with his arms separated, his hands on his knees, and his fingers opened beyond his knees. He said, "This is how I saw the Messenger of Allah  pray."

[Nayl Al-AwTar, Abu Dawood, An-Nasaa'i]

Abu Humaid  reported :

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَكَعَ اعْتَدَلَ فَلَمْ يَنْصِبْ رَأْسَهُ وَلَمْ يُقْنِعْهُ وَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ

"When the Prophet  bowed, he would be straight, his head neither up nor down, and he would place his hands on his knees as if he was holding them."

[An-Nasaa'i]

During rukoo', the back should be straight, aligned with the head, the knees should be locked in position, and hands on the knees.

Make adhkaar while in this position. Most of the du'aa in the rukoo' are words of praise. You cannot make supplication for things that you want during the rukoo'.

12. Rise from the bowing position and make backbone upright

The Prophet ﷺ said,

لَا يَنْظُرُ اللَّهُ عَزَّ وَجَلَّ إِلَى صَلَاةِ عَبْدٍ لَا يُقِيمُ فِيهَا صَلْبَهُ بَيْنَ رُكُوعِهَا وَسُجُودِهَا

“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 Tabarani]

13. Raise hands

14. Prostration #1

Al-Abbas ibn Abdul Muttalib ؓ reported that he heard the Prophet ﷺ say,

إِذَا سَجَدَ الْعَبْدُ سَجَدَ مِنْهُ سَبْعَةٌ أَرَابٍ وَجْهُهُ وَكَفَّاهُ وَرُكْبَتَاهُ وَقَدَمَاهُ

“When a slave (of Allah) prostrates, seven body parts prostrate with him: his face, his hands, his knees, and his feet.”

[An-Nasaa'i]

Maimuna ؓ, the wife of the Apostle of Allah ﷺ reported:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَجَدَ خَوَّى بِيَدَيْهِ حَتَّى يُرَى وَضَحَ إِبْطَيْهِ مِنْ وَرَائِهِ وَإِذَا قَعَدَ اطمأنَّ عَلَى فَخِذِهِ الْيُسْرَى

When the Messenger of Allah ﷺ prostrated himself, he spread his arms, i.e. he separated them so much that the whiteness of his armpits became visible from behind and when he sat (for jalsa) he rested on his left thigh.

[SaHeeH Muslim, An-Nasaa'i]

Al-Baraa's bin 'Azib  narrated:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ لَمْ يَخْنِ أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى يَقَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَاجِدًا ثُمَّ نَقَعُ سُجُودًا بَعْدَهُ

When Allah's Messenger said '*sami Allahu liman hamida*', none of us bent his back until the Prophet  prostrated and then we would prostrate after him.

[SaHeeH Al-Bukhaari]

Anas  narrated that the Prophet  said,

اعْتَدِلُوا فِي السُّجُودِ وَلَا يَبْسُطْ أَحَدُكُمْ ذِرَاعَيْهِ انْبِسَاطَ الْكَلْبِ

"Be straight in the prostrations and none of you should put his forearms on the ground (in the prostration) like a dog"

[SaHeeH Al-Bukhaari]



ASK THE FAQEEN:

Q: What if the area I'm about to prostrate on is dirty?

Then you are allowed to make one wipe along the floor to clean it while going into sujood.

Q: Can I make extra du'aa while in sujood?

You can make du'aa while in sujood. The Prophet  encouraged us to make extra du'aa while in sujood.

"أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ"

"A slave becomes nearest to his Rabb when he is in prostration. So increase supplications while prostrating."

[Muslim]

The sujood is open for asking anything you want so long as it is Halaal. You should not recite aayaat of the Qur'aan while in sujood. As for the verses of the Qur'an that have du'aa, you can recite them with the intention of du'aa but not with the intention of reading. For example:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

[...] “Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!”

[al-Baqarah: 201]

Q: Can you use any language besides Arabic in Salaah?

There is agreement that you cannot in regards to the Qur’aan and adhkaar. Beyond that there is disagreement. Some scholars say that if you would like to make a generic du’aa (i.e. for help on a test), you can say it in your own language but if you will make a du’aa that the Prophet ﷺ said, you should say it in Arabic. Other scholars say that only Arabic is allowed, so it is best not to use a language other than Arabic in the farD Salaah because it is so important. We should keep our du’aa in Arabic for the farD Salaah. If we do not know Arabic we can gradually learn simple phrases up by adding them together, e.g. “Allaahumma” means “O Allaah,” then we can add another word like “ighfirlee” (forgive me); in this fashion it can easily become a long and meaningful du’aa.

15. Sit after completing prostration

The Prophet ﷺ said,

لَا يَنْظُرُ اللَّهُ عَزَّ وَجَلَّ إِلَى صَلَاةِ عَبْدٍ لَا يَقِيمُ فِيهَا صُلْبُهُ بَيْنَ رُكُوعِهَا وَسُجُودِهَا

“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 Tabarani]

Ibn ‘Umar ؓ reported

مِنْ سُنَّةِ الصَّلَاةِ أَنْ تَنْصِبَ الْقَدَمَ الْيُمْنَى وَاسْتَقْبَالَهُ بِأَصَابِعِهَا الْقِبْلَةَ وَالْجُلُوسُ عَلَى الْيُسْرَى

It is from the sunnah to keep the right foot upright, with its toes pointing toward the qiblah, and to sit upon the left foot.

[An-Nasaa’i]

There is adhkaar that can be recited in this position.

16. Perform prostration #2

One rak’ah is complete after prostration #2.

17. Sitting position

Ibn 'Umar  reported

مِنْ سُنَّةِ الصَّلَاةِ أَنْ تَنْصِبَ الْقَدَمَ الْيُمْنَى وَاسْتَقْبَالَهُ بِأَصَابِعِهَا الْقِبْلَةَ وَالْجُلُوسُ عَلَى الْيُسْرَى

It is from the sunnah to keep the right foot upright, with its toes pointing toward the qiblah, and to sit upon the left foot.

[An-Nasaa'i]

Ibn 'Umar  also reported

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ وَرَفَعَ إصْبَعَهُ الْيُمْنَى الَّتِي تَلِي الإِبْهَامَ فَدَعَا بِهَا وَيَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى بِاسِطَهَا عَلَيْهِ

When the Messenger of Allah  sat for the tashahhud, he placed his left hand on his left knee, and his right hand on his right knee, and he raised his right finger, which is next to the thumb, making supplication in this way, and he stretched his left hand on his left knee.

[SaHeeH Muslim]

'Aisha  reported,

"...وَكَانَ يَفْرِشُ رِجْلَهُ الْيُسْرَى وَيَنْصِبُ رِجْلَهُ الْيُمْنَى وَكَانَ يَنْهَى عَنْ عُقْبَةِ الشَّيْطَانِ وَيَنْهَى أَنْ يَفْتَرِشَ الرَّجُلُ ذِرَاعَيْهِ افْتِرَاشَ السَّبُعِ وَكَانَ يَخْتِمُ الصَّلَاةَ بِالتَّسْلِيمِ"

"...and he used to place his left foot flat (on the ground) and raise up the right; he prohibited the devil's way of sitting on the heels, and he forbade people to spread out their arms like a wild beast. And he used to finish the prayer with the tasleem."

[SaHeeH Muslim]

18. Sit down before standing up for the second or fourth rak'ah:

Narrated Aiyub: Abu Qilaba  said,

جَاءَنَا أَبُو سُلَيْمَانَ مَالِكُ بْنُ الْحُوَيْرِثِ إِلَى مَسْجِدِنَا فَقَالَ وَاللَّهِ إِنِّي لِأُصَلِّي بِكُمْ وَمَا أُرِيدُ الصَّلَاةَ وَلَكِنِّي أُرِيدُ أَنْ أُرِيَكُمْ كَيْفَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي قَالَ قُلْتُ لِأَبِي قِلَابَةَ كَيْفَ صَلَّى قَالَ مِثْلَ صَلَاةِ شَيْخِنَا هَذَا يَعْنِي عَمْرُو بْنُ سَلَمَةَ إِمَامَهُمْ وَذَكَرَ أَنَّهُ كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الْآخِرَةِ فِي الرَّكْعَةِ الْأُولَى قَعَدَ ثُمَّ قَامَ "Malik bin huwairith came to us and led us in the prayer in this mosque of ours and said, 'I lead you in prayer but I do not want to offer the prayer but just to show you how Allah's Apostle  performed his prayers.' I asked Abu Qilaba, 'How was the prayer of Malik bin huwairith?' He replied, 'Like the prayer of this Sheikh of ours-- i.e. 'Amr bin Salima.' That Sheikh used to pronounce the Takbir perfectly and when he raised his head from the second prostration he would sit for a while and then support himself on the ground and get up.

[SaHeeH Al-Bukhaari]

19. Sitting position in the last sitting of the Salaah:

Abu Humaid As-Saidi  said,

أَنَا كُنْتُ أَحْفَظُكُمْ لِمِصَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُهُ إِذَا كَبَّرَ جَعَلَ يَدَيْهِ حِذَاءَ مَنْكَبَيْهِ وَإِذَا رَكَعَ أَمَكَّنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ ثُمَّ هَصَرَ ظَهْرَهُ فَإِذَا رَفَعَ رَأْسَهُ اسْتَوَى حَتَّى يَعُودَ كُلُّ فَقَارٍ مَكَانَهُ فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرَشٍ وَلَا قَابِضِهِمَا وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ رِجْلَيْهِ الْقِبْلَةَ فَإِذَا جَلَسَ فِي الرَّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى وَنَصَبَ الْيُمْنَى وَإِذَا جَلَسَ فِي الرَّكْعَةِ الْآخِرَةِ قَدَّمَ رِجْلَهُ الْيُسْرَى وَنَصَبَ الْآخَرَى وَقَعَدَ عَلَى مَقْعَدَتِهِ

"I remember the prayer of Allah's Apostle better than any one of you. I saw him raising both his hands up to the level of the shoulders on saying the Takbir; and on bowing he placed his hands on both knees and bent his back straight, then he stood up straight from bowing till all the vertebrae took their normal positions. In prostrations, he placed both his hands on the ground with the forearms away from the ground and away from his body, and his toes were facing the Qibla. On sitting In the second Rak'a he sat on his left foot and propped up the right one; and in the last Rak'a he pushed his left foot forward and kept the other foot propped up and sat over the buttocks."

[SaHeeH Al-Bukhaari]

Tawus reported:

قُلْنَا لِابْنِ عَبَّاسٍ فِي الْإِقْعَاءِ عَلَى الْقَدَمَيْنِ فَقَالَ هِيَ السُّنَّةُ فَقُلْنَا لَهُ إِنَّا لَنَرَاهُ جَفَاءً بِالرَّجْلِ فَقَالَ ابْنُ عَبَّاسٍ بَلْ هِيَ سُنَّةُ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

We asked Ibn 'Abbaas about sitting on one's buttocks (in Prayer). He said: 'It is Sunnah'. We said to him: We find it a sort of cruelty to the foot. Ibn Abbas said: 'It is the Sunnah of your Apostle ﷺ'.

[SaHeeH Muslim]

20. Raising hands when standing after third rak'ah

Naafi' related

أَنَّ ابْنَ عُمَرَ كَانَ إِذَا قَامَ مِنَ الرَّكَعَتَيْنِ رَفَعَ يَدَيْهِ وَرَفَعَ ذَلِكَ ابْنُ عُمَرَ إِلَى نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

When Ibn 'Umar stood for the third rak'ah, he would raise his hands – an action he ascribed to the Prophet ﷺ.

[SaHeeH Al-Bukhaari, An-Nasaa'i]

Prostration of forgetfulness (Sujood as-Sahw)

Abu Sa'eed al-Khudri رضي الله عنه reported: The Messenger of Allah ﷺ said:

إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ كَمْ صَلَّى ثَلَاثًا أَمْ أَرْبَعًا فَلْيَطْرَحِ الشَّكَّ وَلْيَبْنِ عَلَى مَا اسْتَيْقَنَ ثُمَّ يَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ فَإِنْ كَانَ صَلَّى خَمْسًا شَفَعْنَ لَهُ صَلَاتَهُ ، وَإِنْ كَانَ صَلَّى إِتْمَامًا لِأَرْبَعٍ كَانَتَا تَرْغِيمًا لِلشَّيْطَانِ

“When any one of you is in doubt about his prayer and he does not know how much he has prayed, three or four (rak'ahs), he should cast aside his doubt and base his prayer on what he is sure of, then perform two prostrations before giving salutations. If he has prayed five rak'ahs, they will make his prayer an even number for him, and if he has prayed exactly four, they will be humiliation for the devil.”

[SaHeeH Muslim]

21. Tasleem

Try to follow the imaam's statement and say what he says. For example, if the imaam says: "*assalamu alaykum wa rahmatullah wa barakaatu*", you say the same.

'Amr ibn Sa'd related that his father  said,

كُنْتُ أَرَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ حَتَّى أَرَى بَيَاضَ خَدِّهِ

"I saw the Prophet  making the salaam on his right side and on his left side until I could see the whiteness of his cheeks."

[SaHeeH Muslim]

After Salaah

Abu Umaamah  reported that the Prophet  said,

مَنْ قَرَأَ آيَةَ الْكَرْسِيِّ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ لَمْ يَمْنَعْهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا أَنْ يَمُوتَ

"For whoever recites the verse of the throne (Al-Baqarah:255) at the end of every Prayer, nothing will prevent him from entering Paradise except that dies."

[An-Nasaa'i]



Savor the Sweetness

Savor the sweetness of your salaah

- How to achieve khushoo' in salaah:

- What is khushoo'?

The meaning of khushoo' is concentration. The ulema spoke about the definition of 'aqama as-salaah'. It has to do with what you do before the salaah, during the salaah, and after the salaah. Salaah should be the reason for you to stop doing the haraam. Salaah should prevent people from committing sins.

- Things to do before you start your salaah:

1. Prepare for the salaah ahead of time. If salaah in the masjid starts at 1:30, do not come at 1:29 because you will not have time to make wudu' and pray the sunnah. If you are at home, start preparing for the salaah earlier than when you plan to pray. Focus on your fard more than anything else. The more you prepare, the better it is.

2. Do not challenge your stomach and eat first

Abu Darda (رضي الله عنه) said it shows how wise the person is to finish his business before praying the salaah.

3. If you need to answer the call of nature, then do it first

4. Do not pray if you were overtaken by slumber or fatigue. Focus on the fareeda first and do not spend time on the nafl at the expense of the fareeda. Go and get some sleep and then make your salaah, however, if you make it on time, it is better for you.

5. Make a thorough wudu, enough time prior to your salaah.

6. Dress nicely for your salaah. If you have work clothing that is distracting, it is better to keep an outer garment with you to cover yourself.

7. Select a place or spot where there will be less or no distractions. It is better to designate one area of your house as a musalla. Some of the companions did this. Making it a place for salaah does not mean that you make it a temple, but it is about having a place to pray where you have peace and tranquility.

8. Come early to your salaah whether at home or in the masjid.

9. Race for the first row, in order to have less distraction.

10. Pray as close as possible to the imam.

11. Repeat the words of adhan after the mu'adhin

...continued: Savor the sweetness of your salaah

12. Pray your nafl salaah. Show dedication to the salaah. As you pray more, the quality of your salaah improves. You have adjusted your mind and heart to pray the salaah.

13 Pray behind a sutra

14. Read some Quran (especially what you plan to recite in your salaah). For those who do not speak Arabic, read the translation before you start the salaah.

15. Make some du'a and dhikr. Narrated Anas ibn Malik (رضي الله عنه), the Prophet (ﷺ) said,

"الدُّعَاءُ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ لَا يُرَدُّ"

"A supplication made between the Adhan and Iqamah is never rejected".

[an-Nasa'i]

16. If praying in the masjid, do not talk too much with people until after salaah is over.

17. Do not look around and get distracted in the masjid, focus on this upcoming event (salaah).

18. If praying in congregation, straighten your lines for the salaah. The Prophet (ﷺ) said that if you do not do this, then the Shaytan comes between you and distracts you. Narrated Anas ibn Malik (رضي الله عنه): The Prophet (ﷺ) said:

"رُصُّوا صُفُوفَكُمْ وَقَارِبُوا بَيْنَهَا وَحَادُّوا بِالْأَعْنَاقِ فَوَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَرَى الشَّيْطَانَ
يَدْخُلُ مِنْ خَلَلِ الصَّفِّ كَأَنَّهُا الْحَذَفُ "

"Stand close together in your rows, bring them near one another, and stand neck to neck, for by Him in Whose hand my soul is, I see the devil coming in through openings in the row just like a small black sheep."

[Abu Dawood]

19. Contemplate about the greatness of whom you are standing before.

20. Remember the salaf and how they perform their salaah. Some of the salaf would remember they were standing before Allaah and would become pale or shaky. Remember that you are offering the salaah to Allaah (ﷻ)

21. Contemplate over the excellences and virtues of khushoo'.

22. Remember to consider this your final salaah. Remember that this could be your last salaah.



Savor the Sweetness

Points to observe while one is in salaah:

1. Contemplate over the words “Allaahu Akbar” while raising your hands up. You are throwing everything behind your back and focusing on the salaah.
2. Considering the status of Ehsaan, “Pray as if you see Allaah (ﷻ), if not then that as He sees you.”
3. Fold your hands, the right on the left and look down with your eyes in humility. You are putting yourself in a position of humbleness to Allaah (ﷻ).
4. Observe the sunnah and correct way of performing salaah.
5. Bring tranquility to your salaah, and slow down the pace of your recitation.
6. Start with the commencing du’aa
7. Contemplate over the ayaat you recite, or try to understand what the Imam is reciting. You cannot read a translation while in salaah (i.e. during salaah-ul-taraweeh).
8. Beautify the Qur’aan with your voice. If you master tajweed, your recitation will be beautiful.
9. Remember that Allaah answers you as you recite the Faatihah. Allaah (ﷻ) said that the Faatihah is a conversation between Him and His slave.
10. Savor the sweetness of each position in salaah. Do not move from your position right away. The longer you stay the greater your reward.
11. Adhkaar of salaah, don’t just learn one.
12. Never look up or around, increases your khshoo’.
13. Never let the designs of the prayer rug distract you.
14. Strive when overwhelmed with yawning.
15. Make lots of du’aa, especially in sujood.

The Difference between Men and Women in Regards to Offering Their Salaat

Q: Is there any difference between the way women pray from the way men pray?

This is of great dispute amongst the fuqaha. There is no authentic statement from the Prophet ﷺ stating how a woman's salaah is different.

Narrated by Malik ibnul Huwairith رضى الله عنه The Prophet ﷺ said,

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

“Pray as you have seen me praying.”

[Saheeh Al-Bukhari]

The majority of the fuqaha have listed the distinctions as not being on based on textual evidences but rather on modesty. At the time, they did not have separate sections in the masaajid for men and women. When the masaajid themselves were in open spaces, they would be separated with short wall. If possible and in places that there was nothing to serve as a separator, the women needed something to help keep their modesty in front of the men. And so, the fuqaha sought to find some recommendations based upon the sunnah to help solve the issue.

The differences are mentioned in books of fiqh, and they are mentioned here not as an endorsement but so that you know what some fuqaha say.

The recommendations of the fuqaha based on multiple accounts in the sunnah:

- Women cover their entire body except for the face and the hands, and men cover between the navel and the knees
- Men raise their hands to their ears and women to their shoulders. (This is to give extra modesty to the women)
- Men spread their hands out in sujood and women bring them to their sides
- Women bring their stomachs close to their thighs, and men do not
- In the sitting position, women bring their knees close to each other and men spread them out
- Women sit on their heels and men sit on their left foot and prop up their right foot
- To correct the imaam's mistake, men say "SubhanAllah" and women clap with the hands [This is agreed upon]
- The female imaam for a group of women stands up in the middle of the first row
- The female imaam does not recite out loud in case men were present
- According to Imaam Abu Hanifah: women place their hands on the chest while standing, and men place their hands lower

These are to be maintained while praying in a public setting (masaajid, eid salaah in a park, etc.) Otherwise, if the woman is at home praying alone, with other sisters or with her mahrams, she can follow the sunnah and pray regularly.



ASK THE FAQEEH:

Q: Can the one who is praying close their eyes to avoid distractions?

It depends on the situation. It is not a sunnah to do so and is often discouraged however in extreme conditions where your khushoo' will definitely suffer, it can be allowed.

Q: How to deal with the excessive "was-wasa" (whispers of the Shaytan) in Salaah?

The Prophet ﷺ said there is a Shaytan who exclusively distracts you in the Salaah. The Prophet ﷺ recommended that if a person is overwhelmed by this, then turn to left and blow three times and say: a'oodhu billah as-Samee Al Aleem min ash Shaytan ar rajeem min hamzihi...

Q: Does excessive "was-wasa" nullify the Salaah?

The Prophet ﷺ said that a person may not get any reward from his Salaah. It does not necessarily nullify the Salaah unless the person is sure that he missed something.



Savor the Sweetness

Actions to observe after the salaah is over:

1. Do not move from your position right away.
2. Do your tasbeeh.
3. Recite your adhkaar and du'aa.
4. Review your salaah, and evaluate yourself.
5. Pray your nafl salawaat.
6. Look forward to performing the next salaah.



Action items:

- If you chase two rabbits, both will escape. So, focus on your salaah and look for the other rabbits after salaah.
- Prepare your own "to do" list before you start your salaah.
- Read a book that explains the excellence and virtues of salaah.
- Teach others these techniques in order to help yourself get the best out of it.

The Post Salaat Dhikr

Narrated Abu Hurayrah رضي الله عنه The Prophet ﷺ said:

من سبح الله في دبر كل صلاة ثلاثا وثلاثين . وحمد الله ثلاثا وثلاثين . وكبر الله ثلاثا وثلاثين . فتلك تسعة وتسعون . وقال ، تمام المائة : لا إله إلا الله وحده لا شريك له . له الملك وله الحمد وهو على كل شيء قدير – غفرت خطاياهم وإن كانت مثل زبد البحر

“Whoever glorifies Allah at the end of every salaah 33 times (subhanAllah) and praises Allah 33 times (alhamdulillah), and utters the word of Greatness 33 times (Allahu Akbar) that is ninety nine, then completes it with one hundred saying: ‘la ilaha ilAllah wahdahu la shareeka lah lahul Mulk wa lahul hamd wa huwa ‘ala kulli shay in qadeer’ (There is no god but Allah alone Who has no partner, to Him belongs the kingdom, to Him praise is due, and He is Omnipotent) his shortcomings will be forgiven, even if it is as large as the froth in the sea.”

[Saheeh Muslim]

This hadeeth applies to fardh salaah, not the sunnah; dhikr is made after fardh salaah.

How do you count your dhikr?

The sunnah is to use the right hand. The left hand could be used to keep track of the counting, but some ‘ulema do not agree with this. The hands are designed to praise Allah. The Prophet ﷺ encouraged us to use our hands and said that they will testify for us on the Day of Judgment.

Narrated Yusayrah رضي الله عنها, mother of Yasir رضي الله عنه

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَهُنَّ أَنْ يُرَاعِينَ بِالتَّكْبِيرِ وَالتَّقْدِيرِ وَالتَّهْلِيلِ وَأَنْ يَعْقِدْنَ بِالْأَنَامِلِ فَإِنَّهُنَّ مَسْئُولَاتٌ مُسْتَنْطَقَاتٌ

The Prophet ﷺ commanded them (the women emigrants) to be regular (in remembering Allah by saying): "Allah is most great"; "Glory be to the King, the Holy"; "there is no god but Allah"; and that they should count them on fingers, for they (the fingers) will be questioned and asked to speak.

[Abu Dawood]



ASK THE FAQEEH:

Q: What should be said after Salaah?

You can say AstaghfarAllaah three times; SubhanAllaah, AlHadmu lillaah, and Allaahu Akbar thirty-three times each, recite Aayaht-ul-Kursi, make du'aa and so on. You can research these in books of Dhikr so study some different ones to do to keep it from being a routine thing.

Q: Is it permissible to use counting aid, such as tasbeeh or beads?

It is acceptable to use counting aids but it is more rewarding to use the hand. Shaykh Yaser Birjas heard this from Shaykh 'Uthaymeen and Shaykh Bin Baaz. Those who use the tasbeeh have the report of 'Aisha (رضي الله عنها), which may not be authentic, that she used to use date stones to count the tasbeeh. There is another conflicting report that the Prophet (ﷺ) disliked a person using stones to count. In the end, we cannot say that using beads is haraam or a bid'ah (innovation) but it is better to count on your fingers. Also, sometimes people get attached to their beads and if they forget them or misplace them, they do not feel like they can do their tasbeeh. Using your fingers will allow you to count at any time of the day, anywhere.

Q: Should this dhikr be performed in congregation?

In some cultures, dhikr is made in congregation. The Prophet (ﷺ) was very spontaneous, meaning that after Salaah, there was no a specific protocol to follow. There are some aHadeeth indicating that the Prophet (ﷺ) would finish the Salaah and immediately leave. In a narration found in Bukhaari, one time the Prophet (ﷺ) left immediately after Salaat Al-'Asr and went to his house. When the companions (رضي الله عنهم) asked him what had happened, he (ﷺ) said he remembered that he had some gold sadaqah in his house and wanted to give it away before the sun set. Another narration indicates that the Prophet (ﷺ) immediately stood up after he finished his Salaah and prayed. In other narrations, he (ﷺ) would speak with the congregation, specifically after Salaat Al-Fajr, and would ask if anyone had seen a dream the night before, then he would interpret it.

The longer you remain in your spot, the better because the angels will make du'aa for you, and once you are done, move on to praying your sunnah.

If dhikr is done in congregation to teach children or new Muslims, then this is fine to do until they learn to do dhikr on their own.



Savor the Sweetness

Savor the sweetness of dhikr after salaah:

- If you envy those who practice yoga, here is your chance. When you finish your salaah, focus on what you have done. You ask Allaah (ﷻ) for forgiveness if you have done anything wrong. Even though the salaah may have been good, it can always be better.
- Dhikr is your meditation moment.
- Relax, and focus on your dhikr. It is a time for contemplation.

Teaching Children How to Pray

Narrated Abdullah ibn Amr ibn Al-Aas رضي الله عنه

مرّوا أولادكم بالصلاة وهم أبناء سبع سنين واضربوهم عليها وهم أبناء عشر وفرقوا بينهم في المضاجع

“Command your children to make salaah when they become seven years old, and spank them for it (missing salaah) when they become ten years old, and arrange their beds (to sleep) separately.”

[Abu Dawud]

One of the hardest things to do is to convince your child to stand next to you in salaah. If the children are standing together behind you, then they may not even pray or may be fighting with each other the entire time. Teach them the etiquette of performing the salaah in the best way.

- The best way: maintain and observe the du’a of the Prophet Ibrahim عليه السلام regularly:

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ

“My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.”

[Soorat Ibraheem: 40]

Make this du’a in every salaah and every opportunity that you have.

- Children are taught through routine. We ourselves have to make salaah regularly. We need to get into the practice before we can show others how to practice.

How do kids learn things?

- Observation: Even if you pray in the masjid regularly (e.g. walking distance) it is highly recommended you pray at home so that your children can see you and learn. Also remember that though you must teach them, they are also **children**. Don’t hold on tightly if they run around a lot; let them pray their 2 rakah “qasr” before they let loose.
- They learn through habit as well so make it a habit to pray. So **you** must not fluctuate. Create consistency: If you’ve started salaah first before coming to the table, before homework, keep that consistency. It can be a family moment when it is time to pray. You do your work together and then pray or vice versa.
- Some might say that salaah has to come from the heart. We must remember that children are children! Later, they can enjoy the spirituality. For now, let them enjoy the routine.

- The worst motivation is the intimidation technique i.e. the “Do this or else” technique. This makes salaah look like a punishment to the children and then as they grow older they may come to have very strong feelings against it. And once they are grown enough to live their own lives, forget about it. What has been done may not be undone.

Some people may ask: shouldn't we teach them the spirituality of the actions?

They may not understand it. Once they reach 10 years old, the Prophet ﷺ said they can be disciplined, meaning to spank them. As a parent or older sibling, you must be the first to follow the routine. Do not let them hear the adhan and have them make the wudu and be ready to pray without you being there. If you break their habit and routine then you lose their loyalty and they will not listen to you when you talk to them about salaah.

When making salaah, create an ambience. Have a special area for the salaah. As long as the area is clean without designs, it is the best for them. Teach the children how to make adhaan and iqamah. Teach the children to engage in their salaah. Every now and then make du'aa together and take turns. Help them to learn and make du'aa.

Do not teach them to pray through bribery or threat. Do not give them money for salaah. They need to learn to pray because they need to pray.

For Fajr salaah, which is the most difficult for parents, wake them up and have them pray the salaah and then go back to bed. Keeping them awake with activities is also an option. The best age to wake up kids for Fajr would be around age 7 or 8 in the winter season.

If the mother is not obligated to wake up for Fajr because she is on her menses, then is she obligated to wake up her children for Fajr salaah?

It should be a mutual effort between husband and wife.

When it comes to taking children to the masjid remember your children are your responsibility first. You don't enter the masjid with the kids then just let them go, “Bismillah!” If they're going to be running around then it's not their time yet to go to the masjid regularly.

If you want to teach your kids salaah, specifically coming to the masjid, make sure they know it's a reward. If you see them doing something they enjoy and tell them to stop and go to the masjid they're going to hate it. However, if you do the opposite, by saying, “If you don't stop I won't take you to the masjid”, it makes the masjid a reward for them.

Do not kill their childhood by forcing them to grow, simply take them seriously when they speak or behave.

*Salaat al-
Musaafir
(Traveler Salaat)*



Salaat al-Musaafir (Traveler's Salaat)

Al-Qasr (shortening the salaah)

Salah originally started as two rak'ah.

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا

'And when you travel throughout the land, there is no blame upon you for shortening the prayer [especially] if you fear that those who disbelieve may disrupt [or attack] you. Indeed, the disbelievers are ever to you a clear enemy.'

[An-Nisaa' 101]

Ya'la ib Umayyah رضي الله عنه said,

قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ { لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا، مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا } فَقَدْ أَمِنَ النَّاسُ . فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ فَسَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ فَقَالَ " صَدَقَةٌ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ فَأَقْبَلُوا صَدَقَتَهُ "

"I said to Umar ibn Al Khattab (رضي الله عنه): 'Explain to me why the people shorten the salaah when Allah says, 'And when you go forth... [the preceding verse] and those days are gone now!' Umar said: 'I wondered about that too and I mentioned that to the Prophet (ﷺ) and he said: 'This is a charity that Allah, the Exalted, has bestowed upon you, so accept His charity.'"

[Bukhari and Muslim]

This hadeeth shows that Umar رضي الله عنه after the Prophet ﷺ would shorten his salah when he would travel. Shortening the salah was never abrogated.

Meaning of qasr: "Qasr" in the Arabic language means to shorten something. The word "qaseer" means "short." "Qasr" in regards to salah means to shorten the salawat that are made of four rak'ah (Dhuhr, 'Asr and 'Isha) to two rak'ah. Fajr and Maghrib are already short salahs so you cannot shorten them further.

Ruling of qasr: What is the ruling on qasr salaah for the traveler?

First opinion: Abu Hanifah

It is wajib for the traveler to shorten the salah.

Narrated Aisha رضي الله عنها

فرضت الصلاة ركعتين ركعتين في الحضر والسفر فأقرت صلاة السفر وزيد في صلاة الحضر

"It remained as is for the traveler and increased for the resident."

[Imaam Maalik]

Second opinion: Malik

It is highly recommended.

Third opinion: Shafi'ee and Ahmad

It is permissible concession.

All use the same hadeeth as proof. When salah was prescribed first it was two rak'ah, and then it was increased in the residency and remained two for the traveler. Abu Hanifah said that based on this hadeeth the qasr salah is two rak'ah. Uthman رضي الله عنه when he went for 'umrah would not shorten, and based on this, the 'ulema say that it is permissible to shorten. If it is a charity, you have the option to take it or reject it.

Ahl al hadeeth such as Shaykh Al Albani and Al Shawkanee agree with Imaam Abu Hanifah on this issue.

School or Madhab	Opinion
Imaam Abu Hanifah	It is wajib
Imaam Malik	It is highly recommended
Imaams Shafi'ee, Ahmad	It is permissible concession

The minimum distance to allow qasr

First opinion: Abu Hanifah, Malik, Shafi'ee, and Ahmad

The distance of traveling three days and three nights or two days and two nights by camels (approximately 81 km or 50 miles).

What about today when 50 miles by car can take two hours, one hour, or five minutes (if you're driving insanely on a clear road)?

The person is considered a traveler after passing the distance of 50 miles.

Second opinion: Group of pious predecessors

There is no specific distance as long as it is *called "safar"*, or traveling. They base traveling on custom or *"urf"* and what the community considers to be travel. If the majority of the local population considers it travel, then it is travel. If the majority does not consider it travel, then it is not travel.

Example: NY and NJ. If the people of NY are asked if they considered NJ a travel, most of them would say yes. If the people from NJ are asked if they considered NY a travel, then they would say no. The people of NJ have many reasons to commute to NY so they do it on a regular basis. However, the people of NY do not have any daily reasons to go to NJ or reasons to go to NJ regularly and so to *them*, it would be considered *"safar"*.

According to this opinion, distance becomes irrelevant.

If a person is a commuter, then they have lost the value of travel and have become a commuter.

What if you have two homes?

You are only a traveler in between the two places but not **in** either destination. If it is not your own home, for example it is your brother's home or your parent's home, and you do not have your own private designated place there, then you are considered a traveler.

From Usool al-Fiqh (The origins of Fiqh): Rulings of shari'ah are based on the constant evident attribute that does not fluctuate. For example, how do you establish the obligation of salaah Al-Dhuhr? There must be an evident, visible, constant attribute.

When it comes to travel, the constant evident attribute is the actual term 'travel' itself. Defining travel has nothing to do with hardship because hardship varies.

School or Madhab	Opinion
Imaams Abu Hanifah, Shafi'ee, Malik, Ahmad	Distance of traveling approximately 81 km / 50 miles
Group of Pious Predecessors	There is no specific distance, as long as it is called 'safar'

Where does the qasr start from?

It starts after leaving the structures of the city limits.

Do you have to pass the 50 miles before making qasr?

You can make your qasr before you pass the 50 miles as long as you have passed the city limits and are considered traveling. The Prophet used to take advantage of this when he travelled and he would go leave before salaah Al-Dhuhr and at the end of salaah al Dhuhr time, he would pray qasr.

What if the airport or bus/train station is out of the city limits?

Then you can make qasr before getting on the plane. You're considered a resident once you get back in the house.

For how long does the traveler maintain qasr?

By unanimous agreement, as long as the traveler does not intend residency in one locality, he or she can still practice qasr. If you intend residency, then you lose the status of the traveler.

What is the time-period that constitutes residency?

This is the most controversial question between ahl al hadeeth and ahl al fiqh.

First opinion: Abu Hanifah

15 days or more: Anyone intending to stay in one locality for 15 days or more, then as soon as they arrive, they stop praying qasr.

Second opinion: Malik, Shafi'ee and Ahmad

4 days or more: If you intend to stay for four days, then you lose the status of a traveler after arriving.



ASK THE FAQEEN:

Q: What if you intend to stay for 7 days?

According to Abu Haneefah, you can pray qasr. The muhaditheen do not measure it by days. This is the opinion of Shaykh 'Uthaymeen as well. They measure it by the concept itself and as long as you are considered "musaaafir", you can pray qasr. If you travel to Egypt and are visiting a friend's house or are staying in a hotel, according to this opinion, you are considered a traveler and can pray qasr and can break your fast if it was Ramadan. The fuqahaa' of ahl Al-Hadeeth say residency is measured by concept. Once you have the intention to live and reside there, then you are not a traveler. Shaykh Ibn Taymiyyah and others say that if, for example, a person is studying somewhere for four years, they can consider themselves a traveler. It is a valid opinion when it comes to fiqh.

Q: When do we start our full Salaah if we intend to stay?

As soon as we settle down. Say you are visiting your uncles for 2 days, grandparents for 2 days, and so on, during this time you are still traveling. Once you settle down in one place, as in you have an apartment or some place to stay in, then you're a resident.

School or Madhab	Opinion
Imaam Abu Hanifah	15+ days
Imaams Shafi'ee, Malik, Ahmad	4+ days

What is the ruling on combining between the prayers during travel?

Qasr is to shorten the salah. Jam'u means "combining". Combining salaah means joining the day prayers (Dhuhr and 'Asr) together at either time of each, and joining the night salaah (Maghrib and 'Isha) together at either time of each. So one can pray both Dhuhr and 'Asr at Dhuhr time or both can be prayed at the time of 'Asr and Maghrib and 'Isha can be prayed together at Maghrib or prayed together at 'Isha.

Fajr remains in its actual time. Usually the most convenient is to pray Dhuhr and 'Asr at the beginning of the time of 'Asr because Maghrib and 'Isha can follow soon afterwards.

The forms of combining:

- Jam'u Taqdeem: When the later salaah is performed during the time of the earlier one.
- Jam'u Ta'kheer: When the earlier salaah is delayed until the time of the later one.

You must pray them both together at the same time, meaning you cannot leave an hour time gap in between. You can pray Dhuhr and 'Asr combined at any time from the beginning of Dhuhr until close to the end of 'Asr. According to Imaam Abu Hanifah, you cannot combine, but you must shorten the salah. You treat both salawat like one salah, and you treat the duration of both salawat as the time for one salah.

First opinion: Malik, Shafi'ee and Ahmad

It is permissible.

Second opinion: Abu Hanifah

It is not permissible except for the Hujjaaj (pilgrims) on the day of 'Arafa between Dhuhr and 'Asr and on Muzdalifa night between Maghrib and 'Isha.

School or Madhab	Opinion
Imaams Shafi'ee, Malik, Ahmad	It is permissible
Imaam Abu Hanifah	It is not permissible except for the Hujjaaj (pilgrims) on Arafat day between Dhuhr and 'Asr and on Muzdalifah night between Maghrib and 'Isha.

What if you are in a hotel room all day? Do you still have to pray jam'?

You can pray qasr but not jam'u, if you can pray your salaah on time. If you are out the whole day, you can pray Maghrib and 'Isha when you come back to your hotel room. It is permissible.

**ASK THE FAQEEN:****Q: What if the person remains undecided? What does he or she do?**

If you are undecided, then you are a traveler, even if it is for 2 or 3 months. If you are overseas waiting for a business deal that keeps extending day after day, then you are a traveler.

Q: What if the traveler joins a congregational Salaah in a local masjid? Can he still practice qasr?

You cannot practice qasr behind an Imaam who is a resident. You can pray behind a traveling Imaam and continue with two more rak'ahs to finish the Salaah.

Q: What if the travel includes travel-hopping i.e. staying a few days in different localities but for a total duration of more than the minimum duration of residency?

The person is still considered a traveler for the entire time because he or she is not residing in one place for more than 4 or 15 days. For example, if a person stays in Karachi for a few days and then Islamabad for a few days, then for the entire journey the person is considered a traveler.

Q: Should a traveler still pray the nafl Salaah?

The sunnah for the traveler is to not pray the sunnah prayers except for the sunnah of Fajr and witr. The traveler can pray qiyam al layl, the night prayer, as much as he wants. The nafl mutlaq can be prayed as much as he wants.

If you enter a masjid, you should still make 2 rak'ah tahiyaatul masjid.

If you do the nafl salawat routinely and something out of your hands happens that interrupts your regular practice (like you fell sick), Allaah ﷺ will give you the reward for that as it had been regular.



Action items:

- Ask people randomly in your local area about the distance of travel.
- Check with them the cities nearest to you – how near or far will your findings go?

Combining Fardh Salaat

According to Imaam Abu Hanifah, there is no such thing as combining between salawat. The majority of the fuqaha allow you to combine between salawat for different reasons, but differ on the reasons.

- Because of the rain. This cannot be done if you are going to be in the same place for Dhuhr and 'Asr.
- Because of excessive fear. If there is a situation that prevents people from going to the masjid, then they can combine the salawat.
- Because of excessive pressing need.

Imaam Shaafi'ee and Maalik allowed for rain and extreme fear only, and Imaam Shaafi'ee added cold weather.

Imaam Ahmad allowed for any extreme need such as a woman who has an extreme situation in the house or the sick person.

Ahl al hadeeth allow jam'u based on the hadeeth of Ibn Abbas ؓ where he said if someone has a pressing need besides these occasions such as a student who may have an exam for 6 or 8 hours or for a surgeon who has a 10 hour surgery.

Narrated Ibn Abbas ؓ

صلى رسول الله صلى الله عليه وسلم الظهر والعصر جميعا والمغرب والعشاء جميعا في غير خوف ولا سفر

“The Messenger of Allah (ﷺ) combined the Dhuhr and 'Asr and then the Maghrib and 'Isha in Madinah without there being any danger or rain.”
[Muslim]

Narrated Abdullah bin Shaqiq رضي الله عنه

خَطَبَنَا ابْنُ عَبَّاسٍ يَوْمًا بَعْدَ الْعَصْرِ حَتَّى غَرَبَتِ الشَّمْسُ وَبَدَتْ النُّجُومُ وَجَعَلَ النَّاسُ يَقُولُونَ
الصَّلَاةَ الصَّلَاةَ - قَالَ - فَجَاءَهُ رَجُلٌ مِنْ بَنِي تَمِيمٍ لَا يَفْتُرُ وَلَا يَنْشِي الصَّلَاةَ .
فَقَالَ ابْنُ عَبَّاسٍ أَتَعَلَّمَنِي بِالسُّنَّةِ لَا أُمَّ لَكَ . ثُمَّ قَالَ رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ . قَالَ عَبْدُ اللَّهِ بْنُ شَقِيقٍ فَحَاكَ فِي صَدْرِي مِنْ
ذَلِكَ شَيْءٌ فَأَتَيْتُ أَبَا هُرَيْرَةَ فَسَأَلْتُهُ فَصَدَّقَ مَقَالَتَهُ

Ibn 'Abbas one day addressed us in the afternoon (after the afternoon prayer) till the sun disappeared and the stars appeared, and the people began to say: Prayer, prayer. A person from Banu Tamim came there. He neither slackened nor turned away, but (continued crying): Prayer, prayer. Ibn 'Abbas said: May you be deprived of your mother, do you teach me Sunnah? And then he said: I saw the Messenger of Allah ﷺ combining the noon and afternoon prayers and the sunset and 'Isha' prayers. 'Abdullah b. Shaqiq said: Some doubt was created in my mind about it. So I came to Abu Huraira and asked him (about it) and he testified his assertion.

[Muslim]

When asked why the Prophet did this, Ibn Abbas said,

“أَرَادَ أَلَّا يُحْرِجَ أُمَّتَهُ”

“He did not want any hardship for his ummah.”

[Muslim & Abu Dawood]

Some of the ‘ulema and the madhab of Imaam Ahmad give people this concession with the condition that you avoid making it a habit. For example, if this happens once or twice a month, it may be tolerated. There is one form of combination called jam’u as-Suwari. This is a superficial jam’u where some of the fuqaha suggested and stated that the Prophet ﷺ had delayed Dhuhr until the end of its time and prayed ‘Asr at the beginning of its time so that every salah is prayed at its proper time. How is this argument defeated? Jamu’ Takheer.



ASK THE FAQEEN:

Q: Can a student who has an exam that extends between the time of two prayers combine the Salaah?

This can be considered a pressing need so the previous ruling may hold.

Q: Can a mother who is going to the mall and fears she won't be back on time for Salaah combine the Salaah?

According to Imaam Ahmad's opinion, then it is a pressing need, and as long as it is not a habit, then it is fine for her to do this.

Q: Is it possible to offer the image of combining between the two Salaah by delaying the former Salaah prior to the end of its time, and praying the later one right at the beginning of its time?

The 'ulemaa say that this can be given to someone who has a pressing need such as a person who has a problem controlling his gas. Also, for a women who has istihaada (irregular bleeding), this is allowed so that she may make her prayers without worry.

Q: If the legal excuse for combining the two Salaah ceased to exist before the time of the later Salaah starts, is the person obligated to repeat that Salaah on its original appointed time?

For example, if it was raining during Salaat al-Maghrib and Maghrib and 'Ishaa were then combined. Then, later after praying 'Ishaa, there was no longer any rain, do you have to pray Salaah al 'Ishaa again?

No, because you prayed it when the legal excuse existed.

Q: How do you make your Salaah in the airport?

The moment you step into the airport, ask where the chapel or prayer room is. Praying in the chapel is the best place as the chapels are usually neutral and have no crosses. If it was a church, then you pray outside. Leave the chapel in a better state than when you left it! Respect the rules of the chapel even if Muslims come there to pray frequently. If it is too far for you that's fine, next time make plans to be in that terminal and take a shuttle to yours after. In the meantime, ask where in the area you can pray. It is not recommended you go behind closed doors to pray with Muslim employees as you are a civilian. Pray in a place not too hidden from others, not too public, not too private to avoid suspicion or problems.

Q: What if you are a commuter for work?

If someone commutes for 4 hours they are considered travelers on the way but not in their destinations.

Q: What if a traveler comes home before the end of 'Asr, how many rakah do we pray for Dhuhr and'Asr?

Once you go home, you have ended your travel so then you would need to pray 4 rak'aahs for both. Qasr is shortening the prayer from 4 rak'aahs to 2 while still praying on time. This is because of traveling. Combining can be done as a traveler but you don't have to do it.

Q: Do you have to do qasr?

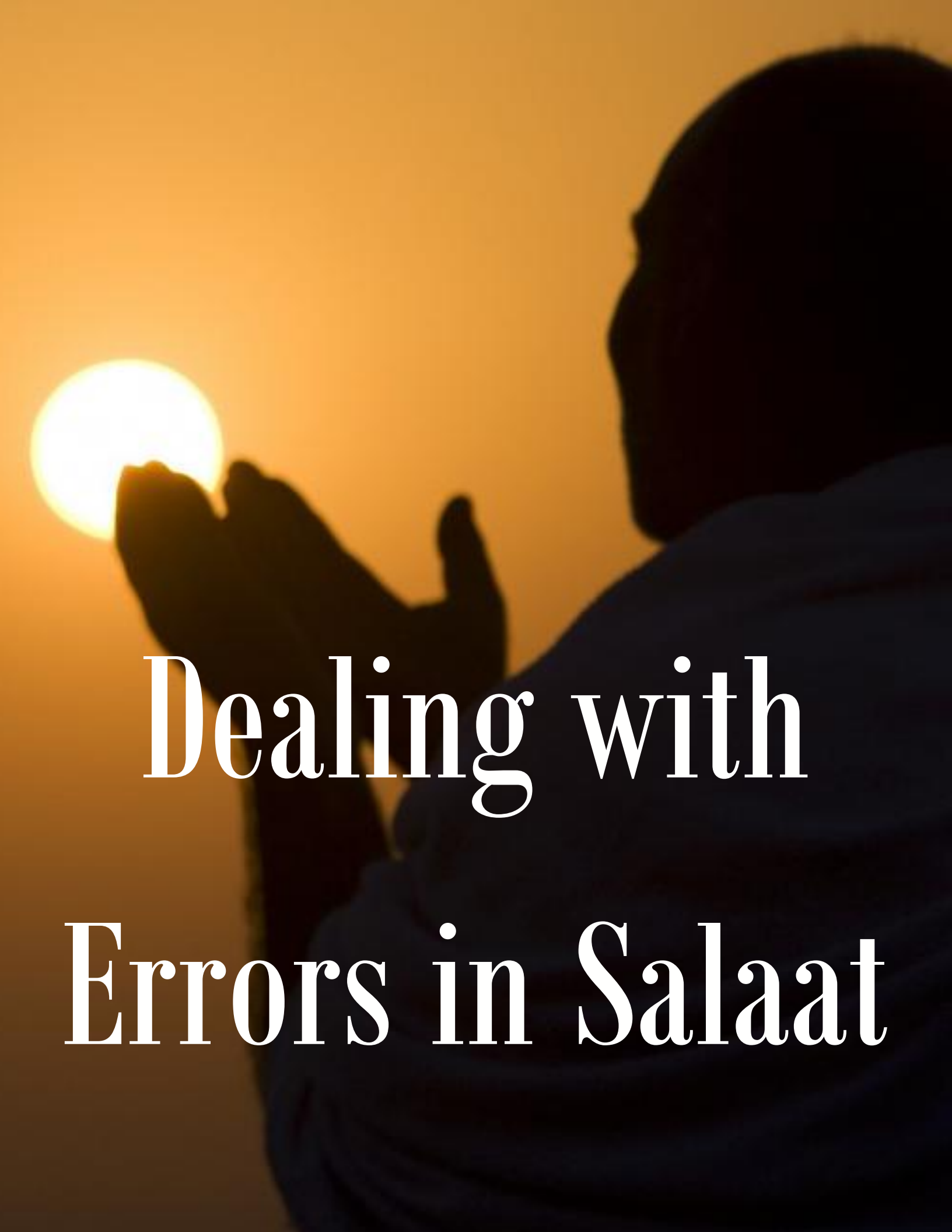
It's recommended.



Savor the Sweetness

Savor the sweetness of these concessions:

- This shows the Mercy of Allaah (ﷻ). This is a concession. Allaah (ﷻ) did not create us to worship Him according to Imam Al-Shaafi'ee (رحمته) or Imam Abu Haneefah (رحمته) but according to the Prophet (ﷺ), the Imam's made their best judgment.



Dealing with Errors in Salaat

Dealing with Errors in Salaat

Messing Up in Salaat

How can we deal with mistakes in salaah? We will discuss different categories of errors: errors that invalidate salaah completely, errors that do not invalidate the salaah and the errors that require some acts to be repeated.

Acts that nullify salaah:

1. Foreign speech: Saying something that is not from the salaah.

If someone speaks language that is not part of the salaah, it will break the salaah.

What is the etiquette of assisting the Imam who needs help in salaah?

For example an Imaam was reciting and he said *faqad* when the correct word was *waqad* so the ma'moon corrected him twice. The imaam then asked, "*waqad?*" This has now become a conversation.

How much speech will invalidate? Alif laam meem is a word so three letters can invalidate it. Every dua is one word or up so if done deliberately, it will invalidate your salaah.

If you hear something in salaah that is so beautiful and makes you subhanAllaah involuntarily, will that invalidate it?

If done by mistake and it was just out of habit, then the salaah is still valid. If it was deliberate, then no, this would not be right to do.

What if someone sneezes and they accidentally say, "Alhamdulillah" without thinking and then after realizing their error, they say, "Oh my God!" Is that two mistakes?

No, the first is not, though the second ("Oh my God!") would be a mistake that would invalidate the salaah.

Narrated by Mu'awiyah bin Al-Hakam As-Sulami رضي الله عنه

بيننا أنا أصلي مع رسول الله صلى الله عليه وسلم ، إذا عطس رجل من القوم
فقلت: يرحمك الله، فرماني القوم بأبصارهم ! فقلت: واثكل أمياه ! ما شأنكم
تنظرون إلي؟ فجعلوا يضربون بأيديهم على أفخاذهم ! فلما رأيتهم يصمتونني
لكني سكت. فلما صلى رسول الله صلى الله عليه وسلم، فبأبي هو وأمي، ما رأيت
معلماً قبله ولا بعده أحسن تعليماً منه، فوالله ما كهرني ولا ضربني ولا شتمني،

قال: "إن هذه الصلاة لا يصلح فيها شيء من كلام الناس، إنما هي التسبيح والتكبير، وقراءة القرآن" أو كما قال رسول الله صلى الله عليه وسلم قلت: يا رسول الله، إني حديث عهد بجاهلية، وقد جاء الله بالإسلام، وإن منا رجال يأتون الكهان؟ قال: "فلا تأتهم، قلت: ومنا رجال يتطيرون؟ قال: ذاك شيء يجدونه في صدورهم، فلا يصدهم"

While I was in Salaat with Messenger of Allaah (ﷺ), a man in the congregation sneezed and I responded with: 'Yarhamuk-Allaah (Allaah have mercy on you).' The people stared at me with disapproving looks. So I said: "May my mother lose me. Why are you staring at me?" Thereupon, they began to strike their thighs with their hands. When I saw them urging to me to remain silent, I became angry but restrained myself. When Messenger of Allaah (ﷺ) concluded his Salaat. I have never before seen an instructor who gave better instruction than he, may my father and mother be sacrificed for him. He neither remonstrated me, nor beat me, nor abused me. He simply said, "It is not permissible to talk during Salaat because it consists of glorifying Allaah, declaring His Greatness as well as recitation of the Qur'an," or he said words to that effect." I said: "O Allaah's Messenger, I have but recently accepted Islam, and Allaah has favoured us with Islam. There are still some people among us who go to consult soothsayers." He said, "Do not consult them." Then I said: "There are some of us who are guided by omens." He said, "These things which come to their minds. They should not be influenced by them."

[Saheeh Muslim]

If you recite quran in the means of communicating with people then this is also not allowed either. For example, if you sneeze and then start Soorat Al Fatiha and say, "Alhamdulillah rabbi alameen.." That "alhamdulillah" cannot be used for the recitation and for the sneeze. For the sneeze, you can say "Alhamdulillah" internally but **not** out loud.

What if you are making thoughts in your salaah in a foreign language?

This will not invalidate the salaah as long as you don't say it out loud.

2. Eating or drinking

You can't just bend during salaatul taraweeh to take a sip of the drink you put on the ground.

What if there is food stuck in your teeth?

If it is something insignificant left in your mouth, then that is fine. If you find something significant in your mouth, then take a tissue and spit it out so that you do not swallow it. (If it's the size of a chick pea it's significant.)

Can gum or food be stored in your mouth during salaah? No!

“Perhaps you have caves instead of cavities!”-Sh. Yaser Birjas

Anything in your mouth needs to be removed. If it is insignificant you can swallow it or trap it somewhere.

What if you don't have tissue? Spit it out in front of everyone?

This depends on your culture. In some places, they could use their sleeves to roll up the object in, continue the salaah and wash it after. It is best to have tissues on hand if you encounter this so you do not make a spectacle and make those around you uncomfortable in the salaah.

What if someone has a lot of saliva and it has flavor in it?

Saliva does not invalidate the salaah as it is natural. If it has a flavor in it, take it out. If this is frequent then do not pray in the masjid and gross people out; pray at home.

3. Continuous foreign acts

For example: fixing hijab, checking for keys, scratching, etc. These acts, if done continuously, will nullify the salaah.

“But if you're scratching more than 3 times, you need to take a shower.”- Sh. Yaser Birjas

If it is something done to better your salaah, like sisters fixing their hijabs or brothers fixing their pants or thobes, etc, this is ok as long as it is not done continually!

4. Exposure of 'awrah deliberately

You cannot knowingly start salaah with your 'awrah exposed. The salaah will be invalid from the beginning. If the awrah is exposed by mistake in salaah and then covered, then it does not nullify the salaah.

5. Losing the state of purification

When you lose the state of purification or realize you did not have it, you have to walk out immediately, make wudu and start your salaah over. If you are praying by yourself, then go make wudu. You do not have to make salaam because your salaah is invalid immediately. If a person feels shy because they are praying in congregation, then grab your nose and fake that you have a nosebleed. Try to go across in front of the line where you are praying and then start leaving. It is ok to walk in front of everyone because if the imaam has a sutra, then that is the sutra for everyone. If it is impossible to leave the masjid, then sit down and wait until they finish the salaah and then go make wudu and pray.

6. Getting in contact with najaasa

Once you discover or remember that you have come into contact with najaasa, from that point on your salaah is invalid and you have to go out wash it out and pray again. If you feel najaasa from a holding a child in your arms,

then you must break your salaah to go wash it off. If it was on the shoes, then you can take off the shoes and continue. For men, if it was on the shirt, then you can take off the shirt and continue the salaah.

7. Laughing

What if something makes you smile because it is funny or you remember something funny during salaah?

If it causes a slight smile or regular smile, that is okay but try to get rid of it from your mind so you can go back to your khushu'. If you start cracking up and laughing, it will invalidate your salaah. According to Imaam Abu Hanifah, it will invalidate your wudu as well.

8. Hesitation in regard to the intention

A person may have begun with the intention to pray fardh and then think that they will make it sunnah and then they think that they will make it fardh and so on. This invalidates the salaah because the intention must be clear at the beginning of the salaah.

9. Omitting a rukn without returning back to it

For example, you miss a rak'aah and go into sujood. If you do not cancel that rak'ah and finish the salaah, then your salaah is invalid. You must add another rak'ah. If you skipped the ruku' and *almost* went into sujood and remembered you forgot ruku you can go back to ruku. If you made the two sujood and then remembered afterwards, you cannot go back. The rakah is cancelled and you have to do a new one and sujood as-sahw at the end.

Another example can be if you went into sujood and only did one sajdah instead of the two, and then went straight up to the second rakaah. If you remember before you begin reciting Sooraht Al Fatiha, you can go back and do the 2nd sujd otherwise you have to cancel it and sujood al-sahu.

10. Omitting one of the wajibaat without a valid reason

The 'ulema say that skipping the middle tashahhud for no valid reason except for skipping it because it is not rukn, invalidates the salaah.

11. Racing the imaam

Many people try to finish before the imaam. If you race the imaam with two rukns, it will invalidate your salaah. For example if you reach the ruku' before imaam and the same with both sujoods, then it invalidates the salaah. Also if you get to the position after the imaam is done pronouncing his takbeer. Take extra precaution. If the imaam is of those who say the takbeer before going to the position, then give some more time if you can observe the imaam. Those who cannot observe the imaam should move based on the takbeer.

If you are praying in congregation and you try to give salaam before imaam, it will break the salaah.

Some people may come late with tactics to alert the imaam (stomping their shoes on the rack, running hard, jingling keys, etc.) to alert the imaam of their arrival but he does not have to wait for them. At the same time,

the imaam should not trick them either and act like he is going to wait for them and then at the last second move to the next rukn.

Do not delay yourself excessively after the imaam. It is not our time to make dua once imaam is done.

12. The arrival of water for someone who prays with tayammum (dry ablution)

If you hear of water being present, then you must make regular wudu and pray.

13. To give salaam deliberately prior to reaching the end.

You cannot resume if you have stopped in the middle of a salaah.

What if you realized you had an emergency and make salaams as you were to exit salaah only to realize you can tend to it later, can you continue the salaah where you left off?

No, you cannot. The only option is to start over.

14. To return back to the middle tashahhud after standing up to the third rak'ah.

When we make sujd for 2nd rakaah we need to sit for tashaaud but if you forget then if your hand is still touching the ground as you rise up, you can still go back. But if your hand is halfway up, because you are already up, you do not go back down. You have to go up and do sajdaht al-sahu at the end.

Can we start fresh if we correct a mistake and are still not satisfied with it?

It might become excessive and can make it easier to be susceptible to was-wasa. Every time you pray you will question yourself and if you keep re-starting, you may never be satisfied, especially if the Shaytaan is adding to your doubt through his whispers so we shouldn't do this. If you are not satisfied, then make it up with your sunnahs and try to do those as perfectly as possible.

Acts that allow the departure from salaah:

1. To rescue someone who is in the face of harm

If a child is about to touch something that will cause him or her harm or if a snake or scorpion is present, what do you do? If someone calls out for help, what do you say? SubhanAllaah?

No!

You have to go see what is wrong and do what you can to help. If it is a prank, may Allaah forgive them but if we are really needed and there is no one else to help, then we are obligated to help. If others can help or we are

not requested we do not need to leave. If they are in your reach and you can help the situation without leaving salaah, then you may do so. Otherwise, we have to break our salaah and go to their aid.

2. To protect property and possessions from possible theft

If a sister is praying in the masjid and someone grabs her purse and runs, can she do anything about it? Yes, she is allowed to alert those in the masjid and say "Thief!"

Imaam Abu Hanifah was asked about where to look when a person makes wudu in a river; should the person face the qiblah? The Imaam answered that the person should look in the direction of the clothes so that no one would steal them.

3. A woman tending the food on the stove.

If she forgets something on the stove, then it may be dangerous so she is allowed to break her salaah.

4. An urgent need for the bathroom

You do not resume from where you left off if you have left the salaah, but you start over from the beginning.

5. To answer the call of parents (in the nafl salaah)

If you have an arrangement with your parents that you can say "SubhanAllaah" in your salaah so they know you are praying, then this is acceptable. If it is an emergency, then you must leave your salaah and go to them.

If your wife or husband is calling, it is more important to obey her or him.

If a man is calling, say "SubhanAllaah."

Narrated by Sahl ibn Sa'ad رضي الله عنه

إِذَا نَابَكُمْ شَيْءٌ فِي الصَّلَاةِ فَلْيُسَبِّحِ الرَّجَالُ وَلْيُصَفِّحِ النِّسَاءُ.

If anything happens to you during prayer, the men should say "Glory be to Allaah," and the women should clap.

[Abu Dawood]

If you are praying alone and, for example, an emergency package or delivery arrives, you may leave your nafl as well. If you know that the package is coming and you can reach the door, then open it and resume your prayer. (Of course if it is a stranger, you would not let them in.)

Can we answer the phone in salaah?

Absolutely not. Your phone should always be off in salaah, even if you are a doctor on call. It can wait until after you

are done. You should not do anything that distracts you in salaah. If you are praying in a room with a TV on or anything too distracting, then close your eyes.

What if there's a picture in front of you?

If you notice it *after* you started, then it would be better to move to the side than face the picture.

Can you reach out and move it?

It is not recommended. Just move yourself to the side.

Can we pray in front of a mirror?

"Why? You wanna see how cool are?" -Sh. Yaser Birjas

It does not invalidate salaah but looking at yourself may be a distraction so try not to do so.

Can you pray the silent prayers (Dhuhr & 'Asr) out loud to teach our kids or a new Musim?

Yes, but do not make it a habit so they know that prayer is meant to be silent. It is not a rukn to recite your salaah quietly but it is the best etiquette for Dhuhr & 'Asr to do so silently.

Sujood As-Sahw (Prostration due to forgetfulness)

As-sahw in Arabic means forgetfulness. Sujood as-Sahw is made to compensate for a mistake made in the salaah. Sujood as-Sahw is two sajdahs at the end of the salaah that are done like the regular sujood (same adhkar & etc.) as we will see in the following hadeeth.

The reasons for applying Sujood as-sahw:

1. Forgetfulness

Narrated by 'Abdullah ibn Buhaynah رضي الله عنه

صلى لنا رسول الله صلى الله عليه وسلم ركعتين من بعض الصلوات ثم قام فلم يجلس فقام الناس معه فلما قضى صلاته ونظرنا تسليمه كبر قبل التسليم فسجد سجدتين وهو جالس ثم سلم

led them in Dhuhr salaah and when he stood up at the end of the first two Rak'ah ﷺ "The Prophet and did not sit, the people stood up with him. When he finished the Salaah and the people expected him to do the Tasleem, he uttered the Takbir while sitting and made two Sajda before saying the Tasleem, then he uttered the Tasleem."

[Al-Bukhaari]

From the hadeeth, we see that the Prophet ﷺ passed a part in salaah and went into the next step. Because of this, he was then required to do sujood as-Sahw. This is exactly how we are to do it today; if we miss something, we make up for it with the sujood.

We also see that he made the full tashahhud before giving the tasleem and then made the two sujood. This shows us to say Allaahu Akbar, say the same du'a in the sujood, say Allaahu Akbar to rise and make a second sujood and say the same du'a, and then Allaahu Akbar and then the tasleem.

What do we mean by “forgetfulness”?

- By adding what is not from the salaah, such as:
 - Reciting the Fatiha in tashahhud; when we find ourselves reciting certain things in our salaah at times that they are not to be said.
 - To give salaam in any position before its actual time. This is a very common mistake (making salaam in the middle tashahhud instead of the last one.) It does not necessarily invalidate the salaah and can be rectified by sujood as-sahw.
 - To prolong the sitting position between the two sujood
 - To add an extra rak'ah to the salaah. You should get back to your sujood and make sujood as-sahw.
- By omitting what is known to be part of the salaah such as:
 - The first tashahhud

2. Doubt

Narrated by Abu Sa'eed al-Khudri رضي الله عنه

إذا شك أحدكم في صلاته فلم يدر كم صلى ثلاثا أم أربعاً فليطرح الشك وليبن على ما استيقن ثم يسجد سجدتين قبل أن يسلم فإن كان صلى خمسا شفعن له صلاته وإن كان صلى إتماماً لأربع كانتا ترغيماً للشيطان

“If one of you has some doubts during his Salaah and he does not recall (the number of rak'as) he has Prayed, three or four, then he should cast aside his doubt by performing Salaah according to what he was certain of [the lesser amount] and then making two sajda before the Taslim.”

[Muslim]

This is probably the most common reason for sujood as-sahw.

What does 'what he was certain of' mean? If you are wondering whether it is your 3rd or 4th rak'ah, then you are certain of the third and doubting the fourth, so you go with the third. You are certain of the lesser. If you think it is your first rak'ah and then later realize for sure that it is the second rak'ah, then you still need to make sujood as-sahw because of the earlier doubt.

If you make more than one mistake, then you still make only one sujood as-sahw. If you feel like you messed up so badly that you need to start over, do so but again, you do not want to allow yourself to be influenced by was-wasa so be careful.

Some 'ulema added the category of mistakes, but this can be included under the category of forgetfulness.

Q: When should the sujood as-sahw take place – before or after the tasleem?

The fuqaha have different opinions. In Bukhari, it is mentioned: "He should complete the salaah then he should say tasleem and then perform sujood as sahwa."

1 – After the tasleem

This was the opinion of Imaam Abu Hanifah who based it on the above hadeeth. So we would finish one tashahud, say salaam to the right go to to sujood twice and recite tashahud again and when done with everything, we say tasleem.

2 – Before the tasleem

This is the majority opinion.

3 – It depends.

For addition, you make it after the salaam. If you omitted something, then you make it before the salaam. [This is Shaykh Yaser's opinion]

If you forgot to make sujood as-sahw and you are still in the same spot you were during salaah, even if you talked and have left your prayer, you can still make it.

In Bukhari, it is mentioned: "He should complete the salaah then he should say tasleem and then perform sujood as-sahw."

If you add something to the salaah (i.e. stood up for a fifth rak'ah), then the sujood as-sahw should be after the salaam. After the tashahud is done completely, you say the tasleem, then say Allaahu Akbar for sujood, Allaahu Akbar and sit, Allaahu Akbar for sujood, Allaahu Akbar to sit, say tasleem.

According to the madhab of Imaam Abu Hanifah, they make one salaam to the right and then sujood as-sahw and then the full tashahud again before the tasleem.

Q: Should a person say the tashahhud after sujood as-sahw?

Narrated by Imran Ibn ul-Husayn رضي الله عنه

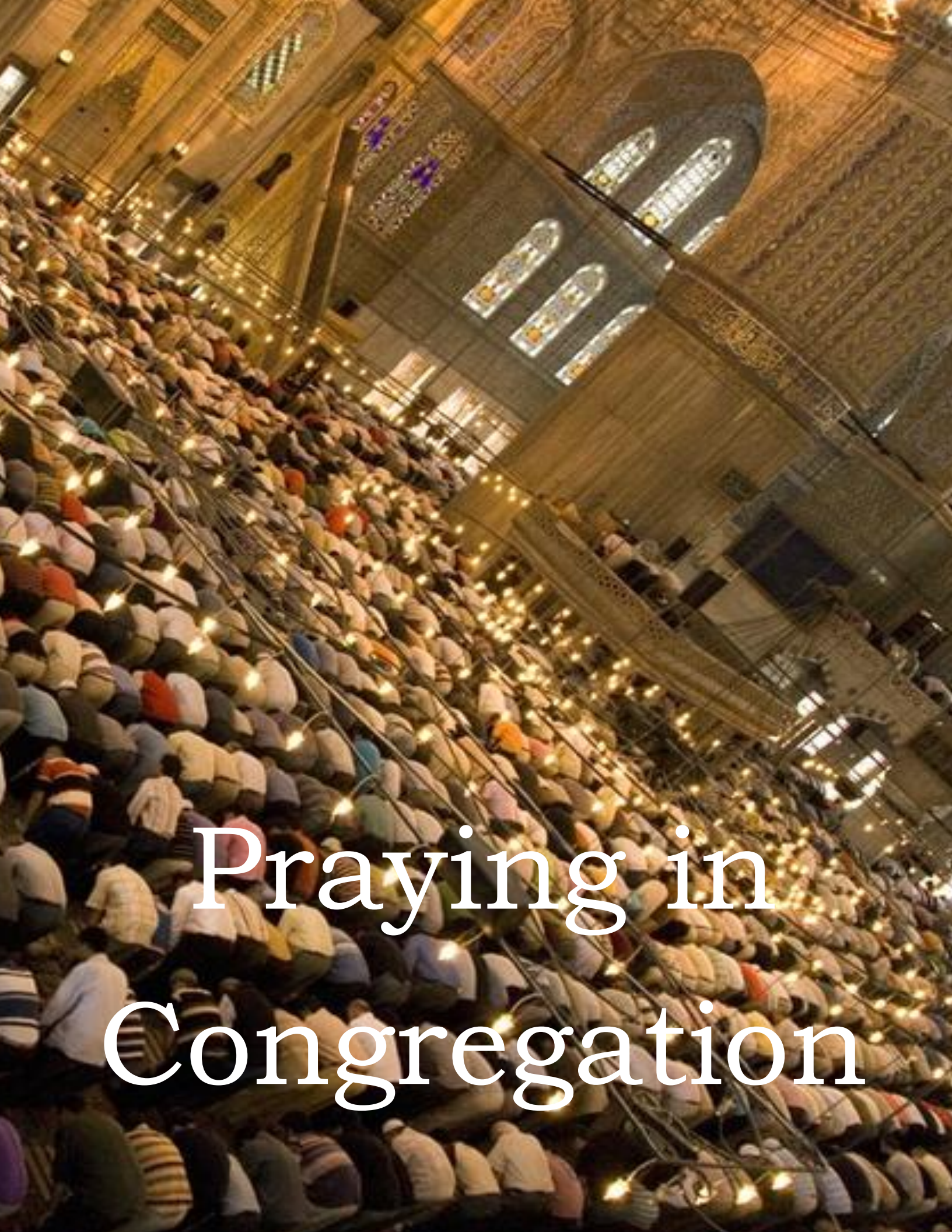
أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِهِمْ فَسَهَا فَسَجَدَ سَجْدَتَيْنِ ثُمَّ تَشَهَّدَ ثُمَّ سَلَّمَ

“The Prophet ﷺ led them in salaah and forgot, he then made two sajdahs, and then said the tashahhud and uttered the tasleem.”

[Abu Dawood]

Q: If someone forgets to make his sujood as-sahw, is there another sujood as-sahw to compensate for this missed sujood?

If you forget to do the sujood of forgetfulness, then you do not do anything. You do not have to pray the salaah again to fix it.



Praying in Congregation

Praying in Congregation

Abu Sulayman ad-Darani said:

إن السلف كانوا يعزّيه أنفسهم ثلاثة أيام إذا غاب عن تكبير إحرام (مع الإمام)، وسبعة أيام إذا ما غاب عن صلاة الجماعة

“The salaf used to console themselves three days if they missed the opening takbir (with the imaam), and seven days if they missed the whole congregational salaah.”

[Bukhari & Muslim]

They treated their congregational salaah as a living being and would console each other for missing them.

Narrated by Abu Hurayrah رضي الله عنه and Abdullah ibn Umar رضي الله عنه

صلاة الجماعة تفضل صلاة الفذ بسبع وعشرين درجة

“Prayer in congregation is better than praying alone by twenty-five – and in one report – by twenty-seven degrees.”

[Al-Bukhaari & Muslim]

We do not have any evidence speaking about the degrees, but they are not just hasanat.

Congregational Salaah

1. Ruling of congregational salaah

When we speak of congregational salaah, as in the hadith above, we are referring to the jamaa'ah in the masjid with an imaam. Maybe the hasanaat will count for us also when we pray together on campus or someplace where the masjid is not in the immediate area.

By unanimous agreement, it is more preferable for women to pray at home, and men at the masjid. There is hikmah in this because the women take care of the household and family, and it would be difficult for them to attend the prayer in congregation with the children regularly (five times a day).

Narrated by Abdullah ibn Masu'd رضي الله عنه

صَلَاةُ الْمَرْأَةِ فِي بَيْتِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي حُجْرَتِهَا وَصَلَاتِهَا فِي مَخْدَعِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي بَيْتِهَا

It is more excellent for a woman to pray in her house than in her courtyard, and more excellent for her to pray in her private chamber than in her house.

[Abu Dawood]

Q: Is it haram for women to pray in masjid?

No, they are **absolutely** allowed to so we should make spaces for them in the masajid. There are some masajid today that say, "No Women Allowed!"

إذا استأذنت امرأة أحدكم إلى المسجد فلا يمنعها

"If any of your women asks to go to the masjid then do not prevent her."

[An-Nasaa'i]

Especially living in the West where one does not hear the adhaan five times a day or where women do not get the chance to meet scholarly Muslim women to learn from. Also, in many of the Muslim lands, children are given basic knowledge of the deen so the women that grow up there do know quite a bit about it. That is not the case in the lands we live in so the masjid needs to provide that. However, if we exclude women from coming to the masjid, we also exclude them from learning about Islam. This will be extremely detrimental to our own and future generations because who spends more time with the younger generation (i.e. our kids), the mother or the father? The mother! And if she does not know anything, the cycle will continue.

In cases where the masjid is the only place women can learn about the religion, it should not only be allowed but encouraged that they come to the masajid.

The masjid of Prophet Muhammad ﷺ always had a place for women.

When they come to the masjid, they should interact properly and so should the men. Everyone should remember that they are in a masjid and that they should keep the proper intentions for being in a masjid. Neither side should go to gossip or mingle with the other, etc.

"Sometimes you see brothers saying, 'Astaghfar Allaah! She's not wearing hijab!'....Why are you looking?"
–Sh. Yaser Birjas

Q: Can they come to Fajr and 'Isha salaah?

Yes, as long as they do not avoid their responsibilities at home and etc.

As we said before, it is unanimous it is more preferable for women to pray at home, and men at the masjid. The difference of opinion comes regarding the requirement of the congregational prayer on men, to four opinions.

First opinion: Shafi'ee

Fardh kifaayah (community fardh)

If there is a very small community (i.e. 50 people), and they do not pray in jam'ah, then they are all sinful for not

performing that ibaadah. If they make a jamaa'ah and only a few come, they get the reward and sin is removed on the whole community. The effort has to be made.

Second opinion: Abu Hanifah and Malik

Sunnah mu-akkadah (highly recommended) It was done frequently by Prophet Muhammad ﷺ .

Third opinion: Ahmad

Fardh 'Ayn (personally obligatory)

If a person has access to the masjid and it is at least in walking distance, they are obligated to come and pray. If not, they are committing sin but if they pray by themselves it is still valid.

Fourth opinion: Dhahiri

Rukn

If you *can* go and pray with the congregation in a masjid and you do **not**, then your entire salaah does not count. We must keep in mind that if some 'ulema regarded it to be fardh 'ayn then, regardless of which opinion you follow, it is something to be taken very seriously. The evidences are the same for salaah al-jamaa'ah in general and all used the same evidences though each of their interpretations is different.

Ibn Umm Maktoum, the blind sahabah, asked the Prophet ﷺ if he could be given license to pray at home since he was old and had no one to help him to the masjid.

The Prophet ﷺ asked,

هل تسمع النداء

"Can you hear the adhan?"

Ibn Umm Makhtoum replied, yes.

The Prophet ﷺ told him,

ما أجد لك رخصة

"I cannot give you license [to not pray at the masjid.]"

[Ibn Majah]

School or Madhab	Opinion
Imaam Shafi'ee	Fardh Kifayyah
Imaams Abu Hanifah, Malik	Sunnah Mu'akkadah
Imaam Ahmad	Fardh 'Ayn
Dhahiri Scholars	Rukun

2. The value of congregational salaah

Narrated by Abu Hurayrah رضي الله عنه

ليس صلاة أثقل على المنافقين من الفجر والعشاء ولو يعلمون ما فيهما لأتوهما ولو حبوا لقد هممت أن آمر
المؤذن فيقيم ثم آمر رجلا يؤم الناس ثم آخذ شعلا من نار فأحرق على من لا يخرج إلى الصلاة بعد

“No salaah is heavier on the hypocrites than Fajr and 'Isha and if they knew what was in them, they would come to the salaah crawling. I felt a strong desire to command a man to lead the people in Prayer. Then command some men to fetch firewood, then go to the people who have left off Praying in congregation and set their houses on fire.

[Al-Bukhaari and Muslim]



ASK THE FAQEEN:

Q: What constitutes a congregation for Salaah?

To establish a congregation, only two people are needed: Imaam and ma'moom. The plural starts with three. Sometimes the Prophet ﷺ would pray at night, and Ibn Abbas would come and pray with him in congregation. Once he stood on his left, and the Prophet ﷺ moved him to the right of him. So The Imaam should stand on the left side and the ma'moom on his right. As to whether the Imaam should stand a few steps in front of the mamoom, it is not obligatory.

Two men or a man and woman can be a jamaa'ah and so can a husband and wife, brother and sister, father and daughter, and so on.

Q: How should people line up in congregational Salaah?

Shoulder to shoulder and foot to foot; the best way to achieve this would be for everyone to stand with their feet shoulder-width apart.

The men then line up first with the women in the back. It is better to keep the children scattered in the line and with the parents instead of by themselves.

The best positioning is to start the line behind the Imaam (in the general center of the line.) If the line was started on one far end then it is also fine and you should just join it.

The best row for women to pray in is the last row and the best for men is the front, if men and woman are in the same room. If they are in separate rooms then for woman the best is the front row as well.

Always move the line towards the Imaam if there is a gap between two people. If there is a gap in the line in front of you then move into the line to fill it. It is disliked to start Salaah behind all of the lines. If you have someone who

insists to stand one step back or resists moving over to close the gap, just leave them.

There is nothing that says mahrams can stand next to each other, shoulder to shoulder in Salaah so it would seem that it was not a recommended act.

Q: What does a sister do if she wants to join a non-mahram brother in jamaa'ah?

If non-mahram sister joins a brother who was praying, she can knock to notify someone is joining him so he can say takbeer out loud.

Q: What if a brother joins in on the left?

The Imaam can just pull him to the other side.

Q: What if a third member joins the party?

The ma'moom can pull the third person back. If there is no space to move back you try to notify the Imaam to move forward. If there is no space to move forward or backward go to the Imaam's left. Then each person from then on would join on the right, then left, right, then left, and so on. If they join during rukoo' or sujood then join on the right, finish the rukn, then take a step back upon qiyaam.

Q: Should women attend the congregational Salaah?

It is permissible for women to attend the congregational Salaah. For their own sake and the reward, it is better for them to pray at home. Men get more reward than when they go to the masjid. Women get the same reward when they do it at home as if they're doing a jamaa'ah. If woman are doing what the men have to do to get the jamaa'ah, it will exhaust them. They can still go to the masjid and pray there as it is not haraam. The more private the space the better it is for you.

Q: Say if there are two lines of sisters that are full, how does a sister start the third line?

The best positioning is actually behind the Imaam, as we mentioned previously. It is the center of the line. In the case of the sisters, if they cannot see the Imaam, they should begin in the center.

Q: What if a woman desires to go to the masjid?

Legally, the husband cannot prevent her. She can go for Fajr and 'Ishaa to the masjid.

Some masajid and some cultures do not make special quarters for women, and in some places, the area is completely separate and they have no idea what the Imaam is doing. They must have an access to see so that they can follow the Imaam.

Q: When does a congregational Salaah count for a latecomer?

If the person catches the last rukoo', then the person has caught the congregational Salaah. If there is enough time for the latecomer to say "Subhana Rabbi al 'Atheem" at least once, then they have caught the rak'ahs. If the Imaam is in the final sujood or tashahhud, you should still join the congregation, and after the Imaam says salaam, continue with your Salaah.

It is better to join the original jamaa'ah of the Imaam, even if it is late in the Salaah, than to join a later jamaa'ah.

Q: Should there be more than one congregational Salaah in one masjid?

If at the same time then **no**! There should not be two jamaa'ah prayers at the same time. If you come late during the taraweeh time, do not start a congregational Salaah. You can join the Imaam who is praying taraweeh and pray your 'Ishaa.

Q: If someone who did his Salaah enters a masjid, should he or she join the congregational Salaah?

If someone did Salaah already, they join the jamaa'ah. You should join the official jamaa'ah of the Imaam even if you prayed already.

If you make your Salaah in one masjid that prays 'Asr according to the Shafi'ee school and then go to a masjid where they follow the Hanafi madhab and find them praying 'Asr, then you should join them. This refers to the original congregation with the official Imaam so if you come after the official jamaa'ah, and there is another one taking place, you do not have to join them.

Q: Again, what is the ruling on Salaah al jamaa'ah?

For women, it is preferable for them to pray at home. For men, it is preferable for them to pray in the masjid. According to Imaam Ash-Shafi'ee it is a community farD for men. According to Abu Haneefah and Maalik, it is highly recommended. According to Imaam Ahmad, it is farD 'ayn without an excuse. According to the Dhahiri madhab, it is rukn if you are capable of praying in congregation.

Imaam and Ma'moom

As we said before, the congregation can be made up of two people. A husband and wife can be jamaa'ah, and the wife should stand behind her husband in a second line.

1. Conditions of the imam: The imaam should:

- Be a Muslim

You cannot have a non-Muslim lead the prayer. If there is a person who lived more than twenty years in an Arab country, spoke Arabic well, could recite Soorah Al-Fatiha with tajweed, knew about salaah, Ramadaan, Hajj, did not eat pork or drink and could basically pass for a Muslim, the person would still **never** be able to lead the salaah.

- Be of sound mind

The person **must** have his full faculties while making the salaah. Whether it is losing senses by choice (taking drugs or alcohol) or losing senses by force (unconscious), the person should be free of any temporary or permanent disability. We have people among the Muslim community people who are troubled with serious struggles but want to turn to the deen, come to the masjid, and so on. This is great but if they come in a state of intoxication they cannot lead.

- Be male

Women cannot lead the salaah in a male & female congregation. If there is one able man amongst a hundred women, *he* must lead the jamaa'ah, not one of the women. If the man cannot lead, then the man should pray by himself, and the women should have their own congregation.

'Ijma' that this has been the practice since the time of the Prophet ﷺ. We do not know in the **history** of Islam any female leading men in prayer except in modern times with the certain people who have decided to apply the western definition of feminism to Islam.

Q: Can a woman lead salaah for an all-female congregation?

This is an issue of discussion amongst the fuqaha.

On Friday, for Jumu'ah, women must pray in the masjid otherwise they pray Dhuhr at home.

First opinion: Shafi'ee and Ahmad

Yes, a woman can lead in an all-female congregational salaah.

(Except for Jumu'ah as stated above.)

Second opinion: Abu Hanifah

It is strictly abominable. It is makrooh, meaning it is not haraam but very disliked.

Third opinion: Malik

It is invalid.

The one who is required to pray in congregation should lead. Men are the only ones required to pray in congregation, and since women are not, they should not lead congregation either.

Q: Can women lead the congregation with boys?

If they are under the age of puberty and/or are not qualified to lead, (for example, the boy does not or cannot clean himself properly so you don't trust his tahara) then yes, she can lead them. If the child is capable or mature but negligent then the woman can still lead but the child needs to learn.

A woman can lead her household, girls and young children.

عائشة وأم سلمة رضي الله عنهما، أمتا نساء فقامتا وسطهن

“Aisha and UmmSalama lead some women in prayer and stood in the middle of the row”
[Bayhaqi]

School or Madhab	Opinion
Imaams Shafi'ee, Ahmad	Yes, a woman can lead in an all-female congregational salaah.
Imaam Abu Hanifah	It is strictly abominable.
Imaam Malik	It is invalid.

- Have reached the age of puberty:

First opinion: Shafi'ee

A minor who reached the age of recognition can lead the salaah.

This means that if the child is 8 or 9, and knows what to say and what the value is of what they are doing, then they can lead the salaah.

Narrated by 'Amr ibn Salaama رضي الله عنه

كنت أؤمهم وأنا ابن ثمان سنين

“I lead congregational Salaat during the lifetime of the Messenger of Allaah ﷺ when I was a child of eight years old.”

[Saheeh al-Bukhari]

The reason why the boy led the salaah was because he knew the most Quran of the congregation. There is a rule in fiqh: anyone whose salaah is valid for himself, then it can be valid for others.

If they can pray perfectly by themselves, then they can lead the salaah for others. If the child when praying by themselves would not have a valid salaah, then they cannot lead the salaah for others.

“Today, 25 year olds are fighting over their Xbox!” –Sh. Yaser Birjas

Second opinion: Abu Hanifah, Malik, and Ahmad

The imaam has to be an adult who reached the age of puberty.

The child must be 14 or 15 years old to be sure.

School or Madhab	Opinion	Daleel
Imaam Shafi'ee	A minor who reached the age of recognition can lead the salaah.	Amr ibn Salaama narrated, “I lead congregational Salaat during the lifetime of the Messenger of Allaah when I was a child of seven years old.” [Bukhari]
Imaams Abu Hanifah, Malik, Ahmad	The imaam has to be an adult who reached the age of puberty.	

- Know the basic rulings of salaah
The person should know sujood as-sahw. The imaam must know the basics of the rulings of salaah.
He should know what to do when he makes a mistake. If he does not, then everyone needs to re-make it.
- Know how to read the Quran properly
In particular: Sooraht Al Fatiha, because it is rukn according to the majority.
The minimum of “reciting properly” is to perfect recitation of fatiha.
We usually look for the person who has the best recitation in the congregation. If the best person has broken tajweed then he qualifies, but if there is someone better then he should lead.

Q: What if we pay someone to be the official leader of the prayer and he has mistakes in his recitation?

Provided they are not major mistakes, continue to have him as the imaam until you have someone better available. When you hear different recitations, however, do not think it is a mistake. Instead, ask what qiraa'ah he is reciting, as it may just be different than the ones you may be used to.

Q: If the imaam is going to be reading a different qira'at should he tell the congregation?

Yes, he should tell the congregation what different qiraa'ah he will be reciting. Otherwise, people may get upset when they hear something so different. It may also affect their khushu' if they are trying to figure what qiraa'ah the reciter is reading in.

Q: What about taraweeh prayers in Ramadhaan? Is it better for brothers and/or sisters to pray taraweeh at masjid or at home?

Even for men, salaatul taraweeh is better at home because it is qiyaam ul-layl (night prayer) and a nafl. If you can make it like the Prophet ﷺ on your own this is better. If, however, it is easier for you to do so at masjid then by all means, go to the masjid. This is for both men and women. Some women desire to go, but because of their children, they cannot do it. We need to provide services as a community for those who want to attend taraweeh but are not able to.

Q: Say someone who donated half a million dollars to a masjid and wants to lead the salaah, can he?

You should not just let him. And if he is leading your salaah instead of someone more worthy, it may be invalid.

Narrated by Jabir ibn 'Abdullah رضي الله عنه

"The Messenger of Allaah (ﷺ) delivered a sermon to us and said:

“أَلَا لَا تَوُثِّنْ امْرَأَةً رَجُلًا وَلَا يُوُثِّنْ أَعْرَابِيٌّ مُهَاجِرًا وَلَا يَوْمٌ فَاجِرٌ مُؤْمِنًا”

No woman should be appointed as Imam over a man, no Bedouin should be appointed as Imam over a Muhajir, no immoral person should be appointed as Imam over a (true) believer.

[Ibn Majah]

Narrated by Abu Hurayrah رضي الله عنه

"يُصَلُّونَ لَكُمْ، فَإِنْ أَصَابُوا فَلَكُمْ، وَإِنْ أَخْطَأُوا فَلَكُمْ وَعَلَيْهِمْ "

Allaah's Messenger (ﷺ) said, "If the Imam leads the prayer correctly then he and you will receive the rewards but if he makes a mistake (in the prayer) then you will receive the reward for the prayer and the sin will be his."

[Saheeh Al-Bukhaari]

Q: What if a person knows half or much of the Qur'aan however is clean-shaven, can he lead the salaah?

This should have no bearing. While having a beard or facial hair is waajib on men, it should not detract people let alone be considered to invalidate salaah.

2. Abominable acts in leading salaah

- Imaam should not be someone who is openly fasiq (disobedient) or muftadi' (innovator)

This means someone who is openly disobedient to Allaah ﷻ such as owning a convenience store that sells alcohol, deals with ribaa (usury, interest) and so on. Part of the ibtidaa' is someone who is known to be openly Shi'a (i.e. has feelings against the sahabah).

Q: What if the person giving the khutbah has on an earring, silver bracelet, necklace, etc?

If that's the best imaam they have, then that is sad. Sh. Yaser mentioned a true story of a hafidh of Qur'aan from a Qur'aanic school who people automatically thought was the best candidate for the position of khateeb. He came with his girlfriend to the masjid, took off his earring, gave his khutbah, led the jamaa'ah, put his earring back, and went off with his girlfriend. This is why Islamic education is so important so that we cultivate leaders for communities, like this one, that may not have leaders available.

- Imaam should not lead if people dislike his leading
Some people force themselves into the position of imaam.

لا يقبل الله منهم صلاة من تقدم قوما وهم له كارهون

"Allaah does not accept of them who offer the prayer of a people they dislike him."

[Abu Dawood]

Q: If the imaam makes a mistake or if someone in the jamaa'ah has a flaw (improper wudu, intoxicated, etc), does it affect the salaah?

The flaws of the jamaa'ah have no bearing on the imaam and if he makes a mistake, he is only human so insha Allaah the salaah will be accepted.

- Imaam should not prolong the salaah in general

Narrated by Jabir رضي الله عنه

صَلَّى مُعَاذُ بْنُ جَبَلٍ الْأَنْصَارِيُّ لِأَصْحَابِهِ الْعِشَاءَ فَطَوَّلَ عَلَيْهِمْ فَأَنْصَرَفَ رَجُلٌ مِنَّا فَصَلَّى فَأَخْبَرَ مُعَاذٌ عَنْهُ فَقَالَ إِنَّهُ مُنَافِقٌ . فَلَمَّا بَلَغَ ذَلِكَ الرَّجُلَ دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ مَا قَالَ مُعَاذٌ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَتُرِيدُ أَنْ تَكُونَ فَتَنًا يَا مُعَاذُ إِذَا أَمَمْتَ النَّاسَ فَأَقْرَأُ بِالشَّمْسِ وَضُحَاهَا . وَسَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى . وَاقْرَأْ بِاسْمِ رَبِّكَ . وَاللَّيْلِ إِذَا يَغْشَى " .

'Mu'adh b jabal al-Ansari led his companions in the night prayer and prolonged it for them. A person amongst us said prayer (after having separated himself from the congregation). Mu'adh was informed of this, and he remarked that he was a hypocrite. When it (the remark) was conveyed to the man, he went to the Messenger of Allaah (ﷺ) and informed him of what Mu'adh had said.

Upon this the Messenger of Allaah (ﷺ) said to him: Mu'adh, do you want to become a person putting (people) to trial? When you lead people in prayer, recite: "By the Sun and its morning brightness" (Surah xci.), "Glorify the name of thy most high Lord" (Surah lxxxvi.) and "Read in the name of Lord" (Surah xcvi.), and "By the night when it spreads" (Surah xcii.)

[Saheeh Muslim]

Some masajid have special imaams that people love to pray behind to enjoy the salaah and they want them to recite longer. If this is the case, then it is ok to do it occasionally but not always. Congregational fardh salaah is not the time for you to review how much Qur'aan you have memorized; do that on your own time during qiyaam al-layl. Read what is reasonable. If you know the people like your recitation and will not mind if you prolong your recitation, then this is different.

Narrated by Aisha (رضي الله عنها)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ فِي صَلَاةِ الْمَغْرِبِ بِسُورَةِ الْأَعْرَافِ فَرَفَّهَا فِي رُكْعَتَيْنِ .

The Messenger of Allaah (ﷺ) recited Surat Al-A'raf in maghrib and split it between two rak'ahs.

[An-Nasa'i]

- Imaam should not prolong any act of salaah in order to let the latecomers join in

Q: If you go to the ruku' and hear people running and jogging from the parking lot to the masjid, should you prolong the ruku' to let them join in?

No! You will not hold the entire community captive to reward the latecomers for the salaah because you will then teach the people a bad habit; to come late to salaah.

Should the imaam punish the latecomers by moving from ruku' to standing when he hears them come in or etc.?

No! The salaah should be prayed normally; do not rob the latecomers but do not necessarily oblige them either.



ASK THE FAQEEN:

Q: Who has the priority to lead Salaah? Should the Imaam be hafiz?

No. The Imaam doesn't have to be hafiz. Some of the Sahaabah were not of the huffaadh but still led each other in Salaah. The important part of the Salaah is to know how to recite the Quran.

The Prophet ﷺ said:

أَحَقُّهُمْ بِالْإِمَامَةِ أَقْرَاهُم

"...the leader for the people should be the one who is *aqrahahum*."
[Muslim]

What does *aqrahahum* mean?

It has two meanings:

1) The one who recites the Qur'an the most – i.e. memorized the most.

2) The one who is excellent in his recitation and can read it perfectly.

If the hafiz will be messing up in his recitation and falling into mistakes, then the person who can recite perfectly should lead the Salaah unless there is an appointed Imaam. If there is an appointed Imaam, then he should lead the Salaah even if he is not hafiz and not perfect in his recitation.

Q: How perfect should the Imaam be? How articulate should his recitation of the Quran be?

The Faatihah is the most important part. If he recites it like he is singing or reciting poetry or making grammatical mistakes, then he should not lead the Salaah. If the Imaam makes mistakes in reading Faatihah or major major mistakes in the arkaan, then you cannot pray behind this individual; you should leave and pray on your own or pray in another congregation. If you cannot understand the recitation of the Imaam, then you cannot pray behind him.

If his grammar is perfect but his tajweed is horrible, then it is fine to pray behind him. If there is someone else who is better in recitation and assigned Imaam is not present, then try to have the other person lead the Salaah.

The articulation of the letters can be tolerated if it is the best that they can do.

Q: Can the Imaam lead while seated for a legitimate excuse?

If the official Imaam had an injury or surgery and is praying sitting on a chair, then he still has the right to lead while sitting, but he should give the position to someone else. If the Imaam leads sitting from the beginning of the prayer, then the entire congregation should also pray sitting and follow him.

إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا رَفَعَ فَارْفَعُوا وَإِذَا صَلَّى جَالِسًا
فَصَلُّوا جُلُوسًا

The Imam is appointed so that he should be followed, so bow down when he bows down, and rise up when he rises up and pray sitting when he (the Imam) prays sitting.

[Muslim]

If the Imaam starts his Salaah from the beginning while sitting, then the entire congregation should start the Salaah sitting. If the Imaam starts his Salaah standing and then remains sitting at some point in the Salaah, then the congregation should continue while standing. If while he is trying to stand up, he hurts his back or knee, and then continues the prayer sitting, then the congregation can continue praying while standing.

Q: What if the Imaam is disabled and he is the best in terms of eloquence and knowledge of Quran?

In this case, because it is a permanent condition and will not change, then the congregation will pray standing.

Q: Can someone pray behind an Imaam of a different madhab?

Yes! As long as they are from Ahl As-Sunnah wal Jamaa'ah (Sunni Muslims), it is fine.

If their fiqh affiliation is different, then it is perfectly fine to pray with or behind them. If they are theologically different then this is a very different story. There are some groups who commit major sins yet still fall within the general fold of Islam. There are also groups who claim to be Muslims but claim that they have their own prophets who came after Muhammad ﷺ. These are serious matters in aqeedah so you have to watch behind whom you are praying.

Q: Can the Imaam be someone who already did his Salaah earlier?

Yes. Mu'adh ibn Jabal ؓ would pray with the Prophet ﷺ and then go and lead the Salaah in his community.

Q: Who should lead Salaah in the house of the host?

If you are visiting someone, then the host should lead the Salaah even if he was the least qualified **unless** he gives you permission to lead the Salaah. Do not embarrass the host and ask someone other than the host to lead the Salaah. The host is given priority.

If you are the host and the guest is someone you value, then it is fine that you ask the guest to lead. Sometimes the guest, out of politeness and following the sunnah, when offered would decline but we as hosts can say it is alright and you can take this position.

Q: Should the Imaam take care of the alignment of the lines before he starts his Salaah?

Yes. The Prophet ﷺ would go through the lines himself or he would assign people in each line to check the lines. The Imaam should look around and check the lines.

Q: What happens if the Imaam breaks his wudoo' in Salaah?

The Imaam should pull someone from behind and place him in the position of the Imaam. He should give him the microphone if he has one. He should not make conversation.

If he was in a position of recitation, should the replacement continue what he was reciting?

The replacing brother should continue with what he knows. If the Imaam was in the middle of Faatihah, then he should read the Faatihah. If the Imaam was reciting a Soorah that the new Imaam does not know, the new Imaam should recite anything he knows.

Should the Imaam finish by making salaam and then leave?

His Salaah is already gone, so he does not need to make the tasleem.

"Your Salaah is gone with the wind!" –Sh. Yaser Birjas

Q: What if the adult is epileptic?

If they can pray regularly then they should.

Q: Can the Imaam lead two 'eid salawaat?

It's permissible.



Action items:

- Practice being the Imam with a friend or family at home.
- Practice this for a daytime salaah and a night time salaah (recitation out loud).
- Then try that with a larger congregation.
- See how stressful the position of an Imam can be.

Rules of the Ma'moom

1. How should the Ma'mooms (men, women, and children) line up behind the imaam?

If it is one individual, then the man lines up next to the imaam on the right side. There is no solid evidence suggesting that the one person steps behind the imaam.

Narrated by Ibn Abbas رضي الله عنه

بُتُّ عِنْدَ خَالَتِي مَيْمُونَةَ لَيْلَةً، فَنَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا كَانَ فِي بَعْضِ اللَّيْلِ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَوَضَّأَ مِنْ شَنْ مَعْلَقٍ وَضَوْءًا خَفِيفًا. يُخَفِّفُهُ عَمْرُو وَيُقَلِّلُهُ جِدًّا. ثُمَّ قَامَ يُصَلِّي، فَقُمْتُ فَتَوَضَّأْتُ نَحْوًا مِمَّا تَوَضَّأَ، ثُمَّ جِئْتُ فَقُمْتُ عَنْ يَسَارِهِ، فَحَوَّلَنِي فَجَعَلَنِي عَنْ يَمِينِهِ، ثُمَّ صَلَّى مَا شَاءَ اللَّهُ، ثُمَّ اضْطَجَعَ فَنَامَ حَتَّى نَفَخَ، فَاتَّاهُ الْمُنَادِي يُؤْذِنُهُ بِالصَّلَاةِ فَقَامَ مَعَهُ إِلَى الصَّلَاةِ، فَصَلَّى وَلَمْ يَتَوَضَّأْ. قُلْنَا لِعَمْرُو إِنَّ نَاسًا يَقُولُونَ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَنَامُ عَيْنُهُ وَلَا يَنَامُ قَلْبُهُ. قَالَ عَمْرُو سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ يَقُولُ إِنَّ رُؤْيَا الْأَنْبِيَاءِ وَحْيٌ ثُمَّ قَرَأَ {إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ}.

One night I slept at the house of my aunt Maimuna and the Prophet (ﷺ) slept (too). He got up (for prayer) in the last hours of the night and performed a light ablution from a hanging leather skin. (Amr, the sub-narrator described that the ablution was very light). Then he stood up for prayer and I got up too and performed the ablution in the same way and joined him on his left side. He pulled me to the right and prayed as much as Allaah will. Then he lay down and slept and I heard his breath sounds till the Mu'adh-dhin came to him to inform him about the (Fajr) prayer. He left with him for the prayer and prayed without repeating the ablution. (Sufyan the sub-narrator said: We said to `Amr, "Some people say, 'The eyes of the Prophet (ﷺ) sleep but his heart never sleeps.' " `Amr said, "Ubai bin `Umar said, 'The dreams of the Prophets are Divine Inspirations. Then he recited, '(O my son), I have seen in dream that I was slaughtering you (offering you in sacrifice).'" (37.102)

[Saheeh Al-Bukhaari]

Q: If another person comes to join in, where should he stand?

If there is space in the back, then tap the ma'moom already present, and both should stand in a line behind the imaam.

If there is no space in the back, and you want to join the jamaa'ah, there are two options:

- Keep the imaam in the middle and stand on his left
- If there is space in the front, then tap the imaam so that the imaam moves forward.

Women pray behind the men. If the children can keep position in salaah, then put them in one line, but if they are going to be distracting, then keep them with the adults. If the child keeps moving positions, then keep the adults in one line with the child in front of the parent. If you put children behind the lines of adults they are going to go wild! They will be pushing each other, playing, etc. If the masjid has an area you can leave your children in while you are praying or something that can keep the children entertained then take them there before salaah. If not, then keep the children with you or make your own arrangements for someone to control them during the salaah.

Q: If you come late and there is no space, then should you start a second line by yourself or pull someone from the first line?

You should pull someone gently from the first line because the Prophet ﷺ forbade us from standing alone behind the line. Try to pull someone from the side of the line. Once someone else joins in, then someone who was pulled can move back to his position in the front. Try to do this with someone who knows you or someone who may know about the ruling.

It is better for people to fill the lines on right side and then balance the left side of the room if they come in late.

2. Should the ma'moom see or hear the imaam to validate his/her salaah?

Shaykh Ash-Shinqitee believes it is mandatory to see the imaam or at least the congregation in front of them. In some masajid, the women's sections are completely blocked off from the men's section and they only have the speakers to hear the imaam's takbeers during salaah. Women should have access to the men's congregational area through video or windows. If your masjid is not equipped with a way for women to see, then you must talk to them. It is not recommended for women to be completely blocked. If you cannot see the imaam and cannot hear them, you do not follow the imaam. You should not try to guess. Just make salaah individually or if there are a group of sisters, make jamaa'ah on your own.

Q: If the sisters are praying with the jamaa'ah in the masjid and then the microphone goes dead, what can be done?

Two things can help:

- If one of the sisters in the front volunteers to lead, she can lead the for the rest of the salaah.

What if the microphone comes back?

It is already too late; the sisters are no longer following the imaam nor do you need to.

- If no sisters are willing to lead then the sisters may leave the congregation and continue on their own.

This is if you have no visual way of following the imaam. If you have visuals and no audio, you can still follow the imaam. There should not be any silence in salaah. If the jamaa'ah pauses for too long, it will invalidate the salaah so a decision must be made quickly.

What if there is a distance such as in Makkah?

In Makkah, lines extend for miles. As long as the lines are connected, then that is considered congregational salaah. "Connected" means that they can see the line in front. If there is a highway between the lines but you can still hear, then you are part of the congregation.

Listening on the radio or television does not make you part of the jamaa'ah.

3. Should the ma'moom recite anything in his/her salaah?

First opinion: Shafi'ee & Ahl al-Hadeeth

The ma'moom should recite al-Fatiha and another surah in the silent salawaat, and the Fatiha only in the salawaat done aloud.

Second opinion: Abu Hanifah

The ma'moom should not recite anything in both kinds of salaah. This also applies to the ruku' and sujood.

Third opinion: Malik and Ahmad

The ma'moom should recite in the silent salaah but not in the ones done aloud.

School or Madhab	Opinion
Imaam Shafi'ee	Recite Fatihah + Surah in silent salaah and the Fatihah only in the salaah done out loud.
Imaam Abu Hanifah	He should recite anything in either type of salaah.
Imaams Malik, Ahmad	He should recite in the silent salaah but not in the one recited out loud.



Savor the Sweetness

Savor the sweetness of congregational salaah:

- Feel the societal bonding in jama'ah.
The Prophet (ﷺ) gave a few analogies to understand why we pray this way. He once told the sahaabah:

"أَلَا تَصُفُّونَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا " . فَقُلْنَا يَا رَسُولَ اللَّهِ وَكَيْفَ تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا قَالَ " يُتِمُّونَ الصُّفُوفَ الْأُولَى وَيَتَرَاصُّونَ فِي الصَّفِّ "

"Don't you like to stand in line before your Lord just as the angels do when they stand before their Lord?"

They replied yes. The Prophet (ﷺ) said that they fill the first line first and then strengthen their connection to each other by standing shoulder-to-shoulder and foot-to-foot.

[Muslim]

This congregation leads to a sense of community. Often times you will have the employee and employer praying right next to each other in salaah. When this is done frequently, problems that may have been present will minimize.

- Feel the concept of leadership in Islam.
Even if you do not like the Imam, you cannot disagree with him in salaah. You cannot finish before the Imam, and must follow him. This harmony gives a sense of leadership.

The background of the image is a photograph of the interior of a large, ornate Islamic dome, likely the Hagia Sophia in Istanbul. The dome's surface is covered in intricate mosaics and frescoes, featuring a large central medallion with Arabic calligraphy. The architecture is characterized by a series of ribs radiating from the center, creating a star-like pattern. The lighting is warm, highlighting the rich colors of the decorations.

**Not making up for
missed Salaah**

Making Up for Missed Salaah.

Part 1

Praying after the expiration of time (Qadaa')

By unanimous agreement salaah should be performed as qadaa' if its time had expired because of deliberate negligence, oversleep, forgetfulness or even mere doubt.

If someone did not pray the salaah, they should pray the salaah once they remember.

Narrated by Abu Qatada رضي الله عنه

The people complained to the Messenger ﷺ about over-sleeping and missing their Salaah.

The Messenger ﷺ replied:

إِنَّهُ لَيْسَ فِي النَّوْمِ تَفْرِيطٌ إِنَّمَا التَّفْرِيطُ فِي الْيَقَظَةِ فَإِذَا نَسِيَ أَحَدُكُمْ صَلَاةً أَوْ نَامَ عَنْهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا

'There is no negligence when one sleeps, rather negligence is when one is awake. If any one of you forgets a prayer or sleeps and misses it, let him pray it when he remembers it.'

[Nasa'i and Tirmidhi]

One sahabi was famous for heavy sleeping and always complained. The Prophet ﷺ said that if you are doing your best to wake up in time for salaah and still, then it is fine. If you go to bed after 'Isha and have several alarms and take all the measures to wake up and you still did not wake up for Fajr, then alhumdulillah you tried your best. However, if someone sleeps one hour before Fajr and/or is not taking the measures, then it is a sin because it is so much more unikey that you would wake up.

Q: When does a missed salaah become due?

Anyone who oversleeps or forgets about a salaah should perform the salaah once they remember, immediately after you first remember that particular salaah. So if you wake up at 8:00 a.m. and you missed Fajr, you **cannot** sleep and *then* wake up to pray it at a later time because who says you are actually *going* to wake up later? If you die, you'll be held accountable for missing that salaah so never get blinded or tricked into thinking about "later."

Q: If someone wakes up late for the salaah, should they make the coffee, etc. first?

It depends. Say their routine every morning is to wake up some time before fajr salaah, take a shower, drink some coffee and then pray when the time comes in and then on one day they wake up late. If doing the mentioned things are what they usually do to maximize their khushoo' then they may be allowed to do so even if they wake up late.

An incident when the Prophet ﷺ missed Fajr.

The Prophet ﷺ once was traveling with a sahabah and they went on for a long ride at night. They were extremely tired and exhausted, and the Prophet ﷺ was worried about the salaah. Bilal رضي الله عنه said he would be on watch. He fell asleep and woke up to see Umar رضي الله عنه and Abu Bakr رضي الله عنه standing over him. When he opened his eyes, he saw the sun. He was panicked for causing the Prophet ﷺ to miss the salaah. They were afraid to wake up the Prophet ﷺ because he may be receiving revelation while sleeping, and then Umar started walking around saying "Allaahu Akbar." The Prophet ﷺ woke up and saw the sun and asked, "Where is Bilal?" He finds him and asks him, "What have you done to us?" Bilal رضي الله عنه said that he was taken by what had taken him as well [sleep]. The Prophet ﷺ ordered the entire camp to move from that spot because it was a place where the Shaytan was present. Moving an entire camp takes some time. They rode somewhere and then the Prophet ﷺ ordered Bilal رضي الله عنه to call the adhaan, and then they prayed their sunnah and said the iqamah and prayed in congregation. This is the etiquette: follow the same sequence in order.

Narrated `Abdullah bin Abi Qatada that his father said,

سِرْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً فَقَالَ بَعْضُ الْقَوْمِ لَوْ عَرَّسَتْ بِنَا يَا رَسُولَ اللَّهِ. قَالَ " أَخَافُ أَنْ تَنَامُوا عَنِ الصَّلَاةِ ". قَالَ بِلَالٌ أَنَا أَوْقِظُكُمْ. فَاضْطَجَعُوا وَأَسْنَدَ بِلَالٌ ظَهْرَهُ إِلَى رَاحِلَتِهِ، فَعَلَبَتْهُ عَيْنَاهُ فَنَامَ، فَاسْتَيْقَظَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ طَلَعَ حَاجِبُ الشَّمْسِ فَقَالَ " يَا بِلَالُ أَيْنَ مَا قُلْتَ ". قَالَ مَا أُلْقَيْتُ عَلَى نَوْمَةٍ مِثْلَهَا قَطُّ. قَالَ " إِنَّ اللَّهَ قَبَضَ أَرْوَاحَكُمْ حِينَ شَاءَ، وَرَدَّهَا عَلَيْكُمْ حِينَ شَاءَ، يَا بِلَالُ قُمْ فَأَذِّنْ بِالنَّاسِ بِالصَّلَاةِ ". فَتَوَضَّأَ فَلَمَّا ارْتَفَعَتِ الشَّمْسُ وَابْيَاضَتْ قَامَ فَصَلَّى.

"One night we were traveling with the Prophet (ﷺ) and some people said, 'We wish that Allaah's Messenger (ﷺ) would take a rest along with us during the last hours of the night.'

He said, 'I am afraid that you will sleep and miss the (Fajr) prayer.' Bilal (رضي الله عنه) said, 'I will make you get up.' So all slept and Bilal (رضي الله عنه) rested his back against his Rahila and he too was overwhelmed (by sleep) and slept. The Prophet (ﷺ) got up when the edge of the sun had risen and said, 'O Bilal (رضي الله عنه)! What about your statement?' He replied, 'I have never slept such a sleep.' The Prophet (ﷺ) said, 'Allaah captured your souls when He wished, and released them when He wished. O Bilal (رضي الله عنه)! Get up and pronounce the Adhan for the prayer.' The Prophet (ﷺ) performed ablution and when the sun came up and became bright, he stood up and prayed."

[Saheeh Al-Bukhaari]

Narrated by Imran bin Husain (رضي الله عنه)

"أَنَّهُمْ كَانُوا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَسِيرٍ، فَأَذْلَجُوا لَيْلَتَهُمْ حَتَّى إِذَا كَانَ وَجْهُ الصُّبْحِ عَرَسُوا فَعَلَبَتْهُمْ أَغْنِيَهُمْ حَتَّى ارْتَفَعَتِ الشَّمْسُ، فَكَانَ أَوَّلَ مَنْ اسْتَيْقَظَ مِنْ مَنَامِهِ أَبُو بَكْرٍ، وَكَانَ لَا يُوقِظُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ مَنَامِهِ حَتَّى يَسْتَيْقِظَ، فَاسْتَيْقَظَ عُمَرُ فَقَعَدَ أَبُو بَكْرٍ عِنْدَ رَأْسِهِ فَجَعَلَ يُكَبِّرُ وَيَرْفَعُ صَوْتَهُ، حَتَّى اسْتَيْقَظَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَانْزَلَ وَصَلَّى بِنَا الْعَدَاةَ،..."

"That they were with the Prophet (ﷺ) on a journey. They travelled the whole night, and when dawn approached, they took a rest and sleep overwhelmed them till the sun rose high in the sky. The first to get up was Abu Bakr. Allaah's Messenger (ﷺ)s used not to be awakened from his sleep, but he would wake up by himself. `Umar woke up and then Abu Bakr sat by the side of the Prophet's head and started saying: Allaahu-Akbar raising his voice till the Prophet (ﷺ) woke up, (and after traveling for a while) he dismounted and led us in the morning prayer...."

[Saheeh Al-Bukhaari]



ASK THE FAQEEN:

Q: If someone repents after a long negligence of his or her Salaah are they obligated to make up for all the past years? Say someone is forty five years old and did not pray for ten years; how do they make up for the time lapse?

The majority of the fuqahaa' in the traditional madhaahib say that the person must make them up. The soundest opinion though, is that of Ibn Taymiyyah and many of the salaf who say that a person is not obligated to make up all of the Salawaat because Allaah ﷻ will first ask about their fardh Salaah. If those are found to be lacking then He ﷻ will order that their nafl salawat be looked into. However, they are encouraged to do as much nafl Salaah as they can.

Q: If someone falls in a coma that lasts for days, are they obligated to make up for the missed Salaah?

This person resumes with the Salawaat when they wake up and do not make up for the missed Salawaat. If it was a short duration such as two days, then for each Salaah that they pray, they can pray an extra one to make up for that Salaah.

Q: If someone misses more than one Salaah, which one should he or she start with?

The stronger opinion is to maintain the order of the Salawaat. If you miss Dhuhr, 'Asr, Maghrib and 'Ishaa and it is time for 'Ishaa, then you keep the order of the Salawaat and pray Dhuhr then 'Asr then Maghrib then 'Ishaa. According to Imaam Maalik, the person prays the Salaah for that time first (i.e. 'Ishaa first then Dhuhr, 'Asr, and Maghrib). If the person has not prayed the first three prayers and there is only a few minutes left before the expiration of the fourth Salaah, then it would be better to pray the current Salaah before it expires and then do the other three in their order.



Savor the Sweetness

Savor the sweetness of the Mercy of Allaah

- You are a human being. Allaah ﷻ knows our capacity as human beings. If we make a mistake, we shouldn't be paranoid. If we need to re-do our salaah because the mistake cannot be fixed by any means, then go ahead and do it. Take the right course and remember that it is from the Mercy of Allaah ﷻ to do the right thing.
- You can always make up for your mistakes. This shows the mercy of Allaah ﷻ. This goes for your life as well; anything can be fixed with tawbah.

Part 2:

The Ma'moom as a latecomer (masbooq)

Ettiquette of the latecomer for Salaah (al- masbooq)

Abu Hurayrah (رضي الله عنه) narrated, the Messenger (ﷺ) said:

إِذَا سَمِعْتُمُ الْإِقَامَةَ فَاَمْشُوا إِلَى الصَّلَاةِ وَعَلَيْكُمْ بِالسَّكِينَةِ وَالْوَقَارِ وَلَا تُسْرِعُوا فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا

“When you hear the Iqamah, walk your way to the Salaat place with tranquility and dignity, and do not hurry up. And whatever portion of the Salaat you get (with the Imam) offer it, and complete afterwards whatever you missed.”

[Saheeh Al-Bukhari]

Masbooq should walk with tranquility to the line, not run. He should not stand alone behind the lines but find a place within the lines that have already been formed. Masbooq should join the jama'ah in whichever position the imam is in. He should start with the takbeerah ul-ihram followed by a takbeer for the position he is moving into. For instance, if he joins the jama'ah while the imam is in qayam the second takbeer is not needed. However, if he joins when the imam is in ruku', a second takbeer is needed in order to move to the ruku' from the qayam position. When the imam gives his tasleem, the masbooq should stand up to make up for the missed rak'aat

When can the masbooq count the rak'aat?

He can count the rak'aat if he is able to lock his back in the ruku' position and say 'subhana rabbi al-adheem' one time before the imam says 'sami Allaahu liman hamidah'.

What does the masbooq make up for, is it the missed part of his Salaat or the remaining part?

There are two opinions regarding making up the missed rak'aats.

First Opinion (Abu Haneefa)

The masbooq needs to make up the part of Salaah that has been missed (faq'du). For instance if he joins Salaat ul-maghrib in the third rak'aat, he should pray the remaining rak'aats like he would normally pray the first two rak'aat's of Salaat ul-maghrib.

Second Opinion (Majority of Scholars)

The masbooq should complete (fa'timmu) his Salaah rather than making up the missed parts. Therefore the person who joins the Salaat ul-maghrib in the third rak'aat needs to make it his first and pray the remaining two rak'aats the way he would pray the second and the third rak'aats.

Rules of the Masjid

Zayd ibn Thaabit narrated, the Messenger ﷺ said,

فَضَلَ الصَّلَاةَ صَلَاةَ الْمَرْءِ فِي بَيْتِهِ إِلَّا الْمَكْتُوبَةَ

“The best prayer of a man is the one he performs in his house, except for the obligatory prayer.”

[Saheeh Al-Bukhari and Muslim]

1. The entire earth is a masjid.

عَنْ أَبِي ذَرٍّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَيُّ مَسْجِدٍ وُضِعَ فِي الْأَرْضِ أَوَّلُ قَالَ "الْمَسْجِدُ الْحَرَامُ" قُلْتُ ثُمَّ أَيٌّ قَالَ "الْمَسْجِدُ الْأَقْصَى" قُلْتُ كَمْ بَيْنَهُمَا قَالَ "أَرْبَعُونَ سَنَةً وَأَيْنَمَا أَذْرَكْتَ الصَّلَاةَ فَصَلَّ فَهُوَ مَسْجِدٌ"

Abu Dharr asked the Prophet ﷺ, “What was the first Masjid built on the earth?” He said: “The Masjid al-Haram (in Makkah).” Abu Dharr asked: “Which one was next?” The Prophet ﷺ said: “The al-Aqsa Masjid (in Jerusalem).” Abu Dharr asked: “How much time was there between (the building of) the two.” The Prophet ﷺ replied: “Forty years.” Then, he said: “Wherever you may be, at the time of Salaat, you may pray; for it (the earth) is all a Masjid.”

[Bukhari and Muslim]

2. To be built in residential areas.

Aisha ؓ narrates,

أَمَرَ رَسُولُ اللَّهِ ﷺ بِنَاءَ الْمَسَاجِدِ فِي الدُّوْرِ وَأَنْ تُنْظَفَ وَتُطَيَّبَ

The Messenger ordered that a masjid be built in a residential district and that it would be cleaned and perfumed.”

[Ahmad and Abu Dawood]

Upon his arrival in Madinah, the Prophet ﷺ constructed his masjid in the center of the city. The houses were surrounding the masjid. This has become the habit and tradition of Muslims all over the world. In Bosnia, for instance, old towns and villages have the masajid in the center with the houses surrounding them. In modern cities however, masajid are built farther from the centers of the cities. They should be built in residential areas so that community members find it easy to come to the masjid for fajr, maghrib and isha and not just dhuhr and jum’uah.



ASK THE FAQEEN:

Q: What is the ruling on building a multipurpose masjid or center?

It is very important for Muslim communities to build masajid designed to meet this purpose. The old masajid in our communities are designed to be a prayer area only. In the month of Ramadaan, more people come to masajid for iftar and Salaah. The masjid should be designed to accommodate bigger crowds and should have facilities for serving food. The masjid of the Prophet ﷺ was a musalla, a school, a hotel, and a courthouse. It was a multi-purpose center.

Q: Is it permissible to have a grave in the masjid?

No! If the masjid has a grave, then one cannot pray in that masjid. If a masjid was built on top of a grave as a shrine, then the entire structure must be torn down because it was not made for Allaah ﷻ. Prophet Muhammad ﷺ was buried in his house which later became a part of the masjid.

Q: Can a menstruating woman stay in the masjid?

Menstruating women are not allowed to enter the musalla area unless if they are only passing through.

Q: Can non-Muslims enter the masjid?

Yes, in the Prophet's time foreign non-Muslim delegations were welcomed as guests in the masjid. The masjid was also used to house prisoners of war. Welcoming non-Muslims in the masjid became a great source of da'wah.

On the authority of Abu Huraira رضي الله عنه who said:

بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْلًا قَبْلَ نَجْدٍ فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ أَثَالٍ سَيِّدُ أَهْلِ الْيَمَامَةِ فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ فَخَرَجَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَاذَا عِنْدَكَ يَا ثُمَامَةُ فَقَالَ عِنْدِي يَا مُحَمَّدُ خَيْرٌ إِنْ تَقْتُلَ تَقْتُلُ ذَا دِمٍّ وَإِنْ تُنْعِمَ تُنْعِمَ عَلَى شَاكِرٍ وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ فَتَرَكَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى كَانَ بَعْدَ الْغَدِ فَقَالَ مَا عِنْدَكَ يَا ثُمَامَةُ قَالَ مَا قُلْتُ لَكَ إِنْ تُنْعِمَ تُنْعِمَ عَلَى شَاكِرٍ وَإِنْ تَقْتُلَ تَقْتُلُ ذَا دِمٍّ وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ فَتَرَكَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى كَانَ مِنَ الْغَدِ فَقَالَ مَاذَا عِنْدَكَ يَا ثُمَامَةُ فَقَالَ عِنْدِي مَا قُلْتُ لَكَ إِنْ تُنْعِمَ تُنْعِمَ عَلَى شَاكِرٍ وَإِنْ تَقْتُلَ تَقْتُلُ ذَا دِمٍّ وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَطْلِقُوا ثُمَامَةَ فَانْطَلَقَ إِلَى نَخْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ فَاعْتَسَلَ ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ يَا مُحَمَّدُ وَاللَّهِ مَا كَانَ عَلَى الْأَرْضِ وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ فَقَدْ أَصْبَحَ وَجْهَكَ أَحَبَّ الْوُجُوهِ كُلِّهَا إِلَيَّ وَاللَّهِ مَا كَانَ مِنْ دِينٍ أَبْغَضَ إِلَيَّ مِنْ دِينِكَ فَأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ كُلِّهِ إِلَيَّ وَاللَّهِ مَا كَانَ مِنْ بَلَدٍ أَبْغَضَ إِلَيَّ مِنْ بَلَدِكَ فَأَصْبَحَ بَلَدُكَ أَحَبَّ الْبِلَادِ كُلِّهَا إِلَيَّ وَإِنَّ خَيْلَكَ أَخَذَتْنِي وَأَنَا أُرِيدُ الْعُمْرَةَ فَمَاذَا تَرَى فَبَشَّرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَرَهُ أَنْ يَعْتَمِرَ فَلَمَّا قَدِمَ مَكَّةَ قَالَ لَهُ

قَائِلٌ أَصَبْتُ فَقَالَ لَا وَلَكِنِّي أَسْلَمْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا وَاللَّهِ لَا يَأْتِيكُمْ مِنَ الْيَمَامَةِ حَبَّةٌ حِنْطَةً حَتَّى يَأْذَنَ فِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Messenger of Allaah ﷺ sent some horsemen to Najd. They captured a man. He was from the tribe of Banu Hanifa and was called Thumama b. Uthal. He was the chief of the people of Yamama. People bound him with one of the pillars of the mosque. The Messenger of Allaah ﷺ came out to (see) him. He said: O Thumama, what do you think? He replied: Muhammad, I have good opinion of you. If you kill me, you will kill a person who has spilt blood. If you do me a favor, you will do a favor to a grateful person. If you want wealth, ask and you will get what you will demand. The Messenger of Allaah ﷺ left him (in this condition) for two days, (and came to him again) and said: What do you think, O Thumama? He replied: What I have already told you. If you do a favor, you will do a favor to a grateful person. If you kill me, you will kill a person who has spilt blood. If you want wealth, ask and you will get what you will demand. The Messenger of Allaah ﷺ left him until the next day when he (came to him again) and said: What do you think, O Thumama? He replied: What I have already told you. If you do me a favor, you will do a favor to a grateful person. If you kill me, you will kill a person who has spilt blood. If you want wealth ask and you will get what you will demand. The Messenger of Allaah ﷺ said: Set Thumama free. He went to a palm-grove near the mosque and took a bath. Then he entered the mosque and said: I bear testimony (to the truth) that there is no god but Allaah ﷻ and I testify that Muhammad is His bondman and His messenger. O Muhammad ﷺ, by Allaah ﷻ, there was no face on the earth more hateful to me than your face, but (now) your face has become to me the dearest of all faces. By Allaah ﷻ, there was no religion more hateful to me than your religion, but (now) your religion has become the dearest of all religions to me. By Allaah ﷻ, there was no city more hateful to me than your city, but (now) your city has become the dearest of all cities to me. Your horsemen captured me when I intended going for Umra. Now what is your opinion (in the matter)? The Messenger of Allaah ﷺ announced good tidings to him and told him to go on 'Umra. When he reached Mecca, somebody said to him: Have you changed your religion? He said: No! I have rather embraced Islam with the Messenger of Allaah ﷺ. By Allaah ﷻ, you will not get a single grain of wheat from Yamama until it is permitted by the Messenger of Allaah ﷺ

[Saheeh Muslim]

Q: Can sale and trade take place in the masjid?

No. Any trade done in the masjid should be done with the intention of raising funds for the masjid.

Q: Is it permissible to serve food and drink in the masjid?

Yes.

Q: Is it permissible to sleep in the masjid?

Yes.

Q: How decorative should the masjid be?

The masajid should be simple structures and not be extravagant.

Q: What is the ruling on bringing children into the masjid?

It is mustahab. However, it is important to teach the children the etiquette of the masjid.

Etiquettes of Going to the Masjid

1. The du'a for going to the masjid

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي لِسَانِي نُورًا وَاجْعَلْ فِي سَمْعِي نُورًا وَاجْعَلْ فِي بَصَرِي نُورًا وَاجْعَلْ مِنْ خَلْفِي نُورًا
وَمِنْ أَمَامِي نُورًا وَاجْعَلْ مِنْ فَوْقِي نُورًا وَمِنْ تَحْتِي نُورًا اللَّهُمَّ أَعْطِنِي نُورًا

“O Allaah ﷻ, place within my heart light, and upon my tongue light, and within my ears light, and within my eyes light, and place behind me light and in front of me light and above me light and beneath me light. O Allaah ﷻ, bestow upon me light.”

[Saheeh Al-Bukhari and Muslim]

2. The du'a for entering the masjid

The Prophet ﷺ liked to enter the masjid with his right foot and say the following dua.

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، [بِسْمِ اللَّهِ، وَالصَّلَاةُ] [وَالسَّلَامُ عَلَى
رَسُولِ اللَّهِ]، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

‘I take refuge with Allaah ﷻ, The Supreme and with His Noble Face, and His eternal authority from the accursed devil. In the name of Allaah ﷻ, and prayers and peace be upon the Messenger of Allaah ﷺ. O Allaah ﷻ, open the gates of Your mercy for me.’

[Abu Dawood]

3. The du'a for leaving the masjid

It is a sunnah to leave the masjid with the left foot and to recite the following dua.

بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ، اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ

'In the name of Allaah ﷺ, and prayers and peace be upon the Messenger of Allaah. O Allaah ﷻ, I ask You from Your favour. O Allaah ﷻ, guard me from the accursed devil.'
[Saheeh Muslim]



Action items:

- If you are someone who already goes to the masjid, then add one more salaah to your schedule.
- If you don't go to the masjid regularly, then it's about time to start.
- Memorize the dua'aa, you will need them

Other Forms of Salaat



Other Forms of Salaat

Salaat-un-Nafilah (Superogatory Salaah)

1. Its virtue

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۚ تَرَاهُمْ رُكَّعًا سُجَّدًا
يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا ۚ سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِي
التَّوْرَةِ ۚ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ
الزَّרَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ ۚ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا
عَظِيمًا

Muhammad is the Messenger of Allah, and those who are with Him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) good pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description In the Taurat (Torah), but their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e. All those who follow Islamic Monotheism, the Religion of Prophet Muhammad till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).

[Soorah Al FatH: 29]

Rabi'a ibn Malik (Ka'b) al-Aslami narrated,

كُنْتُ أَيْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَأَتَيْتُهُ بِوُضُوئِهِ وَحَاجَّتِهِ فَقَالَ لِي "سَلْ"
فَقُلْتُ أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ قَالَ "أَوْ غَيْرَ ذَلِكَ" قُلْتُ هُوَ ذَاكَ قَالَ

"فَاعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ"

I used to stay with the Prophet ﷺ at night and wait upon him to bring water for ablution and so forth. One day he told me: "Wish anything you like from me!" I said, "I ask your company in Paradise." He replied, "Anything else?" I said, "That is all." He said, "Then help me to achieve this for you by devoting yourself often to prostration."

[Saheeh Muslim]

2. Its significance

Abu Hurayrah narrated, the Messenger said:

"أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ فَإِنْ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ قَالَ الرَّبُّ عَزَّ وَجَلَّ انْظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ فَيُكَمَّلَ بِهَا مَا انْتَقَصَ مِنَ الْفَرِيضَةِ ثُمَّ يَكُونُ سَائِرُ عَمَلِهِ عَلَى ذَلِكَ"

"The first worship that the servant will be questioned about on the Day of Judgment is Prayer. If his Prayers are done properly, he will be saved. If the obligatory Prayers are not enough to save him, Allah ﷻ will ask: 'Are there optional Prayers done by My servant so that they could complement the obligatory Prayers?' Other worship will be the same."

[Abu Dawood and Tirmidhi]



ASK THE FAQEEN:

Q: Which of the nafil salawat is better, those performed during the day or those during the night?

The Salaah performed at night is better.

Q: Is it better to perform nafil Salaah in the masjid or at home?

For both men and women, nafil Salaah is better to be performed at home.

Q: Can we pray nafil Salaah while seated, even if we have no excuse?

Yes, but you take half of the reward for when you pray standing.

Q: Is it better to perform nafil Salaah individually or in congregation?

It does not matter if nafil Salaah is done independently or in congregation.

Q: Should nafil Salaah be performed in units of two or units of four?

It is better to perform nafil Salaah in units of two.

Q: Can nafil Salaah be performed during the prohibited times for Salaah?

If the nafil Salaah is Salawaat al-Asbab (prayer for a specific reason) then it can be done during the prohibited times. For all other nafil Salaah it is better to perform them at a different time.

Forms of Nafl Salaat

1. Ar-Rawaatib

These are the most regular optional prayers performed in association with obligatory Salaat. There are three opinions regarding the number of rak'aats of Ar-Rawaatib.

First Opinion: That they are ten rak'ah

Following is the breakdown for the rak'aat ul-rawaatib.

- 1) Two before fajr
- 2) Two before dhuhr
- 3) Two after dhuhr
- 4) Two after maghrib
- 5) Two after isha

Abdullah ibn Umar narrated,

حَفِظْتُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ رَكَعَاتٍ رَكَعَتَيْنِ قَبْلَ الظُّهْرِ وَرَكَعَتَيْنِ بَعْدَهَا وَرَكَعَتَيْنِ بَعْدَ الْمَغْرِبِ فِي بَيْتِهِ وَرَكَعَتَيْنِ بَعْدَ الْعِشَاءِ فِي بَيْتِهِ وَرَكَعَتَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ

I mastered from the Prophet (ten (voluntary) Rak'aat, two Rak'aat before the Dhuhr Salaat and two after it; two Rak'aat after Maghrib Salaat in his house and two Rak'aat after 'Isha Salaat in his house, and two Rak'aat before Fajr Salaat."

[Saheeh Al-Bukhari and Muslim]

Second Opinion: That they are twelve rak'ah

- 6) According to this opinion there are four ar-rawaatib rak'aat before dhuhr.

Umm Habeeba narrated, she heard the Messenger say:

"مَنْ صَلَّى اثْنَتَيْ عَشْرَةَ رَكْعَةً فِي يَوْمٍ وَلَيْلَةٍ بُنِيَ لَهُ بِهِنَّ بَيْتٌ فِي الْجَنَّةِ"

"Whoever Prays twelve (voluntary) Rak'aat in a day and a night, a house will be built for him/her in Paradise."

[Saheeh Muslim]

In another version:

"أَرْبَعَ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَرَكَعَتَيْنِ بَعْدَهَا وَرَكَعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكَعَتَيْنِ بَعْدَ الْعِشَاءِ وَرَكَعَتَيْنِ قَبْلَ الْفَجْرِ"

“Four Rak’aat before Dhuhr and two after it; and two Rak’aat after Maghrib and two after ‘Isha and two Rak’aat before Fajr.”

[Tirmidhi]

Third Opinion: That they are fourteen rak’ah

7) According to this opinion there are four ar-rawaatib rak’aat before dhuhr and four after dhuhr.

Umm Habeeba narrated, the Prophet ﷺ said:

"مَنْ حَافِظَ عَلَى أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعٍ بَعْدَهَا حَرَّمَ اللَّهُ عَلَى النَّارِ"

“Whoever Prays regularly four Rak’aat before Dhuhr and four Rak’aat after Dhuhr, Allah ﷻ will forbid him Hell-Fire.”

[Tirmidhi]



ASK THE FAQEEN:

Q: If someone misses any of ar-rawaatib, can he make up for it (qadaa')?

There is no qadaa' for ar-rawaatib, except for that of the two rak'aats before fajr. These two rak'aats can be prayed after Salaah al fajr, which is an exemption from the prohibition.

Q: Is it possible to pray ar-rawaatib in congregation?

Ar-rawaatib should be performed individually.

2. Al Witr

The single prayer (odd number of rak'aat) done after Salaat al-isha. The Prophet ﷺ never missed this Salaat even when he was traveling. Most scholars consider Al-Witr as Sunnah Muakkadah while according to Abu Haneefa Al-Witr is Wajib.

When does its time start, and when does it end?

The time for Al-Witr starts after isha prayer and extends until the time of fajr.

How many rak'aat is witr Salaat?

There are two opinions regarding the number of rak'aat in witr. Scholars agree that witr consists of odd number of rak'aat (3, 5, 7, etc.) prayed in the following manner.

First Opinion (Abu Haneefa)

According to Imam Abu Haneefa, there are three rak'aats prayed like Salaat ul maghrib.

Second Opinion (Majority of Scholars)

The most commonly held opinion describes al-Witr to be prayed in sets of 2 rak'aat followed by a single rak'aat. The first two rak'aats are called shafae. The third rak'aat is called al-witr.

What should be recited in it?

The ruling regarding the recitation of Qur'aan is similar to that for fard. Most fuqaha prefer reciting Al-FaatiHah followed by Al-A'laa and Al-Kaafiroon in the first two rak'aat and Al-Ikhlaas in the third rak'aat.

What is the ruling of qunut in witr Salaat?

Qunut refers to the dua made during al-witr. The majority of the fuqaha say that the qunut is optional.

First Opinion (Abu Haneefa)

According to Imam Abu Haneefa, qunut is a rukun of al-witr and is recited silently before going into the ruku'.

Second Opinion (Majority of Scholars)

Most scholars pray two prayers shafae and then one rak'aat for al-witr and pray qunut after the ruku'.

Is it possible to recite the qunut in a language other than Arabic?

It is better to recite it in Arabic.

What if someone misses witr Salaat?

It is important to make up the missed witr during the next day, praying witr before dhuhr is better. However, while making it up the following day, we need to pray an even number of rak'aats rather than an odd number of rak'aats. Witr can also be prayed right before sunrise right before the fajr prayer.

What to do if you wake up for qiyam at night after you've already prayed witr? Do you have to re-do your witr?

Al-Witr should be the last prayer of the night. Most scholars believe that there should be no two witr prayers in one night. If one has the intention of waiting for qiyam al-layl then he/she should not pray the witr before going to sleep and pray after praying qiyam al-layl. If he/she is unable to wake up, he should make up witr the next morning.

The witr should be maintained. If someone wakes up for qiyam al-layl after having prayed al-witr already then, according to Sheikh Yaser Birjas, he should pray the witr again. Wa Allahu 'Alam.

3. Ad-Duha

This Salaat is prayed during the forenoon time (between fajr and dhuhr). Prophet ﷺ did not maintain this Salaat but highly recommended it.

Abu Dharr narrated that the Messenger said:

...وَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ وَتَهْلِيلَةٍ صَدَقَةٌ وَتَكْبِيرَةٍ صَدَقَةٌ وَتَحْمِيدَةٍ صَدَقَةٌ وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ وَيُجْزَى أَحَدُكُمْ مِنْ ذَلِكَ كُلِّهِ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحَى

“...The words ‘Praise be to Allah ﷻ’ is a charity; the words ‘Glory be to Allah ﷻ’ is a charity; the words ‘There is no god but Allah ﷻ’ is a charity; the words ‘Allah ﷻ is Great’ is a charity; enjoining the good is a charity; detaining from evil is charity. And ad-Duha Prayer of two units substitutes all of these.”

[Muslim]

When is the best time to pray dhuha?

The best time to pray dhuha is when the sun is at its brightest. The sahabah would pray ad-duha when the baby camels would start walking around in the desert because the heat on the sand was too hot to sit on.

How many rak'aat does Salaat ad-duha consist of?

The minimum number of rak'aat for this Salaat is two.

4. Ash-shurooq (or ishraq)

This Salaat is performed after sunrise. It is recommended for men to stay in the masjid after fajr, perform dhikr till sunrise and leave after praying ishraq. Women can do the same in their homes.

Anas bin Maalik narrated that the prophet said,

مَنْ صَلَّى الْغَدَاةَ فِي جَمَاعَةٍ ثُمَّ قَعَدَ يَذْكُرُ اللَّهَ حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ صَلَّى رَكْعَتَيْنِ كَانَتْ لَهُ كَأَجْرِ حَجَّةٍ وَعُمْرَةٍ

‘He who performs Fajr Salaat with Jamaat and remains seated in the same place while engaging in Dhikr until after sunrise and thereafter performs two Rak'aat Nafil Salaat, he will obtain the reward of one Hajj and one Umrah.’

[Tirmidhi]

Is this Salaat the same as Salaat ad-duha?

This prayer is performed right after sunrise while duha is performed when the sun is at its hottest and brightest.

5. Qiyam al-layl

The Salaat that is done anytime during the night after isha Salaat. Qiyam al-layl encompasses every Salaat performed after Salaat al-isha. Therefore, it can be done before sleeping, in the middle of the night, or at the end of the night.

What is the difference between qiyam al-layl and tahajjud?

Tahajjud is a title given exclusively to the night prayer performed after having slept through a portion of the night.

1) Its virtue

Bilal narrated that the prophet said:

عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ دَأْبُ الصَّالِحِينَ قَبْلَكُمْ وَإِنَّ قِيَامَ اللَّيْلِ قُرْبَةٌ إِلَى اللَّهِ وَمَنْهَاةٌ عَنِ الْإِثْمِ وَتَكْفِيرٌ لِلْسَيِّئَاتِ
وَمَطْرَدَةٌ لِلدَّاءِ عَنِ الْجَسَدِ

“Do not ever disregard Praying at night! Because it was a custom of righteous people before you. Worshipping at night brings one closer to Allah ﷺ, atones for ones sins, keeps the body from illnesses, and prevents one from performing sinful acts.”

[Tirmidhi]

2) A sign of goodness

Abdullah bin Umar ؓ narrated,

كَانَ الرَّجُلُ فِي حَيَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَى رُؤْيَا قَصَّهَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَمَنَّيْتُ أَنْ أَرَى رُؤْيَا فَأَقْصَهَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكُنْتُ غُلَامًا شَابًّا وَكُنْتُ أَنَامُ فِي الْمَسْجِدِ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَأَيْتُ فِي النَّوْمِ كَأَنَّ مَلَكَيْنِ أَخَذَانِي فَذَهَبَا بِي إِلَى النَّارِ فَإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ الْبُسْرِ وَإِذَا لَهَا قَرْنَانِ وَإِذَا فِيهَا أَنَاسٌ قَدْ عَرَفْتُهُمْ فَجَعَلْتُ أَقُولُ أَعُوذُ بِاللَّهِ مِنَ النَّارِ قَالَ فَلَقِينَا مَلِكَ آخَرَ فَقَالَ لِي لَمْ تُرْعَ فَقَصَصْتُهَا عَلَى حَفْصَةَ فَقَصَصْتُهَا حَفْصَةُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ "نِعَمَ الرَّجُلُ عَبْدُ اللَّهِ لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ فَكَانَ بَعْدُ لَا يَنَامُ مِنَ اللَّيْلِ إِلَّا قَلِيلًا"

In the life-time of the Prophet whosoever saw a dream would narrate it to Allah's Apostle. I had a wish of seeing a dream to narrate it to Allah's Apostle ﷺ I was a grown up boy and used to sleep in the Mosque in the life-time of the Prophet. I saw in the dream that two angels caught hold of me and took me to the Fire which was built all round like a built well and had two poles in it and the people in it were known to me. I started saying, "I seek refuge with Allah from the Fire." Then I met another angel who told me not to be afraid. I narrated the dream to Hafsa who told it to Allah's Apostle. The Prophet ﷺ said, "Abdullah is a good man. I wish he prayed Tahajjud." After that 'Abdullah used to sleep but a little at night.

[Saheeh Al-Bukhari]

3) The best time for it

Narrated Amr ibn Anbasah as-sulami :

قُلْتُ يَا رَسُولَ اللَّهِ أَيُّ اللَّيْلِ أَسْمَعُ قَالَ "جَوْفُ اللَّيْلِ الْآخِرُ فَصَلِّ مَا شِئْتَ فَإِنَّ الصَّلَاةَ مَشْهُودَةٌ مَكْتُوبَةٌ حَتَّى تُصَلِّيَ الصُّبْحَ ثُمَّ أَقْصِرْ حَتَّى تَطْلُعَ الشَّمْسُ فَتَرْتَفِعَ قَيْسَ رُمَحٍ أَوْ رُمَحَيْنِ فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ وَيُصَلِّي لَهَا الْكُفَّارُ ثُمَّ صَلِّ مَا شِئْتَ فَإِنَّ الصَّلَاةَ مَشْهُودَةٌ مَكْتُوبَةٌ حَتَّى يَعْدِلَ الرُّمَحُ ظِلُّهُ ثُمَّ أَقْصِرْ فَإِنَّ جَهَنَّمَ تُسْجَرُ وَتُفْتَحُ أَبْوَابُهَا فَإِذَا زَاغَتِ الشَّمْسُ فَصَلِّ مَا شِئْتَ فَإِنَّ الصَّلَاةَ مَشْهُودَةٌ حَتَّى تُصَلِّيَ الْعَصْرَ ثُمَّ أَقْصِرْ حَتَّى تَغْرُبَ الشَّمْسُ فَإِنَّهَا تَغْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ وَيُصَلِّي لَهَا الْكُفَّارُ"

I asked: Apostle of Allah , in which part of night the supplication [worship] is more likely to be accepted? He replied: "In the last part: Pray as much as you like, for the prayer is attended by the angels and it is recorded till you offer the dawn prayer; then stop praying when the sun is rising till it has reached the height of one or two lances, for it rises between the two horns of the Devil, and the infidels offer prayer for it (at that time). Then pray as much as you like, because the prayer is witnessed and recorded till the shadow of a lance becomes equal to it. Then cease prayer, for at that time the Hell-fire is heated up and doors of Hell are opened. When the sun declines, pray as much as you like, for the prayer is witnessed till you pray the afternoon prayer; then cease prayer till the sun sets, for it sets between the horns of the Devil, and (at that time) the infidels offer prayer for it."

[Abu Dawood]

4) To be performed after awakening from sleep

Narrated Abu Hurayra , the Prophet said ,

"أَفْضَلُ الصِّيَامِ بَعْدَ شَهْرِ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمُ وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ صَلَاةُ اللَّيْلِ"

The most excellent fast after Ramadan is God's month al-muharram, and the most excellent prayer after what is prescribed is prayer during the night.

[Saheeh Muslim]

5) Lengthy standing

Narrated Aisha ,

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي حَتَّى تَنْفَطِرَ قَدَمَاهُ ، فَقِيلَ لَهُ : أَلَيْسَ قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ ؟ قَالَ : " أَفَلَا أَكُونُ عَبْدًا شَكُورًا"

The Prophet ﷺ used to Pray at night until he is feet were sore. He was once asked: "O the Messenger of Allah ﷺ Why do you strain yourself though Allah ﷻ declared in the Qur'an (in chapter 48) that you were forgiven of all your sins?" He replied: "Should not I be thanking servant?"

[Saheeh Al-Bukhari]

Which is more virtuous in qiyam layl, long standing or long sujood?

In qiyam al layl, long standing is better than long sujood.

6) Why is it hard to wake up?

It is difficult because of many reasons both physical and because of our behavior and practice during the day. If we do not have a healthy body, we will need longer sleep. If we are stressed out during the day, you will have a hard time waking up. Satan also plays a big role in keeping us from maintaining qiyam al-layl

Narrated Abu Hurayra (رضي الله عنه), the messenger of Allah ﷺ said,

"يَعْقُدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ يَضْرِبُ كُلَّ عُقْدَةٍ عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ فَإِنْ اسْتَيْقَظَ فَذَكَرَ انْحَلَّتْ عُقْدَةٌ فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ فَإِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَالَانَ"

"When you sleep Satan ties three knots on the back of your neck. And he says to each knot 'let a long night stay with you.' When you wake up and cite the name of Allah ﷻ one of the knots unties. When you make ablution another knot unties. And when you offer a Prayer all of the knots untie. Thus, you wake up hale and hearty in the morning. Otherwise, you wake up asleep and downhearted."

[Saheeh Al-Bukhari]

7) To help one another

There is great virtue in waking up others for prayer as well.

Narrated Abu Hurayra (رضي الله عنه), the messenger of Allah ﷺ said,

"إِذَا أَيْقَظَ الرَّجُلُ أَهْلَهُ مِنَ اللَّيْلِ فَصَلَّيَا أَوْ صَلَّى رَكَعَتَيْنِ جَمِيعًا كُتِبَا فِي الذَّاكِرِينَ وَالذَّاكِرَاتِ"

"If a man wakes up at night and also wakes his wife up to offer two units of Prayer together, Allah ﷻ registers their names among those who remember Allah ﷻ most."

[Abu Dawood]

8) Sincerity is a must

Prayers can be nullified if not performed with the most sincere intentions.

The Prophet said:

رُبَّ قَائِمٍ حَظُّهُ مِنْ قِيَامِهِ السَّهَرُ

“There are many who worship at night, yet they get nothing out of it. They just stay awake.”
[Ahmad]



ASK THE FAQEEN:

Q: Is it possible to pray qiyam al-layl while holding the Qur’aan?

Yes, but it is better to recite what one has committed to memory.

Q: Can someone make du’aa in sujood in any language besides the Arabic?

It is allowed to make du’aa in any language during nafl Salaah.



Action items:

- How to prepare yourself for Qiyam ul layl?
 - Take it easy with the activities you do during the day. Don’t do anything that will make you tired at night.

6. Tahiyyat al-masjid

The word Tahiyyat translates to “greeting”. This Salaat is performed upon entering the masjid.

Abu Qatada (رضي الله عنه) narrated, the Messenger (ﷺ) said:

إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَرْكَعْ رُكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ

“Let one of you Pray two units of Prayer when s/he enters a mosque before sitting down!”

[Saheeh Al-Bukhari]



ASK THE FAQEEN:

Q: What if someone enters the masjid while the jama'ah has already been established?

FarD Salaah is more important than nafl. He should join the jama'ah.

Q: What if someone enters the masjid during the prohibited times, can he still pray it?

Yes, because it is considered from Salawaat al-Asbab and there is a reason for it.

Q: What if someone enters the masjid on Friday while the khateeb is already on the mimbar giving the khutbah, should he sit down or pray?

He should pray two short rak'aat.

Q: What is the tahiyyah of al-Masjid al-Haram in Makkah, is it two rak'at or tawaaf?

If the visitor has just arrived in the city and is visiting al-Masjid al-Haram for the first time, then he should do the tawaaf. For all subsequent visits praying two rak'aat is enough.

Q: Can you pray the ar-rawaatib with the intention of tahiyyatul masjid as well?

Yes. If you come into the masjid and find them praying Maghrib and join the jamaa'ah, this also makes up for tahiyyatul masjid. The whole idea is to pray before you sit down.

7. Al-istikharah

This Salaat is performed in order to seek guidance from Allah for a particular matter.

Jabir bin Abdallah  said:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا الْإِسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ "إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ لِيَقُلِ 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 وَعَاقِبَةِ أَمْرِي أَوْ قَالَ عَاجِلِ أَمْرِي وَآجِلِهِ فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ قَالَ وَيُسَمِّي حَاجَتَهُ"

"The Prophet  would instruct us to Pray for guidance in all of our concerns, just as he would teach us a chapter from the Qur'an. He would say, "If any of you intends to under take a mater then let him Pray two supererogatory units (two Rak'aat Nafl) of Prayer and after which he should supplicate: 'O Allah

﴿عَنْهُ﴾, I seek Your counsel by Your knowledge and by Your power I seek strength and I ask You from Your immense favor, for verily You are able while I am not and verily You know while I do not and You are the Knower of the unseen. O Allah ﴿عَلَّمَ﴾, if You know this affair -and here he mentions his need- to be good for me in relation to my religion, my life, and end, then decree and facilitate it for me, and bless me with it, and if You know this affair to be ill for me towards my religion, my life, and end, then remove it from me and remove me from it, and decree for me what is good wherever it be and make me satisfied with such.'"

[Saheeh Al-Bukhari]

The companions used to make istikhaarah even for things that were insignificant. Whenever there is something significant in life that one needs to make a decision about, he/she should seek the guidance of Allah ﴿عَلَّمَ﴾ by praying istikharah.



ASK THE FAQEEH:

Q: What matters should one pray istikhaarah for?

One can pray Istikharah for all halal significant or insignificant matters in life.

Q: How often should one repeat Salaat al-istikharah for the same matter?

Once is sufficient.

Q: How does a person get a response for his/her istikhaarah?

InSha'Allaah, Allaah will guide the person who prays instikhaarah in the way that He wills. It may be a good feeling or a good word.

Q: Is it obligatory to follow the result of Salaat al-istikharah?

If one gets a distinct feeling after having prayed istikhaarah, he is not obligated to act on that feeling.

8. Al wudu'

This Salaat is performed after one makes wudu'. Any Salaat prayed after making wudu' can be considered Salaat-al wudu'.

Abu Hurayrah ﴿عَنْهُ﴾ narrated, the Messenger ﴿ﷺ﴾ said to Bilal ﴿عَلَّمَ﴾ at the time of Fajr Salaat:

"يَا بِلَالُ حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمِلْتَهُ فِي الْإِسْلَامِ فَإِنِّي سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ" قَالَ مَا عَمِلْتُ عَمَلًا أَرْجَى عِنْدِي أَنِّي لَمْ أَتَطَهَّرْ طَهُورًا فِي سَاعَةِ لَيْلٍ أَوْ نَهَارٍ إِلَّا صَلَّيْتُ بِذَلِكَ الطُّهُورِ مَا كُتِبَ لِي أَنْ أُصَلِّيَ

"Tell me Bilal of the deeds you have done since becoming a Muslim for which you expect the best reward, for I heard the sound of your sandals in front of me in Paradise." Bilal replied: "I have done nothing in the hope of best reward except of offering Nafil Salaat immediately after doing wudu at any hour of the day or the night."

[Saheeh Al-Bukhari and Muslim]

9. At tawbah

This Salaat is performed after someone commits a sinful act that requires repentance.

Abu Bakr رضي الله عنه narrated that the Messenger said ﷺ,

"مَا مِنْ عَبْدٍ يُذْنِبُ ذَنْبًا فَيُحْسِنُ الطُّهُورَ ثُمَّ يَقُومُ فَيُصَلِّي رَكَعَتَيْنِ ثُمَّ يَسْتَغْفِرُ اللَّهَ إِلَّا غَفَرَ اللَّهُ لَهُ" ثُمَّ قَرَأَ هَذِهِ الْآيَةَ "وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ" إِلَى آخِرِ الْآيَةِ

"There is no one who commits a sin, goes and performs ritual ablutions, and then Prays two Rak'aat after which they seek Allah's ﷻ forgiveness except that He forgives them." After this, he ﷺ recited Allah ﷻ Most High's words:

"And those who, when they do an evil thing or wrong themselves, remember Allah ﷻ and implore forgiveness for their sins - Who forgives sins save Allah ﷻ only? - and will not knowingly repeat (the wrong) they did." [Aal-Imraan: 135]

[Abu Dawood and Nisa'i]

10. Al-Haajah

This Salaat is performed when someone is in need of something.

"لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ"

"There is no god but Allah ﷻ the Clement and Wise. There is no god but Allah ﷻ the High and Mighty. Glory be to Allah ﷻ, Lord of the Tremendous Throne. All praise is to Allah ﷻ, Lord of the

worlds. I ask you (O Allah ﷻ) for everything that leads to Your mercy, and Your tremendous forgiveness, enrichment in all good, and freedom from all sin. Do not leave a sin of mine (O Allah ﷻ), except that You forgive it, nor any concern except that You create for it an opening, nor any need in which there is Your good pleasure except that You fulfill it, O Most Merciful!"

[Tirmidhi and Ibn Majah]

The authenticity of the aforementioned hadeeth is disputed among scholars. However, there is no harm in memorizing this dua and reciting it regularly.

11. At -tasbeeh

This Salaat is done with ample tasbeeh for the sake of glorifying and praising Allah ﷻ.

Ibn Abbas ؓ narrated, the Prophet ﷺ said to his uncle Abbas:

"يَا عَبَّاسُ يَا عَمَّاهُ أَلَا أُعْطِيكَ أَلَا أَمْنَحُكَ أَلَا أَحْبُوكَ أَلَا أَفْعَلُ بِكَ عَشْرَ خِصَالٍ إِذَا أَنْتَ فَعَلْتَ ذَلِكَ غَفَرَ اللَّهُ لَكَ ذَنْبَكَ أَوَّلُهُ وَآخِرُهُ قَدِيمُهُ وَحَدِيثُهُ خَطَاهُ وَعَمْدُهُ صَغِيرُهُ وَكَبِيرُهُ سِرُّهُ وَعَلَانِيَتُهُ عَشْرَ خِصَالٍ أَنْ تُصَلِّيَ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكَعَةٍ فَاتِحَةَ الْكِتَابِ وَسُورَةً فَإِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ فِي أَوَّلِ رَكَعَةٍ وَأَنْتَ قَائِمٌ قُلْتَ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ خَمْسَ عَشْرَةَ مَرَّةً ثُمَّ تَرْكَعُ فَتَقُولُهَا وَأَنْتَ رَاكِعٌ عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ الرُّكُوعِ فَتَقُولُهَا عَشْرًا ثُمَّ تَهْوِي سَاجِدًا فَتَقُولُهَا وَأَنْتَ سَاجِدٌ عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ السُّجُودِ فَتَقُولُهَا عَشْرًا ثُمَّ تَسْجُدُ فَتَقُولُهَا عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ فَتَقُولُهَا عَشْرًا فَذَلِكَ خَمْسٌ وَسَبْعُونَ فِي كُلِّ رَكَعَةٍ تَفْعَلُ ذَلِكَ فِي أَرْبَعِ رَكَعَاتٍ إِنْ اسْتَطَعْتَ أَنْ تُصَلِّيَهَا فِي كُلِّ يَوْمٍ مَرَّةً فَافْعَلْ فَإِنْ لَمْ تَفْعَلْ فِي كُلِّ جُمُعَةٍ مَرَّةً فَإِنْ لَمْ تَفْعَلْ فِي كُلِّ شَهْرٍ مَرَّةً فَإِنْ لَمْ تَفْعَلْ فِي كُلِّ سَنَةٍ مَرَّةً فَإِنْ لَمْ تَفْعَلْ فِي عُمْرِكَ مَرَّةً"

"O Abbas, my dear uncle, shall I give you, shall I gift you, shall I bestow on you ten special gifts. If you do what I am going to tell you shortly, you will gain the following ten benefits: Allah ﷻ will forgive all your sins: both the first and the last, the old and the new, the conscious ones as well as the unconscious, the small and the big, the private and the public - ten things altogether. You should perform four Rak'aat (of Salaah), and in the first Rak'aat you should read Fatiha and a Surah. After having done so, while still standing, read the following: "Subhaana Allah, waal-hamdu lillaah, walaa ilaaha illa Allaah, wa Allaahu akbar" 15 times, then you go to Ruku' and recite the above again 10 times, then lift your head up from Ruku' and say, while standing, the same words 10 times, then, go to Sujood and say the same thing 10 times,

then, rise from Sujood and while sitting say it again 10 times. Afterwards, you should go back to Sujood again, and say the same words 10 times, then, raise your head from Sujood and, again, say the same thing 10 times: It adds up to a total of 75 Tasbeehs in each Rakah. You must do the same in each of the four Rak'at. If you can do so once a day then do so; If you can do it once in every Jumu'ah do so; if you cannot, then do it once a month, if you cannot, do it once a year, if you cannot, do it once in your life-time at least."

[Abu Dawood, Ibn Majah and Ibn Khuzaymah]

This is a weak hadeeth. Therefore, the establishment of Salaat at-tasbeeh is not authentic.

12. Al-Awwabeen

This Salaat is performed in six rak'ah after maghrib Salaat and done continuously with one salaam or with two or three salaams. This salaat was established as a result of the following weak hadeeth.

Ammar ibn Yasir  narrated that the Prophet  said:

"مَنْ صَلَّى بَعْدَ الْمَغْرِبِ سِتَّ رَكَعَاتٍ غُفِرَتْ لَهُ ذُنُوبُهُ ، وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ"

"Whoever Prays six Rak'at after Maghrib, his sins will be forgiven even if they were as much as the rising foam carried by the sea tide."

[At-Tabarani]

Ibnul Mubarak said: "Whoever offers a Prayer between the evening and late-night Prayer, it is called the 'Awwabeen' Prayer."

13. Al-Mutlaq

It is an absolute and unrestricted Salaat. It is not decided by any timing or number of rak'at. Al-mutlaq can be prayed during any of the following scenarios and times.

- 8) Four before asr Salaat
- 9) Two before maghrib Salaat
- 10) Between adhan and iqamah
- 11) In the three masajid (Makkah, Madinah, and Jerusalem)
- 12) During times of distress
- 13) Any time during the day or night.



Savor the Sweetness

Savor the sweetness of the variety of the nawaafil:

- There are day prayers.
- There are night prayers.
- And let the competition begin. Make a LOT of salawaat. Complete the fard salaah of course but the real competition is with the nafl and sunnah —our extra credit assignments.
- Some of us are day worshippers and some of us are night worshippers. For every occasion and every matter in your life, there is a divine connection with Allaah (ﷻ), whether you are stressed out or overjoyed. Keep track of what you do and what you do not do. The more nafl salawaat you add, the better your fareedah will be because you exercise during your nafl.



Action items:

- There are many nawaafil prayers that you need to put in your daily schedule.
- You know what to do.

*Other
Congregational
Prayers*

Other Congregational Prayers

1. Salaat al-jumu'ah (Friday Prayer)

1) Its virtues

Abu Hurayrah رضي الله عنه narrated, the Messenger of Allah ﷺ said:

"خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا وَلَا تَقُومُ السَّاعَةُ إِلَّا فِي يَوْمِ الْجُمُعَةِ"

"Friday is the best of days. It was on this day that Adam was created, it was on this day that he was granted entry into Paradise, it was on this day that he was removed from Paradise, and the day of resurrection will also take place on this day."

[Saheeh Muslim]

2. The ruling on Friday Salaat

Praying Jumu'ah with a congregation is a fard ayn for men who have reached the age of puberty who are not traveling. For women, it is mubaah.

Abdullah ibn Umar رضي الله عنهما narrated, the Messenger ﷺ said:

لَيَسْتَهَيِّنَ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ أَوْ لَيَخْتِمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ ثُمَّ لَيَكُونَنَّ مِنَ الْغَافِلِينَ

"People should abstain from leaving out Friday Prayer. If not, Allah the Most High will put a seal over their hearts where by they will fall into severe negligence."

[Saheeh Muslim]

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

O you who believe (Muslims)! When the call is proclaimed for the Salaat (prayer) on the Day of Friday (Jumu'ah prayer), come to the remembrance of Allah [Jumu'ah religious talk

(Khutbah) and Salaat (prayer)] and leave off business (and every other thing), that is better for you if you did but know!

[Soorah Al Jumu'ah: 9]

If a man misses three consecutive jumu'ahs his heart will be sealed as those of hypocrites.

What if the masjid has no separate area for women, then can they pray in the back of the masjid?

Women can come to masjid to for jumu'ah and can pray in the back of the masjid. If men and women maintained the same modesty of the sahabah, then there would be no need to maintain the barriers.

Is jumu'ah prayer a separate Salaat or a substitution for dhuhr?

There are two opinions regarding this matter.

First Opinion

Jumu'ah is a separate Salaat. Its time starts before the time of dhuhr, when the sun is at its zenith. The jama' for dhuhr can be done right after the jama' for jumu'ah.

Second Opinion

Jumu'ah substitutes dhuhr. If jumu'ah is missed then one should pray four rak'at for dhuhr.

What is the ruling on leaving jumu'ah for work or school?

One should try to make arrangements at work or school to either coincide the lunch break for jumu'ah or be excused for sometime to attend the jumu'ah prayer.

What is the time of jumu'ah?

Is it the same as dhuhr?

The time for Jumu'ah starts when the sun is at its zenith, which is earlier than the time of dhuhr.

How early can you make Salaat al-jumu'ah?

The best practice is to start the khutbah 20-25 minutes before the actual time of dhuhr, and when the khutbah is over, dhuhr has just started and the prayer is made in dhuhr time.

Can there be two jumu'ahs in one masjid?

It is permissible to have two jumu'ah in the same masjid.

What is the minimum number of people required to establish the jumu'ah Salaat?

There are three popular opinions regarding the establishment of jumu'ah. However, there is no textual evidence for them.

First Opinion (Shafi'ee)

Forty men are needed to establish jumu'h. According to this opinion, if you have 100 women and 35 men, you cannot pray Salaat al jumu'ah and must pray dhuhr.

Second Opinion

Twelve men are needed to pray Salaat ul jumu'ah.

Third Opinion

Two individuals, the imam and the mamoom can establish jumu'ah

Is a masjid one of the requirements to establish jumu'ah?

No. (If you are traveling, you do not have to pray jumu'ah). If you are staying in a town, then you must go to Salaat al-jumu'ah regardless of whether you are there for 1 or 2 days. If there is no masjid nearby then a group of people can establish the jama' at any convenient place.

How is jumu'ah Salaat performed?

- a. *Imam ascends the mimbar and begins with salaam and then sits down.*

Q: Can the khateeb be a female?

A female can only address a congregation of females. Hence a female khateeb cannot address a jumu'ah congregation in a masjid.

- b. *Adhan is called.*

Q: How many adhans are there for jumu'ah?

At the time of the Prophet ﷺ there was only one adhaan. During the time of Uthman, another adhaan was added because the ummah had expanded and no one had watches to know when to come. He ordered one of the mu'adhineen to call the adhan in the marketplace. All of the merchants, business people, and customers then know that the time of jumu'ah is coming soon, and by the time they go to the masjid, the actual adhan of the Salaat al-jumu'ah will be called.

Today, in Muslim countries they make one adhan, and then people stand up to pray two rak'ah and then call the other adhan. There is no sunnah to pray in between the two adhaan. In western societies there is no need for the first adhaan because people have watches, and the adhaan is done in the masjid and not in the public places.

Q: Should we stop using the first adhaan?

First Opinion

Shaykh Al Albani believed that there is no need for the first adhaan.

Second Opinion

Other shuyookh say it was an ijma' of the sahabah, so it became a sunnah established by the khulafaa'.

The Prophet ﷺ said to follow his sunnah and the sunnah of the righteous khulafah. Therefore, you can continue this adhan just as Uthman established it.

c. Imam performs the khutbah.

Q: Should there be any halaqah before jumu'ah?

Many masjid today follow a particular school of thought (Hanafi) that the khutbah is mandatory to be given in Arabic even if no one understands it, so they make up for it by having the imam give a halaqah in English before. It is even a dispute amongst the scholars of the Hanafi madhab. The purpose of the khutbah is to give it in a language that the people comprehend. Having halaqah before jumu'ah is not a sunnah. It is best to make jumu'ah easy for the attendees by avoiding the halaqah before the khutbah.

Q: What is the ruling on the khutbah for jumu'ah?

The khutbah for jumu'ah is waajib, but it is not a rukn, meaning that if someone comes late and misses the khutbah but attends the Salaah, then it is acceptable. Imam Abu Haneefa mandates that you attend the last portion of the khutbah.

Q: How should the khutbah start?

The imam should begin with Alhumdulillah and thanaa' and then deliver the khutbah.

Q: What is the ruling on the du'a after khutbah?

The Prophet ﷺ did not maintain a certain etiquette. The Prophet ﷺ sometimes finished and went to the Salaat. If the imam makes du'a at the end of the khutbah, then say ameen silently, you do not have to raise your hands.

Q: What if someone misses the khutbah? Is his Salaat still valid?

Yes, Insha'Allah the jumu'ah Salaat would be valid if someone happens to miss the khutbah.

Q: Can the khutbah be done in any language besides Arabic?

Yes, it can be done in the language that the people can understand.

Q: How long should the khutbah be?

The shorter the khutbah, the better. During the time of the Prophet ﷺ, sometimes a khutbah would last no longer than three or four minutes.

d. *Iqama is called*

e. *Praying two rak'aat with the recitation being done out loud.*

Q: What should the imam recite for jumu'ah Salaat?

The sunnah of the Prophet ﷺ is to recite Surah Al 'Ala and Surah Al Ghashiyah. On other occasions, Surah Al Jumu'ah and Surah Al Munafiqoon was also recited.

Q: Can another imam lead the Salaat other than the khateeb?

The khutbah can be given by one person and the Salaat led by another. It is preferable for the same person to do both.



ASK THE FAQEEN:

Q: Should dhuhr Salaah be prayed after jumu'ah Salaah as a precaution?

No. This is a bid'ah.

Q: Are women obligated to attend jumu'ah? Should they be discouraged?

No, they are not obligated. They should not be discouraged. It is permissible.

Q: Is jumu'ah Salaah still obligatory on a traveler?

No. If you stay in a town and are awake you should pray with the people of that town.

Q: Is there any nafl Salaah for jumu'ah?

There is no nafl before jumu'ah. If one gets to the masjid early then he can perform as many nafl as he wants. After the Salaah, he should pray two rak'aat nafl at home or four rak'aat in the masjid.

Q: What if Eid falls on Friday, what should we do with jumu'ah Salaah?

If one prays Salaah al Eid, then he does not need to pray Salaah al jumu'ah, but he still needs to pray dhuhr Salaah.



Action items:

Whenever you go to salaah-ul-jumu'aah, make sure you do the following:

- Start your preparation for Jumu'aah the night before.
- Perform all your hygienic preparations for Friday.
- Make sure to pray fajr in the masjid.
- Perform your ghusl before salaah-ul-jumu'aah or before you leave in the morning.
- Make Friday a special occasion and dress up for it in a halaal way.
- Come to salaah-ul-jumu'aah as early as possible.
- Make sure to pray as many nawaafil as you can before you sit down.
- Recite soorat Al-Kahf.
- Listen to the khutbah and benefit from the adhkaar.

Whenever you go to jumu'ah, make sure you do the following:

- a. Start your preparation for jumu'ah the night before.
- b. Do the possible hygienic preparation for Friday.
- c. Make sure to pray fajr in the masjid.
- d. Take your ghusl before jumu'ah, if you cannot then before you leave in the morning.
- e. Make Friday a special occasion and dress up for it in a halal way.
- f. Come to jumu'ah as early as possible. Whoever comes late will not be registered for jumu'ah records. When the imam stands on the mimbar, then the angels close the records.
- g. Make sure to pray as many nawaafil as you can before you sit down. Pray in sets of two rak'ah.
- h. Recite Surat al-Kahf. This can recite anytime between fajr Salaat and sunset on Friday.
- i. Listen to the khutbah and benefit from the dhikr.

2. Salaat al Eid

1. When does Eid Salaat take place?

There are two Eids. Eid al Fitr is the first day of Shawwal. Eid al Adha is the 10th day of Dhul Hijjah, which is the day after Arafat.

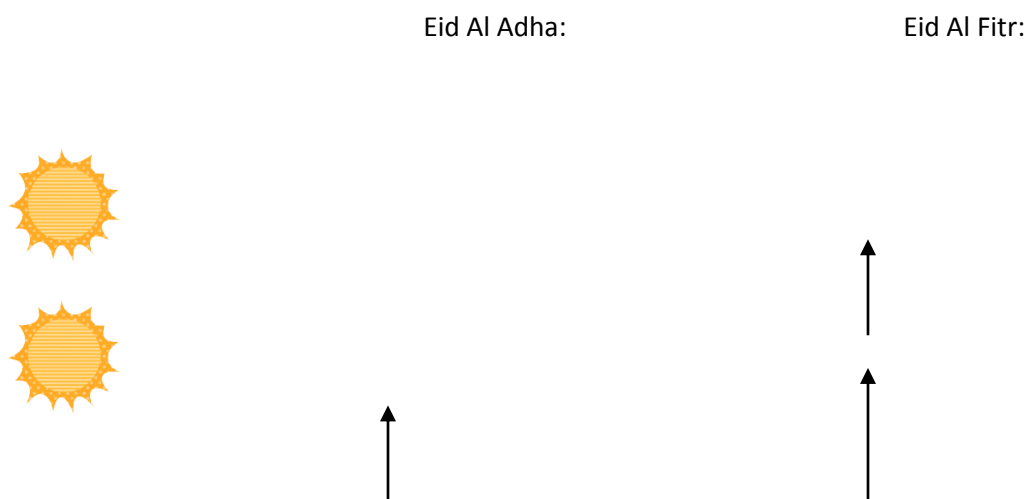
2. What is the ruling on Salaat al-Eid?

The ulema have different opinions regarding the ruling. The majority opinion is that it is sunnah al-mu'aqqadah, meaning that it is a highly recommended sunnah. Ahl al hadeeth believe it is waajib, meaning it is mandatory unless there is a valid excuse.

The Prophet ﷺ instructed to take women (even on their periods), elderly, and children to the Salaat al Eid. Women on their menses should attend the khutbah and the celebration.

3. What is the exact time for each Salaat?

Eid Al Adha is prayed earlier than Eid al Fitr. For Eid Al Fitr, people need extra time to pay their fitra charity. For Eid al Adha, people need extra time to slaughter the animals. The Salaat begins after the sun rises. The time for Eid ul Adha is when the sun is higher than the height of a spear above the horizon. The time for Eid ul Fitr is when the height is two spears above the horizon. .



4. Where should Salaat al-Eid be performed: a masjid or a musallah?

It should be performed in a musallah or open space. A place where people can gather together. Can it be prayed in a soccer field or a baseball field? Yes. You can pray anywhere that is pure and clean. The larger the place, the better. It is more virtuous to pray in the convention center than the masjid. The purpose is to bring as many Muslims together to enjoy the celebration of Salaat Al Eid. It is ok to pray in the masjid.

5. Are there any sunnan for Salaat al-Eid?

No, there is no sunnah before or after. If praying Salaat al Eid in the masjid, you should pray tahiyyatul masjid.

6. What is the ruling on the takbeer before Salaat al-Eid?

It is mustahab that you start your takbeer before Salaat al Eid al Fitr from the night before, meaning once they announce the moon sighting for Eid al Fitr.

Abdullah ibn Umar used to start his takbeer from the beginning of the month of Dhul Hijjah. The most popular opinion today is that you start making the takbeerat after fajr Salaah on the Day of Arafat, which is the 9th of Dhul Hijjah until three days after Eid.

7. Is there any adhan or iqamah for the Eid Salaah?

No.

8. How is Salaat al-Eid performed?

a. Imam starts with the Salaat. Two rak'aats are read out loud.

How many takbeers are there in each rak'aat?

There are two opinion regarding takbeers in each rak'aat.

First Opinion (Majority of the Opinion)

There are seven takbeerat in the first rak'aat. There is a difference of opinion with in this school of thought about whether there are seven takbeerat including or excluding the takbeer ul ihram. After these takbeerat the rak'aat is performed and there are five more extra takbeerat in the second rak'aat.

Second Opinion (Abu Haneefa)

There are five takbeerat in the first rak'aat and 3 in the second.

When is the takbeer of the second rak'aat said?

According to Imam Abu Hanifah, when standing up from sujood, you start reciting, and before ruku' that is when you recite the takbeer and then you move to the ruku'.

The imam says takbeer to rise from sujood and waits for the ma'moom to stand up and then starts the takbeerat.

How should the ma'moomeen do their takbeer?

Do the people behind the imam have to raise their hands as well? Yes.

Do the people behind the imam have to raise their voices? No, they do not have to raise their voices loud and can say it normally.

What to do if the imam forgot or missed some of the takbeerat?

There is no sujood as-sahw and you just continue.

What should the imam recite in the Salaat?

The etiquette is to recite Surah Al 'Ala in the first rak'ah and Surah Al Ghashiyah in the second rak'ah.

b. Khutbah starts after salaah

What is the ruling on the khutbah for Salaat al-Eid?

The khutbah is an optional act. If you would like to attend you can, but if you want to go out, then you can.

How many khutbahs should the sermon include?

This is an issue of dispute amongst the fuqaha. Some say that it is just like Salaat al jumu'ah and hence two khutbahs are allowed. Others emphasize the importance of having just one khutbah.

Should the imam commence the khutbah with takbeer?

There is no need to start with the takbeer, but the imam can include it if he wants to.



ASK THE FAQEEN:

Q: Can Salaah al-Eid be done in multiple places within one town at the same time?

Yes. It is better to have one, but acceptable to have more than one.

Q: Is it permissible to perform Salaah al-Eid more than once in the same masjid?

If there is no other option then it is permissible to have Salaah- al Eid in the same location multiple times.

Q: Should women who have a legal excuse come to Salaah al-Eid?

Yes, but they do not pray with the people.

Q: If someone misses Salaah al-Eid, should they still pray it, and how?

If someone misses Salaah al Eid then he or she cannot do a second jamaa'ah, but they can pray it on their own.

Q: Is a traveler obligated to pray Salaah al-Eid?

If you are in a town, then you pray it with the congregation, but if you are on the road, then you do not have to.



Savor the Sweetness

- Savor the sweetness of the 'Eid celebration:
- Clean yourself for this beautiful occasion. Always look nice and refreshed and smell good wherever you go.
- Wear the best of what you have—clothes and perfume.
- Come early and join the takbeer crowd, enjoy the rhythm. This does not mean that 'Eid allows for haraam mixed gatherings, music, and the like.
- Celebrate the beauty of 'Eid with all the community, and follow the Prophetic etiquette.

3. Salaat at-Taraweeh (Ramadan night prayers)

Abu Hurayrah  narrated, the Prophet  said,

"مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ"

"Whoever spends a night of Ramadan offering prayer with a sincere belief and hope that he will get reward for it, his past sins are forgiven."

[Saheeh Bukhari and Muslim]

How did Salaat at-taraweeh start?

Prophet  prayed taraweeh one night in Ramadan and some sahaba joined him, he prayed for two more consecutive nights afterwards and more and more sahib joined with each passing night. When sahaba showed up on the fourth day, they waited until the fajr prayer but the Prophet  did not show up for taraweeh.

Later on 'Umar bin Al-Khattab revitalized this sunnah.

How many rak'at is it?

There are following four valid opinions regarding the number of rak'at.

- Eight rak'at

The evidence of this opinion is the following ahadeeth which has been mentioned before. It mandates a total of eleven rak'at including Salaat ul-witr and hence qualifies eight rak'at for taraweeh.

عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ

عَلَى إِحْدَى عَشْرَةِ رَكْعَةٍ يُصَلِّي أَرْبَعًا فَلَا  فِي رَمَضَانَ فَقَالَتْ مَا كَانَ رَسُولُ اللَّهِ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ

تَسَلُّ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسَلُّ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ ثُمَّ يُصَلِّي ثَلَاثًا قَالَتْ عَائِشَةُ فَقُلْتُ يَا

رَسُولَ اللَّهِ أَتَنَامُ قَبْلَ أَنْ تُؤْتِرَ فَقَالَ "يَا عَائِشَةُ إِنَّ عَيْنَيَّ تَنَامَانِ وَلَا يَنَامُ قَلْبِي"

Narrated Abu Salma bin 'Abdur Rahman: I asked 'Aisha, "How is the prayer of Allah's Apostle during the month of Ramadan." She said, "Allah's Apostle never exceeded eleven Rakat in Ramadan or in other months; he used to offer four Rakat-- do not ask me about their beauty and length, then four Rakat, do not ask me about their beauty and length, and then three Rakat." Aisha further said, "I said, 'O Allah's Apostle! Do you sleep before offering the Witr prayer?' He replied, 'O 'Aisha! My eyes sleep but my heart remains awake!'"

[Saheeh Al-Bukhari]

- Twenty rak'at

This opinion is based on the sunnah established by 'Umar bin Al-Khattab

عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ أَنَّهُ قَالَ خَرَجْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ لَيْلَةً فِي رَمَضَانَ إِلَى الْمَسْجِدِ فَإِذَا النَّاسُ أَوْزَاعٌ مُتَفَرِّقُونَ يُصَلِّي الرَّجُلُ لِنَفْسِهِ وَيُصَلِّي الرَّجُلُ فَيُصَلِّي بِصَلَاتِهِ الرَّهْطُ فَقَالَ عُمَرُ إِنِّي أَرَى لَوْ جَمَعْتُ هَؤُلَاءِ عَلَى قَارٍ وَاحِدٍ لَكَانَ أَمْتَلُ ثُمَّ عَزَمَ فَجَمَعَهُمْ عَلَى أَبِي بْنِ كَعْبٍ ثُمَّ خَرَجْتُ مَعَهُ لَيْلَةً أُخْرَى وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ قَارِيهِمْ قَالَ عُمَرُ نِعَمَ الْبِدْعَةُ هَذِهِ وَالَّتِي يَنَامُونَ عَنْهَا أَفْضَلُ مِنَ الَّتِي يَقُومُونَ يُرِيدُ آخِرَ اللَّيْلِ وَكَانَ النَّاسُ يَقُومُونَ أَوَّلَهُ

'Abdur Rahman bin 'Abdul Qari said, "I went out in the company of 'Umar bin Al-Khattab one night in Ramadan to the mosque and found the people praying in different groups. A man praying alone or a man praying with a little group behind him. So, 'Umar said, 'In my opinion I would better collect these (people) under the leadership of one Qari (Reciter) (i.e. let them pray in congregation!)'. So, he made up his mind to congregate them behind Ubai bin Ka'b. Then on another night I went again in his company and the people were praying behind their reciter. On that, 'Umar remarked, 'What an excellent Bid'a (i.e. innovation in religion) this is; but the prayer which they do not perform, but sleep at its time is better than the one they are offering.' He meant the prayer in the last part of the night. (In those days) people used to pray in the early part of the night."

[Saheeh Al-Bukhari]

- Thirty six rak'at (Maliki school)

There is no specific evidence for this opinion.

- No specific number

It is a nafl prayer and a form of qiyam ul-layl hence there is no limit on the number of rak'aat.

How should it be performed – by two units or four?

Two rak'aat. Abu Haneefa sometimes preferred four rak'aat together.

Is congregation a prerequisite for taraweeh?

No. It was initiated by the Prophet ﷺ when there was no congregation for it, and then people started to join him.

Is performing it in a masjid a prerequisite for its validity?

No, it can be prayed at home.

How much of the Qur'aan should be recited in taraweeh?

As much as people can enjoy. If finishing the Qur'aan will cause the imam to lose his congregation and recite very fast than it better to not finish it.

4. Salaat al-Khusoof and Kusoof (prayer during solar and lunar eclipse)

This Salaat is done whenever we observe a specific natural phenomenon of the solar or lunar eclipse. Kusoof is the solar eclipse. Khusoof is the lunar eclipse.

Aisha said: There was a solar eclipse during the time of the Messenger of Allah ﷺ

1. He stood up to Pray and prolonged his standing very much.
2. He then bowed and prolonged very much his bowing.
3. He then raised his head and prolonged his standing much, but it was less than the (duration) of the first standing.
4. He then bowed and prolonged bowing much, but it was less than the duration of his first bowing.
5. He then prostrated
6. He then stood up and prolonged the standing, but it was less than the first standing.
7. He then bowed and prolonged his bowing, but it was less than the first bowing.
8. He then lifted his head and then stood up and prolonged his standing, but it was less than the first standing.
9. He then bowed and prolonged bowing and it was less than the first bowing.
10. He then prostrated himself; then he turned about, and the sun had become bright, and he addressed the people.

He praised Allah ﷻ and lauded Him and said:

"إِنَّ الشَّمْسَ وَالْقَمَرَ مِنْ آيَاتِ اللَّهِ وَإِنَّهُمَا لَا يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِذَا رَأَيْتُمُوهُمَا فَكَبِّرُوا وَادْعُوا اللَّهَ
وَصَلُّوا وَتَصَدَّقُوا يَا أُمَّةَ مُحَمَّدٍ إِنْ مِنْ أَحَدٍ أَغْيَرَ مِنَ اللَّهِ أَنْ يَزْنِيَ عَبْدُهُ أَوْ تَزْنِي أُمَّتُهُ يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ لَوْ تَعْلَمُونَ
مَا أَعْلَمَ لَبَكَيْتُمْ كَثِيرًا وَلَضَحِكْتُمْ قَلِيلًا أَلَا هَلْ بَلَغْتُ؟"

"The sun and the moon are the two signs of Allah ﷻ; they are not eclipsed on account of anyone's death or on account of anyone's birth. So when you see them, glorify and supplicate Allah ﷻ, observe the prayer, give alms. O Ummah none is more indignant than Allah ﷻ when His servants (male or

female) commits fornication. O Ummah of Muhammad, by Allah ﷺ, if you knew what I know you would weep much and laugh little. O Allah ﷻ, witness I informed them.”

[Saheeh Muslim]

What is the ruling on this form of Salaat?

The Salaat should be as long as the duration of the eclipse. Attending this Salaat is highly recommended (sunnah mu’akkadah). After the Salaat, there is a short speech. The Prophet ﷺ gave a general talk about the reason for performing the Salaah.

What is the significance of this Salaat?

This Salaat celebrates the signs of greatness of Allah ﷻ.

What is the description of this Salaat?

The description of the Salaat is mentioned in detail in the above hadeeth.

Should the recitation be out loud or silent?

There are two opinions.

First Opinion (Abu Hanifah)

This prayer is performed silently

Second Opinion (Majority of the fuqaha)

The prayer is performed out loud.

What is the ruling on the khutbah?

There is no khutbah of this Salaat but there is a general speech or talk explaining what happened.

When should the Salaat start exactly and how long should it last for?

It should start at the beginning of the eclipse and end when the eclipse is over.

Is there any adhan or iqama for this Salaat?

No. People are notified a day before or the week before. It is permissible to make adhaan to bring people to the masjid.

Can this Salaat be performed while someone is traveling?

Yes.

Can this Salaat be performed for other natural phenomena such as earthquakes?

No because it was only done at the time of the eclipse.



Action items:

- Practice this form of salaah, even if there is no eclipse – just for training purposes.
- Check online to find out about upcoming eclipses.
- Mark your calendar and get ready to do it on your own.
- Even better, bring some friends and family and lead them in the eclipse salaah, or have one of them lead you.
- And the best: encourage your masjid to call for it.

5. Salaat al-istisqaa' (prayer for the request of rain)

Istisqaa' means soliciting *suqiya*, which means drinking water. It is to ask Allah ﷻ for the rain.

Abu Hurayrah  narrated ,

خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا يَسْتَسْقِي فَصَلَّى بِنَا رَكْعَتَيْنِ بِلَا أَذَانٍ وَلَا إِقَامَةٍ ثُمَّ خَطَبَنَا وَدَعَا اللَّهَ وَحَوَّلَ وَجْهَهُ نَحْوَ الْقِبْلَةِ رَافِعًا يَدَيْهِ ثُمَّ قَلَبَ رِدَاءَهُ فَجَعَلَ الْأَيْمَنَ عَلَى الْأَيْسَرِ وَالْأَيْسَرَ عَلَى الْأَيْمَنِ

"The Prophet of Allah ﷺ went out one day to make Salaat-ul-Ishtisqaa' and prayed two Rak'aat with us without any Adhan or Iqamah. Then, he addressed us and supplicated Allah ﷻ and turned his face toward the qiblah, with his hands raised. Next, he reversed his cloak, placing its left side on his right side and its right side on his left side."

[Ahmad and Ibn Majah]

What is the ruling on Salaat al-istisqaa'?

Two opinions:

School or Madhab	Opinion
Imams Malik, Shaf'iee, Ahmad	It is an emphasized sunnah.
Imam Abu Haneefa	There is no congregational Salaat.

When is the exact time of istisqaa’?

There is no specific time in terms of what day or when. It can be done any day, and the best time to perform it is in the morning around the time of Salaat al Eid. Based on this, it is better to have it done on a weekend when people can attend the congregation.

Description of Salaat al-istisqaa’?

The Salaat consists of two rak’aat recited out loud followed by a khutbah.

Is there a khutbah for Salaat al-istisqaa’?

Yes. The khutbah advises people to show humbleness, humility, remorse, and seeking Mercy from Allah ﷻ.

How humble should people and the imam look like during their Salaat?

People need to come out showing humility and humbleness when they ask Allah ﷻ for the rain.

Should people reverse their jackets and outer garment?

When the khateeb finishes the du’a, if he is wearing a cloak or outer garment, he should reverse it by putting the left side on the right shoulder and right side on the left shoulder and walk home wearing the garment like this. The people should do this as well if they are able to.

If someone has a head dress or turban, should it be turned upside down?

No. There is no need to reverse these. It is only the outer garment.

Why is the reversal done?

It is like a gesture asking Allah ﷻ to reverse our situation.

Should people fast before they go out for Salaat al-istisqaa’?

There is no need, but some fuqaha said that it is a sign of humility.

The du’a made during the khutbah:

The imam faces the people and advises them, and when the imam is done advising the people, he turns around and raises his arms high and makes the du’a.

اللهم أغثنا ، اللهم أغثنا اللهم أغثنا

“O Allah, relieve us, O Allah, relieve us, O Allah, relieve us.”

[Saheeh Muslim and Al-Bukhari]

"اللهم اسقنا غيثاً مغيثاً مريئاً نافعاً غير ضار ، عاجلاً غير آجل . "

O Allah, send upon us helpful, wholesome and healthy rain, beneficial not harmful rain, now, not later."
[Abu Dawood]

"اللهم اسق عبادك وبهائمك ، وانشر رحمتك وأحي بلدك الميت"

"O Allah, provide water for Your servants and Your cattle, spread out Your mercy and resurrect Your dead land."
[Abu Dawood]

6. Salaat al-Khawf (prayer during the time of fear or danger)

This is a form of congregational Salaat performed during a time of danger or fear.

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِّنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا
مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ^{قُلْ} وَدَّ الَّذِينَ كَفَرُوا
لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَّيْلَةً وَاحِدَةً ^{قُلْ} وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى
مِّن مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ ^{قُلْ} وَخُذُوا حِذْرَكُمْ ^{قُلْ} إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا

When you (O Messenger Muhammad) are among them, and lead them in As-Salaat (the prayer), let one party of them stand up [in Salaat (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which has not yet prayed, and let them pray with you taking all the precautions and bearing arms. those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush,

[Soorah An-Nisaa': 102]

Ruling on Salaat al-Khawf

It is a Salaat performed during the time of fear or war. No matter what situation a Muslim faces, he still needs to pray.

What are the reasons for Salaat al-khawf?

It keeps the jama'a together even in the time of distress.

Description of Salaat al-khawf

If the enemy is not in the direction of the qiblah: (you are camping somewhere and the enemy is somewhere and you do not know if you will be attacked or not).

Some of the people are taking position to guard and protect the army and the camp, and they keep looking in all directions. You pray two rak'ah because you are travelers. The imam prays with the rest one rak'ah (recitation, ruku', rise from ruku', two sajdahs, rise from sajdah). The imam remains standing while those following finish one more rak'ah and make salaam. As each person finishes, they trade positions with a person who had been guarding. The remaining people join the imam with a takbeer (someone gives the imam a gesture that everyone is there). The recitation is made, ruku', rise from ruku', two sajdahs. The imam sits down for the tashahhud and the followers stand up and make up for the missed rak'ah. The imam gives an estimated time for them to finish their tashahhud, and the imam and the followers say the tasleem together.

For salat al maghrib, two rak'ah are prayed with the first group, and the third rak'ah is prayed with the second group.

The reason to break it up is to keep one congregation. If you are not traveling, then you pray two rak'ah with the first group and two rak'ah with the second group. You would combine the salah.

If the team in the back sees an attack coming, what do they do? Run and try to defend yourself. What about if you are in the combat zone, what do you do? You pray as you move, whether you are riding, driving, or walking and regardless of the qiblah direction, you make ruku' and sujood by bowing your head or even your eyes.

What about tahaarah and wudu?

Tayammum is the easiest way.

The weapons are kept with them the entire time.

Are people obligated to perform during time of danger in congregation?

How should the salat be performed during actual combat?

Can people during the time of fear and actual combat delay their Salaat until more convenient time?



Action items:

- Practice this form of salaah with some friends or family.
- Exchange roles: be an Imam and a ma'moom on different occasions.



BIG Action items:

- Savor the sweetness of the divine link experience
- Write down what you have learned from this class.
- Make a plan to put it into action
- Share the knowledge with others

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي

رَبَّنَا وَتَقَبَّلْ دُعَاءِ

1.



Chapter 3: **Adhan & Iqamah**, Mu'adhdhin: one who calls adhan. Facing the Qiblah. Standing. Inserting the index fingers into the ears. Giving Adhaan.

2.



Chapter 4: **Anatomy of Salat**, *Shurut of Salah*, Facing the direction of the Qiblah. *Arkan of Salah* Al-Qiyam – standing, for those who are able to stand. -Takbirah ul-ihram - The opening takbir.

3.



Chapter 4: **Anatomy of Salat** – *Shurut of Salah*, Facing the Qiblah.
page 47, An-niyyah: the intention for salah. *Arkan of Salah*, page 50, Al-qiyaam (standing).

4.



Chapter 4 – **Anatomy of Salat** – *Arkan of Salah*, - The ruku.

5.



Chapter 4 - **Anatomy of Salat** – *Arkan of Salah*, -The ruku, side view.

6.



Chapter 4 – **Anatomy of Salat** – *Arkan of Salah*, -The sujud.
Place palms on the floor, NOT your elbows and forearms.

7.



Chapter 4 – **Anatomy of Salat** – *Arkan of Salah*, -The sujud, the front view.

8.



Chapter 4 – **Anatomy of Salat** – *Arkan of Salah*, - The sujud, the side view.

9.



Chapter 4 – **Anatomy of Salat** – *Arkan of Salah*, - The sujud on seven bones of prostration, side view.

10.



Chapter 4 – **Anatomy of Salat** – *Arkan of Salah*, -The sujud, the feet are together, back view.

11.



Chapter 4 – **Anatomy of Salat** – *Arkan of Salah*, DO NOT bend down into sujood like a child.

12.



Chapter 4 – **Anatomy of Salat** – *Arkan of Salah*, page 55, sitting between the two sajdahs (prostration), sitting during tashahhud, back view. *Sunan of Salah*, page 63. Sitting for final Tashahhud in position of Tawarruk (to tuck the left foot under the right shin).

The preferred sitting position between the two sajdah and during the 1st Tashahud is Ifтирааш. One sits on the left foot with the right foot upright with the toes pointing to the Qiblah.

13.



Chapter 4 – **Anatomy of Salat** – *Arkan of Salah*, *Sunan of Salah*, page 63 sitting during final tashahhud in position of Tawarruk (to tuck the left foot under the right shin).

Tawarruk - If doing third or fourth rakah Salah, during the second tashahud, place the left foot under the right leg with the right foot upright and toes facing the Qiblah.

14.



14. Chapter 4 – **Anatomy of Salat** – *Arkan of Salah*, sitting during the last tashahhud.
Sunan of Salah, page 63, Sitting in Tawarruk. Placing hands on the thighs during the tashahhud.

According to Abdullah ibn Zubayr, Tawarruq involves placing the left foot between the right shin and right thigh [Sahih Muslim].

15.



Chapter 4 – **Anatomy of Salat** – *Arkan of Salah*, – the Tashahhud.
Sunan of Salah, to point out with the right index finger during Tashahhud.

16.



Chapter 4 – **Anatomy of Salat** – *Arkan of Salah*, – the Tasleem (saying salam at the end.)
Sunan of Salah, facing complete side right during the final salam and not looking over the shoulder.

17.



Chapter 4 – **Anatomy of Salat** – *Arkan of Salah*, – the Tasleem (saying salam at the end.)
Sunan of Salah, facing complete side left during the final salam and not looking over the shoulder.

18.



Chapter 4 – **Anatomy of Salat** – *Arkan of Salah*, – the tasleem.

During the tasleem, do not move right hand up and down while facing right side and do not move left hand up and down while facing left side for salaam.

19.



Chapter 4 – **Anatomy of Salat** – *Arkan of Salah*, page 59, folding the right hand on the left hand.

Sitting position of praying while traveling in plane or sitting in chair and praying for those who cannot stand in Qiyaam.

Shout Outs!

To those who helped put this together, jazakumallah khayr!

This PPN was years in the making and **countless** number of people helped put this PPN together. **Jazakumallah Khayr** to all those involved in any way, big or small.

To those who benefit from this PPN, first please make sincere du'a for the shaykh as this is from the etiquettes of the students of knowledge. Second, make du'a for those who worked tirelessly to put this together.

We ask Allaah to forgive us of our shortcomings and any mistakes made in the process. *Ameen.*