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A GUIDE TO SALAT

(PRAYER)



By: Muhammad Abdul Karim Saqib



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A guide to
SALÂT
(Prayer)

By:

Muhammad Abdul Karim Saqib

Birmingham – U.K.

Darussalam

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FOREWORD

There are many books dealing with the subject of *Ṣalāt* in both Arabic and Urdu. Many of these books are well written and provide an informative and comprehensive view of how *Ṣalāt* should be performed according to the teachings of Prophet Muḥammad (ﷺ). Unfortunately, there are very few books in English which deal with the subject in the same informative and comprehensive way. The books, which do exist, have three main disadvantages:

Firstly, literature concerning *Ṣalāt* available in English is either so brief that it does not cover essential points in nearly enough detail, or it is so bulky and detailed that it becomes difficult to use it for quick reference, and essential points may get lost in the unnecessary detail.

Secondly, the text of the *Ṣalāt* lacks the quality of direct research from the *Sunnah* of the Prophet Muḥammad (ﷺ). There are also books which contain material without any reference to the original sources.

Thirdly, the majority of books have been written according to the views held by certain schools of thought and for this reason some people hesitate to follow them.

Because of these weaknesses in existing literature in English, we felt that the need existed to produce a medium sized book on *Ṣalāt* which would approach the subject according to the teachings of the Prophet Muḥammad (ﷺ). The Prophet, himself, said:

«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي»
«Pray as you have seen me praying.»

Such a book needs to contain all the essential details of *Ṣalāt* without being too bulky or complicated so that the reader can use it as a point of reference on a journey or at home.

It was also felt that a comprehensive book on *Ṣalāt* in English would be useful for converts to Islam and for such Muslims who do not fully understand Arabic and Urdu languages. Keeping in mind the needs of our

brothers and sisters, every effort has been made to produce this book in simple and easy language.

During our research, we sometimes found that differences occurred between established practices in various prayer books. In these circumstances we referred to authentic *Aḥādīth* of the Prophet Muḥammad (ﷺ), so that the points could be clarified as much as possible. This was, because, for a true Muslim there is no greater proof for settling arguments than authentic *Aḥādīth* and practices of Prophet Muḥammad (ﷺ).

We hope that Allāh will accept this humble attempt because without His Support and Help we would never have been able to do this work.

Finally, we ask all our Muslim brothers and sisters to study the text and to strive to offer *Ṣalāt* (prayer) according to it. If anyone finds anything unacceptable or to be against the *Sunnah* of the Prophet (ﷺ) we would be grateful if they would inform us.

Muḥammad Abdul Karim Saqib

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Notes about the Transliteration

The following system has been adopted to represent corresponding sounds of the Arabic alphabet:

Arabic Letter	English Equivalent	Example (Arabic)	Example (English)
ا	a	Allāh	apple
ب	b	Bismillāh	bat
ت	t	Tirmidhī	Talmud
ث	th	Uthman	through
ج	j	Jābir	jug
ح	h	Raḥeem	hate
خ	kh	Khalifah	(no English equivalent)
د	d	Darmi	the
ذ	dh	Adhān	resemble
ر	r	Aṣr	river
ز	z	Zahid	zero
س	s	Salām	seen
ش	sh	Shuaib	shop
ص	ṣ	Ṣalāt	sardine
ض	ḍ	Wuḍu	(no equivalent)
ط	ṭ	Ṭahir	(no equivalent)
ظ	ẓ	Zuhr	razor
ع	‘	Jamā‘at	(no equivalent)
غ	gh	Maghrib	(no equivalent)
ف	f	Fajr	fan
ق	q	Iqāmat	queen
ك	k	Kitāb	keen
ل	l	Jibrael	lean
م	m	Muḥammad	moon
ن	n	Nasāi	noon

<u>Arabic Letter</u>	<u>English Equivalent</u>	<u>Example (Arabic)</u>	<u>Example (English)</u>
و	w	Wuḍu	wallet
هـ	h	Janāzah	hour
ء	'		(no equivalent)
(in the middle of the letter)			
ى	y		year

The following system has been adopted to represent some of the complex sounds of the Arabic language:

A macron (–) placed on a transcribed Arabic vowel indicates lengthening of the sound of that letter.

<u>Arabic</u>	<u>English Equivalents</u>	<u>Example (Arabic)</u>	<u>Example (English)</u>
أ	ā	Allāh	apple
إي	ee	Raheem	seen
إ	i	Istinja	sit
ء	i or ee		seen
هـ	hī		he
أ	u		boot
أو	ū	Dawūd	true
أف	aw		sew
أو	aww	awwal	shovel
أي	ay		bay
أي	ayy		age
إي	iyy		

Note: Sometimes an Arabic letter changes sound according to its position in the word; for example; whether it is at the beginning, in the middle or at the end. In such circumstances the Arabic letter has been represented by more than one English equivalent.

Abbreviations

The following abbreviations have been used in this book:-

- (ﷺ) **ṢAL-LAL LĀHU ‘ALAYHI WA SAL-LAM**
(Peace And Blessing Of Allāh Be Upon Him)
- (رضي الله عنه) **RADĪ ALLĀHU ‘ANHU**
(May Allāh Be Pleased With Him)
- (رضي الله عنها) **RADĪ ALLĀHU ‘ANHA**
(May Allāh Be Pleased With Her)
- (رضي الله عنهما) **RADĪ ALLĀHU ‘ANHUMA**
(May Allāh Be Pleased With Them)
- (رضي الله عنهم) **RADĪ ALLĀHU ‘ANHUM**
(May Allāh Be Pleased With Them)
- (رحمه الله) **RAHIMAHULLAH**
(May Allāh’s Mercy Be Upon Him)
- (رحمهم الله) **RAHIMAHUMLLAH**
(May Allāh’s Mercy Be Upon Them).

Chapter 1

WUDU (ABLUTION)

BEFORE DOING WUDU (ABLUTION)

If someone needs to go to the toilet, he should use the toilet and do *Istinja* before doing *Wudu*.

SIWAK (TOOTH-STICK)

It is a good practice to clean the teeth with a tooth-stick, or a toothbrush before performing *Wudu*. In this way you can avoid many diseases which are caused by unclean teeth.

As mentioned in the *Hadith*: ‘*Āisha* (رضي الله عنها) reported Allāh’s Messenger as saying: “The use of a tooth-stick is a means of purifying the mouth and is pleasing to the Lord as well” (Aḥmad. Dārmi and Nasāi).

Prophet Muḥammad (ﷺ) also said: «If I wouldn’t have felt that it is difficult for my people I would have ordered them to use a tooth-stick with every *Ṣalāt* (prayer), that is, before doing each *Wudu*». So, Muslims should always try to fulfil this wish of our Prophet (ﷺ).

MAKING INTENTION (NIYAT) FOR WUDU

Before starting the actions of *Wudu* it is necessary to make *Niyat*. Make *Niyat* that the act of performing *Wudu* is for the purpose of purity only. *Niyat* should be made in the heart because it is an action of the heart and not of the tongue.

Niyat by words is not approved by Prophet Muḥammad (ﷺ).

Then start the *Wudu* by saying: – *Bismillāh hir-Raḥma Nir-Raḥeem* (In the Name of Allāh, the Most Gracious, the Most Merciful)»

ACTIONS FOR PERFORMING WUDU (ABLUTION)

1. Wash the hands up to the wrist making sure that no part of the hands is

- left dry.
2. Rinse the mouth taking up water with the right hand.
 3. Clean the nose: sniff water up from the right palm and then eject water with the left hand.
 4. Wash the face, from ear to ear, and forehead to chin making sure that no part of the face is left dry.
 5. Then wash the forearms (right forearm first) up to the elbows making sure that no part of them is left dry.
 6. Rub the head as follows:
Wet your fingers and then wipe the head with your fingers, starting from the forehead, taking them to the nape of the neck, then bring them back to the forehead.
 7. Clean the ears by inserting the tips of the index fingers wetted with water into the ears, twist them around the folds of the ears then pass the thumb behind the ears from the bottom, upwards.
 8. Wash the feet (right foot first) up to the ankles making sure that no parts of the feet are left dry, especially between the toes.

SPECIAL FACILITIES IN WUDU (ABLUTION)

Rubbing the socks with wet hands instead of washing the feet is allowed, provided that the socks have been put on after performing an ablution, including washing the feet. This is allowed for 24 hours from the time of ablution, and for 3 days if the person is on a journey. After this time the feet must be washed. Similarly if there is a wound in any parts of the body which has to be washed in ablution, and if washing that particular part is likely to cause harm, it is permissible to wipe the dressing of the wound with a wet hand.

Hadith

Mughira bin Shu'bah said, «Prophet (ﷺ) performed ablution and wiped over his socks and his sandals.»

(Aḥmad, Tirmidhī, Abu Dāwūd and Ibn Mājah).

Each detail of ablution has been performed by Prophet Muḥammad (ﷺ) once, twice or three times (except rubbing of head and cleaning of ears,

i.e. actions 6 and 7 should only be done once). Since all the above methods meet Prophet (ﷺ)'s approval; we can perform ablution by doing the actions once, twice or three times; provided that no part has been left dry.

‘Amr bin Shu‘aib, quoting his father on the authority of his grand-father narrated that Prophet Muḥammad (ﷺ) said, «If anyone performs actions of ablution more than 3 times, he has done wrong, transgressed, and done wickedly».

(Nasāi and Ibn Mājah).

DU‘Ā AT THE END OF WUDU (ABLUTION)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ. (مسلم)

«*Ash hadu an lā ilāha illal lāhu waḥ dahu lā shareeka lahu wa ash hadu an-na Muḥammadan ‘abduhu wa Rasūluhu*».

«I testify that there is no deity except Allāh Alone. And I testify that Muḥammad (ﷺ) is His servant and Messenger.» (Muslim).

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ (ترمذي)

«*Allāhum maj ‘alnee minat taw-wābeena waj ‘alnee minal muta ṭah-hireen*».

«O Allāh make me among those who are penitent and make me among those who are purified.» (Tirmidhi).

TAYAMMUM

In circumstances when water cannot be found, or just enough is available for drinking, or it is injurious to health: in such situations *Tayammum* (dry ablution) can be performed.

The procedure below is given according to Qur’ān and *Ḥadīth*.

«... And if you don’t find any water, then take clean earth (or sand) and rub it on your face, and hands. Allāh does not wish to put you in a difficulty, but He wants to make you clean, and to complete His Favour unto you, so you should be grateful to Him.» (*Surah 5: Verse 6*). (The permission to use sand for this purpose is allowed in the Qur’ān).

Procedure

1. Make *Niyat* in the heart.
2. Begin with the Name of Allāh.
3. Strike palms of both hands on clean sand, dust or anything containing these, e.g. wall or stone etc. then blow into the palms. Pass the palms of both hands over the face once and then rub your right hand with the left palm and left hand with the right palm). (Bukhāri and Muslim).
4. Finish with the same *Du'ā* as given at the end of ablution.

Note: Other procedures include the forearms and shoulders as well as armpits. These have been transmitted by reputable scholars but the most preferable and authentic is that given above.

Chapter 2

TIME-PLACE-DRESS and TYPES OF ṢALĀT

TIME OF ṢALĀT

Each Ṣalāt must be offered at or during its proper time. No Ṣalāt can be offered before its time. There are five obligatory Ṣalāt in a day:

Fajr Prayer

The time for the *Fajr* or the morning prayer starts at dawn and ends at sunrise.

Zuhr Prayer

The time for *Zuhr* or the early afternoon prayer starts when the sun begins to decline from its zenith and ends when the size of an object's shadow is equal to the size of the object.

Jābir bin 'Abdullāh (رضي الله عنهما) narrated: «The angel Jibrael came to Prophet Muḥammad (ﷺ) and said to him, "Stand up and pray *Zuhr*". So Allāh's Messenger (ﷺ) prayed *Zuhr* when the sun had declined from its zenith. Then the angel Jibrael came again at the time of *'Aṣr* and said, "Stand up and pray *'Aṣr*". Then Prophet Muḥammad (ﷺ) prayed *'Aṣr* when the shadow of everything was equal to itself. Then Jibrael came the next day to Prophet Muḥammad (ﷺ) and said, "Stand up and pray *Zuhr*". Then Prophet Muḥammad (ﷺ) prayed *Zuhr* when the shadow of everything was equal to itself. Then Jibrael came again at *'Aṣr* time and said, "Stand up and pray *'Aṣr*". Then he prayed *'Aṣr* when the shadow of everything was twice its length... Then Jibrael said, (after praying 10 Ṣalāt with Prophet Muḥammad (ﷺ) in two consecutive days) that the time of Ṣalāt (prayer) is in between these two times.»

Aḥmad, Nasāi, Tirmidhī and Bukhārī remarked that this is the most authentic *Hadīth* giving the times of prayer.

We find that many books on *Ṣalāt* state the ending time of *Zuḥr* prayer and the starting time of 'Aṣr prayer when the shadow of something is twice itself. But this contradicts the above *Ḥadīth* as on the first day Jibrael asked Prophet Muḥammad (ﷺ) to pray 'Aṣr when the shadow of everything was equal to itself. This means that was the end time of *Zuḥr* prayer. And we already know that all the 'Ulamā of the Muslim *Ummah* agree unanimously that no *Ṣalāt* (prayer) can be offered before its time.

'Aṣr Prayer

The time for 'Aṣr or late afternoon prayer starts when the shadow of something is equal to itself and ends just before sunset.

It is better to offer 'Aṣr prayer before the sun becomes yellow because even though it is allowed to offer the *Ṣalāt* (prayer) at this time the Prophet (ﷺ) disliked Muslims to delay 'Aṣr prayer up to this time. He remarked that the *Munāfiq* (hypocrite) offered his *Ṣalāt* (prayer) at this time.

Maghrib Prayer

The time for the *Maghrib* or the sunset prayer starts just after sunset and ends when twilight has disappeared.

'Ishā Prayer

The time for 'Ishā or night prayer starts from the disappearance of twilight and ends just before midnight.

It is preferable to offer this *Ṣalāt* (prayer) before midnight but it can be offered right up to the break of dawn.

Note: In countries where due to cloudy weather the sun is not always visible, it is advisable to follow printed calendars giving the accurate time of each *Ṣalāt* (prayer).

FORBIDDEN TIMES OF PRAYER

Uqbah bin 'Āmir said, «There were three times at which Allāh's Messenger (ﷺ) used to forbid us to pray or bury our dead:

- (i) When the sun began to rise until it was fully up.
- (ii) When the sun was at its height at midday till it passed the meridian,
- (iii) When the sun drew near to setting till it had set.» (Muslim).

Forbidden Times For *Nafl* Prayer

- (i) Abu Sa'eed Al *Khudree* (رضي الله عنه) reported Allāh's Messenger (ﷺ) as saying, «No *Ṣalāt* (prayer) is to be said after the *Fajr* prayer until the sun rises, or after the '*Aṣr* prayer until the sun sets.»
(Bukhāri and Muslim).

Only *Nafl* prayer is forbidden at these times but a missed *Fard* prayer can be offered. Most of the '*Ulamā* of the Muslim *Ummah* allowed the offering of missed *Fard* prayer after *Fajr* and '*Aṣr* because of the following *Ḥadīth*:

Prophet Muḥammad (ﷺ) said, «Who has forgotten the prayer he should pray it whenever he remembers it.» (Bukhāri and Muslim).

- (ii) A *Nafl* prayer cannot be offered once the *Iqāmat* for *Fard* prayer has been said. Abu Hurairah narrated that Allāh's Messenger (ﷺ) said, «When the *Iqāmat* has been said, then, there is no *Ṣalāt* (prayer) valid (*Nafl* or *Sunnat*) except the *Fard* prayer for which the *Iqāmat* was said.»
(Aḥmad and Muslim).

It is seen in practice that many people continue with the *Sunnat* prayer even though the *Iqāmat* has been said for the *Fard* prayer especially in the *Fajr* prayer. They feel that the 2 *Rak'at Sunnat* of *Fajr* can only be offered before the *Fard*. This practice is against congregation philosophy, discipline of *Jamā'at*, and a clear violation of *Ḥadīth*. They should offer 2 *Rak'at Sunnat* of *Fajr* immediately after the *Fard* or after sunrise.

PLACE FOR *ṢALĀT*

A place or a building which is used for the purpose of worship and *Ṣalāt* (prayer) is called a *Masjid* (mosque). A *Ḥadīth* tells us that «All the earth has been rendered for the Muslims, a mosque (pure and clean).»

This means that wherever a Muslim might be, he can offer his *Ṣalāt* (prayer) but the reward of a *Ṣalāt* (prayer) offered in a mosque is far greater than that offered in an ordinary place. The following points should be noted when choosing a place for *Ṣalāt* (prayer):

- (a) The place should be clean and pure. *Ṣalāt* in a dirty, filthy and impure place such as a rubbish tip, slaughter house, bathing place and a camel pen is forbidden.

- (b) The place should be free from danger. The danger could be due to someone or something that may disturb the worshipper.
- (c) A prayer place where the worshipper might hinder the movement of others should be avoided, e.g. busy pavements, public roadways etc.
- (d) It is forbidden to pray on the roof of *Baitullāh (Ka'bah)*.
- (e) It is forbidden to pray on top of or facing towards a grave.

DRESS FOR ṢALĀT

Men

- (i) The dress for men should be such that it covers from the navel to the knees at least.
- (ii) The shoulders should not be left uncovered.
- (iii) *Ṣalāt* can be prayed in one garment if it covers the body from the navel to the knees as well as the shoulders.

«None of you must pray in a single garment of which no part comes over the shoulder.» (Bukhāri and Muslim).

If, however, the garment is not long enough to cover the shoulders then parts of the body between the navel and the knees should at least be covered.

Women

The dress of the woman should be such that it covers her whole body from head to foot leaving only the face and the hands uncovered. A *Ṣalāt* (prayer) offered in transparent clothing is not valid. Also tight fitting clothing which shows the shape of the body should be avoided.

TYPES OF ṢALĀT

a) *Fard* or obligatory *Ṣalāt*

Fard prayer is an obligatory prayer. Every believer is ordered by Allāh to offer five obligatory prayers in a day. Failure to observe any one of the five obligatory prayers is a serious and punishable sin.

b) *Nafl* prayer

This is a voluntary prayer which the Prophet (ﷺ) observed before or

after *Fard* at special and isolated occasions. It also includes those which he encouraged Muslims to pray.

The *Nafl* prayer can be divided into three categories:

- (i) *Sunnat Mu'akkadah* (compulsory)
That is those which are emphasized by the holy Prophet (ﷺ) and offered regularly by him before or after the *Fard* prayer.
- (ii) *Sunnat Ghair Mu'akkadah* (optional)
That is those offered only occasionally by Prophet Muḥammad (ﷺ).
- (iii) *Nafl* prayer (extra)
This is an extra prayer. There is a reward for praying it and no sin for leaving it. It can be offered at any isolated instance according to the time and capacity of the believer. Prophet Muḥammad (ﷺ) encouraged the believers to pray *Nafl* to help make up for any minor omissions or other defects in the obligatory prayer.

NUMBER OF RAK'AT FOR THE FIVE OBLIGATORY PRAYERS

- (i) *Fajr* prayer.
2 *Rak'at Sunnat Mu'akkadah*, 2 *Rak'at Fard*.
- (ii) *Zuhr* prayer.
2 or 4 *Rak'at Sunnat Mu'akkadah*, 4 *Rak'at Fard*, 2 *Rak'at Sunnat Mu'akkadah* and an unspecified number of *Nafl* as time and capacity allows.

Ibn 'Umar (رضي الله عنهما) said «I prayed alone with Allāh's Messenger (ﷺ) 2 *Rak'at* before and 2 *Rak'at* after the *Zuhr* prayer.»

(Bukhāri and Muslim).

It is a familiar practice to offer 4 *Rak'at Sunnat* before *Zuhr* prayer, but this *Ḥadiṭh* proves that 2 *Rak'at Sunnat* before the *Zuhr* prayer is also allowed.

- (iii) *'Aṣr* prayer.
2 or 4 *Rak'at Sunnat Ghair Mu'akkadah*, 4 *Rak'at Fard*. 'Ali (رضي الله عنه) said, «Allāh's Messenger (ﷺ) used to pray 4 *Rak'at* before *'Aṣr* prayer separating them with a salutation...» (Tirmidhi).

Another *Ḥadīth* narrated by ‘Ali (رضي الله عنه) says, «Allāh’s Messenger (ﷺ) used to pray two *Rak’at* before ‘*Aṣr* prayer.» (Abu Dawūd).

(iv) *Maghrib* prayer.

2 *Rak’at Nafl*, 3 *Rak’at Fard*, 2 *Rak’at Sunnat Mu’akkadah* and an unspecified number of *Nafl* as time and capacity allows.

‘Abdullāh bin Muḡhaffal reported the Prophet (ﷺ) as saying, «Pray before the *Maghrib* prayer», adding when saying it the third time, «This applies to those who wish to do so.» (Bukhāri and Muslim).

That was because he did not wish people to treat it as a compulsory *Sunnat*.

2 *Rak’at Nafl* after sunset and before the *Maghrib* prayer are allowed for those who wish to do so. For this the above *Ḥadīth* is a sure proof. However, some people forbid this and others find it very strange if they see a person offer 2 *Rak’at Nafl* before *Maghrib*.

(v) *Ishā* prayer.

An unspecified number of *Nafl Rak’at* according to the time and capacity, 4 *Rak’at Fard*, 2 *Rak’at Sunnat Mu’akkadah*, unspecified number of *Nafl* as time and capacity allows and 3 *Witr*.

Some people insist very emphatically upon the offering of 4 *Rak’at* optional *Sunnat* before the *Ishā* prayer but during our entire research we could not find a single proof, any practice or order from Prophet Muḡammad (ﷺ) or his companions to justify this claim. Certainly it is allowed to pray *Nafl* while waiting for *Jamā’at*.

Some people offer 2 *Rak’at Nafl* after the *Witr* prayer. However, there is an authentic *Ḥadīth* which states that the *Witr* prayer should be offered after all the *Nafl*, which a person wishes to pray, have been offered.

Ibn ‘Umar (رضي الله عنهما) reported that Allāh’s Messenger (ﷺ) said, «Make *Witr* as the last prayer of your night prayer.» (Mishkāt).

Chapter 3

ADHĀN... IQĀMAT

As you know, in all Muslim countries *Adhān* is called aloud five times a day and you must have heard it. Have you ever wondered how it started?

THE STORY OF *ADHĀN*

“A long time ago when the Muslims migrated from Makkah to Al-Madinah they used to agree about a fixed time for the congregational prayer. But they found it difficult to remember the time fixed for the *Ṣalāt* (prayer) sometimes, especially when they were busy doing their work. One day Prophet Muḥammad (ﷺ) and the Muslims discussed the matter of calling the people for the congregational prayer at the exact time. Some of the believers suggested the use of something like the bell of the Christians, others suggested the use of a horn like that of the Jews, but ‘Umar (رضي الله عنه) suggested sending someone to announce the prayer. Then Allāh’s Messenger (ﷺ) appointed Bilāl to call the people to prayer. But it seems through the study of *Aḥadīth* that the method was not satisfactory. Then Prophet Muḥammad (ﷺ) agreed to use a *Nāqoose* (a conch), something like the bell of Christians but he was not happy to use it because of its similarity with the Christians.

After Prophet Muḥammad (ﷺ) had ordered a bell to be made so that it could be struck to gather the people to *Ṣalāt* (prayer); on that same day a companion, ‘Abdullāh bin Zaid bin Abd Rabbihi, said, «I was sleeping when I saw a man carrying a *Nāqoose* in his hands, and I said, “Servant of Allāh, will you sell this to me?” When he asked what I would do with it? I replied that we would use it to call the people to *Ṣalāt* (prayer). He said, “Shall I not guide you to something better than that?” I replied, “Certainly”, so he told me to say:

“Allāhu Akbar, Allāhu Akbar; Allāhu Akbar, Allāhu Akbar, Aṣḥ hadu an-lā ilāha illal lāh, aṣḥ hadu an-lā ilāha illal lāh; Aṣḥ hadu an-na Muḥammadar Rasūlul-lāh, Aṣḥ hadu an-na Muḥammadar Rasūlul-lāh;,” Ḥayya ‘alaṣ ṣalāh,

ḥayya ‘alaṣ ṣalāh; Ḥayya ‘alal falāh, ḥayya ‘alal falāh; Allāhu Akbar, Allāhu Akbar; Lā ilāha illal lāh”.

After the *Adhān* the stranger kept quiet for a while and then said, “When the congregation is ready, you should say: *Allāhu Akbar, Allāhu Akbar; Ash hadu an lā ilāha illal lāh; Ash hadu an-na Muḥammadar Rasūlul-lāh; Ḥayya ‘alaṣ ṣalāh; Ḥayya ‘alal falāh; Qad qāma tiṣ ṣalāh, qad qāma tiṣ ṣalāh; Allāhu Akbar, Allāhu Akbar; Lā ilāha illal lāh*.”

When I told Allāh’s Messenger (ﷺ) in the morning what I had seen, he said, “It is a true vision, *Inshā-Allāh*, so get up along with Bilāl, and when you have taught him what you have seen, let him use it in making the call to *Ṣalāt* (prayer), for he has stronger voice than you have”.

So I got up along with Bilāl and began to teach it to him, and he used it in making the call to *Ṣalāt* (prayer).

‘Umar bin Al-*Khaṭṭāb* heard this when he was in his house, and he came out trailing his cloak and said, “Allāh’s Messenger (ﷺ), by Him, Who has sent you with the truth, I have seen the same kind of thing as has been revealed.” To this Allāh’s Messenger (ﷺ) replied, “Praise be to Allāh!”»
(Dārmi, Aḥmad, Ibn Mājah, Ibn *Khuzaimah* and *Tirmidhi*).

So from that day on to the present day *Adhān* is said to gather people for the congregational prayer.

THE MU’ADHIN

A person who calls people for the congregational prayer is called a *Mu’adhin*. Before saying the *Adhān*, he should stand facing *Ka’bah* in Makkah. He should raise his hands to his ears putting the tips of forefingers into his ears and call in a loud voice. When he says *Ḥayya ‘alaṣ ṣalāh* he should turn his face to the right and when he says *Ḥayya ‘alal falāh* he should turn his face to the left.

TEXT OF THE ADHĀN

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
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ
 لَا إِلَهَ إِلَّا اللَّهُ

Allāhu Akbar, Allāhu Akbar.

Allāh is the Greatest, Allāh is the Greatest.

Allāhu Akbar, Allāhu Akbar.

Allāh is the Greatest, Allāh is the Greatest.

Ash hadu an-lā ilāha illal lāh.

I bear witness that there is no deity but Allāh.

Ash hadu an-lā ilāha illal lāh.

I bear witness that there is no deity but Allāh.

Ash hadu an-na Muḥammadar Rasūlul lāh.

I bear witness that Muḥammad (ﷺ) is Allāh's Messenger.

Ash hadu an-na Muḥammadar Rasūlul lāh.

I bear witness that Muḥammad (ﷺ) is Allāh's Messenger.

Ḥayya 'alaṣ ṣalāh, Ḥayya 'alaṣ ṣalāh.

Come to the prayer, Come to the prayer.

Ḥayya 'alal falāh, Ḥayya 'alal falāh.

Come to your good, Come to your good.

Allāhu Akbar, Allāhu Akbar.

Allāh is the Greatest, Allāh is the Greatest.

Lā ilāha illal lāh.

There is no deity but Allāh.

ADHĀN FOR FAJR

An additional phrase is included in the *Adhān* for the *Fajr* prayer after the second *Ḥayya 'alal falāh*

الصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ
 الصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ

Aṣ ṣalātu khayrum minan nawm

Prayer is better than sleep.

Aṣ ṣalātu khayrum minan nawm

Prayer is better than sleep.

LISTENING TO THE ADHĀN

- 1) When the believers hear the *Adhān* they should listen to it in silence and repeat each phrase of the *Adhān* in silence immediately after the *Mua'dhin* has finished saying the phrase.
- 2) When the *Mua'dhin* says: - *Ḥayya 'alaṣ ṣalāh* and *Ḥayya 'alal falāh* the listener should say in reply: - *La ḥawla wala quwwata illa bil-lāh.*

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

- 3) When the *Adhān* has been completed, the listener and the *Mua'dhin* recite *Darūd* unto Muḥammad (ﷺ) followed by the *Du'ā*.

DARŪD AFTER THE ADHĀN

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ * اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا
بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ *

«Allāhumma ṣal-li 'ala Muḥammadin wa 'ala āli Muḥammadin kamā ṣal-layta 'ala Ibrāheema wa 'ala āli Ibrāheema innaka Ḥameedum Majeed.»

«Allāhumma bārik 'ala Muḥammadin wa 'ala āli Muḥammadin kamā bārakta 'ala Ibrāheema wa 'ala āli Ibrāheema innaka Ḥameedum Majeed.»

«Oh Allāh, let Your peace come upon Muḥammad (ﷺ) and the family of Muḥammad (ﷺ) as You have sent peace upon Ibrahim (عليه السلام) and his family. Truly You are Praiseworthy and Glorious.»

«Oh, Allāh, bless Muḥammad (ﷺ) and the family of Muḥammad (ﷺ) as You have blessed Ibrahim (عليه السلام) and his family. Truly You are Praiseworthy and Glorious.»

DU'Ā AFTER THE ADHĀN

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ
وَالْفَضِيلَةَ وَأَبْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ *

«Allāhumma rabba hādhi hid da'wa tit tām mati waṣ ṣalā til qā'imati āti Muḥammada nil waseelata wal faḍeelata wab 'ath-hu maqāmam mahmūda nil ladhi wa'ad tahu.»

«Oh Allāh! Lord of this complete prayer of ours. By the blessing of it, give Muḥammad (ﷺ) his eternal rights of intercession, distinction and highest class (in Paradise). And raise him to the promised rank You have promised him.

Jābir (رضي الله عنه) reported Allāh's Messenger (ﷺ) as saying, «If anyone says when he hears the *Adhān*, "O God, Lord of this perfect call and of the prayer which is established for all time, grant Muḥammad (ﷺ) the *Wasila* and excellency, and raise him up in a praiseworthy position which You have promised", he will be assured of my intercession,» (Bukhāri).

IQĀMAT

Iqāmat is the second call to *Ṣalāt* (prayer) and is uttered immediately before the beginning of the obligatory prayer offered with congregation.

TEXT OF IQĀMAT

اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
 حَيَّ عَلَى الصَّلَاةِ - حَيَّ عَلَى الْفَلَاحِ
 قَدْ قَامَتِ الصَّلَاةُ - قَدْ قَامَتِ الصَّلَاةُ
 اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ
 لَا إِلَهَ إِلَّا اللَّهُ

Allāhu Akbar, Allāhu Akbar.

Allāh is the Greatest, Allāh is the Greatest.

Ash hadu an-lā ilāha illal lāh.

I bear witness that there is no deity but Allāh.

Ash hadu an-na Muḥammadar Rasūlullāh.

I bear witness that Muḥammad (ﷺ) is Allāh's Messenger.

Ḥayya 'alā ṣalāh, Ḥayya 'alal falāh.

Come to the prayer, Come to your good.

Qad qāmatiṣ ṣalāh, Qad qāmatiṣ ṣalāh.

Jamā‘at is ready, Jamā‘at is ready.

Allāhu Akbar, Allāhu Akbar.

Allāh is the Greatest, Allāh is the Greatest.

Lā ilāha illal lāh.

There is no deity but Allāh.

This text of *Iqāmat* is the same as that mentioned in the *Ḥadīth* of ‘Abdullāh bin Zaid bin Abd Rabbihi who was the first to have a vision about *Adhān*.

Chapter 4

CONDUCT OF ṢALĀT (PRAYER)

SUTRA

Before a person starts to pray, he should place something at a short distance in front of him of the place where he prostrates (does *Sajdah*). Such an object is called *Sutra* and is used when the person is praying alone. A person passing in front of the person in *Ṣalāt* (prayer), should pass on the outside of the *Sutra*.

If someone is praying in congregation, then the *Imām* acts as the *Sutra*. The *Imām*, however, must have his own individual *Sutra* in front of him.

QIBLAH

Wherever a person is in the world, he should face towards the *Ka'bah* when he is going to pray. The *Ka'bah* is in the sacred mosque of Makkah in Saudi Arabia. Facing towards *Qiblah* (*Ka'bah*) is a very important condition of performance of *Ṣalāt* (prayer). However, if the person is in a place such as a desert, jungle, unknown strange city or a place where he does not know the direction of the *Qiblah*, he should try his best to find out the direction of *Qiblah* from others. However, if it is not possible then he should use his judgment and face in a direction which he thinks is that of *Qiblah* and Allāh will accept his *Ṣalāt* (prayer).

It is important to start the *Ṣalāt* (prayer) facing the direction of *Qiblah* and it does not matter if his direction changes while he is praying e.g. in a ship, a train or an aeroplane etc.

Note: Nowadays, a compass is available which gives the direction of *Qiblah*. In strange places and aeroplanes it is a useful instrument to possess.

INTENTION (*Niyat*)

After facing the *Qiblah*, the person should make *Niyat* (intention). The intention is made within his mind, so the person should think about the

particular obligatory, optional or *Nafl* prayer he intends to perform. He should not utter the words of *Niyat* aloud, as this is not authentic or approved by the Prophet (ﷺ).

TAKBIR TAHRIMAH

After making *Niyat* the person should start his *Ṣalāt* (prayer) saying «*Allāhu Akbar*» (Allāh is the Greatest) raising both of his hands to the shoulders, with fingers stretching to the earlobes. He should then fold his hands over his chest right hand over the left hand. This first «*Allāhu Akbar*» is called *Takbir Tahrimah* because after saying *Takbir Tahrimah* every common and worldly action, talk or movement is forbidden. Throughout the *Ṣalāt* (prayer) the eyes of the worshipper should point to the spot where the forehead rests in *Sajdah*.

WHERE SHOULD THE HANDS BE FOLDED AND PLACED AFTER SAYING TAKBIR TAHRIMAH?

Some people place their hands under the navel, others place them under the chest but there are *Aḥādīth* which state that Prophet Muḥammad (ﷺ) used to place his hands over his chest.

- Halb Aṭʿae (رضي الله عنه) reported: «I saw the Prophet (ﷺ) placing his right hand over his left hand over his chest.» (Aḥmad, Tirmidhi).
- Wā'il bin Ḥajr (رضي الله عنه) said: «I prayed with Prophet Muḥammad (ﷺ) and he put his right hand over his left hand over his chest.» (Ibn Khuzaimah, Abu Dāwūd and Muslim).

There are some other narrations which state that some *Fuqḥā* used to place their hands under the chest but above the navel. Placing the hands in either of these positions is correct but it is better to place them over the chest according to the practice of Prophet Muḥammad (ﷺ) as mentioned in the above authentic *Aḥādīth*.

RECITATION BEFORE FĀTIHAH

There are several *Du'ā* which Prophet Muḥammad (ﷺ) used to recite before *Fātiḥah*. We will mention two of them:

(١) اَللّٰهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ * اَللّٰهُمَّ نَقِّنِيْ مِنْ خَطَايَا كَمَا يُنْقَى الثُّوْبُ الْاَبْيَضُ مِنَ الدَّنَسِ * اَللّٰهُمَّ

اغْسِلْنِي مِنْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ (بخاري ومسلم)

«Allāhumma bā'id baynee wa bayna *khaṭāyāya* kamā bā'adta baynal *mashriqi* wal *maghribi*, Allāhumma naqqinee min *khaṭāyā* kamā yunaqqath *thawbul abyādu minad-danasi*, Allāhum-maghṣilnee min *khaṭāyāya* bil mā'i wath-*thalji* wal *baradi*.» (Bukhāri and Muslim).

«O Allāh set me apart from my sins as east and west are apart from each other.

O Allāh, cleanse me from my sins as a white garment is cleansed from the dirt after thorough washing.

O Allāh, wash me off from my sins with water, snow and hail.»

If a person does not know the *Du'ā* just mentioned then he should recite the following one. 'Umar (رضي الله عنه) is reported to have used this *Du'ā* after saying *Takbir Tahrimah*:

(٢) سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ *

«Subhānaka Allāhumma wa biḥamdika watabāra kasmuka wata'alā jadduka wala ilāha *ghayruka*.»

«Glory be to You, O Allāh, and all praises are due unto You, and blessed is Your Name and high is Your Majesty and none is worthy of worship but You.»

A person can read both *Du'ā*, together or just one of them or any of the other *Du'ā* which are approved by Prophet Muḥammad (ﷺ), and these are about 7. These *Du'ā* can be found in different places of several books of *Ḥadīth*, e.g. Muslim, Tirmidhi, Musnad-e- Imām Aḥmad, Abu Dāwūd, Dār-qtṣni, Nasāi, Ibn Mājah, Ibn Hibban and Muatṭa Imām Mālik.

All of the 7 *Du'ā* can be read together before reciting *Surah Fātiḥah*.

This recitation is called *Du'ā-ul-Istiftāḥ* which means *Du'ā* of starting. *Du'ā-ul Istiftāḥ* should only be recited in the first *Rak'at*.

TA'AWWUDH

Then the person who is praying should say:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ *

«A'udhu bil-lāhi minash Shaytā nir-rajeem.»

«I seek Allāh's protection from Satan who is accursed.»

This should only be said in the first Rak'at.

TASMIYAH

Then the person who is praying should say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ *

«Bismillāh hir-Raḥmān ir-Raḥeem.»

«In the Name of Allāh, the Most Gracious, and the Most Merciful.»

This should be said in every Rak'at before reciting *Surah Fātiḥah*.

SURAH FĀTIḤAH

Then the person praying should recite *Surah Fātiḥah*:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ * الرَّحْمَنِ الرَّحِيمِ * مَالِكِ يَوْمِ الدِّينِ * إِيَّاكَ
نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ * إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ * صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ * غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ * آمِينَ -

«Alḥamdu lil-lāhi rab-bil 'ālameen. Ar Raḥmān ir-Raḥeem. Māliki yawmid -
deen. Iyyaka na'budu wa iyyaka nasta'een. Ihdinaṣ ṣirāṭal mustaqeem. Ṣirāṭal
ladḥeena an'amta 'alayhim. Ghayril magḥdūbi 'alayhim walaḍ ḍāl-leen.
Āmeen.»

«Praise is only for Allāh, Lord of the universe. The Most Kind, the Most Merciful. The Master of the Day of Judgment. You Alone we worship and to You Alone we pray for help. Show us the straight way. The way of those whom You have blessed. Who have not deserved Your Anger, nor gone astray.» Āmeen:

Reciting *Fātiḥah* is so important that Prophet Muḥammad (ﷺ) said that no prayer was acceptable without the recitation of *Fātiḥah*.

- a) 'Ubādah bin Ṣāmit (رضي الله عنه) reported Allāh's Messenger (ﷺ) as saying: «There is no *Ṣalāt* (prayer) acceptable without reciting *Surah Fātiḥah*.»

(Bukḥārī, Muslim, Aḥmad, Abu Dāwūd, Tirmidhī, Nasāī, And Ibn Mājah).

- b) Abu Hurairah (رضي الله عنه) reported that Allāh's Messenger (ﷺ) was saying that anyone who prayed any kind of *Ṣalāt* (prayer) and did not read in that, *Umm-ul-Qur'ān*, (and in one version, *Fātiḥah-tul-Kitāb*), his prayer will be deficient, will be deficient, will be deficient, and not complete. (Bukhāri, Muslim, Aḥmad).
- c) Abu Hurairah (رضي الله عنه) reported Allāh's Messenger (ﷺ) as saying: «No *Ṣalāt* (prayer) will benefit a person who did not read in that *Surah Fātiḥah*.» (Ibn Khuzaimah, Ibn Ḥibbān and Aḥmad).

In the light of the above *Aḥādīth* we understand that *Surah Fātiḥah* must be recited or read in every *Rak'at* of any type of *Ṣalāt* (prayer).

RECITATION OF SURAH FĀTIHAH BEHIND AN IMĀM

Some people are very confused whether they should or should not read *Surah Fātiḥah* while praying in congregation. But there should not be any confusion in this matter as the following *Aḥādīth* very clearly answer the question:

- a) 'Ubādah bin Ṣāmit (رضي الله عنه) said: «We were behind the Prophet (ﷺ) in the *Fajr* prayer, and he recited a passage from the Qur'ān, but the recitation became difficult for him. Then when he finished he said, "Do you recite behind your *Imām*?" We replied, "Yes, Allāh's Messenger (ﷺ)". Then Allāh's Messenger (ﷺ) said: "Do not recite anything (behind the *Imām*) except *Fātiḥah-tul-Kitāb* (*Surah Fātiḥah*) because he who does not include it in his recitation in prayer, his *Ṣalāt* (prayer) is not valid.» (Abu Dāwūd and Tirmidhi).
- b) Abu Hurairah (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said: «If anyone observes prayer (*Ṣalāt*) in which he does not read *Umm-ul-Qur'ān* (*Fātiḥah*), it is deficient, it is deficient, it is deficient, and not complete.» It was said to Abu Hurairah: "What should we do when we are behind an *Imām*?" He, (Abu Hurairah) (رضي الله عنه) replied, "Read it in silence..." (Muslim).

ĀMEEN

It is *Sunnah* to say *Āmeen* when a person finishes recitation of *Surah Fātiḥah*. If he is praying alone, he should say «*Āmeen*» in silence and if he is praying with congregation behind an *Imām*, then he should say *Āmeen*

fairly loudly when the *Imām* finishes saying the last verse of *Surah Fātiḥah*. When saying *Āmeen*, the voice of the whole congregation should resound at the same time.

There are many *Aḥādith* which prove that saying *Āmeen* aloud is *Sunnah* of the holy Prophet (ﷺ) and it was the regular practice of the companions. We will mention a few of these *Aḥādith* here:

- a) Na‘eem Al Mujammar said: «I prayed behind Abu Hurairah (رضي الله عنه). He recited *Bismillāh hīr-Raḥmanir-Raḥeem*, then he recited *Surah Fātiḥah*, and when he reached *walaḍ ḍāl-leen*, he said, “*Āmeen*” after it and the people behind him said *Āmeen*...» (Bukhāri).
- b) Abu Hurairah (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said: «When the *Imām* says *Ghayril maghdūbi ‘alayhim walaḍ ḍāl-leen*, all of you should say *Āmeen*, because the angels say *Āmeen* and the *Imām* says *Āmeen*. And whosoever says *Āmeen* and his voice blends with that of the angels he would be forgiven his sins.» (Aḥmad, Abu Dāwūd and Nasāi).
- c) ‘Āiṣha (رضي الله عنها) reported that Allāh’s Messenger (ﷺ) said: «Jews are more envious of Muslims in two things: (a) our greeting someone with *Assalāmu ‘alaykum*, and (b) saying *Āmeen* (aloud) behind the *Imām*.» (Aḥmad and Ibn Mājah).
- d) Atā said: «I found 200 of the companions praying in the mosque of the Prophet (ﷺ) and when the *Imām* said *walaḍ ḍāl-leen*, I heard the echo of their voices resound with *Āmeen*.»

RECITATION AFTER SURAH FĀTIḤAH

It is *Sunnah* for a person who is praying that he should read a *Surah* from Qur’ān after *Fātiḥah* in the first two *Rak‘at* of the *Farḍ* prayer. He can recite one or more *Surah*. Here are a few short *Surah* which you can recite:

- a) *Surah Ikhḷāṣ*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ *

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

«Qul huwal lāhu aḥad. Allāhuṣ-Ṣamad. Lam yalid wa lam yūlad. Wa lam yakun-lahu kufuwan 'aḥad.»

«Say: He is Allāh, the only One. Allāh helps and does not need help. He does not produce a child, and He was not born of anyone. There is no one equal to Him.»

b) *Surah Falaq*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ * مِنْ شَرِّ مَا خَلَقَ * وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ *
وَمِنْ شَرِّ نَفَّاثَاتٍ فِي الْعُقَدِ * وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ *

«Qul a'ūdhu bi rab-bil falaq. Min shar-rimā khalaq. Wa min shar-ri ghāsiqin idha waqab. Wa min shar-rin naf-fāthāti fil 'uqad. Wa min shar-ri hāsadin idha ḥasad.»

«Say: I seek refuge in the Lord of the dawn, from the evil of all that He has created, and from the evil of the darkness of night when it falls, and from the evil of those (charmers) who blow into knots. And from the evil of the envier when he envies.»

c) *Surah Nās*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ * مَلِكِ النَّاسِ * إِلَهِ النَّاسِ * مِنْ شَرِّ الْوَسْوَاسِ
الْخَنَّاسِ * الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ * مِنَ الْجِنَّةِ وَالنَّاسِ *

«Qul a'ūdhu bi rab-bin nās. Malikin nās. Ilā hin-nās. Min shar-ril waswā sil khan-nās. Alladhī yuwaswisu fee ṣudū rin-nās. Minal jin-nati wan-nās.»

«Say: I seek refuge in the Sustainer of mankind. The Owner of mankind, Lord of mankind. From the evil of the sneaking whisperer. Who whispers in the hearts of mankind. (Whether he be) from among jinns or mankind.»

RUKŪ' (BOWING)

Then the person praying should say «Allāhu Akbar» raising both his hands

to shoulder level with the palms facing outwards and fingers stretching to earlobes. He should then bend in *Rukū'* so that his trunk (i.e. from head to hips) becomes perpendicular to the rest of the body. His hands should rest on his knees with the fingers spread apart, taking care that his arms do not touch his body. The person should be calm and composed in the *Rukū'* posture and not hurry it. Then he should read at least three times:

سُبْحَانَ رَبِّيَ الْعَظِيمِ *

«Subhāna Rab-bi yal 'Azeem»:

«Glory be to my Lord Who is the very Greatest.»

He can read it 3, 5, 7, 9 or 11 etc. times.

There are some other *Du'ā* which can be read with *Subhāna Rab-bi yal 'Azeem* or instead of *Subhāna Rab-bi yal 'Azeem*. Two of them are mentioned below:

Other *Du'ā* in *Ruku'*:

'Aīsha (رضي الله عنها) reported that Allāh's Messenger (ﷺ) mostly read the following *Du'ā* in his *Rukū'* and *Sajdah*:

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي (البخاري ومسلم)

«Subhānaka Allāhumma Rab-banā wa biḥamdika Allāhum-maghfirlee.»

«Glory be to You, oh our Lord and all praise be to You. Oh Allāh, forgive me.»

(Bukhāri and Muslim).

Ali (رضي الله عنه) reported that Allāh's Messenger used to read the following *Du'ā* in *Ruku'*:

اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ أَنْتَ رَبِّي خَشِعَ سَمْعِي
وَبَصْرِي وَمُخِّي وَعَظْمِي وَعَصَبِي * وَمَا اسْتَقَلَّتْ بِهِ قَدَمِي لِلَّهِ رَبِّ
الْعَالَمِينَ (أحمد، مسلم وأبو داود)

«Allāhumma laka raka'tu, wa bika āmantu, wa laka aslamtu, anta Rab-bi *khashi'a* sam'ee wa baṣaree wa mukh-khee wa 'azmee wa 'aṣabee. Wa masta qal - lat bihi qada may-ya lil-lāhi Rab-bil 'ālameen.»

«Oh! my Lord, I bowed to You and I believed in You and I submitted to You. You are my Lord. My ear, my sight, my brain, my bones, my tendons and whatever has been carried by my feet is submitted for the Lord of the worlds.» (Aḥmad, Muslim and Abū Dāwūd etc.).

There are other *Du'ā* which Prophet Muḥammad (ﷺ) read in *Ruku'* and they can be found in other books of *Ḥadīth*.

Perfection of *Rukū'* and *Sajdah*

Abi Mas'ud Al Badri (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«Allāh does not consider the *Ṣalāt* (prayer) of a man who does not straighten his back when bowing for *Rukū'* and performing *Sajdah*.»
(Ibn Khuzaimah, Ibn Ḥibbān and Tabarāni).

Abi Qatādah (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said: "The worst thief is one who steals in his *Ṣalāt* (prayer)." Then the companions asked, "How can someone steal from his *Ṣalāt* (prayer)?" Prophet (ﷺ) answered, "He does not complete his *Rukū'* and *Sajdah* with perfection." Or he said, "He does not make his back straight in *Rukū'* and *Sajdah*."
(Aḥmad, Ṭabarāni, Ibn Khuzaimah and Ḥākim).

These *Aḥādīth* prove that *Rukū'* and *Sajdah* should be done calmly, slowly and perfectly, otherwise *Ṣalāt* of the person will be deficient.

QAWMAH (STANDING AFTER RUKŪ')

After the perfect *Rukū'*, the person praying should raise his head from *Rukū'* saying:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ *

«*Sami 'Allāhu liman ḥamida*».

«Verily, Allāh listens to one who praises Him.»

and^[1] raise his hands up to the level of his shoulders with palms facing

[1] Some people get very annoyed when they see someone raising his hands while going into *Rukū'* and again raising his hands while lifting his head from *Rukū'*.

There are, however, authentic *Aḥādīth* which prove that Prophet Muḥammad (ﷺ) used to raise his hands at the beginning of *Ṣalāt* (prayer), before and after *Rukū'* and when standing up for the third *Rak'at*. Every single book of *Ḥadīth* like Bukhārī, Muslim, Muatṭā Imām Mālik, Abu Dāwūd, Tirmidhī, Nasāi, Ibn Mājah, Ibn Khuzaimah, Ḥākim, Aḥmad, Shāfa'ee, Tabarāni, Baihaqi etc., mentions these *Aḥādīth*. Nearly four hundred compa-

outwards and fingers stretched to the earlobes, and then he should lower his hands to his sides. In the standing position, he should be erect so that the joints of his body go back in place. While in this position, he should recite one or all of the following *Du'ā* as many times as he likes.

DU'Ā IN QAWMAH

رَبَّنَا لَكَ الْحَمْدُ *

a) «*Rab-banā lakal ḥamd.*»

«Oh, our Lord, all the praises be to You.»

رَبَّنَا لَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ *

b) «*Rab-banā lakal ḥamd, ḥamdan katḥeeran tayyiban mubārakan feehi.*»

«Oh our Lord, all praises be to You, very many, pure and blessed praises be to You»

c) Abu Sa'eed Al Khudree (رضي الله عنه) says that when Allāh's Messenger (ﷺ) used to say:

«*Sami 'Allāhu liman ḥamida*», he would follow it with:

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْأَ السَّمَاوَاتِ وَمِلْأَ الْأَرْضِ وَمِلْأَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ أَهْلِ الثَّنَاءِ وَالْمَجْدِ أَحَقُّ مَا قَالَ الْعَبْدُ وَكُنَّا لَكَ عَبْدٌ - اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِي لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ - (مسلم، أحمد وأبو داؤد)

«*Allāhumma Rab-banā lakal ḥamdu mil'as samāwāti wa mil'al arḍi wa mil'a mā shi'ta min shay'in ba'du: ah lath thanā'e wal majdi aḥaq-qu mā qālal 'abdu wa kulluna laka 'abd. Allāhumma lā māni'a limā a'tayta walā mu'tiya limā mana'ta walā yanfa'u dhal jad-di minkal jad.*»

(Muslim, Aḥmad and Abu Dāwūd).

nions also narrate this practice of Prophet Muḥammad (ﷺ). So, there is not the slightest doubt that the raising of hands is *Sunnat* and a person who practises this *Sunnat* gets a greater reward than the person who does not practise it. However, even though the action is mentioned in the *Aḥādīth*, all the *'Ulama* agree that the *Ṣalāt* (prayer) of a person who does not raise his hands is acceptable. Therefore, Muslims should not fight over this issue. If someone does not wish to raise his hands, he should not discourage others from doing so because it is not a major controversial point.

«Oh Allāh, our Lord, all praises be to You, as much as they can fill the heavens and the earth and everything which You want to be filled after that. You deserve to be praised and glorified. You deserve more than what Your servant has said and all of us are Your slaves. Nobody can prevent whatever You want to give and nobody can give whatever You want to prevent and a person with high rank cannot benefit himself or another from his high rank against Your Will.»

There are some other *Du'ā* which can be read in the *Qawmah* position and these can be found in other books of *Hadith*.

FIRST SAJDAH (PROSTRATION)

After the perfect *Qawmah* the person praying should move to perform *Sajdah* saying:

«*Allāhu Akbar*,» putting palms downwards on the ground below the ears. The knees should be brought downwards on the ground. His fingers and toes should be pointing towards *Qiblah* without spreading the fingers of the hands. During prostration seven parts of the body should touch the ground:

- (i) The forehead along with the tip of the nose
- (ii) both hands
- (iii) both knees
- (iv) the bottom surface of the toes of both feet.

In this position, he should say:

سُبْحَانَ رَبِّيَ الْأَعْلَى

«*Subhāna Rabbi yal a'la*»

«Oh Allāh, glory be to You, the Most High.»

He should say this at least 3 times or 5, 7, 9, 11 etc. times.

There are some other *Du'ā* which can be read in the *Sajdah* position.

OTHER DU'Ā IN SAJDAH

- i) Ali (رضي الله عنه) said that Allāh's Messenger (ﷺ) used to say while doing *Sajdah*:

اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ سَجَدَ وَجْهِي لِلذِّي

خَلَقَهُ وَصَوَّرَهُ فَأَحْسَنَ صُورَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ فَتَبَارَكَ اللَّهُ
أَحْسَنُ الْخَالِقِينَ . (مسلم)

«Allāhumma laka sajadtu, wa bika āmantu, walaka aslamtu, sajada wajhiya lilladhī khalaqahu wa ṣaw-warahu fa aḥsana ṣuwarahu, wa shaq-qa sam'ahu wa baṣarahu fatabāra kal-lāhu aḥsanul khāliqeen».

«Oh Allāh, for You I have prostrated, and in You I have faith, and unto You I have submitted, my forehead has prostrated in front of one Who created it and gave shape to it and made it perfectly. Then He gave power of hearing and sight, and blessed is Allāh's Name Who is the Perfect Creator.» (Aḥmad and Muslim).

- (ii) Abu Hurairah (رضي الله عنه) said that Allāh's Messenger (ﷺ) used to say in his *Sajdah*:

أَللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً وَجِلَّةً أَوَّلَهُ وَآخِرَهُ وَعَلَانِيَةً وَسِرَّةً -
(مسلم)

«Allāhum maghfirlee dhanbee kul-lahu diq-qahu, wa jil-lahu wa awalahu wa ākhirahu, wa 'ala niy-yatahu wa sir-rah.»

«Oh Allāh, forgive all of my sins, minor ones and major ones, ones I committed previously and ones I commit in the future, ones I commit openly and ones I commit secretly.» (Muslim, Abu Dawūd and Hakim).

There are some other *Du'ā* which Allāh's Messenger (ﷺ) used to say in his *Sajdah* but these *Du'ā* are too long to mention here. They can be found in authentic books of *Ḥadīth* like Muslim, Aḥmad, Nasāi, Abu Dawūd etc. It is not surprising that Prophet Muḥammad (ﷺ) stayed in *Ruku'* and *Sajdah* for long intervals.

All of the authentically approved *Du'ā* can be said with *Subḥāna Rabbi yal a'la* or on their own or altogether according to the time available and capacity of the person.

In *Sajdah* position the worshipper is at his closest to Allāh. Hence, *Sajdah* should be performed calmly, and quietly, without fidgeting, and the worshipper should try to read as many *Du'ā* as he possibly can.

JALSAH (SITTING BETWEEN TWO SAJDAH)

After performing one *Sajdah* perfectly and calmly, the person praying should raise his head from *Sajdah* saying «*Allāhu Akbar*», bending the left foot and sitting on it while keeping the right foot propped up with its toes pointing towards the *Qiblah*, the palms of his hands should rest on his thighs and knees, the back should be straight so that the joints go back in place. It is *Sunnat* to say the following *Du'ā* while sitting in between the two *Sajdah*:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي وَاجْبُرْنِي وَارْفَعْنِي *

«*Allāhum maghfirlee warḥamnee wahdinee wa 'āfinee warzuqnee wajburnee war fa'nee*» (Abu Dāwūd).

«Oh Allāh, forgive me, and have mercy on me, and keep me on the right path, and keep me healthy, and provide me with *Halāl* sources of living, and complete my shortcomings, and make my rank high.»

The worshipper can say this *Du'ā* once or as many times as he likes.

SECOND SAJDAH

Then the person should perform the second *Sajdah* saying «*Allāhu Akbar*» and repeat what he did in the first *Sajdah*.

JALSAH - E - ISTARĀḤAT (SITTING FOR REST)

Then he should raise his head up saying «*Allāhu Akbar*» and sit for a short while as he did in *Jalsah*. He does this before standing up for the second *Rak'at*.

SECOND RAK'AT

After standing up for the second *Rak'at*, he should fold his hands over his chest as he did in the first *Rak'at* and start his recitation by reading «*Bismillāh...* and *Surah Fātiḥah* followed by any passage or a chapter of the holy Qur'an.» Then he should complete his second *Rak'at* in the manner of the first one.

While choosing a passage or a chapter for the recitation in the second or a subsequent *Rak'at*, the worshipper should observe the order in which they

occur in the Holy Qur'ān. Also, each *Surah* or verse should be shorter than the one recited before it. Hence, longer *Surah* are recited before shorter *Surah*.

TASHAHUD

After completing the last *Sajdah* of the second *Rak'at*, the person should raise his head saying: «*Allāhu Akbar*». He should sit as he sat between the two *Sajdah*, putting his left hand on his left knee and right hand on his right knee. The fist of the right hand is closed except for the index finger which is protruded. It is protruded so that the right thumb is brought to the second division of the index finger. In this position the person should read:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ * أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. (متفق عليه)

«*At-tahiy-yātu lil-lāhi waṣ ṣalawātu waṭ-ṭay yibātu. as-salāmu 'alayka ay-yuhan-nabiy-yu wa raḥma tullāhi wa barakātuḥu, as-salāmu 'alaynā wa'ala 'ibādil-lā hiṣ-ṣaliheen. Ash hadu an-lā ilāha illallāhu wa ash hadu an-na Muḥammadan 'ab-duhu wa Rasūluḥu.*»

«All the compliments, prayers and good things are due to Allāh; peace be on you, O Prophet, and Allāh's Mercy and Blessings be on you. Peace be on us and on the true pious devotees of Allāh.

I testify that none has the right to be worshipped but Allāh, and I testify that Muḥammad (ﷺ) is His slave and His Messenger.» (Agreed upon).

While reading «*Ash hadu... 'abduhu wa Rasūluḥu.*» a person should raise the index finger of his right hand slightly and return it to its previous position after he has finished saying it.

A person praying 2 *Rak'at* only should continue to the next stage which is *Ṣalāt 'alan-Nabi (Darūd)*.

STANDING UP FOR THIRD RAK'AT

If a person is praying three or four *Rak'at*, then he should stand up after *Tashahud* saying «*Allāhu Akbar*» and raising his hands, as he did in *Takbir*

Tahrimah, start his recitation with «*Bismillāh*... and then *Surah Fātiḥah*.» In the third or fourth *Rak'at* of *Fard* prayer, recitation of *Fātiḥah* is sufficient. There is no need to say another *Surah*. But a person praying *Sunnat* or *Nafl* prayer can read a *Surah* after *Fātiḥah*. After recitation he should continue to complete his third *Rak'at* (or fourth *Rak'at* if he is praying four).

After the completion of last *Rak'at* he should sit for *Tashahud* as described above (as he sat after praying 2 *Rak'at*).

ŞALĀT 'ALAN-NABI (DARŪD)

After *Tashahud*, he should read *Şalāt 'alan-Nabi (Darūd)* as follows:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ - اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا
بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ -

«*Allāhumma ṣal-li 'ala Muḥammadin wa 'ala āli Muḥammadin, kamā ṣal-
layta 'ala Ibrāheema wa 'ala āli Ibrāheema innaka Ḥameedum-Majeed.*»

«Oh Allāh, send grace and honour on Muḥammad (ﷺ) and on the family and true followers of Muḥammad (ﷺ), just as You sent grace and honour on Ibrāhim (عليه السلام) and on the family and true followers of Ibrāhim (عليه السلام) Surely, You are Praiseworthy, the Great.»

«*Allāhumma bārik 'ala Muḥammadin wa 'ala āli Muḥammadin, kamā
bārakta 'ala Ibrāheema wa 'ala āli Ibrāheema innaka Ḥameedum Majeed.*»

«Oh Allāh, send Your blessings on Muḥammad (ﷺ) and the true followers of Muḥammad (ﷺ), just as You sent blessings on Ibrāhim (عليه السلام) and his true followers. Surely, You are Praiseworthy, the Great.»

DU'Ā AFTER ŞALĀT 'ALAN-NABI (DARŪD)

There are quite a lot of *Du'ā* which Prophet (ﷺ) used to say after *Darūd* and he taught them to the companions. Here we will mention a few of them:

- i) 'Abdullāh bin 'Amr (رضي الله عنه) said that Abu Bakr (رضي الله عنه) said to Allāh's Messenger, «Please teach me a *Du'ā* so I can say it in my *Şalāt* (prayer)». So Allāh's Messenger (ﷺ) said, «Say:

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ
فَاغْفِرْ لِي مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ *
(بخاري و مسلم)

*Allāhumma innee zalamtu nafsee zulman kathheeran – wa lā yaghfi
rudh dhunūba illā Anta faghfirlee maghfiratam min ‘indika, war
hamnee innaka antal Ghafūrur Raḥeem.»* (Bukhāri and Muslim).

«Oh Allāh, I have been very cruel to myself (by ignoring my duty to You) and there is no one who can forgive the sins except You. So forgive me because You are the only Forgiver and have mercy on me. Verily, You are the Forgiver and Merciful.»

- ii) Shaddād bin Aus (رضي الله عنه) reported that the Prophet of Allāh (ﷺ) used to say in his *Ṣalāt* (prayer):

اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَالْعَزِيمَةَ عَلَى الرَّشْدِ وَأَسْأَلُكَ
شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَأَسْأَلُكَ قَلْبًا سَلِيمًا وَلِسَانًا صَادِقًا
وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعَلَّمَ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعَلَّمَ وَأَسْتَغْفِرُكَ
لِمَا تَعَلَّمَ. (نسائي)

«Allāhumma innee as-’alu kath *thabata* fil amri, wal ‘azeemata
’alar rushdi, wa as-’aluka *shukra* ni’matika, wa ḥusna ‘ibādatika,
wa as-’aluka qalban saleeman-wa lisānan ṣādiqan, wa as-’aluka
min *khayri mā ta’lamu*, wa a’*ūdhubika* min *shar-ri mā ta’lamu*, wa
as *taghfiruka*, limā ta’lamu.»

«Oh Allāh, I ask You for strength in every matter of *Deen* and a strong will power to be on the right path. And I ask You to make me thankful for Your Bounties and give me ability to worship You perfectly. And I ask You to make my heart sincere and my tongue truthful. I ask You for every goodness known to You and I seek refuge in You from everything bad that You know is bad. I ask Your Forgiveness for all mistakes You know.»

(Nasāi)

- (iii) ‘Āisha (رضي الله عنها) reported that the Prophet (ﷺ) used to say this

Du'ā in his *Ṣalāt* (prayers):

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدَّجَالِ
وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ * اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ
الْمَأْثِمِ وَالْمَعْرَمِ (بخاري ومسلم)

«Allāhumma innee a'ūdhubika min adhābil qabri, wa a'ūdhubika
min fitna tid daj-jāli, wa a'ūdhubika min fitna til mahya wal
mamāt. Allāhumma innee a'ūdhubika minal ma'thami wal
maghrami.» (Bukhārī and Muslim).

«Oh Allāh I seek refuge in You from the punishment of the
grave, and I seek refuge in You from the troubles of *Daj-jāl*, and
I seek refuge in You from the difficulties and troubles of the life
and death. Oh Allāh, I seek refuge in You from every kind of sin
and unexpected troubles.»

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءَ رَبَّنَا اغْفِرْ
لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ *

«Rab bij'alnee muqeemaṣ ṣalati wa min dhur-riy yatee rab-banā wa
taqab-bal du'ā, rab-ba naghfirlee waliwaliday-ya wa lil mu'mineena
yawma yaqūmul ḥisāb»

«Oh Lord, make me and my children keep up *Ṣalāt* (prayers).
Our Lord, accept our *Du'ā* (prayer). Our Lord, forgive me and
my parents and all the believers on the Day of Judgment.»

Although most people read *Rab bij'alnee* after *Darūd*; it is permitted to
recite any nice *Du'ā*. However, it should be known that this *Du'ā* is not
one of those *Du'ā* which Prophet (ﷺ) used to say after *Darūd*. It is
preferable to read both *Rab bij'alnee* and the *Du'ā* which are authentically
proved from the Prophet (ﷺ) and those he taught to his companions. We
have mentioned only four but there are about twelve. However, they are
too lengthy to mention here.

ENDING THE ṢALĀT (PRAYER)

After praying for himself as much as the person wishes, he should end his

Ṣalāt (prayer) saying:

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ

«As-salāmu ‘alaykum wa raḥmatul lāh,»

«Peace be on you and the Mercy of Allāh,»

turning the face first to the right and then to the left, both times over the shoulder.

This brings the two, three or four *Rak‘at* of the Ṣalāt (prayer) to completion.

DU‘Ā AFTER SALUTATION

There are many *Du‘ā* which Prophet Muḥammad (ﷺ) used to say after salutation. So, a person praying should try to memorise them and follow the practice of Prophet Muḥammad (ﷺ). Some of these *Du‘ā* we will mention here:

It was the continuous practice of Prophet Muḥammad (ﷺ) when he turned away from his Ṣalāt (prayer) to say:

1.

(أ) اللهُ أَكْبَرُ

(ب) اَسْتَغْفِرُ اللهَ - اَسْتَغْفِرُ اللهَ - اَسْتَغْفِرُ اللهَ

(ج) اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ
(مسلم)

a) «*Allāhu Akbar*» (once aloud)
«Allāh is the Greatest»

b) «*Astagh firul-lāh*» (3 times)
«I ask Allāh to forgive me».

c) «*Allāhumma Antas salāmu wa minkas salāmu tabārakta yā dhaljalālī wal ikrām.*»

«Oh Allāh, You are the peace, and You are the source of peace, You are blessed, O Possessor of glory and honour». (Muslim).

2. اَللّٰهُمَّ اَعِنِّيْ عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

«Allāhumma a‘innee ‘ala dhikrika wa shukrika wa husni ‘ibadatika».
(Aḥmad and Abu Dāwūd).

«Oh Allāh, help me to remember You all the time,
And to thank You, and to worship You perfectly».

3. لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ * لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ * أَللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ * (بخاري ومسلم)

«Lā ilāha illal lāhu waḥdahu lā shareeka lahu. lahu mulku wala hul ḥamdu wa huwa ‘ala kul-li shay’in Qadeer. Allāhumma lā māni‘a limā a‘ṭayta wa lā mu‘ṭiya limā mana‘ta wa lā yanfa‘u dhajjad-di minkal jad.»

«There is no God but Allāh, He is the only One and has no partner, sovereignty and praise are only for Him, and He has full authority over everything.

Nobody can prevent whatever You want to give and nobody can give whatever You want to prevent and a person with high rank cannot benefit himself or another from his high rank against Your Will.»

(Bukhāri, Muslim).

4. سُبْحَانَ اللَّهِ (۳۳ مرة) أَلْحَمْدُ لِلَّهِ (۳۳ مرة) اللَّهُ أَكْبَرُ (۳۴ مرة)

It is *Sunnat* to say:

Subḥān Allāh (33 times), «Glory be to Allāh.»

Alḥamdu lillāh (33 times), «Praise be to Allāh.»

and *Allāhu Akbar* (34 times) «Allāh is the Greatest.»

There are very many *Du‘ā* which Prophet Muḥammad (ﷺ) used to say and he taught them to his companions. These can be found in famous books of Ḥadiith.

Chapter 5

OCCASIONAL ṢALĀT (PRAYERS)

WITR PRAYER

Witr prayer is *Sunnat Mu'akkadah*. It is very much emphasized by Prophet Muḥammad (ﷺ). He did not leave this *Ṣalāt* (prayer) even during a journey or when mounted on camelback.

It was so much emphasized that some Muslim scholars understood that it was *Wajib* (compulsory) but after a careful study of *Aḥādith* it can be said that it is not *Wājib* but a very much emphasized *Ṣalāt* prayer.

Witr prayer is often mistakenly thought of as part of the '*Ishā* prayer. This is not so. *Witr* prayer is a separate prayer which can be offered after the '*Ishā* prayer right up to the break of dawn. For the convenience of the believers, Prophet (ﷺ) allowed *Witr* to be offered straight after '*Ishā*.

In Arabic, the word *Witr* means: One. In *Aḥādith* Allāh's Messenger (ﷺ) says: «Allāh is One, so He likes the number one.» (Muslim).

Allāh also likes odd numbers because when an odd number is divided by 2, the remainder is always one. For this reason Prophet (ﷺ) preferred odd numbers. He liked to do things in odd numbers in his routine life also, such as: when offering *Ṣalāt*, saying *Du'ā*, eating dates etc. That is why Prophet (ﷺ) asked the believers to pray *Witr* at the end of the night prayer so that it can make the night prayer into an odd number.

'Abdullāh bin 'Umar (رضي الله عنهما) says that Allāh's Messenger (ﷺ) said: «Night prayer is to be offered in 2 *Rak'at* units. When one of you feels that dawn is near then he should offer 1 *Rak'at* which can make all the night prayer he offered into an odd number.» (Bukhāri and Muslim).

Number of *Rak'at* of *Witr* prayer

'Abdullāh bin 'Umar (رضي الله عنهما) said that Allāh's Messenger (ﷺ) said: «*Witr* prayer is one *Rak'at* at the end of the *Nafl* prayer at night.»

Abu Ayyûb (رضي الله عنه) says that Prophet Muḥammad (ﷺ) said: «Every Muslim should pray *Witr*. Anyone who likes to pray 5 *Rak'at* of *Witr*, he should do so; anyone who likes to pray 3 *Rak'at*, he should do so; and anyone who likes to pray one *Rak'at*, he should do so.»

(Abu Dāwūd, Nasāi and Ibn Mājah).

We understand from the above mentioned *Aḥādīth* that the actual *Witr* prayer is one *Rak'at*, although a person can offer, 1, 3, 5, 7, or 9 *Rak'at* of *Witr* prayer. All of these numbers are approved by Prophet Muḥammad (ﷺ) in authentic *Aḥādīth*.

Time of *Witr* prayer

Witr prayer can be offered after the '*Ishā* prayer right up to the break of dawn.

'Ā'isha (رضي الله عنها) said: «Prophet Muḥammad (ﷺ) prayed *Witr* during all times of the night. Sometimes he prayed *Witr* during the first part of the night, sometimes during the middle part of the night, and sometimes during the end part of the night, but he used to complete the prayer before the break of dawn.»

(Bukhāri and Muslim).

However, a person who thinks he could not get up to pray *Witr* at the end part of the night, can offer *Witr* immediately after '*Ishā* or before he goes to bed. But someone who thinks that he can get up and pray *Nafl* at night, should pray *Witr* at the end of his night prayer.

Jābir (رضي الله عنه) said that the Prophet (ﷺ) said: «Anyone of you who could not get up at the end part of the night, he should pray *Witr* in the first part of the night; and anyone of you who thinks he can get up at the end part of the night, he should pray *Witr* then, because the angels are present for the prayer offered at the end part of the night.»

(Muslim, Aḥmad, Tirmidhī and Ibn Mājah).

How to pray *Witr*

When praying one *Witr*, a person can offer it as the usual prayer.

When praying 3, 5, 7 or 9 *Rak'at* of *Witr* prayer, there is more than one way the prayer can be offered.

For example:

- a) A person praying 3 *Rak'at* *Witr* can pray 2 *Rak'at* like the usual

prayer. After the Salutation, *As-salāmu ‘alaykum wa rahmatul-lāh*, first to the right and then to the left, he should get up immediately to complete the third *Rak’at*. This way of offering *Witr* prayer is called *Witr bil faṣal’*.

- b) A person praying 3 *Rak’at* or 5 *Rak’at Witr* should not sit for *Tashahud* in between the *Rak’at* except in the last *Rak’at*.
- c) A person praying 3, 5 or 7 *Rak’at Witr* should sit in *Tashahud* in the last but one *Rak’at*, e.g. in the second *Rak’at* if he is offering 3 *Witr*, fourth *Rak’at* if he is offering 5 *Witr*, or sixth *Rak’at* if he is offering 7 *Witr* and so on. He should read *Tashahud* and then get up for the last *Rak’at* and complete it.

All 3 methods are authentic and are practised by the great ‘*Ulamā* and scholars. So Muslims can choose any one of these 3 methods to offer the *Witr* prayer. When praying 3 *Rak’at Witr*, however, it is preferable to choose method ‘a’ or ‘b’ as Prophet Muḥammad (ﷺ) said: «Do not make your *Witr* prayer similar to your *Maghrib* prayer.» (Qiyāmul-lail).

Du‘ā Qunūt in Witr prayer

Reading *Du‘ā Qunūt* in the last *Rak’at* of the *Witr* Prayer is a proved practice of Prophet Muḥammad (ﷺ) and it can be read before *Rukū’* or after *Rukū’*.

- a) Someone who wants to read *Qunūt* before *Rukū’*, he should read it after he has finished reciting *Surah Fātiḥah* and chapter of the Holy Qur’ān. While reciting *Du‘ā Qunūt*, a person can cup his hands in front of him or he can leave them folded.
- b) Someone who wants to read *Du‘ā Qunūt* after the *Rukū’*, he can read it with his hands cupped in front of him or he can let his hands rest at his sides. Saying *Du‘ā* after the *Rukū’* and cupping hands in front is preferable as this was the practice of Prophet Muḥammad (ﷺ).

Some *Fuqahā’* insist that reading *Du‘ā Qunūt* is compulsory in the last *Rak’at* of the *Witr* and some others say it is compulsory in the last *Rak’at* of the *Fajr* prayer, but if you study *Aḥādith* carefully you will find that it is not compulsory either in the *Witr* or in the *Fajr* prayer. Therefore, if a person leaves *Du‘ā Qunūt* in his *Witr* prayer, his prayer will not be deficient. Also,

if someone does not know *Du'ā Qunūt*, he need not say another chapter of the Qur'ān or any other words in its replacement. *Du'ā Qunūt*, can be read in any *Ṣalāt* (prayer).

Text of *Du'ā Qunūt*

- a) Hasan bin 'Ali (رضي الله عنهما) said that Allāh's Messenger (ﷺ) taught me the words which I should say in the *Du'ā* of *Witr*:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ
وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَفِي شَرِّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى
عَلَيْكَ إِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ وَلَا يَعِزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ
نَسْتَغْفِرُكَ وَنُتُوبُ إِلَيْكَ وَصَلَّى اللَّهُ عَلَى النَّبِيِّ -

«Allāhum mahdinee feeman hadayta, wa 'āfīnee feeman 'āfayta, wa tawal-lanee feeman tawal-layta, wa bārik lee feemā a'ṭaita, wa qinee shar-ra mā qaḍayta, fa-innaka taqḍee walā yuqḍā 'alayk, innahu lā yadhil-lu manw wālayta walā ya'iz-zu man 'ādaita, tabārakta Rabbanā wa ta 'ālaita, nastaghfiruka wa natubu ilayka, wa ṣal-lal lahu 'alan-nabee.»

(Abu Dawūd, Nasāi and Ibn Mājah).

«Oh Allāh, make me among those whom You have guided, and make me among those whom You have saved, and make me among those whom You have chosen, and bless whatever You have given me, and protect me from the evil which You have decreed; verily, You decide the things and nobody can decide against You; surely the person You befriended can't be disgraced, and the person You opposed can't be honoured. You are Blessed, our Lord, and Exalted, we ask for Your Forgiveness and turn to You. Peace and Mercy of Allāh be upon the Prophet.»

- b) اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي عَلَيْكَ
الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ - اللَّهُمَّ يَاكَ
نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَحْفِدُ وَنَرْجُو رَحْمَتَكَ
وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ *

«*Allāhumma innā nasta'eenuka wa nastaghfiruka wa nu'minu bika wa natawak-kalu 'alayka wa nuthnee 'alayk-al khayra. Wa nashkuruka wa lā nakfuruka wa nakhla'u wa natruku man-yafjuruka. Allāhumma iyyāka na'budu wa laka nuṣal-lee wa nasjudu wa'īlayka nas'a wa nahfidu wa narjū raḥmataka wa nakhsha 'adhābaka inna 'adhābaka bil kuf-fāri mulḥiqun*».

«Oh Allāh, we ask You for help and seek Your Forgiveness, and we believe in You and have trust in You, and we praise You in the best way and we thank You and we are not ungrateful to You, and we forsake and turn away from the one who disobeys You. O Allāh, we worship You only and pray to You and prostrate ourselves before You, and we run towards You and serve You, and we hope to receive Your Mercy, and we fear Your punishment. Surely, the disbelievers will receive Your punishment.»

Some *'Ulamā* recommend this *Du'ā* in the *Witr* prayer. Of course, it can be read as it is a nice *Du'ā* but it is not one of those *Du'ā* which Prophet Muḥammad (ﷺ) read in his *Qunūt*.

There are some other *Du'ā* which Prophet Muḥammad (ﷺ) used to read in his *Qunūt* in the *Witr* prayer or in his other prayers.

A person can read all these *Du'ā* together or just one of them or combine them with other *Du'ā*.

JUM'AH (FRIDAY PRAYER)

Importance of attending Friday prayer

Friday prayer is very important in Islām. It has got its own moral, social and political benefits. It is obligatory on every Muslim except women, children, slaves, seriously ill people and travellers. They can pray *Jum'ah* but it is not obligatory on them.

Prophet Muḥammad (ﷺ) has given a strong warning to a person who leaves his *Jum'ah* prayer without a good reason.

In one *Ḥadīth* 'Abdullāh bin Mas'ūd (رضي الله عنه) narrates what Allāh's Messenger (ﷺ) once said about the people who did not come to the Friday prayer without a good reason.

«I wish to appoint someone to lead the prayer and myself go to the houses of those who missed the Friday prayer and set fire to their houses with the occupants in them.» (Muslim, Aḥmad).

Another *Ḥadīth* states: «A person who leaves 3 Friday prayers consecutively, Allāh puts a seal on his heart.»

(Aḥmad, Tirmidhī and Abu Dāwūd).

Importance of cleanliness for Friday prayer

Because in Friday prayer a comparatively large number of Muslims gather in a big place, so, Islām emphasizes on the physical cleanliness as well.

Prophet (ﷺ) said: «A person who has a bath on Friday, cleanses himself fully, uses oil and perfume; then goes to the mosque early in the afternoon and takes his place quietly without pushing or disturbing people; then he prays (optional prayer as much as he was able to pray); then sits quietly listening to the *Khutbah*, he will be forgiven his sins between this *Jum'ah* and the next *Jum'ah*.» (Bukhāri).

Importance of going early to Friday prayer

On Friday it is more rewarding to get ready quickly to go to the mosque.

Abu Hurairah (رضي الله عنه) narrated that Allāh's Messenger (ﷺ) said: «On Friday the angels stand at the door of the mosque and write down the names of the people in the order in which they enter the mosque for Friday prayer. The first group of people who enter the mosque get the reward equivalent to that of sacrificing a camel, the people who enter the mosque after them get the reward equivalent to that of sacrificing a cow. The people who enter the mosque after them get the reward equivalent to that of sacrificing a ram and the people who follow on likewise get the reward of a chicken, egg and so on, there is a gradation of rewards for the people as they enter. The angels keep writing the names of the people as they enter the mosque until the *Imām* sits down to give *Khuṭbah*. Then the angels collect their registers and sit and listen to the *Khuṭbah*.»

(Bukhāri and Muslim).

Salāt (Prayer) before Jum'ah

A person who goes to attend Friday prayer can pray as many *Nafl* as he wishes after the sun has declined from its zenith to when the *Imām* comes to give *Khuṭbah*.

Listening to Khuṭbah (Religious talk)

Once the *Khuṭbah* starts, the whole congregation should listen to it in silence. If a person arrives while the *Imām* is giving *Khuṭbah* then this person should pray 2 *Rak'at Nafl* before sitting down to listen to *Khuṭbah*.

Jābir (رضي الله عنه) said that Allāh's Messenger (ﷺ) said while he was giving *Khuṭbah*:

«If anyone of you goes to attend the Friday prayer while the *Imām* is delivering *Khuṭbah*, he should pray 2 *Rak'at* and should not make them long.»

(Muslim).

There is another *Ḥadīth*. Jābir (رضي الله عنه) say, once a man came to Friday prayer while Allāh's Messenger (ﷺ) was delivering *Khuṭbah*, so Allāh's Messenger (ﷺ) asked him, "Did you pray?" "No", he answered. Then Prophet (ﷺ) said to him, "Stand up and pray."

(Bukhāri, Muslim, Abū Dawūd and Tirmidhi).

It is a continuous practice in some mosques that those who arrive, while the *Imām* is giving speech, sit down and listen to the speech. When the *Imām* has finished the speech he gives time to the late arrivals to pray 2 or

4 *Rak'at Sunnat*. After that the *Imām* gives a short *Khuṭbah* in Arabic before praying the *Jum'ah* prayer.

These people get very annoyed if they see a person offering 2 *Rak'at Sunnat* while the *Imām* is giving speech. They feel that the person is being disrespectful to the *Imām*. This is incorrect and unproved from the practice of Prophet Muḥammad (ﷺ).

It is also against those *Aḥādīth* which we mentioned above and the one we are mentioning below:

Abi Qatādah (رضي الله عنه) says that Allāh's Messenger (ﷺ) said: «Whenever one of you enters the mosque he should not sit down without offering 2 *Rak'at*.» (Bukhāri and Muslim).

These *Aḥādīth* clarify the points which are mispractised as above. The *Imām* and *'Ulamā* who have even a slight fear of Allāh and respect for *Ḥadīth* and the *Sunnah* of Prophet Muḥammad (ﷺ), should stop this practice and should not become annoyed when others pray 2 *Rak'at*.

Actual *Jum'ah* prayer

Jum'ah prayer is 2 *Rak'at Fard*. If a person is late and finds only 1 *Rak'at* with the congregation, he should complete the second *Rak'at* alone. If a person arrives so late that he misses the *Jum'ah* prayer completely then he has to offer 4 *Rak'at Fard* of *Zuḥr* prayer. The *Jum'ah* prayer is replacement of *Zuḥr* prayer but the *Imām* has to recite *Qira't* aloud in *Jum'ah* prayer.

Salāt (Prayer) after *Jum'ah*

After the *Jum'ah* prayer, 2 *Rak'at* of *Sunnat* prayer is an authentically proved practice of Prophet Muḥammad (ﷺ) but some companions used to pray 4 or 6 *Rak'at Sunnat* after the *Jum'ah* prayer.

Ibn 'Umar (رضي الله عنهما) says that Allāh's Messenger (ﷺ) did not pray after the Friday prayer until he went home and then he prayed 2 *Rak'at*. (Bukhāri and Muslim).

Abu Hurairah (رضي الله عنه) narrated that Allāh's Messenger (ﷺ) said: «Anyone of you who is going to pray after the Friday prayer, he should pray 4 *Rak'at*.» (Muslim).

‘Aṭā says: «Whenever ‘Abdullāh bin ‘Umar (رضي الله عنهما) prayed *Jum‘ah* in Makkah, he would move a little forward after the *Jum‘ah* prayer and offer 2 *Rak‘at*; then he would move a little forward again and offer 4 *Rak‘at*. And whenever he prayed *Jum‘ah* in Al-Madīna, he did not pray in the mosque after the *Jum‘ah* prayer until he went back home; then he prayed 2 *Rak‘at*. When he was asked why he did not pray in the mosque after the *Jum‘ah* prayer. He answered, “This was the practice of Prophet Muḥammad (ﷺ).”»

These *Aḥādith* clarify that 2, 4 or 6 *Rak‘at* can be offered after the *Jum‘ah* prayer according to the time and capacity of the person. It is not good practice to accuse people who read 2 *Rak‘at* only because this, too, was the authentic practice of Prophet Muḥammad (ﷺ).

‘EID PRAYER

Place for ‘Eid prayer

‘Eid prayer should be offered outdoor in the open, e.g. in a park, field, or a desert etc. If it is wet or not possible to find a suitable outdoor place it can be prayed in a mosque or a large hall. (Abu Dāwūd).

Time of ‘Eid prayer

‘Eid prayer should be offered when the sun is obvious above the horizon.

Number of Rak‘at of ‘Eid prayer

‘Eid prayer is 2 Rak‘at. There is no *Nafl* prayer before or after the ‘Eid prayer. There is no *Iqāmat* or *Adhān* for ‘Eid prayer.

Ibn Abbās (رضي الله عنهما) reported: «No doubt, Prophet Muḥammad (ﷺ) used to pray 2 Rak‘at only for ‘Eid prayer. He did not pray anything before or after that.» (Bukhāri and Muslim).

Conduct of ‘Eid prayer

Two Rak‘at of ‘Eid prayer should be offered in the same manner as the 2 Rak‘at of the usual prayer except that there are 7 *Takbir* in the first Rak‘at and five *Takbir* in the second Rak‘at. With each extra *Takbir*, the hands should be raised up to the shoulder level (as in *Takbir Taḥrimah*).

All extra *Takbir* should be pronounced before starting *Qirā‘t* (recitation).

Kathir bin ‘Abdullāh reported from his father and his father from grandfather that Prophet (ﷺ) said 7 *Takbir* in the first Rak‘at of ‘Eid prayer and 5 *Takbir* in the second Rak‘at of ‘Eid Prayer before beginning recitation. (Tirmidhi, Ibn Mājah and Dārmi).

‘Eid prayer is offered before *Khuṭbah*

Ja‘far bin Muḥammad (رضي الله عنه) reported: «No doubt, Prophet Muḥammad (ﷺ), Abu Bakr (رضي الله عنه) and ‘Umar (رضي الله عنه) said 7 extra *Takbir* in the first Rak‘at of their ‘Eid and Rain Prayer and five extra

Takbir in the second *Rak'at* of their 'Eid and Rain Prayer. Prophet (ﷺ) offered 'Eid prayer before *Khuṭbah* and recited aloud.» (Shāfa'ee).

JANĀZAH PRAYER (FUNERAL PRAYER)

It is a right of a Muslim that when he passes away, other Muslims should pray *Janāzah* prayer for him. *Janāzah* prayer is supererogatory prayer. If no one from the whole of the Muslim community prayed the *Janāzah* prayer; then the whole community would be considered sinful in the Sight of Allāh. If some of the people prayed the *Janāzah* prayer then the whole community is saved from the Anger of Allāh even though the reward will only be given to the participants only.

In *Aḥādīth* Prophet Muḥammad (ﷺ) emphasized and encouraged the Muslims to attend funeral ceremonies. So, every Muslim male should try his best to fulfil his duty for the deceased.

Janāzah prayer should be prayed in congregation as this is more rewardful. It can be prayed in more than one congregation but by different people.

Janāzah prayer should be offered in an open place but in case of rain or bad weather or any other reason it can be prayed in a mosque or a hall etc.

While praying *Janāzah* prayer

The *Imām* should stand level with the head and shoulders of the dead body if the body is male. *Imām* should stand level with the middle part of the body if it is a female.

Where *Janāzah* prayer differs?

Janāzah prayer is only slightly different from other prayers in that there is no *Rukū'*, no *Sajdah*, and no *Tashahud* in it. There is no fixed time for offering this prayer. It has to be prayed in a standing position only. Other conditions like purification, facing *Qiblah*, *Sutra*, dress etc. have to be satisfied as in the usual prayers.

Conduct of *Janāzah* prayer

Like other prayers facing *Qiblah* is a necessary condition. The *Imām*

should ask the people to straighten their rows. There should be an odd number of rows as it is more rewardful.

Making intention is necessary in *Janāzah* prayer as it is necessary in other prayers. Before beginning prayer, the intention should be made in the heart as uttering any words of *Niyat* aloud was not the practice of Prophet Muḥammad (ﷺ) or of his companions.

First Takbir or Takbir Taḥrimah

Janāzah prayer contains 4 *Takbir*. First *Takbir* is *Takbir Taḥrimah*. The *Imām* says *Allāhu Akbar* and raises his hands up to the shoulder level with fingers stretching to the earlobes and the congregation does the same. Then the *Imām* folds his hands on his chest right hand over the left.

Du'ā of starting

Then the person can read one of those *Du'ā* which are recommended in the first *Rak'at* of the usual prayer before recitation of *Fātiḥah*. For example:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ *

«Subḥānaka allāhumma wa biḥamdika wa tabāra kasmuka wa ta'āla jad-duka walā ilāha ḡhayruka.»

«Glory be to You, O Allāh, and all praises are due unto You, and blessed is Your Name and high is Your Majesty and none is worthy of worship but You.»

Or he can say other *Du'ā*. Some scholars do not recommend *Du'ā* of starting in *Janāzah* prayer but reading it is preferable. However, if someone does not read it, it does not affect his prayer. Both ways are practised by Muslim scholars.

Then the person should say:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ *
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

«A'ūdhu bil-lāhi minash shayṭā nir rajeem.»

«Bismillāh hir-Raḥmānir-Raḥeem.»

and then he should recite *Surah Fātiḥah*.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ * الرَّحْمَنِ الرَّحِيمِ * مَالِكِ يَوْمِ الدِّينِ * إِيَّاكَ نَعْبُدُ
وَإِيَّاكَ نَسْتَعِينُ * إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ * صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ * آمِينَ -

«Alḥamdu lil-lāhi Rab-bil ‘ālameen. Ar Raḥmānir-Raḥeem. Māliki yawmid-deen. Iyyāka na’budu wa iyyāka nasta’een. Ihdināṣ širāṭal mustaqeem. Širāṭal ladḥeena an’amta ‘alayhim. *Ghayril maghdūbi* ‘alayhim walaḍ ḍāl-leen. Āmeen.»

«Praise is only for Allāh, Lord of the universe. The Most Kind, the Most Merciful. The Master of the Day of Judgment. You Alone we worship and to You Alone we pray for help. Show us the straight way, the way of those whom You have blessed. Who have not deserved Your Anger, nor gone astray».

Some people do not read *Surah Fātiḥah* in *Janāzah* prayer but *Surah Fātiḥah* is necessary for the validity of any type of prayer as Prophet Muḥammad (ﷺ) has said that no prayer is valid without *Surah Fātiḥah*.

Ṭalḥah bin ‘Abdullāh bin ‘Auf (رضي الله عنه) says that he prayed the *Janāzah* prayer behind ‘Abdullāh bin Abbās (رضي الله عنهما) and ‘Abdullāh bin Abbās (رضي الله عنهما) read *Surah Fātiḥah* aloud. Afterwards he said: “I did read it out loud so that you may know that it is the *Sunnah* of Prophet Muḥammad (ﷺ).” (Bukḥāri).

This *Hadith* proves that reciting *Surah Fātiḥah* is necessary in *Janāzah* prayer as well.

Recitation of a Surah

A chapter or part of a chapter can be read after the recitation of *Surah Fātiḥah* but it is not essential to read it.

Second Takbir

Then the *Imām* should say the second *Takbir* and the congregation should follow but it is not necessary to raise the hands up to the shoulder level but if someone does, it is alright. Both ways are practised by great ‘Ulamā and scholars.

After the second *Takbir*

After the second *Takbir*, the person praying *Janāzah* should recite *Darūd* in his heart. It is preferable to read the *Darūd* which a person reads in *Tashahud* of his usual prayer.

Third *Takbir*

Then the *Imām* should say the third *Takbir* and the congregation should follow. Now, each person should pray for the deceased.

Alternatively the *Imām* can pray out loud and the congregation can say, *Āmin*, after him. All kinds of *Du'ā* for the benefit of the deceased can be said. Some of these are mentioned below:

Du'ā of *Janāzah*

1. Abu Hurairah (رضي الله عنه) said that Allāh's Messenger (ﷺ) prayed *Janāzah* of a Muslim and he said in his *Du'ā* (the following words):

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَعَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرْنَا
وَأُنثَانَا - اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا
فَتَوَفَّهُ عَلَى الْإِيمَانِ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ - (مسلم)

«Allāhum maghfirli ḥay-yinā wa mayyitinā wa shāhidinā wa ghā'ibinā, wa ṣagheerinā wa kabeerinā wa dhakarīnā wa unthānā. Allāhumma man ahyaytahu min-nā fa ahyihee 'alal Islām wa man tawaf-faytahu min-na fatawaf-fahu 'alal imān. Allāhumma lā taḥrimnā ajrahu walā taftīn-nā ba 'dahu.» (Muslim, Aḥmad, Abu Dāwūd, Tirmidhi, Ibn Mājah).

«O Allāh, forgive our people who are still alive and who have passed away, forgive those who are present here and those who are absent, forgive our young and our elderly, forgive our males and females. O Allāh, the one whom You wish to keep alive from among us make him live according to Islam, and anyone whom You wish to die from among us, let him die in belief and faith. O Allāh, do not deprive us from his reward and do not put us in *Fitna* (hardship or any type of trial) after his death.»

2. 'Auf bin Mālik (رضي الله عنه) said that Allāh's Messenger (ﷺ) prayed a *Janāzah* prayer and I heard him saying the following *Du'ā* and I memorised it:

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَاعْفُ عَنْهُ وَعَافِهِ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مَدْخَلَهُ
وَأَعِيسِلْهُ بِالْمَاءِ وَالثلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنْقَى الثُّوبُ الْأَبْيَضُ
مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا مِّنْ دَارِهِ وَأَهْلًا خَيْرًا مِّنْ أَهْلِهِ وَزَوْجًا خَيْرًا
مِّنْ زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ وَفِيهِ فِتْنَةُ الْقَبْرِ وَعَذَابِ النَّارِ * (مسلم)

«Allāhum maghfirahu warḥamhu wa'fu 'ānhu wa 'āfihi wa akrim nuzulahu wa was-si' mudkhalahu, waghsilhu bil mā'i wath thalji wal baradi, wa naq-qihi minal khatāyā kamā yunaqqath thawbul abyadu minad danasi, wabdilhu dāran khayram min darihī, wa ahlan khayram min ahlihi wa zawjan khayran min zawjihi, wadkhal hul jan-nata, waqihi fitnatal qabri wa 'adha ban nāri.» (Muslim).

«O Allāh, forgive him, have mercy on him, pardon him, grant him security, provide him a nice place and spacious lodgings, wash him (off from his sins) with water, snow and ice, purify him from his sins as a white garment is cleansed from dirt, replace his present abode with a better one, replace his present family with a better one, replace his present partner with a better one, make him enter Paradise and save him from the trials of grave and the punishment of Hell.»

3. Abu Hurairah (رضي الله عنه) said that Allāh's Messenger (ﷺ) prayed and said:

اللَّهُمَّ أَنْتَ رَبُّهَا وَأَنْتَ خَلَقْتَهَا وَأَنْتَ رَزَقْتَهَا وَأَنْتَ هَدَيْتَهَا لِلْإِسْلَامِ
وَأَنْتَ قَبَضْتَ رُوحَهَا وَأَنْتَ أَعْلَمُ بِسِرِّهَا وَعَلَانِيَّتِهَا جِئْنَا شُفَعَاءَ فَأَغْفِرْ
لَهُ ذَنْبَهُ * (أبو داود وأحمد)

«Allāhumma anta Rab-buhā, wa anta khalaqtahā, wa anta razaqtahā, wa anta hadaytahā lil Islām, wa anta qabaḍta rūḥahā, wa anta a'lamu bisir-rihā wa 'alaniyyatihā, ji'nā shufā'a, faghfir lahū dhan-bahu» (Abu Dāwūd and Aḥmad).

«O Allāh, You are its Lord, You have created it, and you have guided it towards Islam, and You have taken out his soul and You know best about its secret and open deeds. We have come as intercessors, so forgive him.»

One thing we can see clearly from the above mentioned *Aḥādīth* that every companion who narrated the *Du'ā* of *Janāzah* prayer says that he heard the Prophet (ﷺ) saying the words of *Du'ā* in *Janāzah* prayer. This proves that Allāh's Messenger (ﷺ) used to say the *Janāzah* prayer or at least the *Du'ā* in *Janāzah* prayer aloud. Therefore, there should not be any objection or confusion if the *Imām* recites aloud in *Janāzah* prayer.

There are some other *Du'ā* which are narrated from Prophet Muḥammad (ﷺ) and they can be found in *Ḥadīth* books. All of these *Du'ā* can be said together or individually. Other *Du'ā* can be said with these *Du'ā* but it is better to stick to *Du'ā* approved by Prophet (ﷺ).

Ending the *Janāzah* prayer (fourth *Takbir*)

Then the *Imām* should say the fourth *Takbir* and the congregation should follow and after that the *Imām* should say «*As-salāmu 'alaykum wa rahmatul-lāh*» turning his face to the right first and then to the left; and the congregation should do the same.

Note: Some people stress a lot on saying *Du'ā* after the completion of *Janāzah* prayer but we did not find a single *Ḥadīth* supporting this idea. *Janāzah* prayer is designed so that all the *Du'ā* a person wants to say for the deceased can be said after the third *Takbir*. This was the authentic practice of Prophet Muḥammad (ﷺ) and his companions.

ṢALĀT (PRAYER) DURING A JOURNEY

Islām is a practical way of life and considers the situations in which its followers may face difficulties. So Allāh has made the things easy for the believers in such situations. Included in these facilities is the permission for shortening and combining daily prayers during a journey.

Qaṣr prayer (short prayer)

When a Muslim is on a journey he should pray 2 *Rak'at Farḍ* for *Zuḥr*, '*Aṣr* and '*Ishā*. *Fajr* and *Maghrib* prayers remain as they are.

It is more rewardful to pray a *Qaṣr* prayer (short prayer)

It is more rewardful to pray a *Qaṣr* prayer while on a journey. Allāh's Messenger (ﷺ) said: «It is a gift from Allāh which he has bestowed upon you; so you should accept it.» (Muslim).

COMBINING ṢALĀT (PRAYER)

A person on a journey can combine *Zuhr* and *‘Aṣr* prayers together praying them both at *Zuhr* or *‘Aṣr* time. He can also combine *Maghrib* and *‘Ishā* prayers together praying them both at *Maghrib* or *‘Ishā* time.

Ibn ‘Abbās (رضي الله عنهما) says that Allāh’s Messenger (ﷺ) used to combine *Zuhr* and *‘Aṣr* together when he was on a journey and also he used to combine *Maghrib* and *‘Ishā*. (Bukhāri).

Mu‘ādh (رضي الله عنه) says that Allāh’s Messenger (ﷺ) was on a journey for the battle of Tabook. If the sun had already declined when he wanted to start his journey after having camped somewhere, he would combine his *Zuhr* and *‘Aṣr* prayers together and pray them both at *Zuhr* time, and if he decided to move before the sun had declined then he delayed the *Zuhr* prayer and prayed it combined with *‘Aṣr* prayer at *‘Aṣr* time. And if the sun had already set when he wanted to move he would combine *Maghrib* and *‘Ishā* together at *Maghrib* time. And if the sun had not set when he wanted to move he would delay *Maghrib* and pray it with *‘Ishā* at *‘Ishā* time. (Abu Dawūd, Tirmidhi).

These *Ahādith* are very clear in their meaning and prove that combining prayers while on a journey is a proved and a regular practice of Prophet Muḥammad (ﷺ). Still, there are people who do not believe in combining prayers together while they are travelling. However, this is a gift from Allāh which the believers should accept gratefully and if someone wants to reject Allāh’s and His Messenger’s offer, it is up to him.

When to shorten and combine prayers?

Now, there is the question as to what is the limiting distance and the duration of the journey to make the facility of *Qaṣr* and *Jama‘* valid?

- a. Yaḥya bin Yazeed said, «I asked Anas bin Mālik (رضي الله عنه), “When the *Qaṣr* prayer was allowed.?” Anas (رضي الله عنه) answered that Allāh’s Messenger (ﷺ) whenever he went away about 3 miles he prayed *Qaṣr*». (Muslim, Aḥmad, Abu Dāwūd and Baihaqi).
- b. Abu Sa‘eed (رضي الله عنه) says that «Whenever *Rasūlullah* (ﷺ) travelled about 1 *Farsakh* (approximately 3 miles), he would pray *Qaṣr*». (Talkhees Ibn Ḥajr).

On the basis of these *Ahādith*, a person can pray *Qaṣr* and can combine

prayers when the distance he travels away from home is 3 miles. This distance is the minimum limit for *Qaṣr* prayer. However, there are many varied opinions on the minimum limit of the distance for example 9 miles, 48 miles or one day's journey etc.

In our opinion the correct definition of a journey is what the society as a whole recognises under their circumstances, the minimum limit being 3 miles.

Duration of journey

A person can pray *Qaṣr* and combine his prayers for as long as he remains on a journey, whether it takes weeks, months or years. Even if he stays put in one place to fulfil the purpose of his journey he can continue to pray *Qaṣr* and combine his prayers. However, if he intended to stay in a place for a fixed number of days then the opinions differ on how long he can go on combining and shortening his prayers, e.g. 4 days, 10 days, 17 days, 18 days etc.

After a careful study of *Aḥādīth*, we can say that when someone stays in a fixed place temporarily he would be considered a traveller on a journey, and there is no limit on the number of days he can pray *Qaṣr* and combine his prayers.

Nafl prayer on a journey

Prophet (ﷺ) always offered *Witr* prayer during his journey and he emphasized and expressed the importance of 2 *Rak'at Sunnat* of the *Fajr* prayer. Therefore, the believers should pray these, while on a journey.

But what about any other *Nafl* and *Sunnat* prayer?

The following *Ḥadīth* answers this question:

Ḥafs bin 'Aṣim says, «I accompanied 'Abdullāh bin 'Umar (رضي الله عنهما) on a journey to Makkah. On the way to Makkah he led us in the *Zuhr* prayer and offered 2 *Rak'at*. Then he went to sit in his tent. He saw some people praying and asked me what they were doing. "They are praying *Nafl*", said I. Then he said, "If I could pray *Nafl* then I should have prayed the complete *Fard* prayer". Then he continued, "I accompanied Allāh's Messenger on a journey. He did not pray during his travels more than 2 *Rak'at*. Then I accompanied Abu Bakr, 'Umar and 'Uthmān and they did

the same as Prophet Muḥammad (ﷺ). There is a good example for you in the practice of Prophet Muḥammad (ﷺ)”» (Bukhāri).

There are some other *Aḥādith* which prove that some of the companions used to pray *Nafl* during their journey. It is better not to pray *Nafl* while travelling, but if you stay somewhere and have time you may do so.

*

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