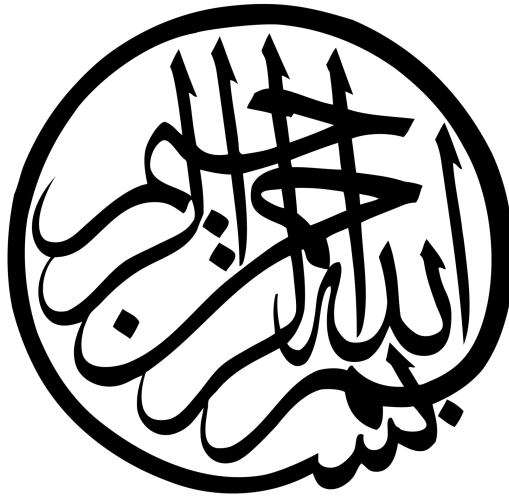


THE PROPHET PEACE, MERCY AND  
BLESSINGS OF ALLAH BE UPON  
HIM SAID

*Offer Prayer  
As You Have  
Seen Me  
Offering Prayer*

SHAYKH MUSA JIBRIL  
MAY ALLAH HONOR HIM IN THIS LIFE AND  
THE NEXT!

| LIGHTOFTHETRUTH |



*Shaykh Musa Jibril - May Allah honor him in this life & the next.*

*Prayer is the best subject after the testification of Laa ilaaha ilAllah, and whosoever wants to increase from it (the prayer) let him do so. Do as much as you can, the more you do, the better for you!*

*If you want to speak with Allah, then offer prayer. If you want Allah to speak with you, then recite the Qur'an. Prayer is the perfect combination between the two, a beautiful conversation between the Benevolent Lord and His needing slave.*

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## *Rule: Every Righteous Good Action Must Be Done Sincerely & Accordingly*

Before starting this book there are certain principles one must accept wholeheartedly and agree upon, these foundations must be understood, memorised and implanted firmly in our hearts, only then will one be able to reach the sweetness delight taste of faith by being able to put Allah and His Messenger before one's own self, family, friends and desires!

Rule: Allah will not accept any good or righteous deed until it's stipulated with two basic conditions which must be fulfilled:

1) Sincerely, (must be done for the sake of Allah alone).

Let there be no mistake, any action you do must be done for His sake fully, completely for the sake of Allah! If an action is done 99.9% for Allah and 0.01% for something else (i.e., fame, wealth, etc.), Allah will not accept it! On the day of judgement, Allah will tell those people who did something like that in their worship to go and seek their reward from the partner they associated with Him by doing so! How? Because any act of worship should be done for the sake of Allah alone.

2) According to the Prophetic Traditions – Sunnat Ar-Rasool.

*"...So take what the Prophet told you, commanded you with, and abstain from what he prohibited you with..."*

The Prophet (peace be upon him) is the seal of all the Prophets and messengers, a beacon of guidance sent to all of mankind until the day of recompense. Allah ordered for us

"Verily, what I fear most for you is the lesser idolatry. It is showing off. Allah the exalted will say to them (who show off), on the day of resurrection when the people are being rewarded for their deeds: Go to those whom you wished to show off in the world and look for your reward with them." - Musnad

Ahmad

Soorah Al-Hashr Verse 7:

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَالرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

"And what Allah restored to His Messenger from the people of the towns – it is for Allah and for the Messenger and for [his] near relatives and orphans and the [stranded] traveler – so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you – take; and what he has forbidden you – refrain from. And fear Allah; indeed, Allah is severe in penalty."

to follow him in our worship. So, for example, if I offer prayer all night it's good, you're worshipping your Lord, however, if it was done without wudoo', it doesn't matter what, it's not accepted. Why? Because you have to follow the Prophet and the guidance he was sent with by Allah, and the Prophet told us, *"Don't offer complete prayer without wudoo'."* So you must follow the Prophet in everything you do, you follow the Prophet and the message of Allah, the Quran, and the Sunnah. Only then will you be successful.

*"...Say my slaughtering, my sacrifice to Allah, all my life is to Allah, all my life, everything I do in this life is for Allah, and my death to Allah, my prayer, my life, what I do in this life and my death for the sake of Allah, everything I do is for the sake of Allah!"*

Soorah Al-An'aam Verse 162:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

"Say, 'Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.'"

*Every individual starts each day with the wandering of his soul, either he is freeing it from the hellfire (i.e., by obeying Allah's commands, such as praying, fasting, doing good, etc), and if he does the opposite he puts himself and his soul in ruins, implicates himself and leads himself to ruination!*

*There are five compulsory prayers which have been appointed at fixed stated times throughout the day and night. It is a duty incumbent upon every believer to come with these, the first thing a person will be held accountable and charged for on the Judgement Day will be the prayer, if the prayer is intact, everything else will be good and looked at, however, if the prayer is not intact then everything else will be of no avail for him!*

*Ibn Masud (may Allah be pleased with him) narrated, there are five prayers Allah prescribed and ordained upon His slaves, whosoever comes with them, he doesn't neglect anything of them with regards to its rights, he has a covenant with Allah, Allah said it is a duty incumbent upon Us to have him enter paradise, but whosoever does not come with them or is disrespectful or negligent towards its rights, he has no covenant with Allah - it's up to Allah whether to forgive him or punish him!*

*Narrated by Maalik Bin Al-Huwairith: Allah's Messenger Said, "Pray as You Have Seen Me Praying." - Al-Bukhaari*

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Salaah literally means supplication – duah, the believer in the prayer is asking his Lord, the prayer deters the believer from committing evil. The prayer teaches you a lot of good things, patience, concentration, organisation, reliance, humility, etc, and it leads you to goodness, giving you peace of mind and tranquility – just look how you feel after offering prayer!

Ahlul-Sunnah Wal-Jam'ah believe that faith/belief is of three pillars:

1. Belief in the heart
2. Proclamation of the tongue
3. Actions on the limbs

It increases with good deeds and decreases with bad/evil deeds.

*The Prophet (peace, mercy, and blessings be upon him) said, whosoever maintains or preserves the prayer, to him the prayer will be illumination, a proof and safety for him on the Judgement Day, and whosoever does not preserve the prayer, it will not be illumination for him, nor can it save him. In addition, on the Judgement Day he will be with Qa'roon, Fir'awn, Hamaan and Ubey ibn Khalaf - those evil, arrogant, tyrant people – indeed prepared for them is a painful punishment.*

With every sincere prostration, Allah will upgrade you one degree in paradise – Allah prepared paradise as a hundred degrees, not only will you get raised one degree but you also have one sin erased from your credit (i.e., it will be taken away from your sins). That's with each prostration, just imagine someone who offers prayer all the time, he will be aiming for the peak of paradise insha'Allah!



*The Prophet (peace, mercy, and blessings be upon him) said, Allah prepared a hundred degrees in paradise, between each degree is like the size between the Earth to the first heaven.*

People in paradise look up at the degree above them just as we look at the moon and the stars!

With each prostration, you're raised one degree in paradise, and between one degree to the next in paradise is like the size of this Earth to the first heaven.

That's why you should be prostrating as much as you can, this is enough of an encouragement for the sincere believers. Increase and offer prayer all the time.

Before we proceed to learn about the most important pillar of our religion after the testification of Laa ilaaha ilAllah (the prayer), we will briefly speak about ablution, preparing for the prayer, for indeed your prayer is not valid without it! Allah will not accept prayer from anyone if he breaks his wudoo' until he renews it.

*O you who 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. And if you're in a state of janaabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean Earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favour upon you that you may be grateful.*

Soorah Al-Ma'idah Verse 6:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا أَعِدُّوا لَهُوْ أَقْرُبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

Wudoo' (ablution) means radiance, it literally means purification and radiance – and that is also one of the many merits of wudoo'.

The Prophet (peace, blessings, and mercy of Allah be upon him) in one hadith said, "wudoo' is half of faith."

In another hadith he said, *"When a Muslim or a believer washes his face in ablution, then every sin that he committed with his eyes will be washed away with the last drop of water. When he washes his hands, then every sin that he committed with his hands will be washed away with the last drop of water. When he washes his feet, then every sin that he committed with his feet will be washed away with the last drop of water, until he emerges purified from sin."*

## The Preconditions/Stipulated Conditions of Wudoo'

- Intention.

The intention is vital and essential for all acts of worship in Islam, as the Prophet (peace, blessings, and mercy of Allah be upon him) said, *"Actions are but by intentions."*

It is necessary to mention here that the intention is a matter which is done internally and not externally as you see some have adopted today, proclaiming it on the tongue is not required nor was it done by the Messenger of Allah or his companions (may Allah be pleased with them all). The intention is a matter in the heart, when you go to wash yourselves, the intention has been made in your heart already, likewise when you stand to offer prayer, this is your intention – and Allah is the All-Knowing.

- To be awake and aware of what you're doing – not sleeping. The intention for wudoo' must be there.

- To be Muslim – this precondition is not specifically for wudoo' rather all acts of worship. You must be Muslim otherwise any good or acts of worship you do is not accepted.

*"We shall turn to whatever deeds the unbelievers did and make it as scattered, fragmented particles of dust dispersed."*

Whatever they do is not accepted, the first condition for any act of worship in Islam is to be Muslim.

- All things which prevent water from getting to the skin must be removed such as nail varnish, thick paint, wax, and its likes in order for the water to reach the skin.
- The insane one until he regains sanity.

*The Prophet (peace, mercy, and blessings of Allah be upon him) said, there are three categories of people from whom the pen has been lifted, (1) The insane one until he regains sanity, (2) The one who hasn't reached puberty and (3) The one sleeping.*

Soorah Al-Furqaan Verse 23:

وَقَدْ مَنَّآ إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا

"And We will regard what they have done of deeds and make them as dust dispersed."

- Having the ability to perform wudoo'

If one is not able to perform wudoo', he is ill and it will be dangerous to his health or he has been permitted from the permissions within the Shari'ah, then he is not required to make wudoo'. However, Tayammum (dry ablution) is required.

If one is in a state where he is not able to perform a certain part of the wudoo', for example, the individual who does not have an arm, he is not required to wash what he does not have of the arm, only what he has of it. If there is nothing of what is required to be washed in wudoo' for a certain limb, one is to wash the tip of the limb. If a person washes what he has of an amputated limb and its likes, that will be sufficient for him, one should do according to one's own capacity.

In certain cases like for example, sometimes in prison, you're shackled and you are not given water for wudoo', and you can't make Tayammum because there's no Earth in the cell, in such cases you can offer prayer without wudoo'. So if a person has no access or finds no water or Earth, he can perform prayer without ablution and Tayammum, and it is not required to make up these prayers later.

Someone with a prosthetic limb, you can wipe on it if you can, it's not required to wash it if it's not complete. If you can wash it like in wudoo' then do so, otherwise, it's okay to leave it. (See chapter of Tayammum).

*The Prophet (peace be upon him) said, "If I command you with something, then do (of) it as much as you can." - Bukhaari & Muslim*

- To make wudoo' before the prayer if you don't have it. Prayer is not accepted without it.

It is not required if you're already in a state of wudoo' from before, however, there is no problem with doing it again, in fact, I encourage it.

- The purity of the water, water must be pure and lawfully obtained.
- Removal of any impurity (i.e., istinjaa & istijmaar when required).

Allah, "Does not charge a soul except with what's within its capacity".

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

"So fear Allah as much as you are able..."

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَطِيعُوا وَأَنْفُسَكُمْ خَيْرًا لَأَنْفُسِكُمْ  
وَمَنْ يُوقِ شَحْ نَفْسِهِ، فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦٠﴾

## The Obligatory Actions of Wudoo'

The compulsory requirements of wudoo' are mentioned by Allah in the Qur'an in Soorah Ma'idah verse 6, and this is also a unanimous consensus by the scholars.

*O you who 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...***

- **Wash the face:** The nose and mouth are considered to be from the face, and the washing of them is included in this.

*Istinshaaq* – To inhale the water and spit it out, take the water in together, rinse the mouth and clean the nose, sniff the water and then blow it out using the left hand.

This also includes the forehead, the mouth, and the nose along with the rest of the face, from hairline to the lower parts of the jaws, and tragus to tragus (ear to ear), without washing the ears as they are considered to be part of the head, not the face.

- **Forearms to elbows:** Wash each hand from the tip of your fingers and nails up to and including the elbows.

*It's narrated that the Prophet (peace, mercy, and blessings be upon him) washed his hands (during wudoo' until he reached the upper arm (indicating that the elbows are included in the washing of the arms).*

*- Narrated by Muslim*

Soorah Al-Ma'idah Verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ وَلَئِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

*O you who 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. And if you're in a state of janaabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean Earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favour upon you that you may be grateful.*

- **Wipe over your head**, this is to be done only once (it is not Sunnah to do this three times). Using fresh water, put the tip of your right fingers together with the tip of the fingers from the other hand and wipe from the hairline all the way back down and return back to your starting point, so once back and forth. From the beginning, all the way to the end and come back.

It is called Ikbaal and Ikbaar.

*Narrated by Al-Rubayyi Bint Mu'awwidh that the Messenger of Allah (peace, mercy, and blessings of Allah be upon him) performed wudoo' once at her house, and he wiped his full head from the top to the end of the hair, but he didn't move the hair out of place.*

If you have long hair then it's not required for you to wipe all the way down to the ends of your hair, just from the top of the head to the bottom.

*Abdullah Ibn Zaid (may Allah be pleased with him) said regarding the Prophet's wudoo', he wiped his head with his hands, front to back. He started from the front of his head until his hands reached the back of it, then he brought them forward back to where he started.*

You do not need to follow the long hair down, just to wipe over the head. Starting from the forehead, where the hair starts (hairline), using the tip of the fingers going down to the end of the head (just before the neck, the neck is not included) and come back up.

Then after you've wiped your head, you put your two wet index fingers inside the ear whilst using the thumb to wipe over the outer part. The right finger for the right ear and left finger for the left ear. Place the index finger inside the ear and the thumb wiping the outside/back of the ear.

Narrated 'Ali regarding the description of the ablution of the Prophet: He (the Prophet) wiped his head (with wet hands) one time. - Reported Aboo Dawood, An-Nasa'i & At-Tirmidhi. At-Tirmidhi said, "It's the most authentic hadith on this subject."

Narrated by 'Abdullah bin Zaid bin 'Aasim regarding the description of ablution: Allah's Messenger wiped his head from the forehead back (up to, but not including the nape of the neck) and then back to the forehead with his two (wet) hands. - Agreed upon

Narrated by 'Abdullah bin 'Amr regarding the description of the ablution: "Then he (Allah's Messenger) wiped his head, inserted his index fingers in his ears and wiped the exterior of his ears with his thumbs." - Aboo Dawood & An-Nasaa'i

*It's insufficient to wipe over the head without wiping the ears, the Prophet (peace, mercy, and blessings be upon him) said in a hadith, "The ears are treated as part of the head." - Ibn Maajah & others.*

- **Wash your feet up to and including the ankles**

*During expedition once, the Prophet (peace, blessings, and mercy of Allah be upon him) saw his companions performing ablution, the water did not completely reach the heels of their feet, and he told them to beware of the heels from the hellfire (i.e., wash them properly otherwise your ablution is not accepted).*

It is acceptable to just run the water and have your feet under the tap if the water reaches all of your feet, touching or rubbing isn't necessary if this is the case. The reason why the feet is rubbed with water sometimes is because of the lack of water like in Hajj, so one would rub it to ensure that the water reaches the whole area.

- This must be done consecutively, you cannot take long gaps between the washing of each part, short gaps are acceptable.
- This must be done in the order mentioned above.

Start with that which Allah started with, the order of it is as follows:

1. Washing of the face including the mouth and nose
2. Washing of the hands up to the elbows
3. To wipe over the head including the ears
4. Washing of the feet including the ankles

Narrated by Anas: The Prophet saw a man on whose foot appeared a portion like the size of a fingernail which was not touched by water. He then said, "Go back and perform your wudoo' (ablution) properly." - Aboo Dawood & An-Nasaa'i

Narrated Hamaan, the manumitted slave of 'Uthmaan: 'Uthmaan called for water to perform ablution. He washed the palms of his hands three times, then rinsed his mouth and sniffed water in his nose and then blew it out. He then washed his face three times. Thereafter he washed his right hand up to (and including) his elbow three times, then the left one in the same manner, then he wiped his head (with wet hands). Then he washed his right foot, up to (and including) the ankle three times, then the left one, in the same manner. He then said, "I saw Allah's Messenger performing ablution like this ablution of mine." - Agreed upon



*Aboo Hurayrah (may Allah be pleased with him) said that the Messenger of Allah (peace, mercy, and blessings be upon him) said: "When a Muslim/believer washes his face (in the course of Wudoo'), every sin he has committed with his eyes is washed away from his face along with the water, or with the last drop of water; when he washes his hands, every sin they wrought is erased from his hands with the water, or with the last drop of water; and when he washes his feet, every sin towards which his feet walked is washed away with water, or with the last drop of water, with the result that he comes out cleansed and pure of all sins." [Sahih Muslim]*

*"...Allah does not intend to make difficulty for you, but He intends to purify you and complete His favour upon you that you may be grateful." - Soorah Ma'idah Verse 6*



## Sunnah Acts of Wudoo'

There are many Prophetic sayings stating the Prophetic traditions of wudoo', there are numerous acts one can do for this, Sunan Al-Wudoo', if one does it then he gets rewarded, otherwise there is no punishment.

I will mention some below:

- Start by saying, "In the name of Allah" (Bismillah).

There's a hadith which says, *there's no wudoo' for the one who doesn't mention the name of Allah, and there's no salaah (prayer) for the one without wudoo'*. Some scholars considered this hadith weak whilst others authenticated it, depending on this, some scholars considered saying the name of Allah before wudoo' obligatory whilst others held it as a Sunnah.

The Jumhoor, majority of the scholars consider it a Sunnah, and this seems to be most correct. If someone forgot to say the name of Allah then the wudoo' is acceptable, however, if one remembers it, he should say it.

- Starting ablution by washing the hands three times (before the washing of the face).
- It is Sunnah to wash each organ three times. Once is acceptable, twice is okay, but three times is the best and this is also the way of the Prophet, but no more than three. (Wiping over the head is to be done only once.)
- Starting with the right organ and then going the left (e.g., wash the right arm first then the left arm).
- To rinse the mouth and nose before washing the face, inhaling and exhaling water through the nose and rinsing out through the mouth with the same hand of water (should be done moderately when one is fasting).

Narrated by Aboo Hurayrah:  
Allah's Messenger said, "When you perform ablution, begin with your right limbs." -  
Reported by Al-Arba'a

Narrated 'Ali regarding the description of wudoo' (ablution): The Prophet rinsed (his mouth) and cleaned (his nose) sniffing up the water and then blowing it out three times. He sniffed up and blew his nose with the same hand from which he took the water. -  
Aboo Dawood and An-Nasaa'i

Narrated by 'Abdullah bin Zaid regarding wudoo' (ablution): The Prophet put his hand (in the utensil) finished (his mouth) and cleaned (his nose) from one scoop (of water) (sniffing it up and blowing it out). He did that three times. - Agreed upon

The Prophet (peace be upon him) used to take a palm full of water and take some with the mouth and inhale some through the nose at the same time. However, you can take it separately, there's no problem with that.

- To clean the private areas from all impurities (Note: however, if this is needed for example, an individual has certain impurities he's aware of which needs to be removed, it then becomes an obligated pre-condition before starting wudoo'). Otherwise, one can do so if one wishes.

There're two things to do here when you enter into the bathroom, this you can do before wudoo':

❖ Al-Istijmaar - Previously rocks or Earth would be used, however, today that can be substituted for toilet paper and its likes.

❖ Al-Istinjaa - To clean yourself with water.

The best is to combine between the two. Istijmaar and then Istinjaa.

Allah revealed a verse:

*Allah loves the repentant and those who purify themselves.* This verse was revealed for the Ansaar, they used to combine between the two. The Prophet (peace, blessings, and mercy of Allah be upon him) asked the Ansaar (the original residents of Medina) what they did in order for this verse to be revealed by Allah the Almighty. They told him, O Prophet of Allah, we have Jewish neighbours, what they do is they use water to clean themselves when they go the bathroom, and we learned this and adopted it from them. The Prophet confirmed this (see chapter Al-Istinjaa Bil Ma').

- Use the *Siwaak* during ablution.

Soorah Al-Baqarah Verse 222:

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allah has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.).

There are so many statements of the Prophet (peace, mercy, and blessings of Allah be upon him) in which he said regarding the *Siwaak*. It's one of the most hugely emphasised Prophetic traditions!

In one of the hadith of the *Prophet*, he said, *if it wasn't going to be difficult upon my Ummah I would have ordered them/command them to use Siwaak every time for wudoo'*. In particular, it's used during the rinsing of the mouth in ablution, ensuring the purity of the mouth before going to stand before the Lord, Most-High.

To go between the teeth – *The Prophet said how good are they (Al-Mootakhalliloon), the one who goes between the teeth, cleans between the teeth*. What's important is the purity and cleanliness of the mouth and teeth here.

- Wipe the ears inside and out after the wiping of the head (put your index fingers inside, and use the thumbs to wipe the outside at the same time).

Some scholars consider this obligatory as they consider this to be part of wiping over the head because they say it is part of the head and wiping over the head (once) is an obligation of wudoo'. The correct issue on the matter seems to be that it is a sunan, but should be done not just to avoid the dispute but also to gain the reward and love of the Prophet (peace be upon him).

- Putting your fingers through your beard (*Takhaalul*)

Use your wet fingers and run it through the hairs of the beard if it's thick. If it's a thin beard then you can lightly dap around it.

However, for the beard, it is Sunnah to go through it with your fingers, gently press over the beard with them. *Takhleel* means to go through it with your fingers.

- To run your fingers between the fingers and toes, ensuring the water gets through them.

A'isha (may Allah be pleased with her) narrated that the Prophet (peace be upon him) said, "Siwaak is a way of purifying the mouth and satisfying the Lord." - Ahmad & Others

Narrated by 'Uthmaan: While performing wudoo', the Prophet would run (his) fingers through his beard. - At-Tirmidhi

Narrated Laqit bin Sabra: Allah's Messenger said, "Perform a perfect wudoo' (ablution), run (your fingers) through the fingers (of the hands) as well as between the toes, and sniff water up well inside the nose, unless you are fasting." - Reported by Al-Arba'a

- There's another hadith to wash the knuckles too.

However, we have been blessed with abundant water these days, keeping in mind not to waste water, we are able to clean properly, praise be to Allah Almighty.

After the completion of your ablution, you say the duah – *the Prophet (peace, mercy, and blessings of Allah be upon him) said, whosoever says this after he completes ablution, the gates of heaven will open for him.*

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ  
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ  
وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

Narrated by 'Umar: Allah's Messenger said, "If one of you performs ablution thoroughly, then recites (the following supplication): "I testify that there is no one worthy of worship but Allah, He is Alone and has no partner and I testify that Muhammad is His slave and His Messenger, Oh Allah! Include me among those who repent often and those who keep themselves pure," – all the right gates of Paradise will be opened for him and he may enter through any gate he wishes." - At-Timridhi

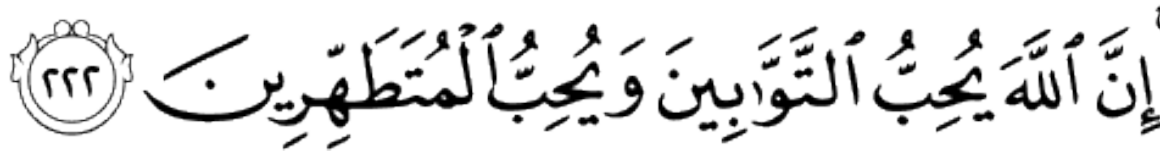
This will combine between both spiritual and physical purification for the person, preparing them to stand before Allah.

There is another hadith that the Prophet used to look up at the sky and smile, but this is a weak hadith.

Every believer should try their utmost best to perform these to the best of their ability, *one time the Prophet (peace be upon him) saw a man who had left a spot on his foot equal to the size of a fingernail unwashed (after wudoo'), the Prophet said to him, "Go back and perform ablution well!" - Muslim*

## *Al-Istinjaa Bil Ma'*

Medina was the home place of many Jewish tribes, the Jewish people used to make *istinjaa'* (wash their private areas with water) – the Ansaar later learned and adopted this from them. Back in those times, there was no toilet paper, people would use items such as stones to clean themselves with. So firstly, they would use stones or its likes to clean themselves then use water after. The companions (may Allah be pleased with them all) learned this from them and Allah revealed a verse regarding it.



Soorah Baqarah Verse 222

Allah loves those who are constantly repenting and the ones who are constantly purifying themselves.

In an authentic hadith, we see that the Prophet (peace be upon him) used water to clean himself, hence this is extremely encouraged.

Today we have toilet paper, the best way to purify and clean yourself after you've used the toilet is by using toilet paper and then following it by washing with water, this is a combination between the two.

The Prophet used to relieve himself, then another boy and I would bring a vessel of water and a short spear and he would cleanse himself with the water. –Narrated by Bukhaari & Muslim.

## *The Ruling Of Wiping Over The Khuffain & Socks (Al-Jawaarib)*

*Al-Hasan said, "I was told by seventy of the Companions of Allah's Messenger (may Allah be pleased with them all) that he used to wipe over his khuffain (with his wet hands during ablution).*

*There was a companion called Al-Mugheerah Ibn Shu'bah, he was pouring water on the Prophet (peace be upon him) when the Prophet was making wudoo', and then the Prophet reached to wash his feet, Al-Mugheerah (may Allah be pleased with him) went down to take off the Prophet's khuff for him so he could wash it, the Prophet told him, **"Leave them alone, I put them on when I was pure/had wudoo".***

There are some basic stipulated conditions for you to be able to wipe over the socks, some scholars put a lot of conditions such as the socks being heavy or light, without holes, material, etc, however, these do not matter, the Sahaabah then did not have clothing as we do now. You can wipe over the socks doesn't matter what they are, (side-note: prayer is not accepted with socks which contain drawings with faces on as we have seen becoming common over the recent years, cats, dogs, birds, etc, all of this is not allowed)! The conditions are as below:

- 1. They must be put on when in a state of purity (wudoo'), you need to put them on when you have wudoo'.**
- 2. The socks should be pure and free from any impurities.**
- 3. It is only acceptable for minor ritual impurity (that which invalidates the ablution), it cannot be done when cleaning oneself from major ritual impurities such as Ghusl for janaabah.**
- 4. Must be done for the duration of their fixed times and not exceed that.**
- 5. The Khuff must have been legally attained.**
- 6. Must completely cover the feet up to the ankles, if they do not then it is impermissible to wipe over them.**

Narrated by Mugheerah bin Shu'ba: Once I was in the company of the Prophet. He then performed ablution and I reached down to take off his socks (khuffoof). He said, "Leave them for I have put them on in a state of purification." So he wiped over them. - Agreed upon

Narrated by Al-Mugheerah bin Shu'ba: The Prophet performed ablution and passed wet hands on his forelock, over the turban and over the two leather socks. - Muslim

You do not wipe under the Khuff or socks, rather it is on the upper part, you should spread your fingers and pass your wet fingers over from the toes upwards (towards the leg), using the right hand for the right foot and left hand for the left foot. This should be done once.

The traveller can wear it and wipe over it for up to three days and three nights. The only time one can exceed the three days is if the individual keeps travelling, for example, after the three days he went to another place, in this case, his 3 days and nights of wiping over the khuff starts from the beginning again, as he's considered a traveller as long as he continues to travel. For example, you're in Jeddah (as a traveller) for three days, if you remain there for more than three days then you take them off and make regular wudoo' (washing the feet), but if you leave before the three days or you go travelling after the three days to Medina, your three days will start from the beginning again.

The same applies to combining and shortening the prayer. So, you're in Detroit as a traveller – you have three days to wipe over the khuff, and 4 days of shortening and combining the prayer. Anything beyond that, anytime more than that you spend in Detroit you're no longer considered a traveller, you're like a resident so you do as the resident does. However, if you go from Detroit to a different neighbourhood then you are considered a traveller again, so you can wipe over your socks and shorten and combine the prayers. (See chapter on shortening and combining the prayers/prayer for the traveller for more information on this).

For the resident – the one not travelling, he can wear and wipe over it for one day and one night, before being required to take them off, perform ablution (including washing the feet), then if he wants, can start wiping on the socks over again for another 24 hours, one can keep this cycle going.

Narrated by 'Ali: If the religion were based on opinion, it would be more fitting to wipe the under parts of the leather socks rather than the upper. However, I have seen Allah's Messenger wiping over the upper parts of his leather socks. - Aboo Dawood

Narrated by Safwan bin 'Assaal: When we were on a journey, the Prophet used to command us not to remove our leather socks (for washing our feet in ablution) for three days and three nights, even if we had to answer the call of nature (urination or defecation) or slept. However, in case of janaabah (ejeculation or sexual impurity), he commanded us to remove the leather socks (in order to take a complete ghusl). - At-Timridhi & An-Nasaa'i

Narrated by 'Ali: The Prophet fixed the period mash (wiping) over the leather socks (khifaaf) for three days and nights for a traveller and one day and a night for the resident person (in town). - Muslim



You can take them off at any time, this does not invalidate your wudoo' so long as you do not exceed the time limit. For example, the man who made wudoo' and wiped his head as required in the wudoo', then after he went and had a haircut, does this break his wudoo'? No, the same applies, when it comes to wiping over the socks. Your wudoo' will remain until a different nullifier of wudoo' occurs such as urination, stool, passing gas, etc.,

And if you want to wipe over them again then they must be put on when you are in a state of wudoo'.

But this is an important condition, you must put them on when you have existing wudoo', if you put them on when you are not in a state of wudoo' then you cannot wipe over them, you will be required to take them off and wash your feet like normal. *The Prophet (peace, mercy, and blessings of Allah be upon him) told Al-Mugheerah when he reached down to take off the Prophet's khuff for him when the Prophet was making wudoo', "Leave them, I put them on when I was pure/had wudoo'."*

For example, currently you have no wudoo', so you have to go there, make wudoo', wash your feet, then you can put the socks on, if you keep them on or if you take them off and then put them back on whilst you're still in a state of wudoo', then the next time you make wudoo' you are permitted to wipe over them, all you need to do is just wipe on top of them once.

This is permission from Allah to you, and Allah loves to see His slaves taking advantages of what He has permitted.

NOTE: The men and women are the same, however a man is permitted to wipe over his turban (if it has a tail and covers his head of what is usually covered) for wudoo' whereas the woman is not permitted to wipe over the head-covering.



## Summary: my (Simple) Step-By-Step Wudoo' Guide

### My Easy Step-by Step Wudoo' Guide

To make intention to perform wudoo' (not to be done orally).

Tasmiyyah (to start by saying "In the name of Allah".

To wash the hands three times  
\* Wash the right limbs before the left

To wash the mouth and nose three times, inhale and exhale water through the nose and rinse out through the mouth using same hand of water.  
Use the siwaak if possible

To wash the face three times, from hairline to lower part of jawline and from ear to ear.

To wash the hands up to the elbows three times, from the tip of the fingers up to and including the elbows.

Wipe over the head once, from hairline to the back of neck and back up again, then take wet index fingers and insert into the holes of the ears whilst using the thumbs to wipe the outer part of the ear.

Wash the feet from the tip up to and including the ankles three times.

Recite duah upon completion of ablution: "I testify that there is no one worthy of worship but Allah, He is Alone and has no partner and I testify that Muhammad is His slave and His Messenger, Oh Allah! Include me among those who repent often and those who keep themselves pure."

Beware and know that the perfection of ablution comes with making sure each limb has been washed properly, using more water does not necessarily mean this. So be aware of wasting water and going to excessive limits, *the Prophet (peace be upon him) said, there would be some people of the Muslim nation who would exceed the limits in purification, i.e. who would purify themselves excessively, wastefully and and having unsubstantiated doubt (meticulous whispering of the Shaaytan).*" - Ahmad & Aboo Dawood

## *Wiping Over Your Shoes for Wudoo' and Offering Prayer With Shoes*

**"The Prophet (peace be upon him) used to stand (in prayer) bare-footed sometimes and wearing shoes sometimes." - Aboo Dawood & Ibn Maajah**

There's a hadith that the Prophet (peace, mercy, and blessings be upon him) went to Quba and he offered prayer with his shoes on.

*The Prophet said, "When one of you prays, he should wear his shoes or take them off and put them in between his feet, and not harm others with them." – Aboo Dawood*

*The Prophet (peace be upon him) said in a hadith, be different from the Jews, offer prayer in your shoes for the Jews do not offer prayer with their shoes nor their khuffs (leather socks). The Prophet is emphasising the importance of contradicting other religions here.*

*"This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion". – Soorah Ma'idah Verse 3*

*One time the Prophet (peace be upon him) was offering prayer, during the prayer he took off his shoes and placed them on his left and the companions (may Allah be pleased with them all) followed his footsteps, from behind him they took off their shoes too. After he finished the prayer he asked the companions, "Why did you take off your shoes?" They replied, "O Prophet of Allah, we saw you taking off your shoes, that's why we did it too." The Prophet informed his companions, "Jibreel came to me and told me there's something impure on my shoes, that's why I took off my shoes. Therefore, when one of you goes to the Mosque, he should look at his shoes: if he sees on them something harmful he should wipe them and pray in them."*

There's another hadith, the Prophet (peace be upon him) said, before you offer prayer or if there's something on your shoes then rub them against each other and offer prayer with them.

The reason why offering prayer with shoes on has become uncommon today is because of the carpets and rugs in the Masaajid.

There are also narrations that the Prophet (peace be upon him) wiped over his shoes for wudoo', though the jumhoor say otherwise, the correct issue of the matter is that one can wipe over the shoes for wudoo', the condition for wiping over the khuff/socks or even the shoes is that they must be high enough to cover the ankles. It doesn't matter whether you wipe over your shoes or socks, the same rulings of wiping over the khuff applies.

## Nullifiers of the Wudoo'

- Generally speaking, anything which comes from both the front and back passages will break the wudoo' (e.g., stool, wind, urination, blood, etc.) When something comes out of the two private passages (front and back) generally it breaks the wudoo' unless you are of those who are excused.

*The Prophet (peace, mercy, and blessings of Allah be upon him) said Allah will not accept anyone's prayer if he breaks his wudoo' until he makes his wudoo' again.*

- Aboo Hurayrah was asked what invalidates the wudoo'? He replied that which comes from the back (air). Sometimes the air comes silently, sometimes with noise, sometimes with a smell and sometimes without a smell. So long as you are aware that air came out, your wudoo' has been invalidated.

*The Prophet (peace be upon him) said, "Allah will not accept the prayer of any one of you if he passes urine, stool or breaks wind until he performs ablution."*

*If the person is in doubt if he has passed wind or not:*

*The Prophet (peace be upon him) said, "One should not leave prayer (to perform wudoo' again) unless one hears a sound (of the wind) or smells something."*

- Mental unconsciousness such as if the person faints, goes into deep sleep, etc.
- Anything which comes out of the body **excessively** that's impure will break the wudoo' (aside from that which exits from the two private passages, front and back, as this in most cases will nullify the wudoo' whether a little or a lot).
- Someone commits apostasy, this breaks the wudoo'.

Narrated by 'Ali bin Talq: Allah's Messenger said, "when one of you releases air (through his anus) during salaah (prayer), he should break the salaah (prayer) then perform ablution and repeat his prayer." - Narrated in Al-Khamsa

Narrated by 'Ali bin Abi Taalib: I was one whose Madhi (urethral discharge) flowed rapidly. Hence, I asked Miqdad to ask the Prophet (about it). He (the Prophet) said: "One should perform wudoo' (ablution) in this case." - Agreed upon, Al-Bukhaari's wording

Narrated by Aboo Hurayrah: Allah's Messenger said, "If one of you feels disturbance in his stomach and doubts whether he has released some air or not, then he must not leave the mosque until he hears (its) sound or smells (its) odour." - Muslim

- Eating the meat of the camel

Some scholars such as Ahmad Ibn Hanbal (may Allah have mercy on him) considered eating the meat of the camel to invalidate the wudoo' although the jumhoor say otherwise. It's definitely better to make wudoo' to avoid the dispute.

### *Does blood invalidate the wudoo'?*

This is a disputed matter, after looking into the matter I believe that it does not.

Some scholars say for example someone got wounded severely like 'Umar Ibn Al-Khattab and a lot of blood came out of him (may Allah be pleased with him), this invalidates it, or for example, someone got wounded and a small amount of blood came out then no problem. But they say if a large amount of impurity like blood, pus, stool from the stomach, etc, a lot of this comes out from the body then it breaks the wudoo'. This is the opinion of some scholars. Although I do not believe blood, in particular, invalidates the wudoo' as there is no authentic evidence to say otherwise (other than that which exits out of the two private areas, unless excused).

### *Does the blood of the vein invalidate wudoo'?*

No, the part of the hadith where it says to make wudoo' for each prayer is not the saying of the Prophet (peace and blessings be upon him).

### *Does washing the dead invalidate the Wudoo'?*

This is a disputed matter. Despite some scholars holding the opinion that washing the deceased invalidates the wudoo', I do not think so. Some scholars said the person washing the deceased must make Ghusl, I see no problem showering just for caution and purity, it's better to for hygiene, but it's not compulsory.

Narrated by Jaabir, the Prophet (peace, mercy and blessings of Allah be upon him) was asked, should I perform ablution after eating the meat of a camel? The Prophet replied in the affirmative. Then he was asked, should I perform ablution after eating mutton, he replied "If you wish." - Muslim

Narrated by 'Aisha: Faatima bint Aboo Hubaish came to the Prophet and said, "O Messenger of Allah, I am a woman whose blood keeps flowing (even after the menstruation period). I am never purified. Should I, therefore, abandon the prayers?" He (the Prophet) said, "No, for that is only (blood from) a vein, and is not menstruation. So, when the menstruation comes, abstain from prayers, and when it ends, wash the blood from yourself and then pray". - Agreed upon

### *Does touching the private area break the wudoo'?*

Only if it is touched with desire. Your private areas are a part of you, it is just like touching anything else UNTIL otherwise.

### *Does sleeping invalidate the wudoo'?*

Dozing off or merely slumbering in and of itself does not break the wudoo', we see this from the Prophet's time when the Prophet would adjourn the 'Ishaa prayer, his companions (may Allah be pleased with them all) whilst waiting for him in the Mosque would slumber, when the Prophet (peace be upon him) would come, they'd make no wudoo', and they'd offer the 'Ishaa prayer with him.

However, when one goes in a state of deep sleep where he no longer knows or is aware of anything he's doing, he has to make wudoo' because he does not know if his wudoo' broke at the time or not.

Narrated by Talq bin 'Ali: A man said: "I touched my penis" or he said, "Must a man who touched his penis during the prayer perform wudoo' (ablution)? The Prophet replied, "No, it is only a part of your body." - Reported by Al-Khamsa, ibn Al-Madini said, "It is better than the hadith of bursa".

Narrated by Anas: The Companions of Allah's Messenger in his lifetime used to wait for the 'Ishaa (night) prayer, so much so that their heads were lowered down (by dozing). They would then pray without performing ablution. - Aboo Dawood

## **NULLIFIERS OF THE PRAYER**

Note that if your Wudoo' breaks, your prayer becomes invalid. It is also not permissible to eat in the prayer, expose your 'Awrah intentionally or laugh with sound in the prayer, this does not break wudoo' but it does break the prayer.

## The Clothing

Firstly, it must be highlighted, we took above how it is required for the clothing to be pure in order for you to be able to offer prayer in them.

They should also be free from any drawings which imitate the creation of Allah, any living creatures such as animals, humans, etc, or indecent images.

There are certain areas of the body designated for men and women which must be covered in order for the prayer to be valid, of course, generally speaking, the more you cover the better, you are standing before your Lord, Allah the Al-Mighty.

*The Prophet (peace be upon him) said, "Verily, Allah is Modest and He likes modesty and veiling, so when any one of you takes a bath, he should screen himself (so as not to be seen by others)." - Ahmad, Aboo Dawood & An-Nasaa'i*

### THE WOMEN:

The whole of a woman is considered to be 'Awrah, she is required to cover all of her body with the exception of her hands and face. This includes the feet fully.

She is required to cover her hands and face if she's ever in a situation where she's in the presence of non-mahram men. Though this should strongly be avoided!

Her clothes should not be tight nor transparent, for example, the woman praying with skinny jeans or leggings, tightly on her body, this is not accepted.

These conditions are all in place even if she's fortified alone in the secrecy of her home.

*The Prophet said, "A woman is (regarded as) 'Awrah (i.e., she must be concealed just like the 'Awrah is kept concealed)." -*

Narrated by A'isha: The Prophet said, "The prayer of a woman who has reached puberty, is not accepted unless she is wearing a khimaar." - Reported by Al-Khamsa except An'Nasaa'i (Meaning that the whole body of a woman must be covered including her hair).

Narrated by Umm Salama: She asked the prophet, "Can a woman pray in a long dress and a veil without wearing a lower garment?" He replied, "If the long dress is ample and covers the surface of her feet." - Reported by Aboo Dawood. (Meaning a woman must have her feet covered also).



## THE MEN:

The more the man covers, the better. But the minimum requirement for the man offering prayer is from the belly button to the knees, this is acceptable if there are no other clothes available. And I stress that this should be avoided unless in necessity, and men should cover respectfully when standing before Allah.

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

Soorah Al-A'raf Verse 31

"O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess."

*O son of Adam, take your adornment when you offer prayer (i.e., be nice and good when offering prayer. Beautify yourselves).*

*In a hadith, the Prophet (peace be upon him) said, Tawaaf (circumambulation around the Ka'bah) is just like prayer, no one makes tawaaf while he's naked (in the pre-Islamic era, the people used to make tawaaf around the Ka'bah naked)!*

*The Prophet (peace be upon him) said, "Do not unveil your thigh, and do not look at the thigh of the living or the dead." - Aboo Dawood & Ibn Majah*

What is required of the worshipper is to cover his 'Awrah whilst praying, according to the consensus of the Muslims. The 'Awrah of a man is the area between the navel and the knees, according to the majority of scholars.

See: al-Mughni, 3/7; al-Istidhkaar, 2/197; Fataawa Islamiyyah, 1/427

With regard to women, the hair and the entire body are 'Awrah and she has to cover them, apart from the face and hands. If she does that, then her prayer is proper, according to scholarly consensus.

See: al-Iqnaa' fi Masaa'il al-Ijmaa', by Ibn Qattaan, 1/121-123; al-Sharh al-Mumti', 2/160 ff.

## *Tayyamum (Dry Ablution)*

This is a substitute for wudoo' with water for the one who has been permitted by the Shari'ah.

- 1) *When there is no water available to use.*
- 2) *Insufficient water (in the case of if there is enough water to wash some of the organs, then use what you can of it to wash the organs and perform Tayammum for the rest).*
- 3) *A possibility of harm.*
- 4) *If an individual is sick and cannot use water.*
- 5) *Out of fear of getting sick .*

Tayammum can be performed using Earth (e.g., Earth, sand, etc).

### *How to perform Tayammum*

As required with any act of worship which Allah guided you to do, you start with your intention.

You strike both of your palms on the Earth, if some dust gets on them then blow it off, then pass them on the back of each hand.

Some scholars said to take it all the way to the elbows whilst others held just the back of the palms as sufficient, the back of the palms is fine.

Then wipe over your face.

That's it – it's as simple as that. You do this one time, you can strike twice (separately for the wiping of the hands and face) if you want.

Narrated by Jaabir bin 'Abdullah: The Prophet said, "I have been given five things which were not given to anyone else before me. Allah made me victorious by awe (of frightening my enemies) for a distance of one month's journey. The Earth has been made for me (and my followers) a place for praying and (means of) purification (i.e., by performing Tayammum). Therefore, anyone (of my followers) must pray wherever the time of salaam (prayer) becomes due. [In the hadith of Hudhaifa, Muslim has: "the soil of the Earth has been made for us as a means of purification if/when we do not find water."]

Narrated by ibn 'Umar: Allah's Messenger said, "Tayammum (purifying with the soil) consists of two strikings of the soil, one for the face and one for the hands up to the elbows." – reported by Ad-Daaraqutni



Also in the case of making obligatory Ghusl, for the one who cannot use water or does not have water, it is sufficient for him to make Tayammum.

Your dry ablution will not be broken until a nullifier of wudoo' occurs such as urinating, passing air, etc.

For the one who has made dry ablution as he was unable to find water, as soon as water is found then he must make wudoo' with the water, (he is not required to make up any acts of worship he did whilst in dry ablution, such as prayer).

For the sick who cannot use water for wudoo' he can make Tayammum until he recovers. For the one who is injured and can't use water to wash a certain limb, or if an individual has a limb missing, etc, it's sufficient for them just to have the water touch around wherever they can of it. It's called jabeera, touch it with a little water, like how you wipe over the socks, a little thing, or if you have a cast on, as long as the cast is needed then you just wipe over it, doesn't matter how long, and as long as you are sick and can't use water, you can make Tayammum doesn't matter how long.

*"Once, we were on a journey and one of us was injured in his head by a stone. Then that man had a wet dream, so he asked his companions saying, 'Is it permissible for me to perform Tayammum?' They answered him saying, 'We do not see any legal permission for you as you are able to use water.' So, the man had a ritual bath after which he died. When we came to Allah's Messenger (peace be upon him), we told him about this. He (the Prophet) said, 'They*

Narrated by 'Ammar bin Yaasir: The Prophet sent me on an errand, then I became junk (from seminal emission in my sleep). I did not find water, so I rolled on the soil like an animal does (to perform Tayammum. Then I returned to the Prophet and mentioned that to him. He said, "It would have been sufficient for you to do with your hands this way". He then struck his hands once on the soil, and then rubbed the left hand on the right and the exterior part of his palms and his face. - Agreed upon, Muslim's wording [In Al-Bukhaari's narration: 'He (Allah's Messenger) struck the Earth with his palms (both hands) and then blew off the dust and rubbed both of his palms over his face and hands].'

Narrated by Aboo Hurayrah: Allah's Messenger said, "The soil is a means of ablution for the Muslim believer, even if he does not find water for ten years; but when he finds water he should guard against disobeying Allah and let it touch his skin (i.e. use it for purification)." - Al-Bazaar

Narrated by Aboo Sa'id Al-Khudri: Two men set out on a journey and when the time of salaam (prayer) came they had no water. They performed Tayammum with clean Earth and prayed. Later on they found water within the time of the prayer. One of them repeated the prayer and ablution but the other did not repeat. Then they came to Allah's Messenger and related the matter to him. Addressing himself to the one who did not repeat, he said, "You followed the Sunnah and your prayer was sufficient for you." He said to the other (who performed ablution and repeated): "For you there is a double reward." - Aboo Dawood & An-Nasaa'i

*killed him; may Allah kill them! Why did they not ask when being ignorant, for inquiry is the cure for ignorance? It would have been sufficient for him to perform Tayammum (instead of ablution) and to bandage his wound with a piece of cloth over and then to wipe over it (the piece of cloth).’ ” - Aboo Dawood & Ibn Majah*

It's important to note here that whatever breaks your wudoo' breaks your dry ablution (Tayammum) too, so if you have broken it you must repeat it. Also if you made dry ablution due to lack of water then when you come across water your dry ablution is no longer valid, though your acts of worship need not be repeated whilst you made dry ablution when there was no water available. Anything from the minor or major ritual impurities which nullifies ablution also nullifies Tayammum.

Rule: The substitute act (Tayammum) takes the same rulings as the original act of wudoo'.

Tayammum is also no longer valid for the one who performed it due to a legal excuse such as an illness and that legal excuse is no longer present.

## *Rule: Be Different to The People of the Book*

The Prophet (peace be upon him) in many sayings commanded us to contradict and go against the way of the people of the book.

For example, the Prophet (peace, mercy, and blessings be upon him) said, offer prayer in your shoes...why? Because the Jews don't pray with their shoes in salaah (prayer). Offer prayer with shoes on your feet, because they don't do that.

We are informed in another hadith that the Prophet went to Quba and offered prayer with his shoes on.

The Prophet (peace, mercy, and blessings be upon him) also told us to dye our hair... why? Because the Jews don't dye their hair.

(Note: with the exception of dying it black as this is a separate matter and it's not permissible).

You are to contradict them, the Prophet (peace be upon him) wanted to contradict them not just in religion but in anything and as much as possible. Why? Because if we follow them in small matters, it will shortly lead to following them in all matters. Just as the Prophet (peace be upon him) informed us saying, **you will follow them one-day cubic by cubic, handspan by handspan, arm by arm, to the extent even if they were to enter the hole of a lizard, you will follow them.** Furthermore, the Prophet **warned us** and told us, **if any one of them was to commit adultery with his mother by the side of the road, you will follow them!** The Prophet (peace be upon him) warned us that some of the Ummah will do that – that's why the Prophet doesn't want us to follow them in any of these things.

Another example is when the Prophet (peace, mercy, and blessings of Allah be upon him) went to Medina, he found the Jews fasting on A'shura, when the Prophet inquired why, they replied to him saying that's the day Allah saved Musa (peace be upon him) from Pharaoh, and we are showing gratitude to Allah for it. The Prophet (peace be upon him) exclaimed, "I am more close to Musa than you!" Then he fasted A'shura on the 10th, and he said, if I live for the next year I will follow it i.e. fast the 9th and 10th (a day before and on A'shura). Why? To be different from the Jews.

## *Merits of Wudoo'*

One should maintain wudoo' all the time, maintain wudoo' all the time, when you break your wudoo', both male and female should generally always try and be in a state of wudoo'.

Even when you're gaining knowledge, going out, going to sleep, have wudoo', even when you have offered the prayer and you're waiting for the prayer coming, the angels will make istighfaar for you whilst you're in that state with wudoo'.

Maintain your wudoo' all the time, if you break your wudoo' go there and renew it. Wudoo' is noor, it's illumination...your sins will drop, it will have your sins erased with each drop of water and testify for you on the day of judgement.

*The Prophet (peace be upon him) said, "Would you want me to inform you/may I tell you about something which if you do it Allah will forgive your sins, not only that, He will also raise your rank in paradise?" What is it? Making wudoo' when there's difficulty (i.e., if the weather is cold, or there's a shortage of water, or you sleep then get up, you're feeling sick or tired, travelling, etc.,) anything of difficulty (as long as you're not putting yourself and your health at risk), then Allah will forgive your sins and upgrade your rank in paradise.*

*The Prophet once told Bilaal, "O Bilaal, I heard your footsteps in front of me in paradise, inform me about the best thing you do!" Then Bilaal said, "O Prophet of Allah, I never made an ablution – day or night except that I offered prayer as much as Allah helped me to offer after it."*

*The Prophet (peace be upon him) one time said I wish I could see my brothers. The Prophet's companions (may Allah be pleased with them all) who were surrounding him in the assembly said are we not your brothers O Messenger of Allah? He said you no, you are my companions. Then they asked who are your brothers? The Prophet replied, they are those who come after us, they have not seen me nor met me but they found the Quran and Sunnah and followed it and believed in it. They don't come now, they come after us. They asked him, how do you know them? The Prophet replied by the marks and traces of wudoo' (which they performed).*

## *Prayer After Wudoo'*

*The Prophet (peace, mercy, and blessings be upon him) said, whosoever makes wudoo' and completes it perfectly and offers two rak'ah after, without distraction, Allah will forgive all his sins.*

'Uthmaan Ibn 'Affaan (may Allah be pleased with him) once made wudoo' and he said, whosoever makes wudoo' like my wudoo', exactly like that, and after that, he offers two rak'ah prayer without distraction (in his prayer), Allah will forgive all his sins.

*The Prophet صلى الله عليه وسلم said, whosoever makes wudu (ablution), perfect, correct ablution and then offers two units of prayer without getting distracted or forgetfulness in his prayer, then Allah will forgive all his previous sins.*

*Aboo Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said to Bilaal, "Tell me about the act which you have done since your acceptance of Islam which you deem to be most rewarding with Allah, because I heard the sound of your footsteps in front of me in paradise (when he went for the night journey)." Bilaal (may Allah be pleased with him) said: "I do not consider any act more rewarding than that whenever I make wudoo' at any time of night or day, I offer a prayer for as long as Allah helps me to offer after it." - Bukhaari & Muslim*

We can see this is part of the Sunnah which the Prophet approved when he asked Bilaal about the best deed he performed. The Prophet approved this and didn't prohibit him from it. So a person can perform it if one wishes too, but there is no punishment for the one who does not do it, performing any prayer as we know holds big reward.

## Pre-Conditions of the Prayer:

- To be Muslim

وَقَدْ مَنَّآ إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ﴿٢٣﴾

"And We will regard what they have done of deeds and make them as dust dispersed."

Soorah Al-Furqaan Verse 23

- Have intention

The intention is not to be made orally – contrary to the belief of the widespread innovation which occurs in the Ummah today, rather it is an action of the heart and becomes associated with the act of worship when you go to perform it. Declaring the intention on the tongue is neither required nor upon the Sunnah of the Prophet and his companions (may Allah be pleased with them all).

- To have wudoo'
- To pray at their stated fixed times
- To cover the 'Awrah (see the chapter on the clothing)

*On the authority of Mu'aawiyah Ibn Haydah Al-Qushayri who said, Allah's Messenger said to me, 'conceal your 'Awrah (private parts) except from your wife and from whom your right hand possesses.' I said, 'O Messenger of Allah! What (should we do) if the people are assembled together?' He said, 'if it is within your power that no one looks at it (i.e., the 'Awrah), then let no one look at it.' I then said, 'O Messenger of Allah! What if one is alone (i.e., should one conceal it too)?' He replied, 'Allah is more entitled to be shown bashfulness than people.'* - Aboo Dawood & others

Narrated by Aboo Sa'id:

Allah's Messenger said: "When any of you comes to the mosque he should look and if he sees impurity or filth on his shoes he should wipe them and then pray in them". - Aboo Dawood

Soorah Al-Muddaththir Verse 4

وَنِيَابِكَ فَطَهِّرْ ﴿٤﴾

"And your clothing purify".

قَدْ رَأَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤﴾

We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do.

- Get rid of and avoid any impurities

Note: *The Prophet (peace be upon him) said, "The whole Earth is a masjid (a place for prayer) except bathrooms and graveyards."* - Al-Khamsa

The prayer should not be offered in graveyards for fear of shirk creeping into the people (except in cases such as the funeral prayer), and it should not be performed in places which contain impurities.

Having your clothes and your body free from any impurities. They must be pure from major ritual impurity. The body must be pure.

*Soorah Ma'idah verse 6: "...and if you're in a state of janaabah, purify yourselves..."*

There's a verse in the Quran, your clothes clean it, make it Tahoor. The clothing must be pure.

- To face the Qiblah

The Prophet (peace be upon him) said, "What is between the East and West is Qiblah." - Tirmidhi

- The sane one

*The Messenger of Allah (peace be upon him) said: The Pen has been lifted from three (i.e., their deeds are not recorded):*

- A child until he reaches puberty;*
- An insane man until he regains sanity*
- The one who is asleep until he wakes up.*

*- Aboo Dawood & Ibn Majah*

Narrated by Umm Salama:  
During the time of the Prophet the women having bleeding after delivery (post-natal or puerperal blood) would refrain (from prayer) for forty days. - Reported by Al-Khamsa except An-Nasaa'i (in another narration of Aboo Dawood it has: "The Prophet did not command her to make up for the prayers (abandoned) during the period of bleeding.")

Narrated by Aboo Sa'id Al-Khudri: Allah's Messenger said, "Is it not the case that a woman in her menstruation period neither prays nor fasts?" - Agreed upon, (part of a longer hadith)

Note: Although the prayer of the woman who has post-natal bleeding or on menstruation does not need to be made up, any fasts missed in Ramadhaan are required to be made up later on.

The time of post-natal bleeding is maximum 40 days, if the bleeding stops before that, anytime, then she should make Ghusl and start offering prayer and any bleeding after (40 days) is to be considered as the blood of the vein and the woman should make Ghusl and start her prayers.



## Prayer Direction

Our prayer direction is towards Makkah because the Prophet told the man who abuses his prayer, when you stand for prayer, perform ablution perfectly, then face the Qiblah and say Takbir. (Your prayer direction is Makkah/face your prayer direction Makkah and say, "Allah-Hu-Akbar.")

Prayer direction is compulsory if you know it, for example, if there are two people on an expedition, during the night they offer prayer and everyone draws lines on the sand or dirt, everyone comes with a different direction to pray. In this case, if you don't know it and you've tried to find it then it is okay, you estimate it, however, you are required to first inquire about it and seek to find it out. (Note: It is not permissible to pray facing graves, the Prophet said do not pray towards the graves and do not sit on them.)

This is required even in the Sunnah prayers, but the Prophet would start his supererogatory prayers facing Makkah, he would make his mount face the Qiblah and say Takbir, then his mount would go any direction. So you should try your utmost to face the Qiblah at the start. Like in a car, it goes different directions right? So start your supererogatory prayer whilst facing Makkah, then there is no reproach if your vehicle's direction changes, as long as in the beginning you start facing towards Makkah as this is required. However, during the obligatory prayers the Prophet would dismount and face the Qiblah and then pray.

- Avoid any impurities – the place of prayer should be pure (to the best of one's ability).

Proof that the place you are offering prayer in, it must be pure:

*A Bedouin man came to the Prophet's Mosque one time and went to the corner and urinated there. The Prophet's companions (may Allah be pleased with them all) got mad and started shouting, but the Prophet commanded them to leave him alone. When the Bedouin finished the Prophet told him, this place is not for this, the Mosque is only for prayer and devotion. Then the Prophet ordered his companions (may Allah be pleased with them all) to get a bucket of water and throw it on top of there, this will clean it.*

Anas narrated that when the Prophet travelled and intended to pray a voluntary prayer, prayer, he used to direct his riding camel towards the Qiblah and say Allah-Hu-Akbar and pray facing whatever direction it faced. (Shows you can offer voluntary prayer whilst riding/travelling, but must as best you can try to start/begin with facing the Qiblah, after that it does not matter whichever way your vehicle faces. However obligatory prayers should not be offered like this unless it's a necessity i.e. someone is on a plane etc).

Narrated by Aboo Sa'id Al-Khudri: The Prophet said, "The whole Earth is a mosque (to pray on) except a graveyard and a toilet."

## *Times & Units of the Prayer*

Ibn 'Umar reported: The Messenger of Allah, peace and blessings be upon him said, "Islam is built upon five: to worship Allah and to disbelieve in what is worshiped besides him, to establish prayer, to give charity, to perform Hajj pilgrimage to the house, and to fast the month of Ramadan." - Bukhaari & Muslim

Narrate by Ibn Masud: Allah's Messenger said, "One of the best deeds is to offer salaah (prayer) in its early time". - At-Tirmidhi (its basic meaning also found in sahihain).

Narrated by 'Abdullah bin 'Amr: The Prophet said, "The time of the Dhur (noon) prayer is when the sun passes the meridian and a man's shadow is one of the same length as his height. It lasts until the time of 'Asr (afternoon) prayer. The time of the 'Asr prayer is as long as the sun has not become yellow (during its setting). The time of Maghrib (sunset) prayer is as long as the twilight has not disappeared. The time of the 'Ishaa (night) prayer is up to the midnight. And the time of the Fajr (morning) prayer is from the appearance of dawn as long as the sun has not risen; (but when the sun rises abstain from prayer; for it rises between the two horns of Satan)." - Muslim

Narrated Aboo Barza Al-Aslami: Allah's Messenger used to offer the 'Asr prayer (and after the prayer) one of us would return to his house at the furthest end of Al-Madinah and arrive while the sun was still hot and bright. And he loved to delay the 'Ishaa prayer, and he disliked sleeping before it and conversation after it. After the Fajr prayer he used to leave when a man could recognise the one sitting beside him and he used to recite between 60 to 100 verses of the Quran in the Fajr prayer.

"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." Al-Tabaraani

You are to offer prayer five times throughout the day and night at their fixed stated times, the prayer is the most important subject, because of the importance of it, it is the only act of worship where Allah called his Messenger Muhammad and had him ascend to Him, not only was it ordained when the Prophet ascended up but also given to him directly from Allah, no intermediary!

*The Prophet (peace be upon him) when taken up for the night journey was walking with two angels, they came across a man who was lying down on the ground, and there was an angel standing above him with a rock in his hand. The angel would smash the head of the man with the rock, the head would shatter into pieces and the rock would roll away. Then the head of that man would get restored and the angel will smash it again, this was continuously repeated.*

*The Prophet inquired as to why this was happening, the angels replied, this is the man who slept over his prayers, he was negligent (i.e., he sleeps and doesn't offer prayer on time).*

See the punishment of Allah, it's severe – when Allah seizes, He seizes intensely, there will be no escape, it is severe and it is painful! Similarly, He is vast in His mercy and generosity for those who abide by His commands and seek His forgiveness, prepared for them is a place no eye has ever seen, no ear has ever heard of and no mind can ever imagine!

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ  
إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

**Soorah Taha Verse 13-14: "And I have chosen you, so listen to what is revealed [to you]. Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance."**

## AL-FAJR – THE MORNING PRAYER:

The Quran said about the Fajr “The angels they witness the Fajr and ‘Asr prayer”. – The Imaam will read long verses in it.

People think only in the blessed month of Ramadan angels come down, which to an extent is true as during the blessed night of Laylat Al-Qadr the angels ascend and descend down all night.

*But, there are angels also outside of Ramadhaan, there is a succession of angels who stay with you and they offer prayer with you. They pray the ‘Asr prayer with you and the morning prayer with you, then they depart and switch in their duty. Some pray ‘Asr prayer and they stay till the morning prayer, then a different batch of angels come for the shift. When they leave and go to Allah, He will ask them (of course Allah knows, but He wants to teach us) He will ask, how did you leave my slave? How did you find my slave? The angels will say O Allah, we found them in prayer (during the ‘Asr prayer) and we left them while they're offering (the Fajr) prayer.*

They pray with us, so when they depart and another batch comes it will be said we left them offering prayer and we found them offering the prayer!

Imagine the one who doesn't offer the prayer and sleeps through them. What are they going to say about him?! He's not included amongst those who are offering prayer with the angels, he's not described to Allah as praying by the angels... those who pray and are mentioned to Allah are blessed, Allah will be merciful to them, He will forgive them, increase their faith, increase them in their provisions, bless them and provide them with everything they need and want.

But the negligent ones are not included in all that goodness which Allah bestows upon the one who offers the prayer. Missing prayer is difficult and has hefty consequences.

In hellfire a question will be raised – It will be asked, what is the cause behind you entering into the hellfire? They will reply we were amongst those who did not pray.

## TIME

From the time of the true dawn until sunrise,

*When every individual goes to sleep the Shaytaan comes on his nose, sleeps on his nose and ties 3 knots. Every single person Allah created, the Shaytaan will do this.*

*On the first knot he ties, he will say, 'have a prolonged pleasurable night of sleep, relax with no stress'.*

*The first knot is undone when he gets up to remember Allah, he says anything to remember Allah and this knot will become undone.*

*The second knot will be undone when the individual goes and makes ablution, wudoo'.*

*The third knot will become undone when the individual offers prayer.*

Then-after the person who has undone these knots, will have a happy day, feel comfortable, free, joyful, and his heart will be relaxed – there will be complete happiness in him, his whole day happy and his heart purified. On the contrary, the one who does not have them undone, it will cover his heart and there will be no happiness for him, always at unease, he will be distressed, sad and in continuous difficulty.

Imagine those who have neglected the prayer for years, how many knots they have had tied upon themselves, they shackled themselves with their own hands to the Shaytaan, can they even be considered human beings?!

*The Prophet (peace be upon him) was informed once of a man who had overslept and missed the morning prayer, he replied, "The devil urinated in his ears!"*

I ask you by Allah, how is any individual going to walk on the streets with the urination of the devil in his ears?! He will behave differently, act differently, it will affect every second of his day. How does such a person even expect to prosper or be successful or even have a good day with his ears filled with the urination of the devil?!

***It was narrated from Aboo Hurayrah that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "The most burdensome prayers for the hypocrites are 'Ishaa and Fajr. If they knew what (reward) is in them, they would come to them even if they had to crawl. I was thinking of ordering that the call to prayer be given, then I would tell a man to lead the people in prayer, and I would go out with men carrying bundles of wood to people who do not come to the prayers, and I would burn their houses with fire around them." - Narrated by Bukhaari & Muslim***

# UNITS

## ❖ Two rak'ah Sunnah\*

The two rak'ah Sunnah of Fajr is better than this world and all that it contains! See how generous Allah is – this is just the Sunnah prayer, people spent all their lives in this world chasing after money, fame, wealth and they cannot even grasp a small percentage of it fully, this two rak'ah is better than everything they could not only have but even imagine for in this world!

If you offer it, your reward is colossal, if you don't then there's no punishment. So, now imagine what Allah has reserved for those who perform the Fardh (obligatory) prayers! Some people miss the Fajr prayer, they don't offer it as they don't comprehend the reality of it and the magnitude of its reward from Allah, the Most-High, but if this is just the reward for the Sunnah, its unimaginable what they're missing out on and getting themselves into when missing the Fardh!

These two rak'ah – the Sunnah of Fajr and the Witr prayer, the Prophet never left them, even whilst travelling.

## ❖ Two rak'ah Fardh

## WHAT TO READ DURING THE SUNNAH OF FAJR

The Prophet (peace be upon him) said how good, how excellent is them two chapters in the morning prayer (in the first unit Soorah Al-Kaafiroon and in the second unit Soorah Al-Ikhlaas).

Narrated by Aboo Hurayrah: The Prophet recited Soorat Al-Kafiroon and Soorat Al-Ikhlaas in the two (voluntary) rak'ah of the Fajr (prayer). - Muslim

"The Prophet (peace and blessings of Allaah be upon him) did not adhere more firmly to any naafil prayer than the two rak'ahs of Fajr." - Bukhaari & Muslim

"The two rak'ahs of Fajr are better than this world and everything in it." - Muslim

Aboo Hurayrah (may Allaah be pleased with him) narrated that the Messenger of Allaah (peace and blessings of Allaah be upon him) recited in the two rak'ahs of Fajr: "Qul yaa ayyuhal-kaafiroon" and "Qul huwa Allaahu Ahad." - Muslim

## DHUR – MID-DAY PRAYER:

### TIME

The time for Dhur comes when the sun is in the middle of the sky, it has passed its zenith – the highest part of the sky and is starting to descend down, and the person's shadow is the same length as the person (this is the ending of its time), if you look at your shadow you find it equal in length to you.

*The Prophet (peace and blessings of Allah be upon him) said: "The time for Dhur is from when the sun has passed its zenith and a man's shadow is equal in length to his height (this is the end time) until the time for 'Asr comes."*

It's preferred to hasten to pray the Dhur prayer unless the weather is extremely hot, in this case, one should delay it until it gets cooler.

### UNITS

- ❖ Two rak'ah Sunnah\*
- ❖ Four rak'ah Fardh
- ❖ Four rak'ah sunnah\*

## OFFERING THE SUNNAH PRAYERS

The Sunnah prayers can be done as two and two, but this is not a compulsory prayer, so it can be offered as four if one wishes as well.

During the night the Prophet said the night prayer is two and two, if you're afraid the morning is coming then offer the Witr.

There is another hadith which says the day prayers are two and two – but this is a weak hadith. Nevertheless one can offer the Sunnah prayer as two and two or as four in full.

Soorah Al-Israa Verse 78:

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

"Establish prayer at the decline of the sun..."

The Prophet (peace be upon him) said, "The time of the Dhur (Noon) prayer is when the sun passes the meridian and a man's shadow is the same (length) as his height". - Muslim

Narrated Aboo Hurayrah: Allah's Messenger said, "When it is hot, delay the (Dhur) prayer till it cools down, for the intensity of the heat is from the exhalation of Hell." - Agreed upon



## AL-'ASR:

### TIME

The time of 'Asr begins when the time of Dhur prayer ends (when the shadow is equal in length to the object), until the sun gets yellow/sets – this is the preferred ended time. But if someone has a necessity/a valid excuse such as having surgery etc, then the time lasts until sunset, but this is only when one has a reasonable and valid excuse, in this case, there is no sin because the individual was forced to delay it.

*Hadith of the Prophet (peace be upon him), whosoever offers the 'Asr prayer and caught only one rak'ah from it before the sunset, his prayer is valid and whosoever caught one rak'ah before the sunrise, his prayer is valid.*

This is also in the case of a menstruating woman – if she becomes clean before the ending 'Asr, even (the time of) one unit before the time of 'Asr ends, then when she is pure she must offer the 'Asr prayer, make it up. That's why the scholars recommended when the woman becomes clean she should offer the obligatory prayer which was before the one she prays when clean, just like in this case.

### UNITS

❖ 4 rak'ah Sunnah

People are negligent regarding this one, but the Prophet (peace, mercy, and blessings of Allah be upon him) made a special duah for the one who comes with this.

*The Prophet said, may Allah have mercy upon a person who offers four rak'ah sunnah before the 'Asr.*

Soorah An-Nisaa Verse 103:

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ  
فَإِذَا أَطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ  
كِتَابًا مَّوْقُوتًا ﴿١٠٣﴾

"And when you have completed the prayer, remember Allah 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.**"

Soorah Baqarah Verse 238

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

**"Maintain with care the [obligatory] prayers** and [in particular] the middle prayer and stand before Allah, devoutly obedient."

The Prophet (peace and blessings of Allaah be upon him) said: "Whoever catches up with one rak'ah of 'Asr before the sun sets has caught up with 'Asr." - Bukhaari & Muslim



*Narrated by Ibn 'Umar: Allah's Messenger said, "May Allah have mercy on a person who prays four rak'ah before the 'Asr prayer." - Ahmad, Aboo Dawood and At-Tirmidhi*

❖ 4 rak'ah fardh

Narrated by Aboo Hurayrah:  
The Prophet said, "He who prays a rak'ah of the Fajr prayer before the sun rises, has offered the dawn prayer in its time, and he who prays a rak'ah of the 'Asr prayer before the sun sets has offered the afternoon prayer." - Agreed upon

## PRAYING DURING THE TIME OF 'ASR

A'isha (may Allah be pleased with her) said the Prophet never came to my house until he offered two rak'ah, even after 'Asr, or the Prophet never came after 'Asr until he offered two rak'ah Sunnah.

We can see the Prophet would offer prayer after 'Asr prayer.

– See chapter on "The Forbidden Times of Prayer) for more information on this.

## MAGHRIB:

### TIME

The time of Maghrib begins when the sun sets until the red twilight ends.

*The Prophet (peace be upon him) said, "When night falls from this side and the day vanishes from that side and the sun sets, then the fasting person should break his fast." – Bukhaari & Muslim*

### UNITS

*Supererogatory prayers, the Prophet said, offer prayer, offer prayer, offer prayer before the Maghrib to whom he wills.*

Anyone can offer prayer, the Prophet (peace be upon him) is emphasising its importance, but also showing that it's not compulsory.

*Narrated by 'Abdullah bin Mughaffal Al-Muzani: The Prophet said, "Pray before Maghrib, pray before Maghrib" then he said during the third time, "Whosoever wishes (to)". he added this because he did not like for the people to take it as a sunnah.*

*Muslim has reported from Anas (may Allah be pleased with him) that he said, "We used to pray two rak'ah after sunset and the Prophet used to see us, but he neither commanded nor forbade us."*

- ❖ 3 rak'ah fardh
- ❖ 2 rak'ah Sunnah\*

## ‘ISHAA:

### TIME

The time of ‘Ishaa begins from the ending of Maghrib, the setting of the twilight (when the red twilight disappears) up until the middle of the night.

This is the only prayer the Prophet (peace be upon him) used to adjourn, and he recommended it to be adjourned until near the time of the middle of the night.

Calculating the middle of the night: Calculate the time between the sunset and when the morning prayer (Al-Fajr) begins, then divide it in half – that’s the middle of the night.

In the case of necessity, one can offer it up until before dawn, the morning prayer.

Narrated by A’isha: The prophet delayed (the ‘Ishaa prayer) one night till a great part of the night passed, then he went out and offered the prayer, and said, “This is the proper time for it; were it not that I would impose a burden on my followers.” - Muslim

### UNITS

- ❖ 2 rak’ah Sunnah
- ❖ 4 rak’ah fardh
- ❖ 2 rak’ah Sunnah\*

#### Soorah Al-Maa’oon verse 4-5:

**“So woe to those who pray – (but) who are heedless of their prayer.”**

فَوَيْلٌ لِلْمُصَلِّينَ

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

Allah is speaking of those who perform the prayer but at delayed times, not performing them at their stated fixed times.

*"On the authority of Thowbaan (may Allaah be pleased with him): The Messenger of*



## The Witr Prayer

*The Prophet (peace be upon him) said, "Whosoever does not perform the Witr prayer does not belong to us." - Ahmad & Aboo Dawood*

Most of the scholars agree that the Witr prayer is a strongly recommended Sunnah prayer.

*The Prophet (peace be upon him) said prayer during the night is two and two, if you fear the time of Fajr coming then offer one rak'ah (Witr), seal your prayer with one rak'ah.*

*The Prophet said in another hadith Witr is One, Allah is One and Allah loves One.*

### TIME

*In another hadith the Prophet said whosoever is afraid that he will not get up at the last third part of the night, let him offer the Witr prayer after 'Ishaa.*

The Prophet used to offer prayer all night long, when it was time for Witr he would wake up A'isha and tell her O A'isha, get up

Narrated by Aboo Ayooob Al-Ansaari: Allah's Messenger said, "Al-Witr prayer is a duty upon every Muslim, so whoever likes to offer it with five rak'ah let him do so and whoever likes to offer it with three let him do so, and whoever likes to offer it with one let him do so." - Reported by Al-Arba'a excepted At-Trimidhi

Narrated by 'Ali bin Aboo Taalib: The Witr prayer is not obligatory as the prescribed prayers is (i.e. the five daily prayers), but it is a sunnah which was established by the practice of Allah's Messenger. - At-Tirmidhi & An-Nasaa'i

Narrated by Ibn 'Umar: Allah's Messenger said, "The (voluntary) night prayers are two rak'ah, two rak'ah (in pairs), and if one fears that the dawn prayer is due, he should then offer one rak'ah which will make what he has prayed an odd number." - Agreed upon, Al-Khamsa reported it

Narrated by 'Ali bin Abi Taalib: Allah's Messenger said, "O people of the Qur'an! Offer Witr (prayer), because Allah is Witr (One) and loves Witr." - Reported by Al-Khamsa

Narrated by Jaabir: Allah's Messenger said, "If anyone is afraid that he may not get up in the latter part of the night, he should offer Witr in the first part of it; and if anyone expects to get up in the last part of it, he should offer Witr at the end of the night, for prayer at the end of the night is witnessed (by the angels) and that is preferable." - Muslim

Narrated by Talq bin 'Ali: I heard Allah's Messenger saying, "There are no two Witr (prayers) during one night." - Ahmad & Ath-Thalatha

and offer the Witr prayer.

The time for Witr prayer starts immediately after the 'Ishaa prayer up until dawn.

Some scholars even said the one who does not offer the Witr prayer should not be trusted nor his testimony be accepted. This is showing the importance of the Witr prayer.

*Imaam Ahmad (may Allah have mercy on his soul) said, "Whosoever abandons (performing) the Witr prayer intentionally is a bad man whose testimony is not to be accepted".*

## UNITS

The Witr prayer can be offered in numerous ways as odd number of units, it can be from as short as one unit to 3, or 5 or 9 or even 11 or 13 (uttering Tasleem at the end of every two rak'ah and performing the Witr with a single rak'ah, whereas other scholars said you can make it continuous with one Tashahhud on the tenth rak'ah and another one on the eleventh, and to conclude the prayer with Tasleem)!

For example, if an individual offers 3 rak'ah Witr he must not let it resemble the Maghrib prayer, he does this either by offering two rak'ah making Taseem and then one on its own, or by offering 3 rak'ah with one sitting for the Tashahhud (the last one). etc.,

It is desirable to recite Soorah Al-A'laa in the first unit, Soorah Al-Kaafiroon in the second unit and Soorah Al-Ikhlaas in the third unit.

Narrated by A'isha: Allah's Messenger offered Witr prayer (on different nights) at various hours, extending (from the 'Ishaa prayer) up to the last hour of the night. - Agreed upon

Narrated by Ibn 'Umar: The Prophet said, "When the dawn breaks, then the time of all night prayers including the Witr is over, so observe the Witr before dawn." - At-Tirmidhi

Narrated Khaarija bin Hudhaafa: Allah's Messenger said, "Allah the Exalted has given you an extra prayer which is better for you than the red camels (high breed camels)." We asked, "What is it O Allah's Messenger?" He said, "The Witr between the 'Ishaa prayer and up till the break of dawn." - Reported by Al-Khamsa except An-Nasaa'i.

Umm Salamah narrated that Allah's Messenger used to perform the Witr with five or seven units of prayer without talking or uttering Tasleem between them. - An-Nasaa'i & Ibn Maajah

# QUNOOT

One should recite this duah during the last (odd) unit of the Witr prayer upon rising from bowing. This is a special duah, it was narrated by the Prophet's grandson Hassan Ibn Ali, the Prophet would make it in the last unit of his Witr prayer, in the last unit of prayer he would bow (rukoo'), then erect up from his rukoo' like in any other unit, just before going down into prostration he would raise his hands and make duah. You raise your hands up parallel to your face, stick your palms together and start making duah, you recite the Qunoot then ask Allah for all your wants and needs, whatever you want from the matters of this life and the hereafter, nothing is too much or too great for Allah to give or grant.

Qunoot can be made in the five prayers but should be done for a necessity, for example, the Prophet would do this when he wanted to make duah against a person, etc., in the last unit after rising from bowing.

## TRANSLATION OF THE QUNOOT

Hassan Ibn 'Ali said the Prophet asked me to say this in my duah (and he narrated Al-Qunoot):

*"O Allah guide me among those with whom You have guided, pardon me along with those whom You have pardoned, O Allah turn to us in fellowship and friendship among those upon whom*

*You have turned fellowship and friendship, O Allah bless us in which You have bestowed and provided upon us, O Allah protect us from all evil and bad things which You have decreed, verily for sure O Allah, You decree and none can put back Your decree and judgment. By Your honour and grandeur, Your allies cannot be humiliated, and by Your honour and grandeur nor can Your enemies be honoured. And glory and blessings are to You O Allah, our Lord, You are the Exalted, The High. There isn't any refuge but with You, nor escape from You except to You."*

**Note:** The Imaam who is leading the prayer should supplicated aloud like the Prophet and he needs to make it plural, including all rather than singular (i.e., don't say, "O Allah guide me", rather say, "O Allah guide us", etc). Then say "Allah-Hu-Akbar" and go down for prostration.

Narrated Anas Bin Maalik: The Prophet recited Qunoot (supplication in the prayer) for one month after (rising up from the) bowing (position), invoking curse on some Arab tribes (after the incident of Bi'r Ma'una). Afterwards, he gave it up. - Agreed upon

Narrated by Al-Hasan bin 'Ali: Allah's Messenger taught me some supplication drink the Witr, they were: "O Allah guide me among those You have guided, grant me well-being among those You have granted well-being, take me into Your charge among those You have taken into Your charge, bless me in what You have given, guard me from the evil of what You have decreed, for You decree and none can decree over You. He whom You befriend is not humbled. Blessed and Exalted are You, our Rabb (Lord)". - Reported by Al-Khamsa

At-Tabaraani and Al-Baihaqi added: "He whom You hold as enemy is not honoured."

## Sunnah Prayers

### TWELVE RAK'AH SUNNAH:

*The Sunnah of the day are twelve rak'ah, the Prophet (peace, mercy, and blessings be upon him) said, whosoever offers twelve rak'ah Sunnah a day, Allah will build for him a mansion in paradise.*

The Prophet is referring to:

- ❖ Two rak'ah Sunnah in the morning, before the Fajr (fardh)
- ❖ Two rak'ah before the Dhur
- ❖ Four after the Dhur prayer
- ❖ Two after Maghrib prayer
- ❖ Two after 'Ishaa prayer

An \* has been put in the above chapter, next to each one that falls under this hadith.

But all and any prayers which you do carries reward and benefit for you.

The Prophet (peace be upon him) said the most difficult prayer upon the Munafiqeen is the Fajr and 'Ishaa prayer, but if they knew its worth, they'd come to the prayer crawling!

Prayer must be offered at their stated fixed times, not a second before nor a second after.

Narrated by Ibn 'Umar: I memorised from the Prophet ten (voluntary) rak'ah - two rak'ah before the Dhur prayer and two after it; two rak'ah after Maghrib prayer in his house, and two rak'ah after 'ishaa prayer in his house and two rak'ah before the Fajr prayer. - Agreed upon

Narrated A'isha: The Prophet never left four rak'ah before the Dhur prayer and two rak'ah before the Fajr prayer. - Al-Bukhaari

Narrated by A'isha: The Prophet was more particular about offering the two (optional) rak'ah at daw than he was about offering any of the other optional prayers. - Agreed upon [Muslim has: "The two rak'ah at dawn are better than this world and what it contains].

Narrated by Umm Habiba (the mother of the believers): She heard Allah's Messenger say, "whoever prays twelve (voluntary) rak'ah in a day and a night, a house will be built for him in paradise due to them (the rak'ah). - Muslim [At-Tirmidhi reported it similarly and added: "Four rajah before Dhur and two rak'ah after it and two rak'ah after Maghrib and two after 'Ishaa and two rak'ah before the Fajr prayer].



## *Catching The Prayer*

If you're running late due to some valid circumstances there's a *hadith of the Prophet (peace be upon him)* in which he said, *whosoever offers one rak'ah before the sunrise, his prayer is valid. Likewise, whosoever manages to offer one rak'ah before the sunset his prayer is valid.* This tells you that if for some reason you are late offering the prayer and you feel the time is too short and you cannot offer it, as long as you can catch one rak'ah of the obligatory prayer within its time then you have caught the prayer. However this should only be done under valid circumstances and not out of carelessness, like the prayer of the hypocrites, one must make utmost effort to offer prayer at their stated fixed times.

Narrated by Aboo Hurayrah:  
The Prophet said, "He who prays a rak'ah of the Fajr prayer before the sun rises, has offered the dawn prayer in its time, and he who prays a rak'ah of the 'Asr prayer before the sun sets has offered the afternoon prayer." - Agreed upon

This also applies to the congregational prayer, *the Prophet (peace, mercy, and blessings be upon him)* said *whosoever catches one rak'ah of the congregation with the Imaam, he catches the whole prayer* (but he follows the Imaam all the way up until the Imaam makes taslem, in this case, he does not make Tasleem rather he gets up and completes his prayer).

## *The Time For Accidental Missed Prayers*

Whosoever slept over his prayer or forgot it (accidentally), he should offer it the minute he wakes up or remembers it for that is its time. But you cannot go there wasting time i.e. having a conversation, eating, etc., must rush and make it up right away. He should leave everything and offer it right away, that's its time!

*The Prophet (peace be upon him) said, "If anyone forgets a prayer or misses it because if sleeping, he should perform it when he remembers it; there is no other expiation for it."*

It is obligatory to make up missed prayers straight away upon remembrance of it, it should not be put off and be performed immediately.

Soorah Maryam Verse 59-60:

"But there came after them successors who **neglected prayer** and pursued desires; so they are going to meet evil - Except those who repent, believe and do righteousness; for those will enter Paradise and will not be wronged at all."

❖ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ ۖ فَسَوْفَ يَلْقَوْنَ غِيًّا ﴿٥٩﴾

﴿٦٠﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا

## The Forbidden Times For Prayer

*The Prophet (peace be upon him) said, in general, a hadith, there is no prayer to be offered after the morning prayer (Fajr) until sunrise and no prayer after 'Asr until sunset.*

However there are exceptions, for example, the janaazah prayer, or if someone forgot to offer a prayer or overslept the prayer, istikhaara prayer, any prayer which has a reason behind it, for a cause, you can offer it during this time.

*A'isha (may Allah be pleased with her) said the Prophet never came to my house after 'Asr until he offered prayer/ two rak'ah Sunnah.*

They call this a reason prayer. If you have a reason to offer prayer, you can offer it, even during this time.

When the Prophet said the prohibition of offering prayer during these times, it's referring to the supererogatory prayer. The reason for that is because Shaaytan will build his throne on the water during sunset and sunrise – it's to avoid prostrating to him.

Any prayer for a reason during this time is accepted. The reason prayer is offered anytime when needed, for example, if someone overslept the prayer, he should get up and offer prayer right away, that's its time (hadith). You do that anytime without looking at the time.

'Uqba Bin 'Aamir narrated: "There are three times at which Allah's messenger used to forbid us to pray or bury our dead: 1) When the sun begins to rise till it is fully up, 2) when the sun is at its highest at the midday till it passes the meridian, and 3) when the sun draws near to setting till it sets." - Muslim

Narrated by Aboo Sa'id Al-Khudri: I heard Allah's Messenger saying: "No salaah (prayer) is to be offered after the morning prayer until the sun rises, or after the afternoon prayer until the sun sets." - Agreed upon

The Prophet (peace and blessings of Allah be upon him) said: "Whosoever sleeps and misses the prayer or forgets it, let him pray it when he remembers." - Al-Bukhaari

Narrated by Aboo Hurayrah: The Prophet said, "When you get up to pray, perform the ablution perfectly, then face the Qiblah and say: Allah Akbar" (Allah is the most gracious). Then recite a continent portion of the Quran; then bow and remain calmly in that position for a moment, then rise up and stand erect; then prostrate and remain calmly in that position for a moment, then rise up and sit calmly, then prostrate and remain calmly in that position for a moment; then do that throughout your prayer." - Reported by As-Sab'a (and Ahmad has: "keep your back straight till the bones return to their positions). (Hastiness and carelessness in the prayer was described by the Prophet as the prayer of the worst thieves, those who steal from the prayer)!

Also, the other prohibited time of offering prayer (in general) is when the sun is straight up in the sky, in the middle.

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### *Permissibility and Exceptions of Sometimes Delaying the Prayer*

The Prophet said the most beloved thing to Allah is to offer prayer at their stated fixed times (except for the 'Ishaa, which the Prophet used to adjourn it for as long as he could until before the middle of the night, and so it's Sunnah to do so), but like with any rule there are exceptions to this.

- 1) For example the case of a person who is alone awaiting for a group of people to come, the prayer time has entered, it's better for him to wait for his guests and offer jam'aah with them and delay his prayer than to offer prayer alone at the beginning of the prayer time.
- 2) If someone is sick, they can pray nearer to the end of the prayer time and catch the next prayer with it.
- 3) Delay the Dhur prayer when the sun is too intense, the Prophet (peace be upon him) used to say to his companions, cool off, cool off (i.e., wait until the intensity of the sun has faded, then pray), because the severity of heat is from the raging of the hellfire!
- 4) If a person has a valid legitimate excuse.

## *The Pillars of the Prayer*

### **THE ABUSER OF HIS PRAYER:**

The pillars of salaah are 14.

Authentic hadith in Bukhaari

One time a man was offering prayer in the Prophet's Mosque, after his prayer he went to give salaam to the Prophet who was sitting in the Mosque. The man came before him, offered two rak'ah, then went to the Prophet and said, "As-salāmu 'alaykum wa-raḥmatu llāhi wa-barakātuhu O Prophet of Allah."

The Prophet replied, "wa-‘alaykumu s-salām wa-raḥmatu llāhi wa-barakātuhu," then he told the man, "go back and offer prayer again for you have not offered prayer."

So the man went back a second time, offered prayer two rak'ah, then went to the Prophet and said, "As-salāmu 'alaykum wa-raḥmatu llāhi wa-barakātuhu O Prophet of Allah" again. The Prophet replied, "wa-‘alaykumu s-salām wa-raḥmatu llāhi wa-barakātuhu," then he told the man, "go back and offer prayer again for you have not offered prayer."

The man went a third time, did the same thing, and the Prophet told him again to go back and offer prayer for you have not offered prayer.

The man replied this time, "I swear by Allah - the one who sent you with the truth, I don't know any better than this, teach me O Messenger of Allah."

Now, in the next portion of the hadith the Prophet will teach the pillars of the prayer.

(There is another version of the hadith which is in Tirmidhi, but also authentic, but in this hadith the Prophet told him at the start, you call the Adhaan during the prayer time and call the Iqaamah, a lot of people ignore and are negligent towards these two, but it's very important!)

The hadith in Bukhaari, the Prophet started and said (remember this hadith is all about the pillars of the prayer only, absolutely minimum requirement for the prayer):

- Stand up for prayer, qiyaam

Standing in the compulsory prayers is compulsory upon the one who is able to stand.

There's a verse in the Quran, when you offer prayer then stand up, while you're standing...

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

"Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient."

## FOR THE ONE WHO IS LEGITIMATELY UNABLE TO STAND AND OFFER PRAYER:

The Prophet told Imraan Ibn Hussain, who was sick at the time, the Prophet told him to offer prayer while you're standing if you're unable to then offer it while sitting, if you're unable to then lie down..., etc., the point is, offer it according to your capability, Allah does not wish for you hardship rather ease, but you must have a legitimate excuse.

This is only a pillar in the obligatory prayers, however in the supererogatory prayers one can choose to sit and pray if he wants, but if a man offers prayer sitting whilst he's able to stand, then his reward is cut down to half, unlike the one who is legitimately excused by the Shari'ah, his reward will be in full.

- Takbiratul Ihraam, say, "Allah-Hu-Akbar" and at the same time raise the hands parallel to the shoulders or ears, sometimes the Prophet would raise his hands with the Takbeer, sometimes after it and sometimes during it, he would raise with his fingers slightly apart .

This must be done. The Prophet told the man (in the hadith of the abuser of his prayer) to make it – this is an indication that you've commenced the prayer.

- The Prophet told the man in the hadith, have a prayer direction and say Allah-Hu-Akbar.
- Recitation of Al-Faatiha

Narrated 'Imraan bin Husain: Allah's Messenger said, "Pray standing and if you are unable, pray sitting and if you cannot, pray lying on your side, (otherwise pray by sings)." - Al-Bukhaari, without "pray lying on your side".

Narrated by Ibn 'Umar: The Prophet used to raise his hands parallel to his shoulders when he started the prayer (by saying Allah-Hu-Akbar), when he uttered the Takbir to bow and when he raised his head from rukoo' (bowing). - Agreed upon

Muslim has a hadith narrated by Maalik Bin Huwairith similar to the hadith of Ibn 'Umar, but Maalik Bin Huwairith mentioned: "He (the Prophet) raised his hands parallel to the end of his ears."

## THE FAATIHA - A PILLAR OF THE PRAYER

The Prophet said, Allah did not reveal in the Torah or the Gospel anything like the mother of the Quran, it is the seven oft-repeated (and the grand recitation which have been bestowed upon me). – Nasaa'i & Al-Haakim

There are so many Prophetic sayings on this. Anyone who does not recite Faatiha in his prayer, then his prayer is null and void.

"Then read whatever you have from the Quran." – This means Al-Faatiha.

Narrated Anas: "The Prophet, Aboo Bakr and 'Umar used to begin the salaah (prayer) with Al-Hamdu lillaahi Rabbil-'Alameen". - Agreed Upon

Narrated 'Ubaada bin As-Saamit: Allah's Messenger said, "There is no salaah (prayer) for him who does not recite Ummul-Quran (soorat Al-Faatiha). - Agreed upon

*Whosoever offers prayer without the recitation of Al-Faatiha, his prayer is invalid.*

There is no prayer (which is accepted) until you recite Al-Faatiha, it's incomplete. If you offer prayer without the Faatiha in it, it is incomplete.

This must be done in each and every rak'ah (unit) of the prayer.

This chapter Al-Faatiha is the most important chapter in the Quran, it contains within it our entire Tawheed!

"You alone we worship, You alone we ask for help!"

For each and everything, each and everything in this life, from the most minute to the largest your mind can think of, from as small as an ant's hole to paradise, for everything in our life, You alone we ask for help. When you want to offer prayer, recite Quran, sit an exam, breath, eat, speak, these are all blessings we are incapable of doing without Allah's blessings and help!

For each and everything, each and everything in this life, You alone we worship, You alone we ask for help, whatever you want or need, just ask Allah because nothing is too much or too great for Him to give or grant.

You alone we worship – that's it, everybody else out! Anything the people worship besides Allah we hate it, that's called taghout, evil, anything worshipped besides Allah consenting to it. We worship Allah alone.

That's the fruit of Tawheed, to worship Allah alone and disbelieve in everything else besides Allah, and ask Him for help for each and everything you want...everything!

## FAATIHA IN EACH UNIT OF THE PRAYER

*Narrated Aboo Qataada: Allah's Messenger used to lead us in prayer and recite in the first two rak'ah of the Dhur and 'Asr prayers Soorat Al-Faatiha and two (other) soorah, and he would sometimes recite loud enough for us to hear the verses (it's unanimously agreed that the recitation of Dhur and 'Asr prayers are done silently – in a low voice), he would prolong the first rak'ah and would recite in the last two rak'ah Soorat Al-Faatiha (only). - Agreed upon*

## THE NEW MUSLIM WHO DOES NOT KNOW THE FAATIHA

For example, someone recently became a Muslim and he doesn't know the Faatiha or someone who has been excused by the Shari'ah such as the case of an old person who cannot remember it or the one who medically has memory problems, in this case the one who is able to must try and memorise the Faatiha as soon as possible, whilst learning it is sufficient for him to say SubhaanAllah, Alhamdulillah, wa Laa ilaaha ilAllah, Wallah-hu-Akbar (I declare Allah free from all defects, all praise be to Allah, none has the right to be worshipped but Allah, Allah is the Greatest, there is no might or power except by Allah), say this a couple of times – these statements are in the Quran, but if he is able to he must try and memorise the Faatiha as soon as possible.

Narrated by 'Abdullah Bin Abi Aufa: A man came to the Prophet and said, "I cannot memorise anything from the Qur'an, so teach me something which can be a substitute for me." He said, "say SubhaanAllah walhamdulillah wa laa ilaha illa-Allah wallaahu Akbar wa baa hazla wala quwwata ukkaa billah Al-'ali ad-'adheem (Allah is free of imperfections and praise is to Allah, and Allah is the Most Great, and there is no might and no strength but in Allah, the most High and Supreme). - Ahmad, Aboo Dawood and An-Nasaa'i; Ibn Hibbaan, Al-Haakim & others graded it authentic.

In a narration of Ahmad, Aboo Dawood, At-Tirmidhi and Ibn Hibbaan is: "perhaps you recite behind your Imaam?" We replied, "Yes." He (the Prophet) said, "Do not do so except when it is (Soorat) Faatiha Al-Kitaab, for the salaah (prayer) of the one who dies bit recite it, is not accepted."

## RECITING THE FAATIHA BEHIND AN IMAAM

Yes, it's better too, even when you are behind an Imaam. It's a disputed matter but the most correct issue on the matter from the sayings of the Prophet and his companions is that you always recite it, always – even behind an Imaam. Even if he is reciting out aloud,



you follow his Faatiha with your Faatiha, this is recommended. However, the rest of the Quran should be listened to attentively (in congregational prayer).

*The Prophet said, whosoever offers prayer and does not recite Al-Faatiha in his prayer, then his prayer is incomplete.*

If you're behind an Imaam and you forgot to recite the Faatiha, it's not required for you to repeat the prayer, because the Imaam is supposed to carry upon him what you don't do. Unlike when you're praying individually. The only time you don't have to recite the Faatiha is when the Imaam is bowing and you want to catch the unit in the congregational prayer.

## SAYING AMEEN AFTER THE FAATIHA

*The Prophet said, "When the imam says **وَلَا الضَّالِّينَ**, say Ameen."*

- Ameen should be said loudly during the congregational prayers.

### WHAT HAPPENS WHEN YOUR AMEEN COINCIDES WITH THE AMEEN OF THE ANGELS

*The Prophet صلى الله عليه وسلم said when the Imaam in the congregational prayer says,*

**'غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ آمِينَ...'**

*Then after the Imaam says Ameen, if your Ameen coincides with any of the angels in heaven, Allah will forgive all your sins.*

## SAYING AMEEN BEHIND THE IMAAM

In the congregational prayer, you say Ameen after the Imaam has said it. The Prophet said, whosoever his Ameen coincides with the Ameen of the Malaaikeh (because they say Ameen), Allah will forgive his sins. The Malaaikeh say it after the Imaam. Generally, if a person is speaking you cannot interrupt them, right? Same thing here, you say it after the Imaam. The Prophet said the Imaam is a leader, he is made to be followed, if he says Allah-Hu-Akbar, then you say it, if he bows, then do not bow until he bows..., etc., all the prayer just like that until Tasleem is made.

The Prophet said the Jews do not envy you over anything as much as they envy you over the salutation and Ameen (behind the Imaam). – Bukhaari

- Then bow – rukoo'. Bow until you have tranquillity

There's a verse in the Quran, bow with those who are bowing.

Bow all of you and prostrate and worship Allah.

- Stand up from rukoo', rise up until you are standing up completely straight, each bone must go back to where it belongs when standing upright!

There's a hadith, Allah will not accept prayer from anyone who does not straighten his back.

Anyone who does not erect his body until he is straight up completely (from rukoo' and sujood), his prayer is invalid.

*Another hadith, the Prophet said when you raise your body from bowing, each bone – there are so many bones in your back, they must go back to their original places when the person is fully straight. This must be done in a person's rukoo' and sujood.*

*The companions of the Prophet (may Allah be pleased with them all) said when the Prophet used to raise his body from rukoo', every bone would straighten up.*

- Then after that is prostration, prostration on 7 limbs.

Prostrate until you're comfortable and tranquil in your sujood and this must be done upon seven limbs.

Authentic hadith in Bukhaari and Muslim, the Prophet said Allah commanded me/I've been commanded to prostrate on 7 parts. What are they?

- ❖ Forehand & nose, place both equally firmly on ground.
- ❖ The two palms
- ❖ The two knees
- ❖ The tip of the toes on both feet

Some scholars also say when you prostrate, widen out

Narrated by Ibn Abbas: Allah's Messenger 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 tips (toes) of the feet." - Agreed upon

your hands on the ground or carpet and raise the elbows.

Your hands should be together, facing the Qiblah in line with the shoulders, the elbows should be raised from the ground keeping them away from his sides such that the whiteness of his armpits could be seen from behind.

- Then the sitting between the two prostrations, do this until you have tranquillity and are comfortable in your sitting.

*A'isha (may Allah be pleased with her) narrated that when the Prophet (peace, mercy, and blessings be upon him) would rise from prostration, when he would raise up his body from sujood (to sit between the two prostrations), he wouldn't prostrate again until his back was completely straight, he erected completely.*

- Have Tama'ninah between each movement, between each pillar have tranquillity. Do not rush it. *(I.e., must complete rukoo' and sujood, the one who doesn't the Prophet said about him, "He is indeed one of the worst thieves among the people!")*

- At-Tarteef, do consecutively and in order i.e. you cannot make sujood before rukoo', it must be done accordingly.

- At Tashahud Al-Akheer, the final Tashahhud

Authentic hadith in Bukhaari, Ibn Masud narrated that the Prophet taught me Attahiyyat and my palm was between his palms (then he narrated the Attahiyyat).

There are a few narrations on the Attahiyyat but this is the best and most authentic one. This is in Bukhaari and Muslim, Ibn Masud learned this with his palms between the Prophet's palms SubhaanAllah!

Narrated Ibn Buhaina: When the Prophet prostrated while praying, he used to spread out his arms so that the whiteness of his armpits would be visible. - Agreed upon

Narrated Al-Baraa' Bin 'Azib: Allah's Messenger said, "When you prostrate, place the palms of your hands on the ground and raise your elbows." - Muslim

Narrated Aboo Humaid As-Sa'idi: "I saw Allah's Messenger when he uttered the Takbir, he placed his hands parallel to his shoulders; and when he bowed down, he rested his hands on his knees, then bent his back. When he raised his head up, he stood erect until his bones on his spine became straight. When he prostrated, he placed his arms such that they were neither spread out nor drawn in, and the tips of his toes were facing the Qiblah; when he sat up at the end of two rak'ah, he sat on his left foot and put erect the right one; and when he sat up after the last rak'ah he put forward the left foot, put erect the other one and sat on his buttock." - Al-Bukhaari

Some scholars considered the Tashhahud Al-Akheer is a Sunnah but this is not correct. Most scholars said it's a rukn because there is narration by one of the companions, it says in it "before the Tashhahud was ordained upon us we used to say..." – this is proof that means it is compulsory, it indicates to us that it has been ordained and is compulsory now in the prayer.

*"All compliments and devotion we offer through words and bodily actions and wealth too are due to Allah. May peace be upon you O Prophet of Allah, peace, blessings and the mercy of Allah be upon the Prophet of Allah, and peace be upon the pious and the righteous slaves of Allah. I bear witness that there is no Deity worthy of worship except Allah and I bear witness that Muhammad is His slave and Messenger."*

## HOW TO MOVE THE FINGER DURING TASHAHHUD:

This is a disputed matter, all the scholars agreed however that the finger should be raised, the dispute is when it should be moved. It is agreed that the finger should be moved, the dispute is when it should be moved, though there is nothing authentically narrated regarding when it should be moved the following seems to be most correct on the matter.

What seems most correct on the matter is to make like a circle with the thumb and the middle finger, and you point the index finger moving left and right during the last sitting of Tashahhud (in a two-unit prayer) or even both sittings of Tashhahud (in a four-unit prayer), this is done from the beginning of the sitting all the way until you make Tasleem.

Ibn 'Umar said to make like the number 51 (in Arabic numbers), make it like 51 i.e. like a circle with the middle finger and thumb, and move the index finger left and right.

The Prophet would look at his finger like as if he was going to eat it (i.e., with intensity throughout). And he would have his right arm on right thigh and left arm on left thigh.

In a narration of An-Nasaa'i (of the hadith below, hadith of Ibn Mas'ud): 'we used to say before At-Tashahhud became obligatory on us'.

Narrated 'Abdullah bin Mas'ud: Allah's Messenger looked at us and said, "When one of you is (sitting) in prayer, he should say, 'All services reported by words, by prayers (acts of worship), and all good things are due to Allah, peace be upon you, O Prophet, and Allah's mercy and blessings, peace be upon us and upon Allah's upright slaves. I testify that Muhammad is His slave and Messenger.' Then he may choose any supplication which pleases him most and recite it." - Agreed upon, wording of Al-Bukhaari

- Al-Jaloos, to sit during the Tashhahud and recite it

The Prophet told Ibn Masud after that choose whatever you want and whatever you need by supplication.

- Salaah upon the Prophet (peace, mercy, and blessings be upon him)

Many different ways of saying this, an example of one will be listed below:

*"O Allah bestow Your favour on Muhammad and on the family of Muhammad, as you have bestowed your favour on Ibrahim and the family of Ibrahim. you are praiseworthy, most gracious."*

*"O Allah, bless Muhammad and the family of Muhammad as you have blessed Ibrahim and the family of Ibrahim, you are praiseworthy, the most glorious."*

- The Tasleem at the end.

*The Prophet (peace be upon him) said, conclude your prayer with Tasleem.*

Then the Prophet said to him, do that in your entire prayer.

*The Prophet (peace, mercy, and blessings be upon him) said in a separate hadith, "Offer prayer as you have seen me offering prayer."*

If any one of the pillars of the prayer is missing, if it is forgotten or missed out, one cannot replace it with the prostration of forgetfulness, he needs to make up for it, replace it, it cannot be dropped, that unit must be repeated. It cannot be repaired with the prostration of forgetfulness.

For example, a person forgot to recite Al-Faatiha in one of the units of prayer, or he forgot to go into rukoo' (bow), then he must repeat that single unit, he must not consider the one in which he forgot as a unit, that unit will need to be repeated.

Narrated by Aboo Mas'ud Al-Ansaari: Bashir Bin Sa'd said, "Allah has commanded us to invoke blessings on you, O Messenger of Allah! But how should we bless you?" Allah's Messenger kept quiet (a while) and then said, "Say: 'O Allah, bless Muhammad and the members of his family as You have blessed Ibrahim, and grant favours to Muhammad and the members of his family as You have granted favours to Ibrahim. You are indeed Praiseworthy and Glorious.' And the Tasleem is as you know." - Muslim

# Summary: the Pillars of the Prayer

## Pillars of the prayer

Standing for the prayer (if one is capable of doing so)

Takbiratul Ihraam - Say "Allah-Hu-Akbar" and raise your hands to your shoulders or ears, and begin

Recitation of Soorah Al-Faatiha

Rukoo' (bowing), the back must be parallel to the head and straight enough for a glass to be put on without having it fall off

Erecting up completely from bowing

Prostration upon the 7 limbs

Rising up from prostration completely from it and straight

Sitting between the two prostrations (Sunnah is to sit on the left foot and putting the right foot upright having the toes pointing towards the Qiblah)

Having tranquility between each pillar

To be done in the correct order

Tashahhud Al-Akheer - The final Tashahhud

Sitting to recite the final Tashahhud

Sending salaah upon the Prophet (peace, mercy and blessings be upon him)

Tasleem

## *Waajabat As-Salaah*

Waajib: This is a duty but lower in degree than a rukn.

Difference between rukn and waajib:

The difference between a waajib and a rukn is if you've missed a rukn in the prayer it cannot be replaced with Sujood As-Sahw (the prostration of forgetfulness), the unit must be made up for. However the waajib act can be replaced, it can be dropped and your unit and prayer will be valid if you replace it with Sujood As-Shaw.

For example, if you're on your second rak'ah and you remember you missed out a rukn in your first rak'ah, then that unit is invalid, you consider it your first unit, not your second unit, you are required to drop the whole rak'ah and make it up. Whereas if you missed a waajib then you continue to pray and make the prostration of forgetfulness at the end – this is sufficient for you.

### **THERE ARE 8 WAAJIBAAT IN THE PRAYER:**

- Saying Allah-Hu-Akbar from rukn to rukn (pillar to pillar), except for the first Allah-Hu-Akbar you say during Takbiratul Ihraam, the commencement of your prayer as that's a rukn, all others are waajib to say.

The Prophet (peace be upon him) said in one of the hadith, the Imaam leading the prayer says Allah-Hu-Akbar during each movement of the prayer, you follow him.

But there's a distinction between the Takbiratul Ihraam and saying Allah-Hu-Akbar, and all other ones you say and do from rukn to rukn, because the first one is a rukn, it must be done otherwise your prayer is invalid, whereas the latter if any one is missed by accident then it can be replaced with the prostration of forgetfulness.

Narrated Aboo Hurayrah: When Allah's Messenger got up to pray, he would say the Takbir when standing up, then would say the Takbir when bowing, thence would say Sami'Allahu liman hamidah (Allah listens to him, who praises Him) when eyeing up from the bowing portion, then he would say while standing up Rabbana wa lakal hamd (our Rabb, the praise is Yours), then he would say the Takbir when going down for prostration, then when raising his head up, then when he prostrated again, then when raising his head up. He would then do that throughout the while salaah (prayer) and he would say the Takbir when he got up - at the end of the two rak'ah – from the sitting position. - Agreed upon



*Aboo Hurayrah said the Prophet (peace be upon him) used to say "Allah-Hu-Akbar" when he would prostrate and bow.*

- When you bow say Subhaana Rabbiyal A'dheem **سُبْحَانَ رَبِّيَ الْعَظِيمِ**

The minimum requirement is one time, the more you say the better, but should be kept to an odd number of times.

- Say **سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ** – Sami' Allâhu liman hamidah (if praying individually, if praying in the congregation, the Imaam does this on behalf of those he is leading)
- When you or the Imaam says Sami' Allâhu liman hamidah, then say **رَبَّنَا وَلَكَ الْحَمْدُ** Rabbanaa wa lakal hamd (Tahmeed).

From rukoo' when you're getting up you say **سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ**, you start saying this when you're in your rukoo' ready to erect, when you start raising your back. Each bone must go back to where it belongs, no gap, extremely straight like a solid cemented structure.

Then when you're straight you can say one of these four:

1. Rabbana wa lakal hamd

**رَبَّنَا وَلَكَ الْحَمْدُ**

(Our Lord, all praise be to you).

2. Rabbana lakal hamd

**رَبَّنَا لَكَ الْحَمْدُ**

3. Allah humma rabbana wa lakal hamd

**اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ**

(O Allah, our Lord, all praise be to you).

4. Allah humma rabbana lakal hamd

**اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ**

You say one of these four after you've erected and are standing straight – each bone must go back to where it belongs.



## سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

In Arabic سَمِعَ has two meanings:

1. Hear
2. Answer

In this case, the latter meaning is applied.

So the meaning of سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ = Allah answers the supplication of the one who praises Him.

To reply when the Imaam (in congregational prayer) or you (in individual prayer) says Sami'Allah Hulimaan Hamidah, this must be said by all.

Say: "O our Lord, to You be (all) the praise".

*The Prophet (peace be upon him) said, "When the Imaam says, 'Allah listens to the one who praises Him', you should say, 'O our Lord, to You be (all) the praise'. - Bukhaari & Muslim*

❖ If Your Saying Of "Allah Humma Rabanaa Wa Lakal Hamd" Coincides With The People ON Earth And Angels In Heaven Then Allah Will Forgive All Your Sins.

In the prayer when the Imaam says

' سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ '

Sami' Allâhu liman hamidah

The Prophet صلى الله عليه وسلم said, when the Imaam says Sami' Allâhu liman hamidah, Allah will answer those who praise him. So you should say after the Imaam, O Allah, Our Lord, all praise be to You.

Sami' here means answer. People mistakenly think it means hear, but here it means Allah will answer your duah, your supplication.

If the saying of the people on Earth coincides with the angels in heaven then Allah will forgive all your sins and answer your supplications.

- In sujood, you say **سُبْحَانَ رَبِّيَ الْأَعْلَى** Subhaana rabbiyyal 'ala, and increase your duah.

The minimum requirement to say it is one time. The more you say it the better, but best to keep it to an odd number of times.

- Invoking Allah between the two prostrations, the sitting between the two prostrations (you can say **رَبِّ اغْفِرْ لِي** Rabbigh-fir-lee three times during this sitting)
- Al-Jaloos, to sit down

*The Prophet (peace be upon him) said, "Perform prayer in the way you see me offering prayer".*

- Tashhahud Al-Awwal

Reciting the Tashahhud at the end of the prayer

*"(All) compliments, prayers, and good things are due to Allah; peace be upon you, O Prophet, and the Mercy of Allah and His blessings (be upon you). Peace be upon us and upon the pious servants of Allah. I testify that there is no deity (worthy of being worshipped and obeyed) but Allah, Alone, with no partner, and I testify that Muhammad is His servant and His Messenger."*

## *The Prohibition of Reciting Quran in Rukoo' and Sujood:*

*Ibn Abbas (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said I was prohibited of recitation of the Quran in rukoo' and sujood.*

*He said, in rukoo' magnify Allah and glorify Him and in sujood increase your supplications.*

Allah will answer your supplications because you are closest to Allah in sujood.

Narrated by Ibn Abbaas:  
Allah's Messenger said, "I have been forbidden to recite the Qur'an while bowing or prostrating so while in the bowing (position) glorify (the perfection of) The Rabb (Lord), and while in the prostrating (position) be earnest in supplication, for it is fitting that your supplication may be answered". - Muslim

## *To Seek Refuge in Allah from Four*

Seek refuge in four (the Prophet would make this duah just before making Tasleem):

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

**O Allah I seek refuge in You from the torment of the grave, and I seek refuge in You from the torment of the hellfire, and I seek refuge in You from the tribulations of this life and the hereafter, and the tribulations of the false Messiah - Ad-Dajjal.**

*Narrated by Aboo Hurayrah: Allah's Messenger said, "When one of you finishes the (last) Tashahhud, he should seek refuge in Allah from four things by saying: 'O Allah I seek refuge in You against the punishment of Jahannam (hellfire), the punishment of the grave, the trial of life and death and the evil of the trial of Masih Ad-Dajjal (Antichrist).'" - Agreed upon*

*The Prophet (peace, mercy, and blessings be upon him) said whosoever finishes his prayer and just before he makes Tasleem and after the Tashahhud he says, "O Allah, I'm asking You, You are the One and Only One. There is none like unto You, the One who does not need anyone but everyone is in need of You. Begot not nor is He begotten. There is none comparable or equal unto Him, O Allah forgive me, You are the most gracious, the most merciful," whosoever says this, Allah will forgive him.*

## *Summary: The Obligatory Acts of the Prayer*

### **Waajibat As-Salaah**

All the Takbirs of the prayer (other than the opening takbiar – Takbiratul Ihraam, as this is a pillar of the prayer).

Tasmi', saying (Sami'Allah huliman hamidah, Allah listens to the one who praises Him) when rising up from bowing – Should be said by the one in prayer or in the case of congregational prayer, the Imaam says it on behalf of those whom he is leading.

Tahmeed, replying to the Tasmi' by saying, "Our Lord, to You be (All) Praise." - Required to be said by all, even those being led in the prayer.

Saying, Subhaana Rabbiyal-'Azim - Glory be to my Lord, the Most Great, during bowing (one time is required, at least three times is according to the Prophetic Tradition).

Saying, Subhaana Rabbiyal-A'laa - Glory be to my Lord, the Most High (one time is required, up to three times is a Prophetic Tradition).

Invoking Allah between the sitting of the two prostrations saying, "O my Lord, Forgive me", (once is required, up to three times is the Prophetic Tradition)

Sitting to recite the first Tashahhud

Reciting the first Tashahhud

## *The Prostration of Forgetfulness:*

In summary, the ruling of the prostration of forgetfulness can be broken down into three categories:

### **IF YOU INCREASE/ADD SOMETHING IN THE PRAYER:**

Narrated by Aboo Hurayrah: The Prophet led us in two rak'ah of one of the two, Dhur or 'Asr prayers, and said the asleep (salutation). He then got up and went towards a piece of wood which was at the front part of the mosque and placed his hands upon it. Aboo Bakr and 'Umar were among the people, but they were afraid to speak to him. Then some of the hasty type of people came out and said, "Has the salaah (prayer) been shortened?" A man whom the Prophet called Dhu'l-Yadain (the long armed) asked: "Have you forgotten, O Allah's Messenger or has the prayer been shortened?" He said, "I have neither forgotten nor has it been shortened." He said, "Indeed you have forgotten." He (the Prophet) then prayed the remaining two rak'ah, then said the Tasleem (salutation). He then uttered the Takbir and prostrated similar to his normal prostration or longer, then raise up his head and uttered the Takbir. He then prostrated and uttered the Takbir, and the prostration was similar to his normal prostration or longer. He then raised his head and uttered the Takbir. - Agreed upon, Bukhaari's wording.

In the narration to Aboo Dawood: "He said, 'Has Dhu'l-Yadain spoken the truth?' Then they said 'yes' with gesture".

Note: It's important to understand that the Prophet used to be in a profound state of concentration during his worship, however in cases like this Allah causes His Messenger to make mistakes in order to teach and educate us so we may learn how to rectify our own errors. However he never suffered from confusion in matters related to preaching and propagation of the Islamic Message as Allah said in the Qur'an (5:3) the interpretation of, "...This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin – then indeed, Allah is Forgiving and Merciful", if this was the case, Allah would not have revealed this verse!

*One time the Prophet (peace be upon him) offered the 'Asr prayer (though it's disputed if it was Dhur prayer or 'Asr prayer, what's preferable to me is the 'Asr prayer), he offered the 'Asr prayer two rak'ah, then he made Tasleem and stood up almost like he was a little upset, and he went. The companions (may Allah be pleased with them all) used to respect the Prophet immensely, reverence, out of respect no one said anything except a man called Dhu'l-Yadain (the long-armed), that's what they used to call him. He stood up and said O Prophet of Allah, has the prayer been shortened or did you forget? The Prophet replied none of that. Dhu'l-Yadain said in response, yes O Messenger of Allah, it happened.*

*(It's important for us to understand that these occurrences happened as a lesson for us, to be able to see that when a mistake is made in the prayer how it should be rectified according to the Sunnah of the Prophet).*

*The Prophet then consulted with his companions and the congregation, and they all confirmed that yes, he had in fact offered only two rak'ah (when it's supposed to be four). So then the Prophet started the prayer, offered two more units and he made Tasleem, thereafter upon completing the prayer he made two prostrations (the prostration of forgetfulness).*

We can see from here that when you increase in the prayer then you make the prostration of forgetfulness after the Tasleem.

What was the increase in this case? It was the Tasleem.

In another incident, the Prophet offered Dhur prayer as 5 rak'ah (instead of four), and after he made Tasleem he made two extra prostrations (the prostration of forgetfulness).

What was the increase here? An extra unit of prayer.

Narrated by Ibn Mas'ud: Allah's Messenger offered prayer and when he said asleep (salutation), he was asked, "O Allah's Messenger! Has something new happened to the salaah (prayer)?" He asked, "What is that?" They said, "You have prayed so many and so many (rak'ah)." He (Ibn Mas'ud) said, "He then bent his legs, faced the Qiblah, and made two prostrations and then said the Taslim (salutations). Then he faced us and said, "If something new is introduced to the salaah (prayer), I shall inform you but I am a human being like you, I forget just as you forget; so if I forget remind me and if any of you is in doubt about his salaah (prayer) he should act upon what he thinks is correct and complete his prayer in that respect and then he should make two prostrations. - Agreed upon

Note: This hadith is important for those who raise the Prophet (peace, mercy, and blessings of Allah be upon him) above his status and give him almost God-like characteristics of perfection.

*The Prophet said, do not raise me above my status which I have been raised by Allah, say the Messenger of Allah and the slave of Allah.*

**Summary:** Whatever increase you do in the prayer you make the restoration of forgetfulness after Tasleem.

How?

Tashahhud – Blessings upon the Prophet – Seek refuge in four & duah – Tasleem – The Prostration of forgetfulness.



## DECREASE IN THE PRAYER:

The Prophet (peace be upon him) one time offered the Dhur prayer and he missed Tashhahud Al-Awwal. This is a waajib and a decrease in the prayer, so it can be made up for by the prostration of forgetfulness.

The Prophet (peace be upon him) forgot and missed it out.

Likewise for example, if someone forgot the Tashhahud-Al-Awwal like in this incident where the Prophet did, you make the prostration of forgetfulness before you end the prayer.

The Prophet made the prostration of forgetfulness after the final Tashahhud and before Tasleem.

For example, someone forgot to say **سُبْحَانَ رَبِّيَ الْأَعْلَى** Subhaana rabiiyal 'ala, etc., then you make the prostration of forgetfulness before Tasleem.

**Summary:** This tells you that when you decrease in the prayer you make the prostration of forgetfulness before making Tasleem.

How?

Tashahhud – Blessings upon the Prophet – Seek refuge in four & duah – The prostration of forgetfulness – Tasleem.

Narrated 'Abdullah Bin Buhaina: The Prophet led them in the Dhur prayer, and when he stood up at the end of the first two rak'ah and did not sit, the people stood up with him. When he finished the salaah (prayer) and the people expected him to do the asleem (salutation), he uttered the Takbir while sitting and made two prostrations before saying the Tasleem. - Reported by As-Sab'a, Bukhaari's wording. (In the narration of Muslim it's mentioned that, "He uttered the Takbir for each prostration while sitting and the people prostrated with him tomato up for the sitting he had forgotten."

Narrated by 'Imran bin Husain: The Prophet led them (the companions) in prayer and forgot (something). He then made two prostration and hen said the Tashahhud and uttered the Tasleem (salutation). - Aboo Dawood

This can only be done for a waajib act of the prayer, not for a rukn, if you miss out a rukn (pillar of the prayer) the unitMust be repeated, if you missed a waajib act out then you can replace it with the prostration of forgetfulness.

## DOUBT IN THE PRAYER:

Doubt in the prayer is of two kinds:

1) Tarjeeh, you lean more towards one, likely likely...

For example, you are confused as to whether you offered three rak'ah or four rak'ah, you're in doubt, in this case, you are leaning more towards one (i.e., you are 70% sure you offered three rak'ah and 30% sure you offered four rak'ah). In this case, you stick with three because you are leaning more towards that one.

Then you make Tasleem and after Tasleem, you make the prostration of forgetfulness.

**Summary:** When you're in doubt and you are more certain of one over the other one, then you make the prostration of forgetfulness after Tasleem.

So for example, if you're 60% sure on a matter at 40% unsure, go to the one you're more certain with.

2) Likely, 50/50 chance, you're completely confused, you have no idea.

This is when it's undecided, you don't know, (i.e., you don't know if you've offered two or three units of prayer and you're 50/50 on the matter), in this case, you go with the lowest one, so you make it two because you're not sure and so you make it less. It's best to go with the lower unit of prayer.

Likewise, when you're in doubt you make prostration of forgetfulness (after Tasleem).

Narrated by Aboo Sa'id Al-Khudri: Allah's Messenger said, "When any one of you is in doubt about his salaah (prayer) and does not know how many he has prayed, three or four (rak'ah), he should cast aside his doubt and base his prayer on what he is sure of. Then he should perform two prostrations before asleep. If he has prayed five rak'ah, they will make his salaah (prayer) an even number for him and if he has prayed exactly four, they (the two prostrations) will be humiliation for the devil." - Muslim

## *Summary on the Prostration of Forgetfulness*

Sujood As-Sahw can be performed when one accidentally adds to the prayer or misses a waajibaat of the prayer (see p. 67), this will be sufficient to make up for the mistake.

Sujood As-Sahw cannot be performed to replace a pillar of the prayer (see p.60), if one accidentally misses one of the pillars of the prayer then they must repeat that unit of prayer.

If omission occurs in the prayer, Sujood As-Sahw should be performed before the Tasleem (see p.81).

If addition occurs in the prayer, then Sujood As-Sahw should be performed after the Tasleem (see p. 78-80).

If one is doubtful then they should go towards that which they incline towards more, if they are half and half on the matter then they should go for the lesser of the two, Sujood As-Sahw in the case of doubt should be performed after the Tasleem (see p.82).

## *Sunnah Acts in the Prayer*

It's important to note here that there are many sunan when it comes to the prayer, some scholars even said that in a four rak'ah Sunnah prayer there is 1000 sunan, others said 600, some said 100, this is just the Sunnah! The prayer for the believer is ease and the coolness of his eyes, incorporate as much as you can and reap as much reward as you can, your Lord is a generous Lord.

- Duah Al-Istiftah

The Prophet would commence prayer with many different recitations in which he would praise Allah, glorify Him and extol Him.

Narrated 'Ali bin Abi Taalib: Whenever Allah's Messenger stood for salaah (prayer), he used to say: "I have turned my face (as a monotheist) towards Him who created the heavens and the Earth and I am not from the polytheists. My prayer and my devotion, my life and my death belongs to Allah, the Lord of the universe, Who has no partner. That is what I have been commanded, and I am a Muslim. O Allah, You are the King. There is nothing which deserves to be worshipped but You. You are my Rabb (Lord) and I am Your slave. I have wronged myself, but I acknowledge my sin, so forgive me all my sins, You alone can forgive sins; and guide me to the best qualities, You alone can guide to the best of them: and turn me from evil ones, You alone can turn from evil qualities. I come to serve and please You. All good is in Your Hands and evil does not pertain to You. I seek refuge in You and turn to You, You are the Blessed and the exalted. I ask Your forgiveness and turn to You in repentance." - Muslim

Narrated by Aboo Hurayrah: Allah's Messenger used to keep silent - between the opening Takbir of the prayer and the recitation of the Quran - for a short while. Then, I asked him (about that) and he replied, "I say, 'O Allah! Keep me apart from my sins (faults) as you have kept apart the East and West. O Allah clean me from my sins as a white garment is cleaned from dirt. O Allah wash me of my sins with water, snow and hail.'" - Agreed upon.

Narrated by Aboo Hurayrah: Allah's Messenger used to keep silent between the opening Takbir of the prayer and the recitation of the Qur'an - for a short while. Then, I asked him (about that) and he replied, "I say, 'O Allah! Keep me apart from my sins (faults) as you have kept apart the East and West. O Allah clean me from my sins as a white garment is cleaned from dirt. O Allah wash me of my sins with water, snow and hail.'" - Agreed upon

Aboo Hurayrah (may Allah be pleased with him) asked the Prophet (peace be upon him) once, O Prophet of Allah, when you commence your prayer you keep silent for a minute, what do you read between Takbiratul Ihraam and Al-Faatiha? Then the Prophet narrated duah Al-Istifah.

There are different narrations of the hadith, the short one will be listed below for ease:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ

**Glory and praise be to You, O Allah. Blessed be Your name**

وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

**and exalted be Your majesty,**

**there is none worthy of worship except You**

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ  
الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ، كَمَا  
يُنَقِّي الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنْ  
خَطَايَايَ بِالْثَّلْجِ وَالْمَاءِ وَالْبَرَدِ.

If this was an obligation in the prayer the Prophet would have told the companions about it, but it's not, that's why. That means if you do it then you get rewarded for it, however, if you don't do it though there is no sin, but you're missing out on easy reward. The same applies to all other Sunnah acts in the prayer which are listed below.

- After making Takbiratul Ihraam place the right hand over the left on the chest. You put your left hand under the right and you can place it anywhere from between the chest and belly button, but it cannot be below the belly button as that's not authentic and we were commanded to offer prayer as the Prophet offered it! (Note: When you raise up from rukoo' and make Raf'Yadain, you place your hands by your side, not back on your chest, because that's a weak hadith despite some scholars authenticating it).

Narrated Waa'il Bin Hujr: I prayed with the Prophet and he put his right hand on his left (and then placed them) on his chest. - Reported by Ibn Khuzaima

In a report from Ibn Khuzaina: "They used to recite Bismillahir-Rahmaanir-Raheem silently."

Narrated Nu'aim Mujmir: "I prayed behind Aboo Hurayrah and he recited Bismillahir-Rahmaanir-Rahim, and then recited Umm-ul-Quran (Al-Faatiha) and when he reached Walad-Daallin, he said Ameen (O Allah accept this innovation), and then said Allah-Hu-Akbar, when he prostrated and when he stood up from his sitting position. And when he uttered the Tasleem, he said, "I swear by the One in Whose Hand my soul is, my Salaat (prayer) resembles most that of Allah's Messenger then that of anyone among you." - Reported by An-Nasaa'i and Ibn Khuzaima

- To say the Isti'aadah and Basmalah

- Say Ameen after the Faatiha

- Recitation of a portion of the Quran after the Faatiha

The Prophet (peace be upon him) during the prayer used to recite the Quran in a slow, measured and rhythmic tone as Allah had instructed him, not racing or hurting; rather his was a recitation clearly distinguishing each letter. He would stop at the end of every ayaah giving each letter its due rights and characteristics.

*The Prophet (peace be upon him) said beautify the Quran with your voices (for a fine voice increases the Quran in beauty).*

- To recite in the Fajr, Maghrib and 'Ishaa prayers loudly/ audibly, even if by yourself – women are not required to do this, they can if they want to however it's not permissible for them when in the presence of Non-Mahram men! If the woman is by herself and she wants to recite aloud, then this is okay.
- To say Rabbanaa wa lakal hamd after rising from rukoo'
- Whatever you say after saying **سُبْحَانَ رَبِّيَ الْعَظِيمِ** – (i.e., to make duah at that time).

*The Prophet (peace be upon him) said, magnify Allah and show gratitude towards Him, show His greatness at that time – that's to make duah at that time.*

- Duah also between the two prostrations
- Duah during prostration
- Duah after Tashahhud

Narrated by Aboo Hurayrah: When Allah's Messenger completed the recitation of Soorat Al-Faatiha, he raised his voice and said Ameen. - Al-Haakim & others.

Narrated Mu'aawiya Bin Al-Hakam: Allah's Messenger said, "Talking is not befitting during the salaah (prayer), for it (prayer) consists only of glorifying Allah, declaring His greatness and the recitation of the Quran". - Muslim

Narrated by Ibn Abbas: The Prophet used to say between the two prostrations: O Allah forgive me, have mercy on me, guide me, grant me health and well-being, and provide sustenance for me." - Reported by Al-Arba'a except An-Nasa'i. the wording of Aboo Dawood.



*The Prophet told Ibn Masud (may Allah be pleased with him) when he was teaching him the Tashahhud, at the end he told Ibn Masud to choose whatever you want from the duah, whatsoever you want and need, ask Allah for whatever from this life and the hereafter. Just make duah.*

- Before Tasleem, Seek refuge in Allah from four – hadith in Bukhaari and Muslim (see p. 74)

- Raf'Yadain

There are three places in the prayer where it's a Sunnah to be done:

- ❖ When going down to rukoo'
- ❖ When rising up from rukoo'
- ❖ After you get up from the sitting of Tashahhud Al-Awwal (the first Tashahhud).

Narrated by Ibn 'Umar: The Prophet used to raise his hands parallel to his shoulders when he started the prayer (by saying Allah Akbar), when he uttered the Takbir to bow and when he raised his head from rukoo' (bowing posture). -

In the hadith of Aboo Humaid As-Sa'idi, it mentions Raf'Yadain (raising of hands) is mentioned up to the shoulders whereas in the narration of Waa'il Bin Hujr mentions up to the ears. Both are acceptable.

And then you also have the raising of the hands during Takbiratul Ihraam however this is not a Sunnah, this is a pillar– it must be done.

- To put the right hand over the left palm on your chest

Placing the hands in the prayer is Sunnah, your hands should be placed anywhere between the chest and belly button (but not below the belly button). You place the right hand over the left, you can place it either on the palm, the wrist, the forearm or just above the elbow.

*Hadith: The Prophet said, put the right hand on the top of your left hand on your chest.*

Note: When you rise up from bowing, after you make Raf'Yadain you place your hands by your sides, not on your chest, as the hadith which says to place it back on the chest is weak, even though some scholars considered it authentic.

- To look at the place of prostration

- To make the first rak'ah in the obligatory prayer longer than the second one, the Prophet used to do this.

- When you bow hold your knees, you open and widen your fingers, as if you're holding a pillar

- Al-Iftiraash (Tashahhud Al-Awwal) – When you sit for Tashahhud Al-Awwal, you should sit on your left foot and keep your right foot upwards with the toes down.

You sit on the bottom of the left foot and keep the right foot up with the toes touching the ground, upright. This is done for the sitting of Tashahhud Al-Awwal (i.e., the second unit of Dhur, 'Asr, Maghrib and 'Ishaa).

- At-Tawwaruk (for Tashahhud Al-Akheer) – this sitting position is only for the last sitting, you put your right foot on the top of its toes and the other foot you sit on it.

Your right foot is positioned the same as during Iftiraash, the only difference is left foot goes all the way under the right foot and you sit on the left of your bottom.

You do this on the last sitting of the Tashahhud (this includes Fajr, Dhur, 'Asr, Maghrib, and 'Ishaa).

It is Sunnah to recite the Tashahhud quietly, perform after every two rak'ah (Tashahhud Al-Awwal) and the last rak'ah of your prayer (Tashahhud Al-Akheer).

- To put your right hand on the right thigh and your left hand on the left thigh, and move your right index finger whilst sitting for the first Tashahhud and likewise the last Tashahhud until you make Tasleem.

Narrated Aboo Humaid As-Sa'idi: "I saw Allah's Messenger when he uttered the Takbir...when he sat up at the end of two rak'ah, he sat on his left foot and put erect the right one; and when he sat up after the last rak'ah he put forward the left foot, put erect the other one and sat on his buttock." - Al-Bukhaari

Narrated by Ibn 'Umar: When Allah's Messenger sat for At-Tashahhud, he placed his left hand on his left knee, and his right hand on his right knee, folded its fingers and pointed with his right finger. - Muslim

Narrated by Aboo Hurayrah: Allah's Messenger said, "When one of you prostrates, he should not kneel in the manner of a camel, but he should put down his hands before his knees." - Reported by Ath-Thalaatha

Narrated Waa'il bin Hujr: Whenever the Prophet bowed, he would spread out his fingers and when he prostrated he would bring his fingers together. - Al-Haakim



Keep the thumb clung to the bottom of the forefinger whilst keeping the other three fingers closed, then lift the index finger up and down until you make Tasleem.

- When one prostrates to put the soles/heels of the feet together.
- When a person goes to prostration he should put his knees down first, it's a disputed matter but this is what seems to be the most correct of the matter, and when rising up for the next unit of prayer then use your knuckles for support.
- Your fingers should be together during prostration and apart whilst bowing

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### *The Places Wherein You Can Make Duah in the Prayer*

- Duah Al-Istiftah - The commencing duah (see p.84), this is only to be done in the first unit.
- The Prophet (peace be upon him) when he used to recite the Quran during the prayer, if he reached a verse regarding the punishment of Allah, he would seek refuge in Allah from it and ask Allah to save him from it, if he reached a verse speaking about paradise and Allah's mercy then he would ask Allah to make him from amongst its dwellers and glorify Allah etc., – that's during the recitation of a portion of the Quran (after Al-Faatihah).

*The Prophet said it will be said to the reciter of the Quran (on the Judgement Day), recite and ascend; recite slowly and rhythmically as you used to do so in the previous world; your pace will be the last ayaah you recite. – Aboo Dawood*

- Rukoo' - *The Prophet said to magnify Allah during rukoo'*

Narrated Hudhaifa: I prayed with the Prophet and (noticed that) whenever he came to a verse which spoke of mercy, he stopped and made supplication, and whenever he came to a verse which spoke of punishment, he stopped and sought refuge in Allah against it." - Reported by Al-Khamsa

It is prohibited to recite Qur'an during Sujood and Rukoo'.

*The Prophet said in a hadith, I have been forbidden from reciting the Quran during bowing and prostrating, during rukoo' extol init your magnificent Lord and while prostrating make duah because that's a time your duah is answered.*

- When you raise yourself from Rukoo'

The Prophet heard a Sahaabi saying:



*The Prophet said regarding the companion and this supplication, he asked Allah and so many angels came to write it down!*

**اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ وَبِحَمْدِهِ بُكْرَةً وَأَصِيلًا**

*The Prophet صلى الله عليه وسلم heard a man saying this in his prayer and he said, Glory be to Allah, I was wondering about it, the gate of heaven opened for it!*

In other words, when you say this, the gate of heaven will open for you – that means Allah will answer your supplication.

- Sujood

*The Prophet (peace be upon him) said to increase your supplication during the prostration, for sure you're duah will be accepted.*

- The sitting between the two prostrations.

*That's a supplication, the Prophet used to say: "O Allah help me to glorify you, remember you and show gratitude towards you."*

*During the sitting of the two prostrations the Prophet would say:*

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي، وَاهْدِنِي وَاجْبُرْنِي، وَعَافِنِي وَارْزُقْنِي، وَارْفَعْني

**O Allah forgive me, have mercy on me, guide me, support me,  
protect me, provide for me and elevate me.**

*In another hadith, the Prophet used to say between the two prostrations, "O Allah forgive me".*

- The sitting during Tashahhud, before Tasleem

*One time the Prophet صلى الله عليه وسلم entered his Mosque. A man was offering prayer, he was making duah before he was about to end the salaah (before Tasleem) – this is showing the permissibility of making duah at that time as much as you can for whatever you need and want.*

*In his duah he said O Allah, verily I ask you O Allah, the One, the only One, the Eternal, begot not nor is He begotten, there is none comparable unto Him or co-equal unto Him...then at the end he said O Allah forgive all my sins, certainly You are oft-forgiving and most merciful.*

*The Prophet صلى الله عليه وسلم said about him, indeed he has been forgiven!*

*The Prophet (peace be upon him) said, Ask/invoke Allah for whatever you want!*

Narrated by Ibn Abbas: The Prophet used to say between the two prostrations: "O Allah, forgive me, have mercy on me, guide me, grant me health and well-being, and provide sustenance for me." - Al-Arba'a

Narrated by Aboo Bakr As-Siddiq: He said to Allah's Messenger, "Teach me a supplications to use in my prayer." He said, "Say: O Allah, I have greatly wronged myself, and no one forgives sins except You, so grant me forgiveness from You and have mercy on me, You are the forgiving and the merciful one." - Agreed upon

Narrated by Sa'd bin Abi Waqqaas: Allah's Messenger used to seek Allah's protection by invoking this duplication (duah) at the end of every salaah (prayer): "O Allah, I seek refuge in You from stinginess, i seek refuge in You from cowardice, i seek refuge in You from old age (and senility), i seek refuge in You from the temptation of the world and i seek refuge in You from the punishment in the grace." - Al-Bukhaari

**Your Lord said, Invoke Me and I will answer you!**

## *How To Make Tasleem*

The Prophet (peace, mercy, and blessings be upon him) said, "The key to the prayer is purification, it is entered by Takbir (a rukn) and exited by Tasleem (a rukn)." - Aboo Dawood & Tirmidhi

Tasleem can be made in various ways, but it is a rukn (pillar) of the prayer so it must be done.

The individual should turn his head to the right until his right cheek can be seen from the back and likewise he should do the same with his left.

And when turning your head towards your shoulder, you say, "As-salāmu ‘alaykum wa-raḥmatu llāh", this is done when you turn your head towards the right and the left – this is what the jumhoor agree with.

Some scholars said just to do it to the right is okay, but Tasleem is both, and this is the best.

The fardh is only one Tasleem, the Prophet (peace be upon him) did it once and he did it twice, and he said, "As-salāmu ‘alaykum" and he said "As-salāmu ‘alaykum wa-raḥmatu llāh" and he even said "As-salāmu ‘alaykum wa-raḥmatu llāhi wa-barakātuhu", any one is okay.

Narrated Waa'il bin Hujr: I prayed with the Prophet and he would give the Tasleem (salutation) to his right side (saying), "Peace be upon you and the mercy and blessing of Allah"; and to his left side (saying), "Peace be upon you and mercy and the blessings of Allah." - Reported by Aboo Dawood

## The Sutra

The Sutra is very important and has numerous hadiths pertaining to it.

Some scholars considered the Sutra as waajib, this is because the Prophet (peace be upon him) never offered prayer without putting something in front of him even when he was in the desert or travelling, he would put something as a Sutra when offering prayer, whilst other scholars hold that it's Sunnah Mu'akadah (a confirmed Sunnah).

The correct matter on the issue is that it is a confirmed Sunnah.

The Prophet even put it when he would offer prayer in the desert where there would be no passer-by.

In an authentic hadith the Prophet told us three things invalidate a person's prayer (if it passes by):

- ❖ The (menstruating) woman
- ❖ The donkey
- ❖ The black dog

Abu Dharr asked, why the black dog rather than the red one O Prophet of Allah? The Prophet replied, the black dog is a Shaaytan. – Muslim & Aboo Dawood

This is really just a deterrent for you to put a Sutra and not let them cross over you when you're offering prayer, it doesn't mean you have to start your prayer all over again.

The Prophet (peace be upon him) wherever he offered prayer he used to have a special item which was as high as a yard and he would put it in front of him when offering prayer, all the time he would have something. If he didn't have something which was as high as the saddle of a horse which he used to commonly put, he would put a stick, if he didn't have a stick then he would draw a line. This shows the importance of a Sutra.

Narrated Sabra Bin Ma'bad Al-Juhani: Allah's Messenger said, "Let one of you who is in salaah (prayer) put a sutra in front of him even if it is an arrow." - Al-Haakim

Narrated Aboo Juhaim Bin Al-Haarith: Allah's Messenger said, "If the person who passes in front of another person in prayer knew the magnitude of his sin, it would have been better for him to wait for forty [years] than pass in front of him." (Reporter of the hadith said he doesn't know what's meant by forty i.e. it can refer to days, months or even years, but another hadith states that the hadith refers to years). - Al-Bukhaari (we learn from this hadith that passing in front of a praying person is haraam, this is for the one who is crossing, not the one who is offering prayer or already sat down in front).

*One time the Prophet (peace be upon him) was offering prayer and he went forward as if he was trying to grasp or catch something – it was the Shaaytan who came with a torch of fire and wanted to put it in the Prophet's face. The Prophet held him. The companions asked what happened O Prophet of Allah, you leaned forward like you were catching something? The Prophet replied verily it was Shaaytan, he came with a torch of fire to put in my face. If there was a Sutra he wouldn't have been able to do so, he would be away.*

Similarly, there are people, people they cross in front of you in the prayer and the Shaaytan does too, this hadith is evidence that Shaaytan can come in front of you in the prayer. This is why the Prophet was always determined to put a Sutra in front of him when offering prayer.

*Narrated by Aboo Dhar Al-Ghifaari: Allah's Messenger said, "in case there is not before him (an object) like the back of a saddle, a Muslim's salaah (prayer) is cut off by (the passing of) a woman."*

The Prophet further said in the hadith, the only reason I was reluctant to tie the Shaaytan on the pillar of the Mosque is because of my brother Sulaymaan's duah. Sulaymaan (peace be upon him) made duah to Allah, O Allah grant me kingdom, not to be allowed to anyone else besides me. And so Allah gave him special control of the Jinn and Shaaytan. That's why the Prophet didn't catch him and tied him to the pillar of the Mosque and had the children poke it.

Hadith, if someone's walking in front of you then stop them, push them, resist them. One hadith says to fight them but it doesn't literally mean fight them, it is telling you to resist them from walking past, push them away. Another narration says that the person is Shaaytan or Shaaytan is with him...if they insist on walking past then they have a Shaaytan with them.

Narrated by A'isha: Allah's Messenger was asked in the expedition of Tabuk about the sutra of the person who is offering the prayer; he said, "It is (something) like the back of a saddle." - Muslim (Indicates to us the preferred height of a sutra, approximately one foot if available).

Narrated Sabra bin Ma'bad Al-Juhani: Allah's Messenger said, "Let one of you who is in salaah (prayer) put a sutra in front of him even if it is an arrow." - Al-Haakim

Narrated by Aboo Hurayrah: Allah's Messenger said, "When one of you prays, he should put something in front of him, and if he cannot find something he should set up a stick; but if he has no stick with him he should draw a line; then what passes in front of him will not harm him." - Ahmad & Ibn Maajah

*Narrated by Aboo Sa'id Al-Khudri: Allah's Messenger said, If one of you prays towards an object separating him from the people and someone tries to pass (between him and the object) in front of him, let him turn him away but if he refuses he should fight him for he is a devil." - Agreed Upon (and in another narration: "...for there is a Satan with him") (fight here does not mean physical fighting but one should try first to indicate or gesture to him to not and if he refuses then stop him from passing with force).*

## WHERE TO PLACE THE SUTRAH?

The Sutra should be around two yards in front of you approximately just a little in front of where you prostrate. Just a bit beyond where you prostrate.

If anyone walks in front of the Sutra that's not a problem, because after the Sutra it is not your problem, not your prayer place, so anyone can walk or go. If anyone tries walking pass between you and the Sutra then you should push them away from doing that.

*The Prophet (peace be upon him) said, "When one of you places in front of him something such as the stick on the end of a saddle, he should pray and not mind anyone who passes beyond it." - Muslim & Aboo Dawood*

The Sutra is protection. The Prophet would not allow anything to pass between him and his Sutra, one time he was offering prayer and a sheep came running, so he raced it until he managed to press his belly against the wall (and it passed behind him).

*The Prophet (peace be upon him) used to stand near the Sutra so that there was (a distance of) 3 cubits between him and the wall. – Bukhari & Ahmad*

*Between the place of the Prophets' prostration and the wall there was enough space for a sheep to pass. – Bukhari & Muslim*



## *Moving in the Prayer*

Generally, people don't know this, the Prophet (peace be upon him) when he used to offer prayer and when someone would give him salaam he would reply by gesturing (i.e., he would shake his head or face his hand towards the person).

Moving in the prayer is not prohibited so long as it is not excessive, and is only slight movement and not unnecessary, the person is not distracted and he is still facing the prayer direction (as much as possible).

We see this in the hadith where the Prophet commanded us to kill the two black things in the prayer, hit them and kill them. This shows that the prayer does not become invalid by doing so as these are harmful and necessary to do. Also when the Prophet would offer prayer some times, he would go forward and open the door, return back and continue with his prayer (whilst facing the prayer direction).

*The Prophet told us, the worst prayer is that of the person who offers it whilst stealing from it (i.e., doesn't complete its prostration, bowing, recitation, etc), that's the worst.*

Narrated by Ibn 'Umar: I asked Bilaal, "How did you observe the Prophet replying to their (the companions) salutation while he was engaged in prayer?" He (Bilaal) said, "He used to do this way," and he (Bilaal) demonstrated by spreading his palm". - Aboo Dawood & At-Tirmidhi

Narrated Aboo Qataada: Allah's Messenger was (one time) offering prayer while he was carrying Umaama (daughter of Zainab), when he prostrated he put her down and when he stood up he lifted her up. - Agreed upon

Narrated Aboo Hurayrah: Allah's Messenger said, "Kill the two black ones during Salaat (prayer), the snake and the scorpion." - Reported by Al-Arba'a



## Talking During the Prayer

Speaking in the prayer is completely prohibited, except for the recitation of the Quran and remembrance of Allah which has been prescribed in it.

This was done during the beginning of Islam but later was prohibited.

In the case of the one who spoke without knowledge of its prohibition, the prayer is valid.

The legitimate best way to correct the mistakes of your fellow brothers:

*A man with the name of Mu'aawiyah As-Salami was offering prayer one time with the companions رضي الله عنهم behind the Prophet. Someone amongst them sneezed and Mu'aawiyah said, 'may Allah have mercy upon you' (يرحمك الله). The companions stared at him and they started hitting their hands on their thighs as a gesture to stop him. Mu'aawiyah stopped.*

*After the prayer, the Prophet صلى الله عليه وسلم called him over. Mu'aawiyah said, "I swear by Allah he did not insult me or yell at me nor did he hit me! He said to me 'O*

***Mu'aawiyah this is a prayer, you say the glorification of Allah, the remembrance of Allah the recitation of the Quran only – that's the prayer.'"***

What an excellent example to follow! How many problems would vanish if we followed the Prophet in his exemplary manner!

Narrated Zaid Bin Arqam: We used to talk while engaged in salaah (prayer) during the lifetime of Allah's Messenger and one would talk with his companion regarding his needs in prayer till (this verse) was revealed: "Guard strictly the prayers, especially the middle prayer; and stand before Allah with obedience, (2:238)," then we were

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

commanded to observe silence (in prayer) and were forbidden to talk.  
- Agreed upon.

Narrated Mu'aawiyah Bin Al-Hakam: Allah's Messenger said, "Talking is not befitting during salaah (prayer), for it (prayer) consists only of glorifying Allah, declaring His Greatness and recitation of the Quran." - Muslim

## Where To Look During the Prayer?

Looking up in the sky during the prayer is prohibited – *there's a duah of the Prophet (peace be upon him) against the one who does that, that's a curse! "Those people who look up at the sky during the prayer are they not afraid of Allah snatching away their sight?!"* Blinding them. It's prohibited.

Even to close the eyes during the prayer, the Prophet said not to close them, however, if someone is really distracted or can't concentrate in the prayer then there is no problem doing this for a short period of time until he regains concentration. The reason for the prohibition of this is because this is the way the people of the book pray, and we are not only ordered not to follow them but also to contradict their ways.

It's best to look at your place of prostration (but to look where you find the most concentration for your prayer is acceptable).

Narrated Jaabir Bin Samura: Allah's Messenger said, Those people who raise their eyes to heaven while in salaah (prayer) should stop (doing so) or else their sight will not return to them)." - Muslim (Imam Nawwawi brought a unanimous consensus of the Muslim scholars on the prohibition of looking up at the sky during the prayer.)

Narrated A'isha: I asked Allah's Messenger about looking around during the prayer and he said, "It is something which the devil snatches from a person's prayer." - Al Bukhaari (In the narration of Anas: "Avoid looking around when you are engaged in prayer, for looking around is destruction. And if you must do it, do so in the voluntary prayers." (but not to move the face away from facing the Qiblah during any of the prayers whether obligatory or voluntary).

## Distracted in the Prayer

Get Khinzab away from your prayer!

A man ('Uthmaan Ibn Abil 'Aas) came to the Prophet صلى الله عليه وسلم and said to him, verily the Shaaytan stood between me, my prayer and my recitation.

In other words, the Shaaytan distracted him from the prayer.

The Prophet صلى الله عليه وسلم said that's the devil Khinzab, his name is Khinzab (خنزب), the Prophet counselled him and advised him, if you feel he came back to you then say (أعوذ بالله من الشيطان الرجيم) and blow three times on your left (during the prayer), then he will leave. 'Uthmaan followed the instructions of the Prophet and he overcame the Shaaytan by Allah's will, he said I did that and the Shaaytan went away.

'Uthmaan ibn Abi'l-'Aas (may Allah be pleased with him), according to which he came to the Prophet (blessings and peace of Allah be upon him) and said: O Messenger of Allaah, the Shaytaan interferes between me and my prayer and my recitation, and he makes me confused. The Messenger of Allaah (blessings and peace of Allah be upon him) said: "That is a devil called Khinzab. If you feel that, then seek refuge with Allaah from him and spit dryly to your left three times." He said: I did that and Allaah took him away from me.. - Muslim

\* Note: When you blow three times on your left do not turn your head completely away from the prayer to the left, just turn it a little.

This does not invalidate nor interrupt his prayer, rather it is a form of worship and from the perfecting of the prayer, as the slave seeks nearness to Allah by doing so, he notices the Shaaytan and the effect of Shaaytan upon him and he acknowledges that there is no might nor power except with Allah, and seeks refuge in Allah from the accursed Shaaytan.

When the person offers prayer Allah will look at his slave, if the person looks with his sight or gets distracted/his heart turns away, Allah will order for a partition to be put between Him and His slave!

If someone is distracted in his prayer, that's from Shaaytan who is causing him to be distracted, in this case, he should dry spit/blow three times on his left, each time saying the

isti'aadha "I seek the protection of Allah from Shaaytan, the accursed one", this is during the prayer.

*The Prophet (peace be upon him) said a person will offer prayer and have nothing of it recorded for him except one-tenth of it, one-ninth of it, one eighth of it, one-seventh of it, one-sixth of it, one-fifth of it, one quarter of it, one-third of it, or one half of it!"*

What does that tell you? Distraction...! That's because of distraction. But what you do is make duah and offer extra supererogatory prayers to help fill your shortcomings from the obligatory prayers – we need it! None of us take prayer as a whole, we take half or less, but make duah during it and complete your obligatory prayers with your supererogatory ones.

*There's a verse in the Quran: How excellent is the pious, the one who has tranquility in the prayer – khushu'. When you offer prayer you must put aside anything which distracts you and come to the prayer with the right frame of mind. Avoid any distractions in the prayer, you must concentrate...exclusively on Allah and His commands with fear of His punishment and hope of His mercy.*

*One time the Prophet (peace be upon him) prayed with a woollen garment that had marks. During the prayer he looked at its marks. So when he finished, he said: Take this to Aboo Jahm and bring me his coarse garment without marks, for it has diverted my attention from the prayer. – Bukhaari & Muslim*

Anything which distracts you in the prayer should be removed before commencing the prayer or such a place should be avoided praying in.

Narrated by Anas: Allah's Messenger said, "if supper is brought (and the prayer is ready) start with it (the food) before you pray the Maghreb (prayer)." - Agreed upon. (This is so that one can stand before Allah with full humility without any distractions, this is only if the food has been prepared).

Narrated by A'isha: I heard Allah's Messenger say, "No salaah (prayer) can be (rightly offered) with food brought (before the worshipper) or when he is resisting the urge to relieve himself of the two filths (i.e., urine and faces)." (This hadith is referring to lack of concentration, therefore if food has been served he should eat first or if one needs to answer the call of nature urgently he should do so).

Narrated by Anas: A'isha had a Qiraam with which she had screened one side of her house. The Prophet said, "Take away this Qiraam of yours, for its pictures are still displayed in front of me during my prayer." - Al-Bukhaari

Narrated by Aboo Hurayrah: The Prophet said, "Yawning is caused by the devil, so when one of you yawns he must repress it as much as he can". - Muslim & At-Tirmidhi.

An example of this is in the hadith of *the Prophet (peace be upon him)* narrated by Muslim, "There is no prayer when the food has been served, nor any prayer for those who hold (urinating or defecating)."

*The Prophet's companions (May Allah be pleased with them) came to Ibn Abbas (may Allah be pleased with him) and asked him, the Jews claim when they offer prayer there is no meticulous whispering in their hearts. Ibn Abbas replied saying, yes – they are right, why are you astonished?! They are right.*

*The companions asked, how?!*

*Ibn Abbas said, what does the Shaaytan want to do with a ruined heart?*

Zakariya عليه السلام had a conversation with Shaaytan. He asked him, how do you deal with the people?

The Shaaytan replied people are of three categories:

1. One category is like you (Zakariya عليه السلام), we have no control over them at all.
2. The second category is those with ruined hearts, we are in control over them.
3. The third category is the ones who cause us the most problem. They are those who sin then they ask for Allah's forgiveness and Allah Al-Mighty forgives them. They are the hardest!

*Shaaytan said, I destroy human beings by making them commit sins but they destroy me by Laa ilaaha ilAllah and making istighfaar! See how important istighfaar is – keep your tongue employed by istighfaar to destroy your sins and the Shaaytan at the same time!*

## *Explanation of the Hadith of Anas*

*Narrated by Anas: Allah's Messenger said, "When any one of you is engaged in salaah (prayer), he is holding an intimate conversation with his Rabb so he should not spit in front of him, nor to his right side, but to his left side, under his foot." - Agreed Upon. (Shouldn't spit to right or Qiblah direction in general).*

What's meant by spitting in this hadith?

They used to spit during the prayer i.e. the sick and old, sometimes when you cough you get something like phlegm and that forces you to spit it from your throat. It's not like us now where we have medication or we have alternatives, the floor was sand during that time unlike today's fancy and decorated places with the expensive carpets. So back then some people used to spit before them and so the Prophet (peace be upon him) prohibited them from spitting before them (because they're facing Allah) or towards their right, he asked them instead to spit on their left or under their foot. This should not be done.

### **Prohibition of Spitting in the Mosque**

Anas bin Malik (May Allah be pleased with him) said: The Messenger of Allah (Peace be upon him) said, "Spitting in the mosque is a sin, and its expiation is that the spittle should be buried in earth." - Al-Bukhaari and Muslim.

To atone for spitting in the Mosque, one should bury the spittle in Earth, but this applies when the floor of the Mosque is covered with Earth; as this is not the case today, one should wipe the spittle off or wash it off with clean water.

## *The Imaam*

Narrated by 'Amr bin Salima: My father said, "I have come from the true Prophet, so when the time of salaah (prayer) comes one of you should announce the adman and the one of you who knows the Qur'an the most should be your Imaam." He ('Amr) said, "They looked around and there was no one who knew the Qur'an more than I, so they put me forward in front of them and i was only six or seven years old." - Al-Bukhaari, Aboo Dawood & An-Nasaa'i

Narrated by ibn Mas'ud: Allah's Messenger said, "The one who knows (by recitation and memorisation) the book of Allah most should be the Imaam of the people. If they are equal in the recitation, then the one who knows the sunnah most and if they are equal in the sunnah then the earliest of them too emigrate (to Al-Madinah) and if they are equal in the emigration then the oldest among them in Islam. In another narration it has "age wise". And no man should lead another in prayer in his domain or sit in his place of honour without his permission." - Muslim

Narrated by Umm Waraqa: The Prophet commanded her to lead the members of her household (in prayer). - Aboo Dawood

Narrated by Aboo Hurayrah: Allah's Messenger said, "The best of the men's rows is the first and the worst is the last; and the best of the women's rows is the last and the worst is the first." - Muslim

Narrated by Anas: Allah's Messenger prayed and an orphan and i prayed behind him and Umm Sulaim was behind us. - Agreed upon, Al-Bukhaari's wording

It is forbidden for women to lead men in the prayer, but men can lead women in prayer under certain conditions (i.e., if they are not Mahrams they are not alone etc,) women can lead other women in prayer but must stand in the middle within the first rank of those whom she is leading, she is not to stand at the front as the men do.

It is consensus that the Prophet used to recite loudly in the morning prayer and in the first two rak'ah of Maghrib and Ishaah' prayer. And he would recite quietly for Dhur, 'Asr, the third rak'ah of Maghrib and last two rak'ah of Ishaah'.

The Prophet also reacted loudly in the Friday prayers, two prayers of Eid, the prayer for rain and the prayer for eclipse.

## Congregational Prayer and Following the Imaam

***Narrated by 'Abdullah bin 'Umar: Allah's Messenger said, "The prayer offered in congregation is twenty-seven (in another narration it mentions 25) degrees more rewardable than a prayer offered by a single person." - Agreed upon***

*Narrated by Anas: Allah's Messenger said, "Stand close together in your rows, bring them (the rows) near one another, and stand neck to neck (in straight lines)." - Aboo Dawood & An-Nasaa'i*

*Narrated by Waabisa bin Ma'bad: Allah's Messenger saw a man praying alone behind the row so he ordered him to repeat the salaah (prayer). - Ahmad, Aboo Dawood & At-Tirmidhi [Ibn Hibbaan reported this from Talq (bin 'Ali): "The prayer of a person who prays alone behind the row is not accepted]."*

*Hadith: Whosoever misses the Friday prayer three consecutive times, Allah will seal his heart.*

*The Prophet (peace be upon him) said one time that he was almost at the point of appointing someone to lead the prayer and then go to the houses of those who stayed behind (at their homes, not praying in the Mosque), and burn down their house, but I was reluctant because of the women and children.*

*Ibn Masud narrated that when any one of us (the Prophet's companions) would get sick then he'd get carried in between two people and then be put between the prayer ranks. One would be on the left and one on the right and the sick in the middle being dragged along and put in the ranks.*

The reward for the congregational prayer is multiplied by multiple folds, and it's always better to offer congregational prayer than on your own, this can be established even in the home or at your workplaces, when

*Narrated by Aboo Hurayrah: Allah's Messenger said, "By Him in Whose Hand my soul is, I have thought of giving orders for fuel wood to be gathered, then giving orders for salaah (prayer) and having the Adhaan called, the ordering a man to lead the people (in prayer), then going off to some people (men) who are not present at the prayer and burning down their houses upon them. By Him in Whose Hand my soul is, if one of them knew he would find a fat meaty bone or two fine sheep hooves he would attend the 'Ishaa (evening prayer)." - Agreed upon, wording of Al-Bukhaari*

*Narrated by Aboo Hurayrah: Allah's Messenger said, "The most burdensome prayers for hypocrites are 'Ishaa and the Fajr prayers and if they knew what (rewards) these (prayers) contain, they would have come to them (in the mosques), even though they had to crawl on their knees." - Agreed upon*



there's two of you then offer prayer together in congregation!

*The Prophet (peace be upon him) one time was riding on his beast and he fell, and the Prophet hurt his shoulder so he was offering the prayer sitting down. The Prophet had a special miracle, a speciality bestowed upon him from Allah, he could see and he was aware of what was going on behind him. During the prayer, he could see his companions behind him standing (whilst he was sitting and leading the prayer), so he gestured to them to sit down and so they sat and prayed. When the Prophet (peace be upon him) finished he said, "You were going to do as the Persians and the Romans do, stand for their kings who sit. So do not do so, for the Imaam is there to be followed, when he makes rukoo', make rukoo', when he rises, rise, and when he prays sitting, pray sitting (all of you). – Bukhaari & Muslim*

What does this mean? This means you must follow the Imaam in your prayer, for example, if the Imaam who is leading in the prayer is sitting (for a reason), then you should follow him and sit and offer prayer. You must follow the Imaam. Similar has been narrated in the two sahihs.

In another hadith the Prophet (peace be upon him) said, the Imaam is made to be followed. If he says Allah-Hu-Akbar, you say Allah-Hu-Akbar, if he bows then you follow him in bowing, if he says **وَلَا الضَّالِّينَ**, say Ameen. If he says **سَمِعَ اللَّهُ مِّنْ حَمْدِهِ** – Sami' Allâhu liman hamidah, you say **ربنا ولك الحمد** Rabbanaa wa lakal hamd and so on. You follow the Imaam in each movement.

Not to recite (other than the Faatiha) in the loud prayers, listen attentively to the recitation, but recite in the silent prayers.

*Jaabir said we used to recite behind the Imaam in Dhur and 'Asr Soorah Al-Faatiha and another soorah in the first two rak'ah and Soorah Al-Faatiha in the last two.*

Narrated by Aboo Hurayrah: Allah's Messenger said, "The Imaam has been appointed to be followed (in the congregational prayers). So, when he utters the Takbir, utter the Takbir too, and do not utter the Takbir until he utters it. When he bows you should bow, and do not bow until he bows. When he says, "Allah listens to him who praises him," say, "O Allah, Our Rabb, to You is the praise." When he prostrates, you prostrate; and do not prostrate until he prostrates. If he prays standing, pray standing, and if he prays sitting, all of you pray sitting." - Aboo Dawood, its basic meaning can be found in Al-Bukhaari and Muslim

#### **Abrogation of reciting behind the Imaam (except for the Faatiha):**

Once the Prophet (peace be upon him) was praying Fajr and the recitation became difficult for him. When he finished, he said, perhaps you recite behind your Imaam? We said, Yes, quickly, O Messenger of Allah. The Prophet replied, do not do so, except for (each of you reciting) the opening chapter of the book, for the prayer is not valid of the one who does not recite it. – Bukhaari in his pamphlet, Aboo Dawood & Ahmad

The Imaam is to be followed.

## When the Imaam Makes a Mistake

*The Prophet set for us the perfect example, one time the Prophet prayed, reciting loudly and his recitation became mixed up. When he finished he said to Obey did you pray with us? Ubeyy replied Yes. Then the Prophet said, so what prevented you (from correcting me)? – Aboo Dawood*

When the Imaam makes a mistake and the people want to draw his attention the men should say SubhaanAllah whilst the women use their palm to clap on the top of the other hand with.

You follow him in his correction of the mistake to i.e. if he repeats the unit of prayer or makes prostration of forgetfulness.

Whatever the Imaam does or doesn't do you follow him, you draw his attention to any mistake like that, but you have to follow him in everything (in the prayer).

Narrated Aboo Hurayrah: Allah's Messenger said, "Glorification of Allah i.e., saying is for men and clapping hands is for women during prayer." - Agreed upon

*For example, the Prophet (peace be upon him) one time fell off his mule and he hurt his shoulder, so he wasn't able to offer prayer whilst he was standing, so he was offering compulsory prayer while sitting, his followers (the companions, may Allah be pleased with them all) were behind him standing so he gestured to them to sit down. Then they sat down. At the end of the prayer he told them, the Imaam is only to be as a leader, when he says "Allah-Hu-Akbar", makes Takbiratul Ihraam, you say "Allah-Hu-Akbar", do not bow until he bows, when he says Sami' Allâhu liman hamidah say Rabbanaa wa lakal hamd... etc., and he said at the end, if he offers prayer while he is sitting then you offer prayer while sitting too, and if he says **وَلَا الضَّالِّينَ** say Ameen, and whosoever his Ameen coincides with the Ameen of the Malaaikeh, Allah will forgive all his previous sins.*

See standing in the prayer is a rukn but the Prophet gestured to them to sit down, why? Just to follow the Imaam. Follow the Imaam doesn't matter what, whatever he does, you follow him.

In another hadith, the Prophet offered one prayer five rak'ah and it's meant to be four, the companions followed him, one time the Prophet offered the 'Asr prayer as two rak'ah, the companions followed him – in other words, whatever the Imaam does you follow him to the end and also follow him in the correction of the prayer too, because otherwise, the prayer is incomplete.

## *The Prayer of the Sick*

Like the example of a disabled man, he does what he can of the prayer, for example, if he is unable to offer prayer while sitting and bowing but he's able to stand, then in the beginning when he says the Takbiratul Ihraam he stands and starts the prayer, and because he is not able to sit or bow, he can sit and perform it how he is able to. If he can stand up then he must stand up, he must do what he can of the prayer and whatever he is not able to do of the prayer he does in the way he is able to, on contrary to what most do today where they sit throughout the whole prayer and offer it just like that, abandoning the pillars of the prayer which they are able to actually complete and perform. But if you are offering prayer behind the Imaam you should offer it as he is offering it unless you are unable too, for example, if the Imaam is offering prayer whilst sitting then you offer prayer behind him sitting. But if you are the one injured and you cannot completely follow the Imaam, you do what you can of it and perform the rest according to your capability and ease.

This is for any part of the prayer, for example, the person who is struggling to sit, or they have a problem with their feet, they sit according to their capability and what's easy for them.

The Prophet would stand for both obligatory and voluntary prayers. However in the last year of his life during his sickness he prayed sitting down.

Imraan ibn Hussain said, "I asked the Prophet about the prayer of a man while sitting, so he said: He who prays standing, that is better, he who prays sitting, his reward is half that of the former. He who prays lying down (and in another narration: reclining), has half the reward of the one who sits.

Khattabi said: "The meaning of Imraan's hadith is intended for a sick person who is able to undergo hardship and stand with difficulty. Hence the reward of praying sitting has been made half of the reward of praying while standing, encouraging him to pray standing while allowing him to sit."

What seems to be most correct is one should try to stand if possible, but should not cause himself extreme difficulty, for the one who has tried but is unable, He will receive full reward. Allah is the Most-High, Most-Generous.

Narrated by Imraan bin Husain: I suffered from piles. So I asked the Prophet about the prayers. He said: "pray standing; and if you are unable, (pray) sitting; and if you are unable, (pray) lying on your side." - Al-Bukhaari

Narrated by A'isha: I saw the Prophet praying while sitting in a cross-legged position. - An-Nasaa'i

## The Prayer of the Traveller

The obligatory prayers were first ordained, all of them as two units of prayer. For example, now we have the Fajr as two, Dhur as four, 'Asr as four, Maghrib as three and 'Ishaa as four, well before when it was ordained they were all offered as just two units of prayer except for the Maghrib which was always three.

Then they increased from two units of prayer to how we offer it now, the obligatory prayers we are talking about.

But it increased in general, so only for the residents whereas for the traveller, the one who is on a journey or travelling it stayed the same (the prayers are offered as two units of prayer except for the Maghrib).

There's a verse in the Quran giving permission for it, it's okay for you to shorten the prayer. *If you go travelling then shorten the prayer and combine it.*

Allah loves those who take His permission, this is a permit for you to shorten your prayer whilst travelling, and also to combine between them.

The matter regarding on when you can shorten and combine the prayers i.e. when you are considered a traveller is heavily disputed between the scholars, the most correct issue of the matter seems that when you leave your neighbourhood/your area to another, you can shorten and combine between the prayers.

In one narration mentions that the Prophet (peace be upon him) used to shorten the prayer and combine prayer when he just left the neighbourhood, when he could no longer see his neighbourhood he shortened his prayer.

Other scholars bought other ideas such as 3 farsakh (around 48 miles), but the above is what seems the most correct opinion on the matter.

Narrated by A'isha that when the salaah (prayer) was first prescribed, it consisted of two rak'ah. Afterwards, the prayer during travelling was confirmed (as two rak'ah), while the prayer of the resident/place of residence was completed (as four rak'ah). - Agreed upon [Ahmad added, 'Except the Maghrib (prayer) for it is the Witr (prayer) of the day; and except the Fajr (prayer), sinew the recitation (of the Qur'an) is prolonged in it].'

Narrated by Ibn 'Umar: Allah's Messenger said, "Allah the Most High loves that His permissions be practiced, just as he dislikes that disobedience to Him be committed." - Ahmad

Ibn 'Umar (may Allah be pleased with him) had a garden about 30 miles away from medina, he used to shorten and combine his prayers when he went there.

The Prophet (peace be upon him) sometimes would combine the prayers and other times he wouldn't, it's up to you.

## THE TRAVELLER IS NOT REQUIRED TO OFFER SUNNAH PRAYERS

It is not required for the traveller to offer the Sunnah prayers, he can pray if he wants too or leave them off if he wants too. Though he will be rewarded for them (the Sunnah prayers before and after Dhur, and Maghrib and 'Ishaa), as this is a permission from Allah, and the Prophet left it off. The only Sunnah prayers the Prophet never left off even whilst travelling was the two rak'ah of Fajr and the Witr!

*It was narrated that 'Aasim ibn 'Umar ibn al-Khattaab said: "I accompanied Ibn 'Umar on the way to Makkah. He led us in praying two rak'ahs of Dhuhr prayer, then he left and we left with him until he came to where his luggage was. He sat down and we sat with him, then he looked towards the place where we had prayed, and he saw some people standing and he asked, 'What are these people doing?' I said, 'They are praying voluntary prayers.' He said, 'If I wanted to pray (naafil or Sunnah prayers) after the fardh prayer I would have completed my prayer (i.e., not shortened it).' O son of my brother, I accompanied the Messenger of Allaah (peace and blessings of Allaah be upon him) whilst travelling and he did not add anything to these two rak'ahs until Allaah took him (in death); and I accompanied Aboo Bakr and he did not add anything to these two rak'ahs until Allaah took him (in death); and I accompanied 'Umar and he did not add anything to these two rak'ahs until Allaah took him (in death); and I accompanied 'Uthmaan and he did not add anything to these two rak'ahs until Allaah took him (in death). And Allaah says (interpretation of the meaning):*

*'Indeed in the Messenger of Allaah (Muhammad) you have a good example to follow' [Al-Ahzaab 33:21]."*

Narrated Anas: When Allah's Messenger (while on a journey) proceeded before the sun had declined from the centre of the sky, he delayed the Dhur pryer till the time of the 'Asr prayer; he would then alight and combine the two prayers. If the sun declined before he moved off, he would offer the Dhur prayer and ride (i.e. travel) - Agreed upon

In the narration of Al-Haakim quoted in the Al-Arba'in with a sahib Isnaad, "He prayed Dhur and 'Asr then rode (his beast, to continue his journey)."

Narrated by Mu'adh bin Jabal: We went out with Allah's Messenger on the Tabuk expedition, and he would offer Dhur and 'Asr prayers together and Maghrib and 'Ishaa prayers together. - Muslim

## THE TIME YOU ARE CONSIDERED A TRAVELLER FOR

There are a lot of hadiths and opinions on this topic, below a summary of it will be mentioned.

You are only considered a traveller for four days in one place, for example, if you travel and go to a place then you shorten and combine for four days, after that you become a resident and offer prayer as you normally would. Only if you travel from city to city you're a traveller, or if you do not know when your return date is, when you're going to come back, then you can continue to offer prayer, like a traveller.

However, when you know your departure date, if you stay for more than four days, then you only shorten and combine for four days and after four days you offer prayers like a resident, you offer it in full. If however, you leave before four days and travel elsewhere and this is like a routine (all for four days or less) then you continue offering prayer like a traveller until you return home.

However, if for example, you are travelling and you go to a town and find the Imaam leading prayer, he is a resident, then you must follow him in the congregation, offer prayer in full with him, you cannot cut off the prayer mid-way. You are to follow the Imaam. However, if you are not a traveller or no longer considered a traveller and the Imaam leading the prayer is a traveller, it is required upon you to complete the full prayer, so once the Imaam offers two units of prayer for example for the Dhur and he makes Tasleem, he has completed his prayer as a traveller, you on the other hand are considered a resident and you were following behind him, in this case, you wait for him to make Talseem, and you don't make Tasleem with him, then you get up and complete your prayer by yourself.

## *Teach Your Children the Prayer!*

Start teaching your children the prayer when they are seven years old and command and discipline them for it when they're ten years old. If they reject the prayer then you hit them.

Hitting them in the hadith doesn't mean like those animals who hit their kids mercilessly, it refers to that which is equivalent to a little pat to show your disapproval and anger (i.e., you use the toothbrush, siwaak, or towel) to show you're not pleased and in acceptance of this behaviour.

This is because you gave them three years in between, from age 7 to 10, each day you ask your child to offer prayer five times, make wudoo', remind them, in a month that's a one-hundred and fifty times you've reminded and asked, and one-thousand eight-hundred and twenty-five times in a year, five-thousand four-hundred and seventy-five times throughout the three years. If you ask them that many times and they still refuse then somethings wrong and you need to disciple them, but if they obey that will insert the love, faith, belief and Islam in his heart.

After you have thread knotted it securely by asking him and reminding him continuously about the prayer, every single day five times a day for three years, until he goes from seven to the age of ten, in this case, you will have inserted a firm foundation of the religion in his heart while he is at an early age and that knot will remain because it was tied from a young age, it will remain until he dies if Allah Almighty wills.

Furthermore, make the prayer enjoyable for your children, join in with them, teach them, play with them, make it enjoyable for them and not a burden.

Research shows that parents are the most influential part of a student's life, parents are the most inspirational to their students. Some times parents don't always consider this as they don't always see it on a day to day basis. The first school for the child is the home. When you secure and teach and insert the love of Islam there, and your kids see your passion and zeal for it, they will follow too. Become the support and role model they need, become the light at the end of the tunnel for them, before they seek it from elsewhere!

Indeed behind every successful man is a righteous strong, faithful woman, who spent her time patiently upbringing him.

In Islam there's a rule, this applies to adults and children, we use two methods of teaching people (according to the authority you hold).

### 1. Incentive reward

You reward them when they have done something good.

I used to have a closet full of toys, my grandchildren every time they memorised a chapter from the Quran, I would open it up for them and have them take gifts from there, they used to run to me after they had finished memorising to take it. They know there's a gift waiting for them, this used to encourage them, make them feel loved and showed that we are proud of their achievements!

You want them to continue it, encourage good behaviour, mostly this can be done through incentive reward, rewarding the good actions.

This is the best in my opinion, I love kids, and in fact I used to do that for my children as well as grandchildren, always rewarding them, that's why they always hasten to good, even after all these years, because the thread was knotted from a young age, that they look for good and hasten to it, that was done when they were young.

### 2. Intimidation

I don't recommend this, but under certain circumstances, this has to be done.

Scold him, show your displeasure, deprive him of some luxuries, give them a time-out, this is to show your displeasure and that you're upset. I only recommend this in serious cases like if the child is refusing to offer prayer.

Some kids you have to use a mix between both, reward for their good actions and discipline for that which they shouldn't be doing. This way the child will be able to distinguish right from wrong.



## Sujood At-Tilawah & Sujood Ash-Shukr

Sujood At-Tilawah and Sujood Ash-Shukr are very similar.

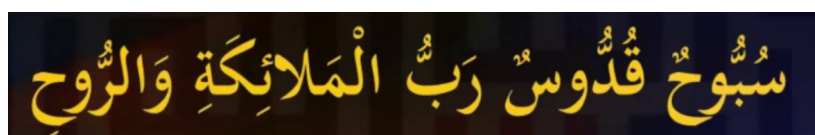
Sujood At-Tilawah comes in around 15 places of the Qur'an, it is recommended for the reader and the listener to perform.

It is disputed whether Sujood At-Tilawah is a legislated act, supererogatory or compulsory act, majority of the scholars deem it as a Sunnah, nevertheless, it's always better to perform it.

It's important to mention here that all prostrations must have Subhaana Rabbiyal 'Alaa.

Sujood At-Tilawah is not required at all times. 'Umar ibn Al-Khattab (may Allah be pleased with him) one time was lecturing on Friday, then he went down and prostrated (made Sujood At-Tilawah). The second time he didn't do it and he said that this was a Sunnah.

The Prophet (peace be upon him) used to say during Sujood At-Tilawah (there's also another narration of a longer supplication he used to make, the shorter one will be mentioned below):



*"The One everything glorifies Him, not a thing in the Earth and heavens but it glorifies Allah."*

Ibn Masud said these two names are Allah's attributes.

Narrated by Aboo Hurayrah: We prostrated with Allah's Messenger (as he recite these soorah) "When the heaven split asunder (Soorah No.84) and "Read in the Name of your Lord (Soorah No.96)." - Muslim

Narrated by Ibn 'Abbaas: The Prophet prostrated in Soorat An-Najm. - Al-Bukhaari

Narrated by Zaid bin Thaabit: I recited to the Prophet "An-Najm" but he did not prostrate in it. - Agreed upon

It is because of this most scholars regard Sujood At-Tilawah as supererogatory, because the Prophet would do it on some occasions and leave it off on other occasions.

Narrated Ibn 'Abbaas: A prostration while reciting soorah Saad is not one of the 'Azaa'im (those which are always required), but i have seen Allah's Messenger prostrating while reciting it. - Al-Bukhaari

Narrated 'Umar: He said, "O people! We pass (in our recitation) verses to be prostrated at, so whoever prostrates has done the right thing, and there is no sin upon the one who does not prostrate." - Al-Bukhaari

Both of them mean glorifying and sanctifying Allah and purifying Him above all that evil they ascribe with Him.

Praise be to Allah and glory to Him, sanctifying Him above all the evil they ascribe and associate with Him. He's the Lord of the angels and Jibreel.

## SUJOOD AT-TILAWAH DURING THE PRAYER

When in prayer and you recite a verse of prostration, when you finish the verse say "Allah-Hu-Akbar" and go down into prostration right away, then you get up and continue the prayer from where you left off like normal.

But this is just one prostration, not two.

How?

Say Takbir, go down to prostration and say in prostration what you usually say, then get up without a Takbir. That's it. However, if Sujood At-Tilawah comes in the prayer then when the individual stands up from prostration to continue prayer again he should utter the Takbir.

## SUJOOD ASH-SHUKR (PROSTRATION OF THANKFULNESS AND GRATEFULNESS)

This is performed when something happens, something extraordinary, something which makes you extremely happy, you get down into prostration straight away upon being informed.

For example, when Aboo Bakr heard Musaylamah the liar (who was an evil individual, he claimed to be a Prophet and killed so many Muslims), when Aboo Bakr heard that he was killed, Aboo Bakr (may Allah be pleased with him) made prostration of thankfulness straight away – he fell down into prostration out of gratitude to Allah!

## *Time*

Anytime you hear anything which pleases you, you can prostrate.

## *What to say?*

You say what you say in the prostration of prayer, and also thank Allah, show gratitude to Him, magnify and glorify Him! There is no need for Takbiratul Ihraam or anything, this is just a prostration.

## *How?*

You say Allah-Hu-Akbar and go straight into prostration, magnify Allah, then you get up. That's it. There is no Tasleem with these, they are just prostrations.

This is done in any direction and no wudoo' is required, because this comes all of a sudden, spontaneously.

For women, it's better to cover the hair but this is not a requirement. You perform this with what you're wearing.

The only requirement for this is to say Subhaana Rabbiyal 'Alaa and to glorify and magnify Allah in the prostration.

Narrated Aboo Bakra:

Whenever the Prophet received a matter which pleased him he used to prostrate to Allah (out of thankfulness). - Reported by Al-Khamsa except An-Nasaa'i.

Narrated 'Abdur-Rahmaan bin

'Auf: The Prophet prostrated and prolonged the sajda, he then raised his head and said, "Jibra'el had come and given me glad tidings, thereafter i prostrated in gratitude to Allah." - Ahmad

Narrated Al-Baraa bin 'Azib:

The Prophet sent 'Ali to Yemen. The narrator mentioned the complete hadith. He said, "Ali sent a letter regarding there (the people of Yemen) acceptance of Islam. When Allah's Messenger read the letter, he prostrated in gratitude to Allah the Most High for that." - Reported by Al-Baihaqi and its basic meaning is found in sahih Al-Bukhaari

## *Ibn Hubayrah (May Allah Be Pleased With Him)*

Ibn Hubayrah was a righteous, honourable and great scholar, and he was appointed as the minister, the second man in command during the Abbasid dynasty. He was well respected and known for his honesty. During that time the Muslims were tested with a lot of trials and tribulations, the Muslims were fighting Muslims! Masud was a Muslim but he wanted to invade Baghdad and fight, both parties were Muslim.

The people went to this great scholar and informed him regarding it, Ibn Hubayrah thought about it, he replied both parties are Muslim but the leader is corrupt, if they start invading and fighting each other a lot of the Muslim blood will be shed and so many lives killed, let me go to a more powerful source...Allah! Duah to Allah. He told the people, just give me one month, I don't want to shed the blood of the Muslims, it will be of no avail, just give me one month, I want to do what the Prophet (peace be upon him) did.

The Prophet during his time there were two tribes, one called Dookwaan and the other called Ra'eel, those two tribes came to Medina and became Muslims and then got sick because the climate in Medina was different, a lot of people got sick there, they developed a fever and eventually died from it. The Prophet gave them camels (from the zakah) and gave with them 70 of his companions (may Allah be pleased with them all), all of whom had memorised the Quran, he told them to go to the outskirts of Medina.

These two tribes deceived the Prophet and His companions, they killed all of the Prophet's companions except for one or two who managed to escape. This was a huge deal for the Prophet, these were 70 of his beloved companions, all memorisers of the Quran!

Then the Prophet started making duah against them every single day in the prayer for one month straight. Then they caught them and the Prophet punished them, he cut their hands and feet, cauterised their eyes and threw them in the desert to die.

Ibn Hubayrah followed the Prophet, he was a religious man, he took the Prophet as his excellent example and indeed what a great role model the Prophet is, the righteous people seek to follow the Prophet in every matter, knowing it will lead to the best results!

Ibn Hubayrah told the people, give me one month, I want to make duah at the last third part of the night when Allah descends to the nearest heaven and proclaims to all people, is

there anyone to ask Me, to invoke Me so I may respond to his invocation? There is an hour, whosoever coincides it with his prayer, Allah will accept his invocation. In that hour in the last third part of the night during prostration, you will be closest to Allah, and during that time Allah will be nearest to His slave.

So Ibn Hubayrah made duah for one month.

The corrupt leader who intended for all this fighting and invading to take place died.

Allah answered the invocation of Ibn Hubayrah because of his honesty, sincerity, obedience, and devotion.

Allah's Messenger (ﷺ) said, "Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: "Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?" – Al-Bukhaari

## *Merits of the Prayer*

- The Prophet (peace be upon him) said when you maintain the prayer and do it the right way, it will go as illumination to Allah and make duah for you, "O Allah protect him as he protected me!" On the contrary, if he doesn't perform it correctly, with no tranquility, the prayer will make duah against him, "O Allah lose him as he lost me" (i.e., "he destroyed me, didn't manage me right, O Allah do the same to him)!"

So when you offer prayer you have to have knowledge of it, offer it correctly and with tranquility. Allah will put His face facing yours until you turn, then Allah will order for a partition to come down in between!

- 'Umar ibn Al-Khattab (may Allah be pleased with him) when he was leading the prayer he got stabbed, this eventually led to his death, he was bleeding to death, but his only concern was the prayer. He was leading the prayer, after he got stabbed he reached the point where he was no longer able to continue to lead it so he pulled one of the companions from behind him to continue – that's because of the importance of the prayer! He didn't want anyone to break the prayer despite he had just got stabbed and he was Amir Al-Mu'mineen, his only aim was for the prayer to continue. Then every once a while he would faint due to the severity of his bleeding and then regain consciousness, this happened several times, each time he got up he would ask did the people offer prayer?! Was the prayer completed?! The people replied yes and he said there is no luck in Islam, no share in Islam to anyone who abandons the prayer. Then he asked for water to be bought to him, he made wudoo' even though his wounds were heavily bleeding, and he offered prayer.

- Likewise, the Prophet (peace be upon him) when he was on his deathbed, every time he'd faint then wake up and ask, he would say the prayer, the prayer – preserve the prayer/take care of the prayer! That was during his death.

- When the Prophet was on his death bed صلى الله عليه وسلم, Ali Ibn Abi Taalib (the cousin of the Prophet) and Al-Abbas (the uncle of the Prophet) رضي الله عنهما held him on each side and took him to the masjid so he could offer the prayer, this is when the Prophet was on his deathbed and in immense pain! That's the Prophet!

The Prophet is our excellent example, we should follow him as Allah said, O Muhammad, say to them if you (the people) love Allah, follow me (my command for Allah's command) and Allah will love you.

And there's another verse, take what the Prophet gives you and abstain from what he prohibited you.

- Ibn Masud asked the Prophet once what's the best thing which is most beloved to Allah? The Prophet replied prayer at its stated fixed times.
- The first thing Allah will judge the people for on the Judgement Day is the prayer, the first thing to be judged for is the prayer. If the prayer is good the person will be good and his status will be good. If his prayer is not sufficient then he will be in problem!

None of us offer prayer completely because we get distracted in it, so the extra supererogatory prayers we do go and complete the fardh, because the Prophet صلى الله عليه وسلم said, none of you will take the complete reward when he offers the prayer, none of us, but some take one third, some take one fourth of the prayer, some take one-sixth and so on, but none will take complete reward for the prayer because of the distractions. Shaaytan will come to the person and remind him of this and that, distracting him. So you don't get the complete reward, Allah will ask does my slave have any supererogatory (nafl) prayers, then they bring it to complete the fardh prayers.

If the prayer is good each prayer makes duah for you, 'may Allah Almighty protect you as you protected me each prayer!'

The one who does not offer prayer, there is no hope for him, no chance for him. In Islam, the most important thing after Laa ilaaha ilAllah is the prayer!

- Whosoever offers prayer two rak'ah before Fajr and he offers Fajr prayer and then he leaves the Mosque, he will be with the righteous people and be with the delegation of the Most-Merciful.
- Whosoever offers morning prayer he will be under the protection of Allah.
- Whosoever misses the morning prayer, the Shaaytan urinates in his ear.

- The two rak'ah Sunnah prayer in the morning is better than this world and everything it contains.
- Give glad tidings to those who go to the Mosques during the darkness (referring to Fajr and 'Ishaa) – an illumination for them on the Judgement Day.
- Imagine there is a river flowing directly outside your house and you were to wash yourself in it every single day, five times a day. There would be no dirt, no odour or foulness on you, you'd be extremely clean and pure – that's how the five daily prayers cleanse you!
- Whosoever preserves the five daily prayers, the prayer will be to him on the day of judgement an illumination – when you cross the bridge over hellfire on the day of judgement, you need this illumination, the brighter the illumination, the faster you go! This salaah (prayer) is your illumination to cross the bridge over hellfire, it will also be proof for your belief and it will be a saviour for you on the day of resurrection.

Some people when they cross the bridge which goes over the hellfire, they go as fast as the twinkle of an eye, their faces will be as bright as the full moon during the clear night sky!

Ask Allah to be amongst those people in every prayer because that bridge over hell is as sharp as a sword and as thin as a strand of hair!

Some people go crawling, others they only manage to crawl a little before they fall into the blazing fire!

Some people try to cross but there are hooks, those hooks will catch them and pull them in!

It all depends according to your faith, the illumination you have to cross the bridge depends on your deeds, the more good you do in this life, the faster you will go.

Like the hypocrites, they will have a little illumination, it will be flickering and dim and by their toes only, they can't cross! They will yell at the Muslims and say, "Remember we worshipped alongside you in the Dunya?!"

Then they fall down into the fire!



- You burn yourself, you burn yourself, you burn yourself (i.e., you commit sin), then you pray, when you offer the prayer, it will extinguish it.
- There are five prayers Allah enjoined upon you, whosoever preserves their ablution (makes wudoo'), then offers them on time, preserves them and takes care of them (i.e., performs it correctly), then Allah makes it incumbent upon Himself to admit him into paradise. And whosoever doesn't, Allah has no duty upon Himself to have him enter paradise – he has no covenant with Allah, if Allah wills He will send him to hellfire or paradise.

The one who preserves the wudoo' and performs the Salaah correctly, Allah makes it a duty upon Himself, a pledge, a covenant to take him to paradise, But the one who doesn't, Allah has no covenant with him.

- Prayer is the best subject. Whosoever would like to increase in it, let him do so. Offer prayer!

Like for example, if there was a mountain of gold and you have been permitted to go there and take from there as much as your heart desires, you would take as much as you can, until the mountain is finished, the same thing applies to the Salaah (Prayer)!

Salaah is more valuable than gold! Gold is for this life and prayer is for the hereafter. There's no comparison between this one and that one.

#### • I WANT TO ACCOMPANY YOU IN PARADISE

One of the Prophet's companion, his name was Raabi'ah (رضي الله عنه). He used to help the Prophet with his wudoo', when the Prophet wanted to make wudoo' Raabi'ah used to prepare everything for him (i.e., get the water, put it in the jug, etc). When the Prophet wanted to make wudoo' he would find everything prepared.

The Prophet wanted to compensate him, reward him for that action. The Prophet صلى الله عليه وسلم said, O Raabi'ah ask me, what do you want from me?

Rabi'ah replied saying, to accompany you in Paradise O messenger of Allah.

The Prophet asked him, anything else?

He said no, that's all, I want to accompany you in Paradise.

See how great the great people are, they ask for great things! Raabi'ah didn't ask for a palace, wealth, marriage, etc, he said, just I want to accompany you in Paradise, nothing else! Just that.

The Prophet then told him, help me, if you want to accompany me in Paradise then offer a lot of prayers.

See how important the prayer is!

There's also a verse in the Qur'an, the more you offer prayer the nearer you get to Allah and the more Allah loves you.

In another verse, it says, prostrate (offer prayer) and draw near to Me (Allah).

Who would not like to be near to the Al-Mighty and loved by Him?! Of course, we all would and all it requires is a few minutes of our time indulged in good deeds (i.e., a sincere prostration). The more good you do the closer and more loved you are to Allah!

- How many times will you meet Allah?

The slave will have three different meetings with Allah:

1. Every single day when the slave stands before Allah in his prayer.
2. When the person dies then the soul goes back to Allah.
3. On the Judgement Day.

On the day of Judgement, the righteous believers will meet Allah on so many occasions.

Some faces on that day will be pitch black and covered with dust stains, they are the people of hellfire.

Some faces will be bright and radiant, they are the people of paradise and they will be looking at their Lord.

In Paradise the believers will meet Allah a lot – they will see His face. That will be the greatest moment ever, even better than entering paradise!

- Who is the richest on this Earth?

The faithful believer is the richest on Earth – the one who offers the morning Sunnah prayer. As the Prophet صلى الله عليه وسلم described it as being worth more than the world and all it contains!

This is just one prayer, imagine those who have offered it for fifty years and more!

More than that, you have the obligatory prayers, if the reward for the supererogatory prayers is like that, imagine the reward for the obligatory prayers, that's beyond belief, it's indescribable, we cannot describe it! There's no comparison!

The righteous believer won't give up one prostration of just the 'Asr prayer for a hundred billion of these Earths because they know its worth is much much more than that! That's the guidance of Allah, He guides whom He wills.

Whilst, on the other hand, you have others who would give it up for even less than a dollar. They believe they're Muslims but they're not, Shaaytan has deceived them. Whosoever Allah sends astray, for him there is no guidance!

See how rich the believer is, the criteria differs from person to person. So be from among the first category who offer prayer on time, mandatory and supererogatory, because the prayer is an illumination for your face and heart in this life and it'll help to cross the bridge over hellfire fast. The length of that bridge to cross is one-hundred and fifty-thousand years, sharper than a sword and thinner than a strand of hair! The only thing that'll help you to cross over the bridge is the illumination of the prayer and your good deeds.

- How good and excellent the reward for the five prayers are...

Allah prescribed five prayers upon his slaves, whosoever preserves them all, he does not lose anything from them or discord their rights then he will have a covenant with Allah.

"I will certainly have him enter paradise". Allah said, "If you fulfil your covenant with Me, I will fulfil My covenant with you."

And whosoever does not preserve them and discards their rights, then he has no covenant with Allah...he has no covenant with Allah, it is up to Allah whether to forgive him or to punish him! How evil is that destination!

- Ibn Masud رضي الله عنه said with regard to the importance of the prayer – a sick man, the injured man, he would have two men, one on each side, the sick man would balance in-between the other two men, so they could put him and place him in the ranks of the prayer.
- There was one Sahaabi, they had to amputate his leg, he told them to have him stand in the prayer then amputate it! That's the believers right there, because the prayer is the time he is so focused and indulged in it, it would be when he would feel or notice the least amount of pain!

This is the sweetness delight taste of Salaah.

The prayer is not a burden on the believers, look at them, see how they preserved their prayers! Despite their sickness, they would stand in-between two men to get placed in the ranks. They loved the prayer.

That's why those who do not have faith, they're restless, they never have rest and peace of mind like the believers do even when mountains upon mountains are collapsing upon them! On the contrary, the believer has a peaceful mind. The believer has sweetness in the soul.

Those who believe in the oneness of Allah, Islamic monotheism, those whose heart rest in the remembrance of Allah, in the remembrance of Allah do hearts find rest. A consolation to the distressed soul internally and externally to encompass peace of mind with the aim to attain tranquility internally and externally. That leads you to the sweetness delight taste of faith.

## *Know, It Comes Second After the Oneness of Allah...!*

Everything was enjoined upon the Prophet صلى الله عليه وسلم on this Earth, Jibreel used to come and inspire everything to the Prophet such as the Quran, Zakah, fasting, hajj, etc., all the duties were all ordained upon him on this Earth except for the prayer.

When Allah wanted to enjoin the prayer upon the Prophet صلى الله عليه وسلم he called upon him, then he went up to the heavens and Allah enjoined 50 prayers specially upon him.

When Allah enjoined it upon the Prophet, on his way down, in the sixth heaven he met Musa عليه السلام, Musa asked him what he received from his Lord, the Prophet said 50 prayers have been enjoined upon me and my Ummah (i.e., to perform the prayer every day this many times).

Musa replied I know the people better than you because I dealt with Bani Isra'eel, and I know the people because I had the hardest time and experience with them. Your Ummah will have difficulty with this, your followers will not be able to put up with this, your people won't be able to do such an obligation, it will be hard on them. So return to your Lord and request for a reduction in the prayer.

The Prophet went back, and then he returned to Musa, this happened around 5 times, it would get reduced from 50 to 40, to 30, to 20, then 10, then 5. Between Allah, Musa and the Prophet who went back and forth and got them reduced from 50 to 5.

Allah said, they are five, I have decreed that and my decree of the obligation cannot change but I shall reward every single prayer, though they are five, I shall reward you like the reward of fifty prayers!

This is a summary showing the importance of the Salaah (prayer)! The prayer will not be dropped on any person except the insane one, there is no excuse for it, it doesn't matter what you do or where you are, you must offer the prayer!

## *Prayer Is the Most Important Matter After Tawheed — Tawheed Then the Prayer.*

The prayer is the only compulsory ordainment upon the Prophet صلى الله عليه وسلم which was ordained in heaven, everything else was ordained on Earth, however, the obligation of the prayer, Allah had the Prophet ascend to heavens in the night journey and then He enjoined the prayer upon him in heaven. This shows the importance of the prayer!

Four out of five pillars of Islam were enjoined to the Prophet on Earth, only the prayer was enjoined upon the Prophet in heaven. Allah called up the Prophet (peace be upon him) and he went to heaven, then the prayer was enjoined upon him. That shows how important it is!

Imagine, Allah called upon the Prophet, the Prophet ascended up to heaven and then the prayer was enjoined!

The prayer has so many Hadiths regarding it because after Tawheed it's the prayer. The most important action after Tawheed is the prayer!

The Prophet sent Mu'adh رضي الله عنه to Yemen and told him you are going to find the people of the book there (the Christians and the Jews), the first thing to call them to is the oneness of Allah, there is no God but Allah. If they obey you then tell them about the prayer.

- The first thing is the oneness of Allah, Laa ilaaha ilAllah – the forbiddance of shirk.
- The second after it which is most important is the Salaah (prayer).

The Prophet صلى الله عليه وسلم said command them with the oneness of Allah, if they obey it then go to the second one in importance, the prayer.

Be from amongst those who are prosperous and guided, those who are loved by Allah by maintaining your prayers.

During the Prophet's time صلى الله عليه وسلم , when someone was sick, there would be two people holding him, one on his right and one on his left, they would be holding him and putting him in the ranks to offer prayer!

Sick people never remained. When they used to call out Allah-Hu-Akbar Allah-Hu-Akbar (the Adhaan) and it was heard, no one remained in the house, they had to comply.

حي على الصلاة = come to prayer

حي على الفلاح = come to prosperity

You have to come to the prayer if you hear the Adhaan. When they used to hear that, they used to comply! None of them remained.

*A blind man (Ibn Umm Maktum رضي الله عنه) came to the Prophet صلى الله عليه وسلم and said O Prophet of Allah, I am a blind man and I have no guide to guide me to the prayer, may I offer prayer at home? In the beginning, the Prophet said yes, when the man left the Prophet called him back, he said there is no way you can offer prayer at home, you have to come to the prayer – it was inspired to him. The man replied to him saying, O Prophet of Allah, I'm having difficulty and I'm a blind man and there's a lot of animals on my way to come and darkness, etc. **The Prophet said I cannot find a way to let you stay home!***

See how important is the congregational prayer!

The Prophet (peace be upon him) said, whosoever hears the Adhaan and does not comply, does not come to the prayer, then he is a hypocrite except two categories of people:

1. The sick who is unable to attend
2. The one in a state of fear (i.e., death, etc).

(We're talking about the men here).

See how important the prayer is!

The most important thing in Al-Islam after the testification of لا اله الا الله (there is no God but Allah) is the prayer.

The Prophet صلى الله عليه وسلم sent Mu'adh رضي الله عنه to Yemen and he told him, O Mu'adh, you are going to the people of the scripture (the Jews and the Christians). The first thing to invite them to is the testification of Laa ilaaha ilAllah, if they obey you, then you go to the prayer – then after that, the Prophet named them consecutively, if they obey the prayer then go to Zakah, then Siyaam, then Hajj.

The most important thing in Islam is Tawheed. The Prophet (peace, mercy, and blessings of Allah be upon him) spent thirteen years in Makkah and the only thing he was saying was, O you people just say Laa ilaaha ilAllah and everyone will be under your control, O people of Makkah I'm just inviting you to say Laa ilaaha ilAllah. He would say to them I'm inviting you to just say one word! They replied we will say a hundred words when the Prophet told them to say Laa ilaaha ilAllah, then they rejected it and said he made all them Gods one?! Because they used to worship so many idols.

The most important thing after Tawheed, after the testification, is the prayer.



## *The Severity of Missing the Prayer*

*Part of a longer hadith during the Prophet's ascension...I set out with them (the angels) and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, smashing it. When he struck him, the stone rolled away and he went after it to get it, and no sooner had he returned to this man, his head was healed and restored to its former condition. The thrower (of the rock) then did the same as he had done before. I said to my two companions, 'SubhaanAllah! Who are these?' ... He was informed that this is the one who sleeps over the prayers, neglects them, misses the compulsory prayers at their stated fixed ones.*

Whosoever misses the 'Asr prayer in one narration, it says it's as if he lost all his good deeds, they've been wiped out. In another narration it says it's as if he has lost his family and all his wealth. Can you imagine the state of the one who comes home to find none of his family remains and all his fortune has been destroyed? Distressed, upset, frustrated, his emotions are unimaginable, the 'Asr prayer is worth more than all of that!

A man came to 'Umar ibn Al-Khattab at the Prophet's Mosque and he told him that there is a man who is sat outside and he never joined the congregational prayer. So 'Umar replied, okay let's go see him. 'Umar went to him and inquired as to why he did not join in with the congregational prayer, the man said to 'Umar, that's not your business, go to your business! 'Umar used to always carry a stick around with him, like a staff, 'Umar put the man down and beat him with it and said just to let you know, this is my job!

The Prophet صلى الله عليه وسلم said, the difference between a believer and a non-believer is to give up the prayer!

On the Judgement Day the disbelievers will be walking on their faces deaf, dumb and blind. A man asked the Prophet صلى الله عليه وسلم how are they going to walk on their faces oh messenger of Allah? The Prophet answered the One who makes them walk on their feet on this life will make them walk on their faces on the Judgement Day!

Verily Allah is able to do all things.

## SLEEP A LITTLE

The Prophet صلى الله عليه وسلم said, have a napp during the day, that will help you for the prayer during the last third part of the night and also the Shaaytan does not napp.

The Sahaabah (May Allah be pleased with them) used to napp, some before Dhur and some after Dhur because the Prophet commanded them to napp. There was not a companion (may Allah be pleased with them all) who did not take from the night, some reaped reward all night long, the likes of 'Uthmaan ibn 'Affaan!

Sleep a little during the day, the night is long, spend it in the worship of Allah and sleeping beforehand will help you do that.

If you do not napp then not only will you eventually be forced to give up a big portion of your worship because of your tiredness but you will slumber and lose concentration. Allah loves the deeds which are consistent. Make the intention that you are sleeping a little to be able to worship Allah more, then even your sleep becomes a form of worship and you get rewarded for it!

Sincere intentions will turn even your own desires into acts of worship!

The Prophet صلى الله عليه وسلم one time told his companions even if you sleep with your wife (have intimate marital relations), you get a reward. They said even though we are fulfilling our lust and desires O Prophet of Allah we get rewarded?! The Prophet said yes, imagine if someone were to do it illegally would he get an evil deed for it? They said Yes.

This is the importance of the role of intentions in Islam.

Whatever you do – turn it into an action which will be added into your books of good deeds. How? Sincere actions are by intentions! So even if someone is sleeping and his intention is to strengthen himself to be able to get up and offer prayer, etc., – then he gets rewarded. If you eat and your intention is to strengthen your body so you can fast – you get rewarded, everything just like that, it all depends on the intention! Get rewarded 24/7.

*The Prophet صلى الله عليه وسلم said the strong slave believer is better and more loveable to Allah than the weak slave believer (in faith and strength in the body), and there is goodness in both of them.*

## *The Prayer Is a Source of Relief for the Sincere Believers*

The remembrance of Allah is a consolation to your distressed soul and gives a peace of mind to your sick heart at all times!

Those who believe in the oneness of God – they believe in the oneness of His Lordship, the oneness of His worship and the oneness of His names and attributes... those whose heart rest in the remembrance of Allah, indeed in the remembrance of Allah do hearts find rest!

Allah's commands upon His slaves such as the prayers, fasting, the pillars of Islam are not a burden, it is only those who have a moral emptiness of God-fearing whose hearts view it as a burden, on the contrary, the righteous believers hasten to it. The purpose of it is for the slave to encompass a complete peace of mind with the aim to attain complete internal and external tranquillity and calmness.

Then after you will also attain the sweetness delight taste of faith, when the slave has reached such a stage he will feel as his heart is hanging in heaven whilst his body is walking upon the Earth – that's the highest degree of faith!

Ibn Zubair (one of the Prophet's companions) was offering prayer once around the Ka'bah, and Al-Hajjaj was attacking the Ka'bah. He had a weapon wherein you put a rock or something similar to it inside and it would throw it, Hajjaj was throwing and aiming towards the Ka'bah with the intent to damage the Ka'bah. Yet Ibn Zubair didn't notice, he was so concentrated into his prayer, he didn't even look, paid no attention, he continued with his prayer!

Today a person sees just a spider and loses his concentration and breaks off his prayer!

One time Zayn Al-Abbedin's house caught on fire, whilst he was inside offering prayer, the people gathered from all over to come together and extinguish it. He was inside the house and he didn't even pay any attention to it, they asked him didn't you notice your house caught on fire? He responded the hellfire worried me more than this fire!

See – that's the sweetness delight taste of faith!

The Prophet (peace be upon him) said, I love in this world women and musk (at-teeb) and the pleasure of my eyes is in the prayer.

When something difficult would fall upon the Prophet, a catastrophe or affliction, he used to call upon Bilal and say, "O Bilaal, call the prayer and give us peace in the prayer."

The prayer was ordained on the people before us, Ibrahim said O my Lord, make me from those who offer prayer, Isma'eel used to command his family to offer prayer, Isa said Allah enjoined upon me to preserve the prayer because the prayer is a communication between Allah and His slave.

The Prophet said the pleasure of my eyes is in the prayer. Whenever the Prophet would face trials and tribulations he would tell Bilaal, "O Bilaal, call to the the prayer (call the Adhaan), give us rest, give us a peace of mind by calling to the prayer!"

Because when you're before Allah offering prayer, Allah will answer you and set straight your affairs.

## *The Ruling of the One Who Abandons the Prayer*

***It was narrated that Buraydah ibn al-Husayb (may Allaah be pleased with him) said: "I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: 'The covenant that distinguishes between us and them is the prayer, and whoever neglects it has disbelieved (become a kaafir mushrik).'"***

The Prophet's companions (may Allah be pleased with them) held a unanimous consensus on the disbelief of the one who abandons the prayer. They did not consider the leaving off of any act as disbelief except the abandonment of the prayer, this was a unanimous consensus amongst them.

Jaabir narrated that the difference between a believer and disbeliever is to leave and give up the prayer. – Muslim

This is the most correct evidence in this matter. When you worship Allah it means you have to obey Him, just proclamation on your tongue is not sufficient, you must act practically on its legal order and obligation, be sincere.

Abdullah ibn Shaqiq from the Tabi'een narrated that the Sahaabah did not see the abandonment of anything as disbelief except the prayer.

Ishaaq ibn Rahaawiyyah narrated that the Sahaabah had a unanimous consensus that abandoning the prayer is kufr.

The Prophet (peace be upon him) led prayer at the Mosque, when he finished he saw a man (Aboo Mahjah) sitting at the back who didn't offer prayer with them. The Prophet went and asked him, what prevented you from offering prayer with us? Are you not a Muslim? (I.e., the one who doesn't offer prayer isn't a Muslim).

There is also no dispute between the scholars that whoever rejects of the prayer is a disbeliever. The one who denies the prayer, rejects the obligation of the prayer and its validity for all of time until the Judgement Day, he rejects the prayer in its totality, there is no dispute between the scholars that he's a kaafir and if he dies he is not to be buried in the Muslim cemetery nor be inherited from.

"And offer prayer and do not be with the disbelievers" (i.e., whosoever doesn't offer prayer is a disbeliever). - Soorah Ar-Rum

"If they repent and offer prayer and give charity then they are your brothers in Islam". - Soorah Tawbah (if they do not, then they are not your brothers in Islam, not Muslim).

## *The Prophet صلى الله عليه وسلم Said Preserve Your Night Prayer!*

Night prayer is one of the best acts of worship a slave can perform. Not only does the person's supplications get answered, it's a means of him getting closer to his Lord, raising his status in the hereafter and getting his sins forgiven! When you feel your Imaan is low, offer the night prayer, that's the missing link!

### **THE IMPORTANCE OF THE NIGHT PRAYER**

- Allah descends at the last third part of the night to the lowest heaven.

Allah will descend at the last third part of the night, He descends to the nearest heaven and He proclaims 'Is there anyone to invoke Me so I may respond to his invocation? Is there anyone to ask for My forgiveness so I may forgive him? Is there anyone to ask Me so I may grant him his request?'

- The person is nearest to Allah when he is in sujood and Allah is nearest to the person at the last third part of the night.

Ask Allah He will answer you!

- There is an hour (at the last third part of the night) if you coincide it while you are praying or making duah, Allah will answer your supplication.
- The Prophet صلى الله عليه وسلم used to offer night prayer until his heels would get swollen and bleed. The mother of the believers A'isha رضي الله عنها said, 'O Prophet of Allah why are you doing that to yourself? Allah forgave all your sins, the previous, the present and the future ones,' the Prophet said, 'O A'isha should I not be a grateful slave of Allah?!'
- The greatest prayer after the compulsory prayers is the night prayer. The most important prayer after the compulsory prayer is the night prayer and the Prophet صلى الله عليه وسلم said, 'preserve your night prayer, it is the way of the righteous people before you, it will get you nearer to your Lord, you will be forgiven for your sins and it keeps you away from evil.'

- Ibn 'Umar saw a dream and he told his sister Hafsa about it. The mother of the believers, Hafsa رضي الله عنها told the Prophet. The Prophet said, 'What an excellent man he is if he offers the night prayer!'

After that Ibn 'Umar رضي الله عنه, used to sleep just a little, spending most of his night worshipping Allah the Almighty!

Nafi' his servant used to say about him, 'he (Ibn 'Umar) used to just go and come, go and come' (i.e., he used to just go make wudoo' then prayer, make wudoo' then prayer and so on all night long)!

Aim to be amongst the best of people, the forerunners – hasten to all goodness.

The Prophet صلى الله عليه وسلم said, preserve the prayer, the last third part of the night prayer...preserve it. Verily it is the way of the righteous before you and it is a means of you getting closer and nearer to Allah.

Not only that, it's a purification of your sins – you get your sins forgiven and it will distance you from evil and prevent you from committing it, furthermore, it kicks out the diseases from your body and soul.

- There are three categories of people whom Allah laughs at:

- 1) ***The who gets up for prayer at the last third part of the night.***
- 2) The one who stands in with the congregational prayers.
- 3) The one who gets his shoes dusty for the sake of Allah.

In another hadith the Prophet (peace be upon him) informed us that whosoever Allah laughs upon, he will enter paradise with no accountability or questions asked.

## THEIR SIDES FORSAKE THEIR BEDS, TO INVOKE THEIR LORD IN FEAR AND HOPE.

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

These are the people who rest only a little bit during the night, in the early morning, in the dawn before sunrise you see them seeking Allah's forgiveness, all the time they're just like that. They are the righteous people upon whom Allah has bestowed His mercy upon, during the nights they twist and turn, switching sides, always alert and anxiously waiting to get up and offer prayer during that special time. They don't sleep long, they're restless, anxious to get up and worship their Lord.

They're always keeping an eye on the time, all of a sudden you see they forsake their beds, they run away from its comfort and warmth, they desert it and hasten to get up and offer prayer to please their Lord because Allah descends down at the last third part of the night.

Ahlul-Sunnah Wal-Jam'ah worship Allah upon two sides, fear of Allah, fear of His punishment, they want to protect themselves from the punishment of Allah and the torment of the hellfire. On the other side, they have hope of Allah's good mercy, hoping Allah will forgive them and their shortcomings, raise their status in paradise, provide them and give them a good life in this life and the next.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾ ءَاخِذِينَ مَا ءَاتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٦﴾  
كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾

Soorah al-Dhaariyaat Verse 15-17

"Indeed, the righteous will be among gardens and springs, Accepting what their Lord has given them. Indeed, they were before that doers of good. They used to sleep but little of the night..."



## Al-Haams

On the Day of Judgement all the people will be scared, nothing will be said because everyone is terrified, the only thing you hear is whispering, everyone is so afraid!

There's no talking except haams. Some of the scholars interpreted this as the footsteps, but others said it is the people whispering frightenedly.

When the believer goes in the night prayer, wallah there's maybe not even haams! Just the slave and His Lord, nothing else, no cars, no talking, no yelling, no laughter, no hams. That's the best thing you can have, for a believer this is the sweetness delight taste of faith! Seclusion with Allah with the eyes brim with tears before him! It's Allah, He's holding and managing our affairs, His blessings surround us and His love wraps us, there is no might nor power except with Him! He's going to answer you. Allah descends down to the lowest heaven every night during the last third part of it, the slave is closest to Allah when he makes sujood, when you combine between the two hadiths, that's when you're closest to Allah...do you think He's not going to answer you after giving you all these opportunities?

This is only a speciality the lucky ones, the chosen people get, they are chosen to wake up at that time and offer prayer! A time when Allah proclaims, "Is there anyone to invoke Me so that I answer his invocation? Is there anyone to ask Me so I may grant him his request? Is there anyone sick so I may heal him...?"

That's the best thing you can take from this life for your hereafter!

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ، وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ  
إِلَّا هَمْسًا ﴿١٠٨﴾

### Soorah Taha Verse 108

## *The Prophet Never Left off the Night Prayer*

The Prophet (peace be upon him) used to always offer the night prayer, he never left it off, even whilst he would travel or even when he was a resident, it was only ever reported once authentically that he left it off, reported by Ibn Masud. When was that? That was during the night of Muzdalifah after he left A'rafah and went to Muzdalifah to rest. Ibn Masud reported that the Prophet slept and didn't get up for prayer until the Fajr prayer. That's the only night reported that the Prophet never offered the last third part of the night. The day of A'rafah is intense, that's how it should be, your duah on that day should be like no other day, if you don't feel exhausted after that day, then know you have wasted it, and supplicate to Allah to see another one that you make full use of!

Other than this one occasion the Prophet always offered the night prayer, whether he's travelling on his mount or residing somewhere.

*The Prophet (peace be upon him) said, Allah will laugh at the person who is travelling with the caravan and whilst everyone sleeps he gets up and offers prayer. The Prophet used to do this!*

That's why you should offer the night prayer all the time, it is the way of the righteous before us!

When the Prophet (ﷺ) got up at night to offer the night prayer, he used to say:

"O Allah! All the praises are for you, You are the Holder of the Heavens and the Earth, And whatever is in them. All the praises are for You; You have the possession of the Heavens and the Earth And whatever is in them. All the praises are for You; You are the Light of the Heavens and the Earth And all the praises are for You; You are the King of the Heavens and the Earth; And all the praises are for You; You are the Truth and Your Promise is the truth, And to meet You is true, Your Word is the truth And Paradise is true And Hell is true And all the Prophets (Peace be upon them) are true; And Muhammad is true, And the Day of Resurrection is true. O Allah ! I surrender (my will) to You; I believe in You and depend on You. And repent to You, And with Your help I argue (with my opponents, the non-believers) And I take You as a judge (to judge between us). Please forgive me my previous And future sins; And whatever I concealed or revealed And You are the One who make (some people) forward And (some) backward. There is none to be worshipped but you.

There is neither might nor power except with Allah"

## Calling the Adhaan

The Adhaan in Arabic literally translates to conveying. It is the Islamic call to prayer, informing people that the prayer time has come.

Most of the scholars agree that the Adhaan is Fardh kifayaa (a communal obligation, if some from the community do it everyone else is relieved of it, however, if no one does it, there is sin upon all of the community).

The Prophet (peace be upon him) when he wanted to invade a land, he would wait for the morning to see if he could hear the call of prayer, if he could he would refrain from it, if he couldn't he would continue. Because the Adhaan is a sign of belief and faith.

There is no Adhaan or Iqaamah required for women, nor Jum'ah or congregational prayer, but one can do it if they wish too. Everything else is exactly the same as men when it comes to the prayer.

Who can call the Adhaan? Any (man) who knows it can call it, but usually at the Mosques they appoint an individual for this.

The person who calls the Adhaan can call the Iqaamah too and even lead the prayer. There's no problem with that.

*Hadith: The supplication between the prayer call (Adhaan) and Iqaamah will be accepted, you'll never go empty-handed!*

*The people who listen to the Adhaan are required to repeat after each sentence. The Prophet said whosoever repeats after the Mu'adhhin, makes salaah upon me (Salaah Al-Ibrahimiyyah) and says after that "O Allah, Lord of this perfect and complete call, and to establish these compulsory prayers, grant Muhammad the special and distinct position (nearness to Allah and a special station in paradise), and a rank above the rest of the creation, the praised position which You have promised him", he will be obligated to have the Prophet's intercession on the Judgement Day.*

Note: When the hearer repeated the call of prayer, when the caller says, "Come to prayer", and "come to success", the listener should say, "Laa Hawla Walaa Quwwata Illah

Billah, there is neither might nor power except with Allah”, this is to acknowledge that you can’t do anything at all, it’s for Allah to help you on it.

In the Adhaan for Fajr, you add “prayer is better than sleep”.

When you call the Adhaan, everything around you which hears, any item around you that hears will come and testify on your behalf on the Judgement Day, every single item, your surroundings, the grass, dirt, soil, furniture, etc., that’s why the Shaaytan runs away when he hears the Adhaan, not only runs away, but he runs away whilst passing wind, why? Because he doesn’t want to hear it and testify on the Judgement Day.

There are so many different narrations about the call to prayer, a person can switch between the different (authentic) ones so long as no disputes or fitnah will break out from it.

The most common one:

☆ اللَّهُ أَكْبَرُ ☆ اللَّهُ أَكْبَرُ ☆	☆ اللَّهُ أَكْبَرُ ☆ اللَّهُ أَكْبَرُ ☆
☆ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ☆	☆ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ☆
☆ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ☆	☆ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ☆
☆ حَيَّ عَلَى الصَّلَاةِ ☆	☆ حَيَّ عَلَى الصَّلَاةِ ☆
☆ حَيَّ عَلَى الْفَلَاحِ ☆	☆ حَيَّ عَلَى الْفَلَاحِ ☆
☆ لَا إِلَهَ إِلَّا اللَّهُ ☆	☆ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ☆

### DUA AFTER ADHAN

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ  
وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ

Oh Allah! Lord of this perfect call and this prayer to be established,  
grant Muhammad Al-wasilah (a high and special place in Jannah)  
and Al-fadheelah (a rank above the rest of creation)  
and raise him to a praised platform which You have promised him.

## *SubhaanAllah, Alhamdulillah, Allah-Hu-Akbar*

*Narrated by Aboo Hurayrah: Allah's Messenger said, "Whoever glorifies Allah (by saying SubhaanAllah) after every salaah (prayer) thirty-three times, and praises Allah (by saying Alhamdu lillaah) thirty-three times, and exalts Allah (by saying Allah Akbar) thirty-three times, those are ninety-nine in all, and says to complete a hundred Laa ilaaha ill-Allaahu wahdahu laa sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadir (There is nothing which deserves to be worshipped except Allah alone who has no partner; to Him praise is due, and He has power over everything), his sins will be forgiven, even if they are as abundant as the foam o the sea." - Muslim*

*Narrated by Aboo Umaama: Allah's Messenger said, "Whoever recites Ayaat Al-Kursi at the end of every obligatory prayer, nothing but death will prevent him from entering paradise." - An-Nasaa'i*

## *One Must Always Strive to Seek the Truth*

The Prophet (peace, mercy, and blessings of Allah be upon him) sent two men on an expedition and during their travel, they did not find water so they performed dry ablution (Tayammum) and they offered prayer. Upon continuation of their travel, they eventually found water. One of the two men got the water and made ablution and repeated his prayer, the other did not, he was satisfied with the prayer he offered before.

Then they returned to the Prophet (peace be upon him) and informed him of the situation, the Prophet said to the one who did not repeat his prayer after finding water that you are on the right path, the path of the Prophetic tradition, and he told the other one you get two rewards – one for the first prayer and one for the second.

What does this tell you? That we must strive to reach the truth, openly and sincerely, the truth is only one – we must strive with an open heart to seek the truth and follow its path – the path of the Prophetic tradition, the path of Aboo Bakr, 'Umar, 'Uthmaan and 'Ali.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

Soorah Al-Mu'minoon Verse 1-2

*"Successful indeed are the believers. Those who offer their Salat (prayers) with solemnity and full submissiveness..."*

## Other Prayers

### EID PRAYER

The Eid prayers are performed as two units. Firstly you start with Takbiraatul Ihraam, the first unit contains six Takbiraat (six times after Takbiratul ihraam, you raise your hands in Takbeer, following the Imaam). During the last Takbir recite Al-Faatiha and another soorah, then bow and prostrate like normal.

When you rise for the second unit, this unit contains five Takbiraat, it's performed similarly to the first unit.

Majority of the people say between each Takbiraat SubhaanAllah, walhamdulilah, wallahu Akbar, wa laa ilaha ilallah, although some scholars held nothing should be said in between. I see the person can recite if he wishes to do so, the most important matter is that you perform the Takbiraat.

You should perform prayer as normal after the Takbiraat, continuing to follow the Imaam.

After Tasleem there is a khutbah, but the difference between this khutbah and the khutbah on Friday is this khutbah is optional, one can sit and listen or leave if he wishes to do so, whereas the khutbah on Friday must be listened too.

### THE PRAYER FOR RAIN

This prayer is similar to the Eid prayer, it is two units of prayer, usually performed outside. There's special supplications you can make, the Imaam should make duah for forgiveness.

The Imaam should also take off his jacket and switch it from right to left. Allah will change the situation and bring rain, because when there's a

Narrated by Aboo Sa'id: The Prophet used to go out on the day of the breaking of the fast and the day of sacrifice to the place of prayer, and the first thing he would start with was the prayer. When he finished he would stand facing the people, who were seated in their rows, and he would then preach to them and command them. - Agreed upon.

Narrated by 'Amr bin Shu'aib from his father on the authority of his grandfather: the Prophet of Allah said, "The Takbir in ('Eid) Al-Fitr prayer are seven in the first rak'ah and five in the second and the recitation of the Quran in both is after the Takbir. - Aboo Dawood

Narrated by Ibn 'Abbas: Allah's Messenger went out (of Al-Madinah to pray for rain) humbling (himself) wearing rough clothes, submissive, walking slowly, supplicating (Allah). Then, he offered two rak'ah in the same way he prayed 'Eid, but did not deliver your kind of khutbah. - Al-Khamsa



drought there's a shortage of food and people die!

*When they used to experience a drought, Umar used to seek rain by asking Al-Abbaas bin Abdul Muttalib to supplicate to Allah for rain, then Umar would say: O Allah, we used to ask our Prophet to supplicate to You for rain, and You would give us rain. We are not asking our Prophet's uncle to supplicate to You for rain, so give us rain. They would then be given rain. – Bukhaari*

## THE ECLIPSE PRAYER

This is when the Shaykh or the Imaam will call the people and ask them to come to the Mosque, everyone will run to give charity and offer prayer in congregation.

This prayer is also two rak'ah.

The Imaam will say all prayer collectively, and all the people will stand to offer prayer in congregation.

This prayer contains elongated recitation.

Firstly the Imaam, recites the Faatiha then makes prolong recitation (i.e., two or three juzz), then he will bow, he will prolong this bowing (for as long as i.e., two or three juzz) making duah. Upon getting up from the bowing (like in normal prayer) the Imaam will recite the Quran again, a little shorter than before, then he will bow again with a bowing a little shorter than the previous one. After rising from bowing he will go down for prostration.

In this prayer the recitation of the Quran and bowing is made twice in each unit.

Narrated by A'isha: The people complained to Allah's Messenger of the lack of rain. So, he gave orders for a minbar, which was put for him at the prayer place. He then fixed a day for the people to come out. And he came out when the edge of the sun appeared, sat down on the Minbar pronounced the greatness of Allah and expressed His praise. Then, he said, "You have complained of drought in your abodes. Allah has ordered you to supplicate Him, and promised that He would answer (your supplications)." Then he said: All praise is due to Allah, the Rabb (Lord) of the universe, the Compassionate, the Merciful, the Master of the Day of Judgement; nothing deserves to be worshipped except Allah, Who does what He wills. O Allah! You are Allah, nothing deserves to be worshipped except You; You are the Rich, and we are the poor; send down rain upon us and make what You send down strength and satisfaction for a time." He then raised his hands and kept rising them till the whiteness of his armpits are visible. he then turned his back to the people and inverted his cloak while keeping his hands raised. He then faced the people, descended and prayed two rak'ah. Then, Allah produced a cloud and storms of thunder and lightening came and rain fell. – Aboo Dawood

Narrated by A'isha: Allah's Messenger recited (from the Quran) in an audible voice in the prayer at an eclipse, and prayed two rak'ah in which he bowed four times and prostrated four times. – Agreed upon



## STEP-BY-STEP GUIDE

Note: The images below do not belong to us, they were found online.



One should straighten the hands, keeping the fingers together and raise it up to the ears or shoulders and say “Allah-Hu-Akbar” for Takbiratul Ihraam after making wudoo’. Standing for prayer with complete ease, purity of the mind and heart and full focus on Allah and the prayer.



Note: If someone chooses to raise the hands up to the ears, it is not correct for the fingers to touch the ears, this is an innovation.

It is allowed to have a second caller (to repeat between each movement) for the people to be able to hear (clearly) and follow the Imaam.

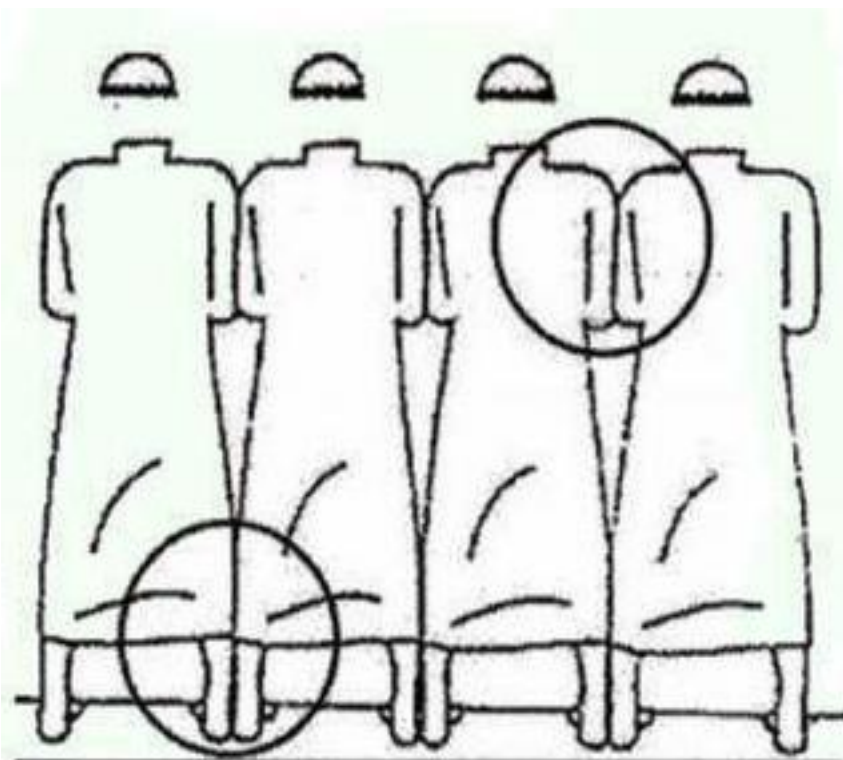
The Prophet (peace be upon him) used to raise his voice for the Takbir such that those behind him could hear. But when he fell ill Aboo Bakr used to raise his voice to convey the Takbir of the Prophet to the people. – Muslim



Placing the hands or grasping the arm are both acceptable. The Prophet would sometimes place his hand on the back of the palm, wrist or forearm, other times he would grasp the left arm with his right.

The arm can be placed anywhere between the chest and the navel but not below the navel as this is a weak hadith. Place the right hand over the left, one can hold the right hand over the left hand's palm, wrist, forearm or just above the elbow.

The Prophet said, we the company of the Prophets have been commanded to hasten the breaking of the fast, to delay the meal before the fast, and to place our right arm on our left arm during the prayer. – Ibn Hibbaan.



Al-Bukhaari, may Allaah have mercy on him, narrated (683) from Anas that the Prophet (peace and blessings of Allaah be upon him) said: "Make your rows straight, for I can see you from behind my back."

Anas said: "So each of us would stand with his shoulder against his neighbour's shoulder and his foot against his foot."

Note: Today due to the spread of ignorance, you tend to find people play footsie during the prayer or upset their brother who is praying next to them, even though this is a Sunnah do not harm your brother in the process by putting your foot over his, or forcing it next to his when you see him pushing away etc, and it's better to kindly advise after the prayer if you can.



*"Straighten your rows, for straightening the rows is part of perfecting prayer." Narrated by al-Bukhaari, 690; Muslim, 433.*

It was narrated from ibn 'Umar that the Prophet (peace be upon him) said: "Make your rows straight, stand shoulder to shoulder and close the gaps, and do not resist your brothers' hands. **Do not leave any gaps for the Shaytaan.** Whoever complete a row, Allah will reward him, and whoever breaks a row, Allah will forsake him.

Aboo Dawood said: What is meant by "Do not resist your brothers' hands" is that a man should be easy-going if his brother pushes him forwards or backwards to make the row straight.

"The Messenger of Allaah (peace and blessings of Allaah be upon him) turned to face the people and said, 'Straighten your rows,' three times, 'for by Allaah either you straighten your rows or Allaah will create division among your hearts.' And I saw men standing shoulder to shoulder, knee to knee, ankle to ankle." – Aboo Dawood



The Prophet used to incline his head during the prayer and fix his sight towards the ground. The person should look at his place of prostration, but he can look where he gains the most focus for his prayer, closing the eyes should be avoided unless for a small amount of time.

The Prophet said when you pray, do not look here and there, for Allah sets His face for the face of His slave in his prayer as long as he does not look away. - Tirmidhi

Allah forbade three things:

- 1) Pecking like a hen (praying hastily)
- 2) Squatting like a dog (not performing Sujood correctly)
- 3) Looking around like a fox

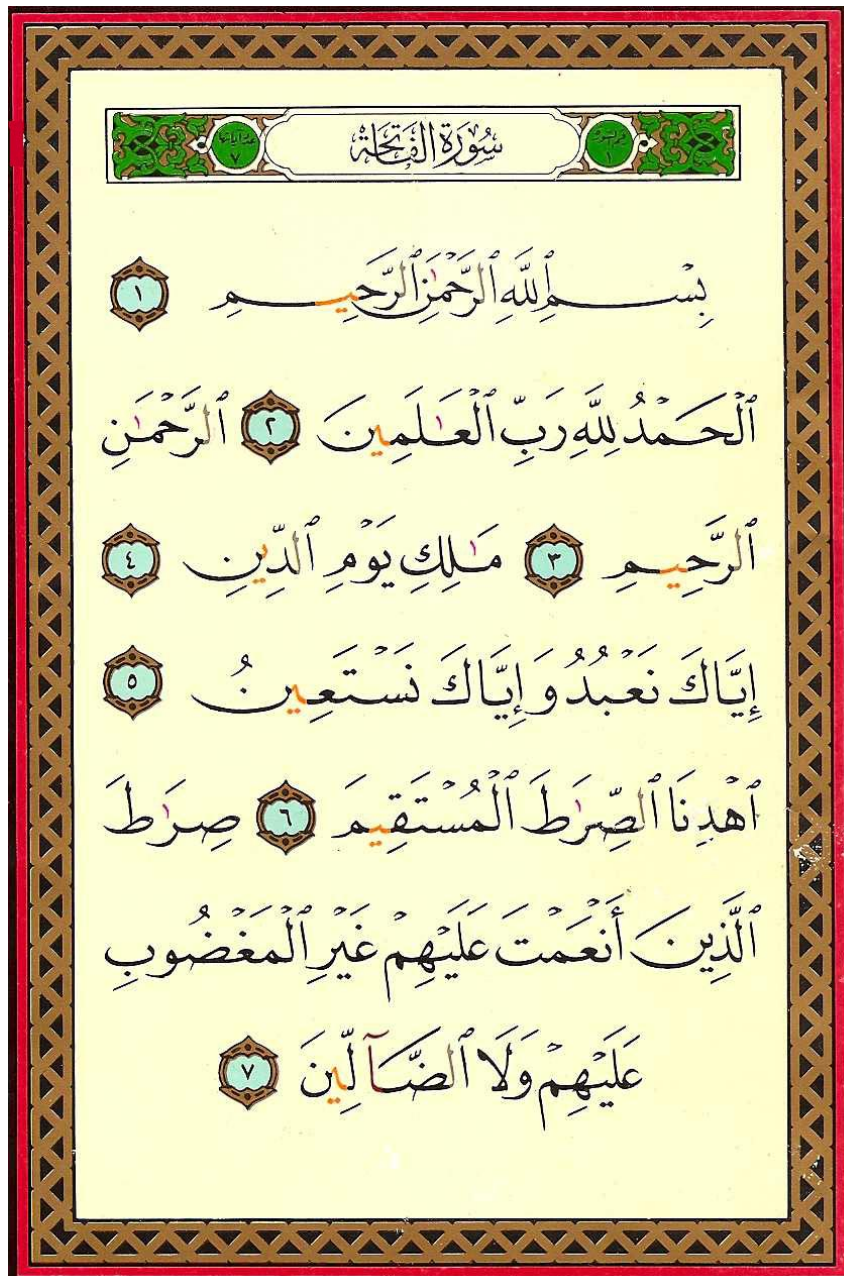
The Prophet said about looking around, "It is a snatching away which the devil steals from the slave during the prayer." - Bukhaari & Aboo Dawood

أعوذ بالله من الشيطان الرجيم ﴿

Seek refuge in Allah - say the Isti'aadha and Basmalah.

بسم الله الرحمن الرحيم ﴿

Then start your recitation i.e. Duah Al-Istiftah



After the Takbiraatul Ihraam, the person can recite from what he knows of duah Al-Istiftaah, and then he must proceed to recite Al-Faatiha, this must be done, stopping at the end of each verse, this is the only recitation which is a pillar in the prayer.

Then-after recite whatever he knows of the Qur'an, although this is not a pillar nor is there any limit to how much one should read, one must keep in mind the more he reads the more reward he reaps.

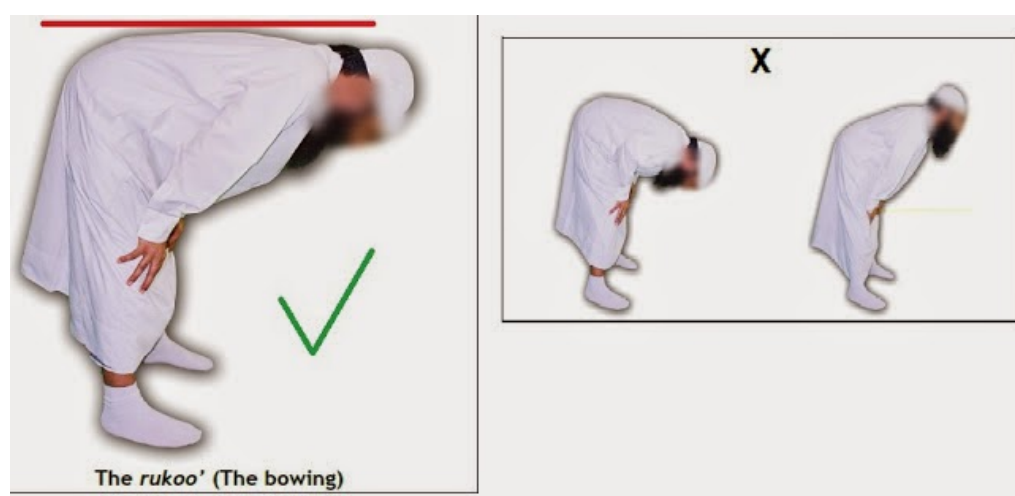
The Prophet said, whosoever recited a harf (letter) from the book of Allah, it will count for him as one good deed, and a good deed is worth 10x over. I do not mean that Alif Laam Meem is a harf, but Alif is a harf, Laam is a harf and Meem is a harf.

"I prayed with the Prophet (ﷺ) one night. He started to recite Al-Baqarah and I thought, 'he will bow when he reaches one hundred,' but he carried on. I thought, 'he is going to recite the whole soorah in one rak'ah,' but he carried on. He started to recite An-Nisa' and recited (the whole soorah), then he started to recite Al Imran and recited (the whole soorah), reciting slowly. When he reached a verse that spoke of glorifying Allah (SWT), he glorified Him. When he reached a verse that spoke of supplication, he made supplication. When he reached a verse that spoke of seeking refuge with Allah, he sought refuge with Him. Then he bowed and said: 'Subhana Rabbiyal-Azim.(Glory be to my Lord Almighty)', and he bowed for almost as long as he had stood. Then he raised his head and said: 'Sami Allahu liman hamidah (Allah hears those who praise Him)', and he stood for almost as long as he had bowed. Then he prostrated and started to say: Subhana Rabbiyal-'Ala (Glory be to my Lord Most High),' and he prostrated for almost as long as he had bowed.'" - An-Nasaa'i





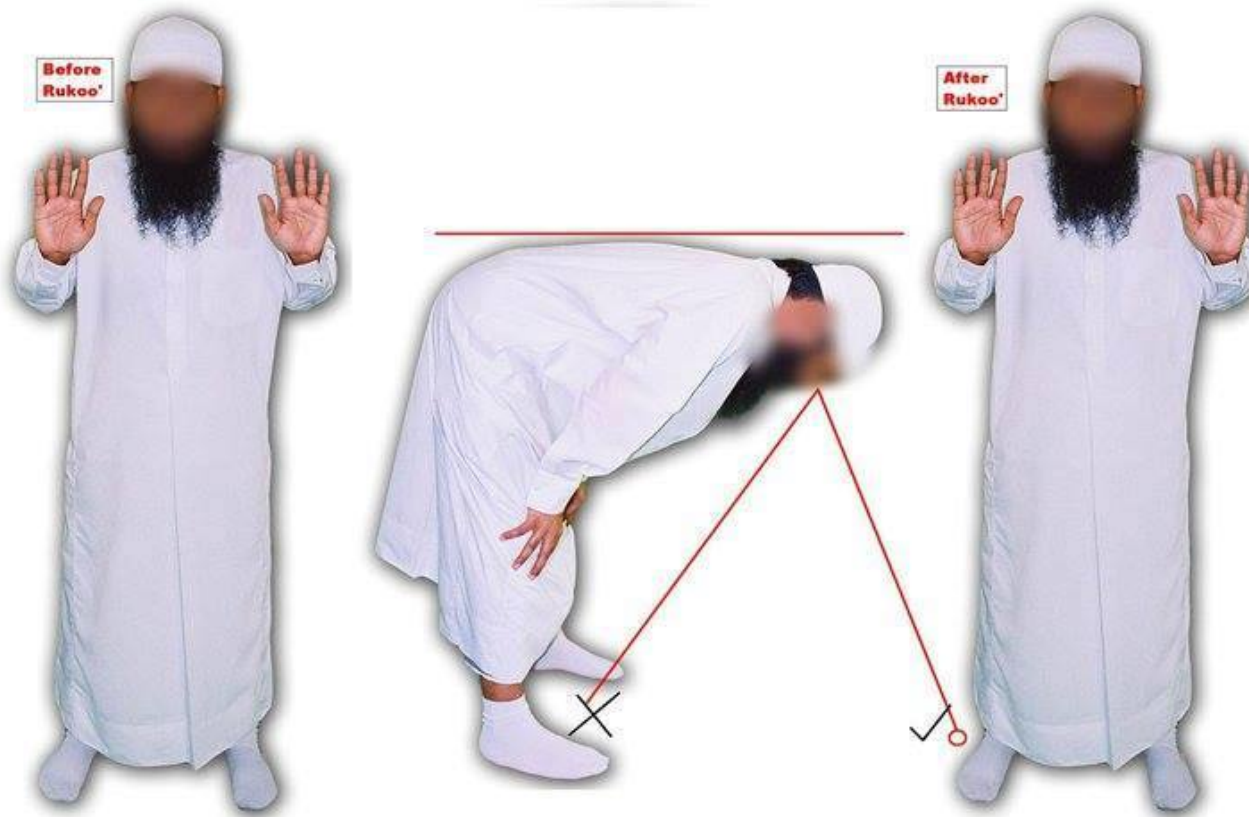
After you have completed your recitation, pause for a moment, then raise your hands make Raf'Yadain, lift your hands to your ears or shoulders whilst saying Allah-Hu-Akbar and go down into Rukoo'. Raf'Yadain is to be made three times throughout the prayer (not including Takbiratul Ihraam which is a pillar of the prayer). It should be done when going down to Rukoo', when rising up from Rukoo', and when standing up from Tashahhud Al-Awwal for another unit of prayer.



When going down to Rukoo' you must have complete tranquility and make your back completely straight.

The Prophet said the worst thief among men is the one who steals from his prayer. They said, O Messenger of Allah, how does he steal from his prayer? He said, he does not complete its Rukoo' and Sujood.

Place the hands on the knees, hold the knees firmly with your fingers like you're grasping them (Bukhaari) and spread the fingers out. Keep the elbows from the sides and spread the back levelling it such that if water was to be poured upon it, it'd stay and not roll off. The head should be in line with the back, not dropped nor raised. Recite the required invocations of Rukoo'. Your back needs to be completely straight and your hands almost like they are grasping your knees.



Then make Raf'Yadain whilst saying "Allah-Hu-Akbar" and rise back up, erecting up completely straight, making sure each bone goes back to its position. Your back must completely erect back up before being able to go down for prostration.

Note: Raising the hands for Raf'Yadain or Takbiratul Ihraam:





This is a hugely disputed matter of whether the person put his knees or hands first when going down for Sujood. The correct issue on the matter is to go down with your knees first and prostrate upon seven parts. Your feet should be touching and elbows lifted off the ground, lifted up. Recite the required invocations and make duah as much as possible, this is when you are closest to Allah, He will answer your invocations!



Then rise up from prostration saying "Allah-Hu-Akbar", sit for Al-Jaloos, when you get up from the first prostration you must sit with ease and tranquility and seek forgiveness from Allah (rabbigh-fir-lee 3x), or any other invocation from the Sunnah. You cannot go back for the second prostration until you are completely erect and calm. Upon completing this say Allah-Hu-Akbar and go back down for your second prostration, perform in the same manner as the first prostration. The image on the right is more correct, but both are acceptable.



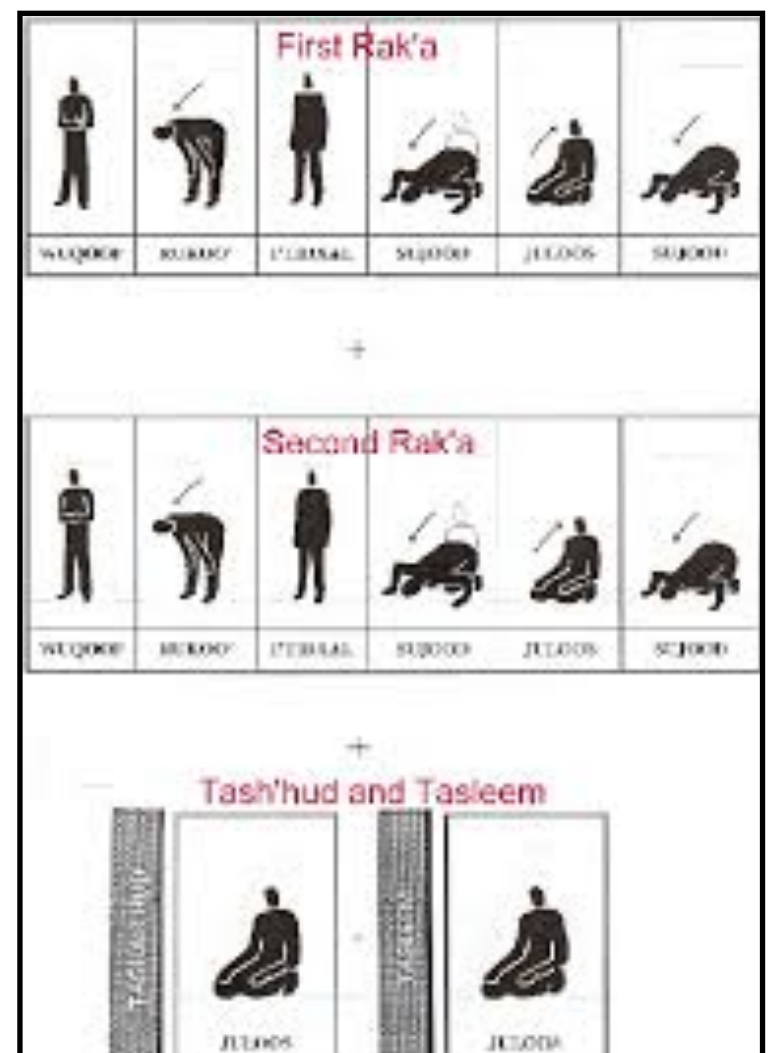


## Correct Method for Sujood

Then raise your head up from your Sujood whilst saying Takbir.



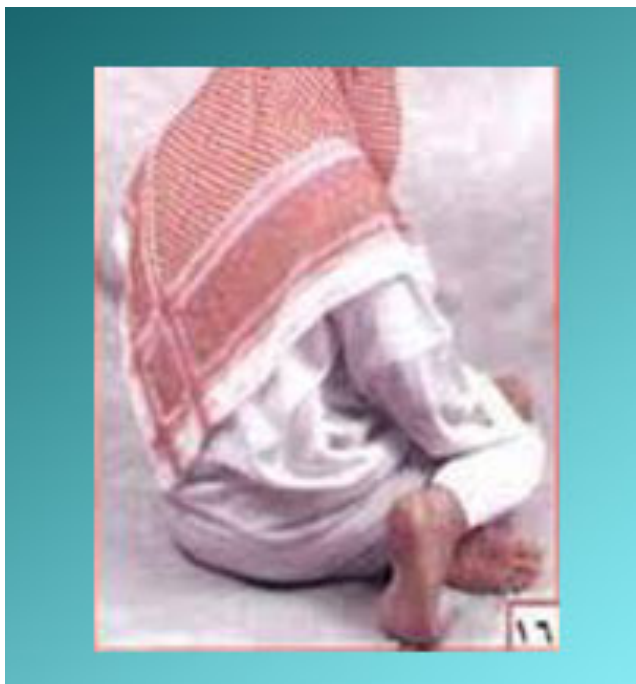
If that's your first unit of prayer, then using your knuckles for support, place them in the position like when you are kneading dough, clench your fist and use them as support to rise up for the next unit of prayer, it should be performed similarly to the first unit of prayer, if it was your second or last unit of prayer then you need to sit for the Tashhahud.







Al-Iftiraash, this positioning of the feet is done when the person sits for Tashahhud Al-Awwal.



At-Tawwaruk, this positioning of the feet is done when the person sits for Tashahhud Al-Akheer (the final Tashahhud).



Put your right palm on right thigh and left palm on the left thigh. The movement of the finger during Tashahhud is agreed upon, but when to move it is disputed. One should move it from the beginning all the way up until Tasleem, and it should be placed resembling the Arabic number 51. One should look at the finger whilst doing this. The Prophet (peace, mercy and, blessings be upon him) would focus and look at it intensely! Recite Durood Ibrahmiyyah, seek refuge in four and make as much duah as you can.

Pointing the index finger



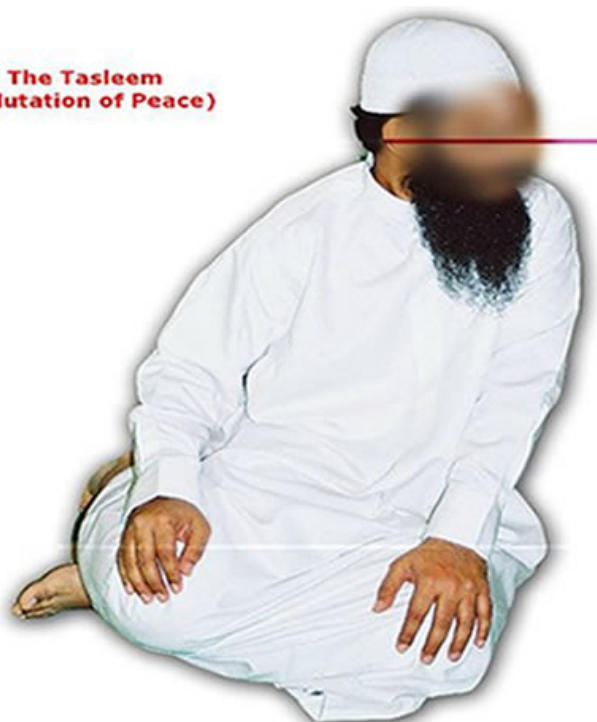
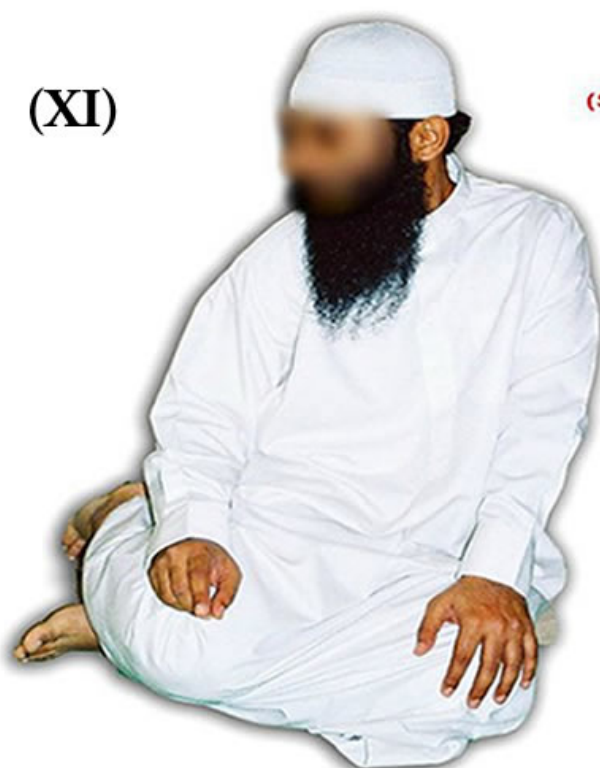
Moving the Index finger



looking at the forefinger during entire tashahud until tasleem

(XI)

The Tasleem  
(Salutation of Peace)



Then the person should turn his face towards the right until his cheek is visible from the back and make Tasleem, and repeat the same for the left side.

The Messenger of Allah, peace and blessings be upon him, said, "Whoever recites the verse of the Throne (Ayat Al-Kursi) after every prescribed prayer, there will be nothing standing between him and his entering Paradise except death."

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي  
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ  
أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ  
كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.





*Allah knows best*

## Q & A

### **Q. WHAT IS THE RULING OF THE WHO ABANDONS THE PRAYER?**

See chapter on "The ruling of the one who abandons the prayer".

Abandoning the prayer is a serious matter, the Sahaabah didn't consider the leaving off of any act as disbelief except for the abandonment of the prayer, the one who rejects the obligation of the prayer the scholars held a unanimous consensus on such a person's kufr too.

Allah said in the Quran, a generation came after them, they don't offer prayer and follow their evil desires they will be in a well in the hellfire.

The Prophet when he used to go on an expedition to a certain town or village he would wait until the morning, if he heard the prayer call then he would avoid it because that's a sign of belief, if he didn't then he would invade as that's a sign of disbelief.

The Prophet (peace be upon him) said, do not abandon any prayer purposely or intentionally, whosoever leaves a prayer intentionally has no covenant with Allah.

Hadith in Bukhaari, whosoever offers our prayer and eats our slaughtering and his prayer direction is ours (Makkah), he is a true Muslim, he has a vow upon Allah to forgive him. Whosoever doesn't offer a prayer or uses our prayer direction, is not a Muslim.

And whosoever preserves the prayer it will be for him on the Day of Judgement illumination, proof, and saviour, whosoever does not, it will not be illumination for him, nor proof neither will it save him!

### **Q: WHAT ABOUT THE ONE WHO IS LAZY WITH REGARD TO THE PRAYER?**

Such a person should be advised and one should try and help and facilitate as much as they can for him. The Prophet (peace be upon him) said whosoever abandons just one prayer (not even lazy, but just one prayer) it is as if he has lost all his fortune and family. Imagine the situation of such a person!



**Q: AM I OBLIGATED TO RECITE SURAH AL-FAATIHA WHEN I PRAY IN JAM'AAH OR IS IT ENOUGH WHEN THE IMAAM RECITES SILENTLY AND I LISTEN?**

See the chapter "Congregational Prayer and Following the Imaam".

Anyone who offers prayers must recite Al-Faatiha, always, in every unit of the prayer.

Rule: Whosoever offers the prayer without Al-Faatiha it is invalid.

**Q: IN WITR PRAYER DO YOU HAVE TO RAISE THE HANDS UP TOGETHER**

The two of your palms should be joined together and raised up after rising up from rukoo' and before going down into prostration. It's always better to raise your hands, Allah said whosoever raises his hands to ask me, Allah is shy to send him back empty-handed. We are all in need of Allah, His help, His mercy, His generosity and having our supplications answered by Him.

**Q: CAN YOU PLEASE PROVIDE ME YOUR SUPPORTING VIEW ON PLACING ONES HAND AFTER RUKOO' RETURNING TO THE STANDING POSITION.**

The hands should be placed by the sides when one rises from rukoo' before going to prostration. There is a hadith which says to place them back on the chest but it is a weak hadith, most of the scholars considered the hadith weak, and the Prophet (peace be upon him) would place it by his sides.

**Q: I SEE A LOT OF MUSLIMS LETTING THEIR HANDS DOWN DURING THE SALAAH, THE WHOLE SALAD, IS THIS CORRECT?**

No, this is not correct, the hands should be placed with the right over the left anywhere between the chest and the navel (not below the navel). Although their prayer is acceptable as this is a Sunnah, this is not according to the Sunnah of the Prophet (peace be upon him)!

## **Q: WHAT HAPPENS TO THE ADHKAAR (GLORY BE TO ALLAH 33X, PRAISE BE TO ALLAH 33X, AND ALLAH IS THE GREATEST 33X) WHEN ONE IS TRAVELLING AND COMBINING THE PRAYERS?**

I see no problem if you say it twice, but what you do if you're combining the prayers is for example, you offer the Maghrib prayer, say "I seek refuge in Allah" 3x, this must be done to separate between the two prayers, offer 'Ishaa immediately after, then after that make istighfaar and adhkaar, so you can say it only once. The same applies when combining between the Dhur and 'Asr.

## **Q: CAN YOU COMBINE FAJR WITH DHUR?**

No, the Fajr cannot be combined even when travelling, it must be offered at its stated fixed times and completely.

You can combine between: Dhur and 'Asr, then Maghrib and 'Ishaa.

## **Q: ABOUT JOINING THE RIGHT FOOT AND LEFT FOOT TOGETHER IN SAJDAH**

Yes, this must be done to complete your prostration. It's supposed to be heel placed with your other heel.

The Prophet (peace be upon him) said, stick them together (the heels).

## **Q: DOES EVERYTHING WE SAY IN THE SALAAH BE ARTICULATED WITH THE LIPS?**

Yes everything must be articulated on the lips, it's not acceptable in the mind, just like when one's mind wanders off, it does not count, same here, the lips must move during recitation, although the only requirement of recitation during the prayer is the Faatiha, that's a rukn, so long as you don't make a mistake in the Faatiha (knowingly) you don't have to repeat it, if you do make a mistake then repeat the verse or even the entire Faatiha.



**Q: IF A PERSON DUE TO AGE OR LACK OF FLEXIBILITY CANNOT KEEP THE FOOT UPRIGHT OR HAVE THE TOES POINT QIBLAH, CAN THEY SIT ANY OTHER WAY?**

Yes! They sit the way that's easiest for them in such cases.

Allah intends for you ease, not hardship.

**Q: HOW DO YOU PERFORM THE PROSTRATION OF FORGETFULNESS? WHAT DOES ONE RECITE? ARE THERE ONE OR TWO PROSTRATIONS AND WHEN WE MAKE IT BEFORE TASLEEM DO WE HAVE TO RECITE ANYTHING LIKE WE USUALLY DO?**

See chapter on "The Prostration of Forgetfulness".

There are two prostrations at the end of salaah, depending on whether you increased, decreased or have doubt in the prayer it comes before or after the Tasleem, after you have completed your sitting and invocations.

Rule: All the prostrations must include the invocation of "Subhaana Rabbiyal'Alaa", with the exception of Sujood Ash Shukr when you're only required to thank Allah.

This should be done after all your supplications, so whether you make it before or after Tasleem, it'll be the last thing you do.

**Q: MUST THE FEET TOUCH IN JAMM'AH, EVEN IF IT PUTS ONE OFF BALANCE AND IS UNCOMFORTABLE?**

Yes, it is supposed to be done, this creates unity in the hearts of the believers. It is also to deter the Shaaytan as the Shaaytan jumps in between the prayer through the gaps, so it's better to be close, heel to heel and shoulder to shoulder. When the Prophet would inform that the prayer is commencing, he used to say straighten the line, straighten your rank, so this is part of the prayer.

## **Q: IS IT REQUIRED FOR WOMEN TO COVER THEIR FEET WHEN PRAYING?**

Yes! Not only their feet but their whole body with loose garments (with the exception of the hands and the face when there are no non mahrams present). She must do this even when she is fortified alone in her home.

## **Q: WHEN PRAYING ALONE DO I HAVE TO FO IQAAMAH (SECOND CALL TO PRAYER)?**

For men, it is always better to make iqaamah even if you're alone in the Mosque, always make it. This is for the men. The Adhaan, on the other hand, is a communal obligation, if it has been called by one person in the city its not required for you to call.

This is not required for the women, no Adhaan nor Iqaamah nor Jamaa'ah.

## **Q: CAN THE SUNNAH (12 RAK'AH) BE PRAYED WHEN THEIR TIME HAS PASSED?**

Yes

## **Q: CAN ONE MAKE DUAH AFTER TASHAHHUD AND BEFORE TASLEEM EVEN AFTER THE IMAAM HAS FINISHED?**

If you are praying by yourself then you should make duah as much as you can and want before the Tasleem as this is a time when the duah is accepted.

If you missed a unit of the congregational prayer and after the Imaam makes Tasleem you have to get up and make up for it, in this situation you can make duah after Tasleem. Otherwise, the Imaam has been made to be followed, as you must follow him in your Tasleem, you can make duah as long as you can up until the Imaam has made Tasleem, then you follow him in it.

## **Q: WHAT HAPPENS WHEN YOU PRAY, BUT IN THE PRAYER YOU PRAY ONE OR TWO UNITS LESS DUE TO FORGETFULNESS, DO YOU PRAY AGAIN OR MAKE PROSTRATION OF FORGETFULNESS**

You cannot make prostration of forgetfulness to replace the unit as its a pillar. If you have offered three for example instead of four and you made Tasleem, in this case, you can get up make Takbiratul Ihraam and come with the missing one unit of prayer and after the Tasleem make prostration of forgetfulness.

If you did it and then remembered it later on, if the time hasn't been long between then do it, if however its been a while like a day, and then you remember then you should repeat the prayer.

## **Q: HOW DO YOU OFFER THE ECLIPSE PRAYER?**

See chapter of "Other prayers".

Narrated by Ibn Abbas: There was an eclipse of the sun in the life-time of Allah's Messenger and then he prayed and stood for a long time, about as long as it would take to recite soorah Al-Baqarah. then, he bowed for a long time, and then he raised his head and stood for a long time, which was less than the first standing. Then, he bowed again for a long time, which was less than the first bowing. Then, he prostrated (twice) and then he stood for a long time, which was less than the first time standing. Then, he bowed for a long time, which was less than the first bowing. Then, he raised his head and stood up for long time, which was less than the first standing. Then, he bowed for a long time, which was less than the first bowing. Then he prostrated (twice), and then he finished (the prayer), and the sun had become bright. He then delivered a khutbah. – Agreed upon