SAWAH OF

AHLUS SUNNAH WAL JAMA'AH

Molana Muhammad Ilyas Ghuman

Dar-ul-Imam
Salah
or
Ahlus-Sunnah wal-Jama’ah

By
Molana Muhammad Ilyas Ghumman

Translation
Mohammad Ibrahim Teymori
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Foreword

All praise belongs to Allah and peace be upon His chosen servants.

Allah the Almighty is the creator and the Lord of the worlds and from among all of the acts of worship which He has ordained obligatory, salaah (prayer) is the most important. By bowing our heads in prostration five times a day, we humans acknowledge ourselves as the worshippers and we acknowledge Allah Most Exalted as the “Worshipped One”. In the Noble Quran, salaah has been mentioned explicitly 109 times. In view of this importance, salaah has been given a great status, and therefore, the Holy Prophet ﷺ has said;

إِنَّمَا مَوْضِعُ الصَّلاةِ مِنَ الْذِّيْنِ كَمَوْضِعُ الرَّأسِ مِنَ الْجُسَّدِ.

“The status of Salaah in the religion is like the status of the head in the body.” (1)

The followers of the Hanafi School of jurisprudence from Ahlus-sunnah wal jamaa’ah have been continuously fulfilling

(1) Al-Targheeib wal-Tarheeb li al-Munazari; 1/246
this obligation for centuries. However, certain people nowadays have been spreading “negative propaganda” about the Hanafi followers of the Ahlus-sunnah wal jama’ah, specifically, that their Salaah is not in accordance to the rules of Shariah. There was a severe need for ending this negative propaganda. As such, many friends from within the country and abroad insisted that there is a need for such a book that should present the rules and actions of the Salaah of the Hanafi followers of Ahlus-sunnah wal jama’ah with proofs.

There are many books written on this subject (in Urdu). For instance:

1. «Namaz Masnoon Kalan » by Mawlana Sufi Abd al-Hameed
2. «Namaz-e-Paighambar » by Doctor Mawlana Muhammad Ilyas Faisal
3. «Salawat al-Rasul » by Mawlana Fadhl ar-Rahman Dharamkoti
4. «Namaz Mudallal » by Mawlana Faiz Ahmad Multani
5. «Rasul Akram ka Tariqa-e-Namaz » by Mawlana Mufti Jameel Ahmad Nazeeri
6. «Mustanad Namaz Hanafi » by Mufti Imadadullah Anwar

These books are more than sufficient to cover the topic; however some of them are lengthy while others include additional discussions on the rulings alongside the proofs.

We request our readers to keep in mind a few points while reading this book:
In this book “Salaah of Ahlus-sunnah wal jama’ah”: 
1. The rules and proofs of the Hanafi method of Salaah have been presented in a manner suited for general understanding.

2. Instead of discussing the rulings, we have only mentioned the proofs.

3. We did not write this book bearing in mind any specific sect; rather we presented the method of the Salaah of the Hanafis in the light of proofs from Shariah.

4. This book has been written for presenting only the Hanafi method of Salaah. The method of Salaah and the proofs of our other brothers – the Maliki, Shafi’ie, and Hanbali can be found in their respective books. They should continue to follow the research of their Imaams.

5. Great care has been taken in providing the references, however if any errors are detected which may have been caused by human negligence, then kindly inform us and we will insha-Allah correct the error with honesty.

Was-salaam
Muhammad Ilyas Ghumman
The prescribed times of Salaah

The time of Fajr (dawn) Salaah

‘Abdullah ibn ‘Umar ﷺ has narrated that the messenger of Allah ﷺ said, “The time for the morning salaat is from the start of dawn until sunrise.” (2)

Abu Hurairah ﷺ has narrated that the messenger of Allah ﷺ said, “Indeed the times of salaat have a beginning and an end. The beginning time for Fajr is when dawn begins, and its ending time is sunrise.” (3)

The time of Dhur

(2) Sahih Muslim; 1/223
(3) Jame’ Tirmidhi; 1/39-40 | Musnad Ahmad; 7/28 No. 7172
Abdullah ibn ‘Amar ﷺ has narrated that the messenger of Allah ﷺ said, “The time for Dhur starts in the afternoon when a man’s shadow becomes equal to his height [and it ends at the time] when the time for ‘asr arrives.”\(^{(4)}\)

Abdullah ibn Raafi’, the servant of the wife of the propheth, Umme Salamah ﷺ asked Abu Hurairah ﷺ regarding the salaah times. Abu Hurairah ﷺ said; “I will tell you about it. Pray the Dhur salaah when your shadow is equal to [in length] you. And pray ‘Asr when your shadow is equal to twice of you [in length].”\(^{(5)}\)

It is understood from these narrations that the time of Dhur salaah starts after noon. However, salaah should be offered after some delay, and the end time is as mentioned above; that is, when the length of the shadow of any object becomes equal to twice the height of the object.

The time of ‘Asr

The time of ‘Asr starts as soon as the time of Dhur ends, and it continues until sunset.

\(^{(4)}\) Sahih Muslim; 1/223
\(^{(5)}\) Muwatta Imam Maalik; page 5-6
Abu Hurairahﷺ has narrated that the messenger of Allah ﷺ said, “Whoever catches one rak‘aat of ‘Asr before sunset, has acquired ‘Asr.”(6)

The time of Maghrib (sunset)

Abdullah ibn ‘Amr ibn Al-‘Aasﷺ has narrated that the messenger of Allah ﷺ said, “The time of maghrib continues as long as the twilight does not disappear.”(7)

Salamah ibn Al-Akwaﷺ has narrated that the messenger of Allah ﷺ would pray maghrib when the sun would set and disappear.(8)

In the long hadith of Jabirﷺ, it is stated,

Then the Adhan for ‘Ishaa was called out when the whiteness of the day had gone, and that is the twilight.(9)

(6) Sahih Bukhari; 1/82
(7) Sahih Muslim; 1.223
(8) Sahih Muslim; 1/228 | Sahih Bukhari; 1/79
(9) Mujama Al-Awsat li Al-Tabarani; 5/122 No. 6787 | Majma Al-Zawa‘id li Al-Haithami; 2/42 No. 1686
In the marfu’ hadith of Abu Mas’ud in which Jibrael’s leading the salaaah is mentioned, it is stated:

\[\text{وَيِصْلَ الْمَغْرِبِ جِنَّ تَسْفُطُ السَّمَّاعُ، وَيِصْلَ الْعَشَاءِ جِنَّ يُسُودُ الدُّخَانُ.}\]

And he would offer Maghrib salaaah when the sun would set, and he would offer ‘Isha’ salaaah when the horizon would be black.\(^{10}\)

Note: From the above ahaadeeth, it is understood that the time for maghrib starts from sunset and ends when the whiteness of the twilight disappears.

The time of ‘Isha’

The time of ‘Isha’ continues from the end of the twilight until dawn.

\[\text{وَيِصْلُ إِلَى الْعَشَاءِ جِنَّ عَابَ الدُّخَانُ.}\]

The hadith about the imaamat of Jibrael has these words; “And Jibrael led me in ‘isha’ salaah when the twilight had disappeared.”\(^{11}\)

\[\text{عَنْ عَبْدِ اللَّهِ بْنِ جُرْجَجَ، أَنَّهُ قَالَ لَأَبِي هُبَيْرَةَ رَضِيَ اللَّهُ عَنْهُ زَيَّنَ اللَّهَ عَنْهُ ما إِنَّهُ حَبِيْبُ جِلَائِلُ الْعُصْبَةِ، قَالَ حَلََّلَتْنَا.}\]

Ubaid ibn Juraij has narrated that he asked Abu

\(^{10}\) Sunan Abu Dawud; 1/63 | Sahih Ibn Hibban; p 492 No. 1494
\(^{11}\) Sunan Abu Dawud; 1/62
Hurairah ﷺ, “When does the time for the *ishaa salaah* end?” He said “The dawn”.\(^{(12)}\)

\(^{(12)}\) *Sharah Ma’ani Al-Athar At-Tahawi*; 1/118
Mustahab (Recommended) Times

The mustahab time for Fajr

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Raafî’ ibn Khadeej ﷺ has narrated that he heard the messenger of Allah ﷺ saying, “Offer the Fajr salaah when it is considerably bright because its reward is greater”.¹³

Note; Imam Muhaddith Jamaluddin Muhammad Abu Muhammad Abdullah ibn Yusuf Al-Zayla’i ﷺ said The hadiths on this subject have been narrated by Raafî’ ibn Khadeej, Bilal, Anas, Qataadah ibn N’uman, Ibn Mas’ud, Abu Hurairah, and Hawwa al-Ansaariyyah.¹⁴

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Raafî ibn Khadeej ﷺ has narrated that the messenger of Allah ﷺ said to Bilal ﷺ, “Offer the Fajr salaah when it is bright enough that the people can see the marks of their arrow’s shot from their bows”.¹⁵

¹³ Jami’ Tirmidhi; 1/40 | Sunan Abi Dawood; 1/67 | Sunan Nasa’i; 1/94
¹⁴ Nasb al-Raya of Zayla’i; 1/304
¹⁵ Musnad Abu Dawud At-Tayalisi; 1/511 No. 1001 | Al-Mujam Al-Kabir li At-Tabarani; 3/151 No. 4288
The mustahab (recommended) time for Dhur Salaah

The Sunnah time for Dhur Salaah in summer

أَنْ أَيُّ بَيْعَا، قَالَ فَإِنَّ رَسُولُ اللَّهِ صلى الله عليه وسلم أَدْرَىَ بِهِمْ، فَإِنَّ شَهَّةَ الْحَرَّاتِ فَإِذَا جَهَّزُوهَا

Abu Saeed Khudri has narrated, “The messenger of Allah said, “Offer the Dhur Salaah when it is cool because the intense heat is due to the breathing of jahannam (hell)”.”

أَنْ أَيُّ بَيْعَا، قَالَ فَإِنَّ رَسُولُ اللَّهِ صلى الله عليه وسلم أَدْرَىَ بِهِمْ، فَإِنَّ شَهَّةَ الْحَرَّاتِ فَإِذَا جَهَّزُوهَا

Abu Hurairah has narrated that the messenger of Allah said, “When the weather is very hot, pray the salaah when it becomes cooler because the severity of heat is from the breathing of jahannam”.

Note: Imam Abu Eesa Tirmidhi said that the ahaadeeth on this subject (offering Dhur when it is cooler) have been narrated by Abu Saeed, Abu Dhar, Ibn ‘Umar, Mughirah, Safwan, Abu Musa, Ibn Abbaas, and Anas.

The recommended time for offering Dhur Salaah in winter

سَيَغُرَّ أَسْئَلَ مَالِئَ يُقُولُ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا كَانَ الْحَرَّاتُ إِلَى الصَّلَاةِ

(16) Sahih Bukhari; 1/77
(17) Sahih Bukhari; 1/77 | Sahih Muslim; 1/224 | Sunan Abu Dawud; 1/64
| Sunan Nasa’i; 1/87 | Jami Tirmidhi; 1/40 | Sunan Ibn Majah; 1/49
(18) Jami Tirmidhi; 1/40
Anas ibn Maalik has narrated, “During the summertime, the messenger of Allah would offer salaat when the temperature would become cooler, and in the winter time, he would offer the salaat early”.

The recommended time for offering ‘Asr

Umme Salamah (the wife of the messenger of Allah) said, “The messenger of Allah used to offer Dhur salaat earlier than you do, and you offer ‘asr salaat earlier than he used to”.

Ali ibn Shaibaan said, “we went to the messenger of Allah in Madinah. He would delay the ‘asr salaat as long as the sun was white and clear”.

(19) Sunan Nasa’i; 1/87 | Sahih Bukhari; 1/124
(20) Sunan Tirmidhi; 1/42 | Musnad Ahmad; 18/286 No. 26526
(21) Sunan Abu Dawud; 1/65 | Sunan Ibn Majah; 1/46
Abdullah Ibn ‘Amar has narrated that the messenger of Allah said, “Whenever you offer ‘asr salaah, then its time is until the sun turns yellow”.

From the above hadiths, it is clear that ‘asr salaah should be delayed, but not so much that the sun turns yellow.

The recommended time for Maghrib

It is recommended to offer Maghrib salaah after sunset without delay.

Salamah said, “We used to offer Maghrib salaah with the noble prophet as soon as the sun would disappear”.

Abu Ayyub has narrated that the noble prophet said, “My ummah will remain on good” or he said “on fitrah (natural state) as long as they will not delay maghrib salaah until the stars come out.”

The recommended time for ‘Ishaa

Delaying the ishaa salaah, until one-third of the night

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(22) Sahih Muslim; 1/222
(23) Sahih Bukhari; 1/79
(24) Sunan Abu Dawud; 1/66 | Sunan Ibn Majah; 1/50
has passed, is *mustahab* (preferred).

It has been narrated from Abu Hurairah ﷺ that the messenger of Allah ﷺ said, “If I did not fear hardship upon my *ummah*, I would have commanded them to delay the *‘isha* salaah until one third or half of the night had passed”.

The narration of Abu Barzah ﷺ contains the following words:


“There is no problem in delaying the *‘isha* salaah until one third of the night has passed.” Then he said, “Until half of the night.”

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(25) *Jami Tirmidhi*; 1/42
(26) *Sahih Bukhari*; 1/77
The Prohibited Times

After Fajr and ‘Asr Salaah

Abū Sa‘īd Khudrī has narrated that I heard the messenger of Allah ﷺ saying, “There is no salaah after the morning prayer until the sun rises, and there is no salaah after ‘asr salaah until the sun sets”.

Note; Ahaadeeth on this subject have also been narrated by Umar ibn Al-Khattaab ﷺ, Abdullah ibn Abbaas ﷺ and Abu Hurairah ﷺ.

Abu Hurairah ﷺ has narrated that the messenger of Allah ﷺ said, “Whoever did not offer the two rak’aats (sunnah

(27) Sahih Bukhari; 1/82-83 | Sahih Muslim; 1/275
(28) Sahih Bukhari; 1/82 | Sahih Muslim; 1/275 | Sunan Tirmidhi; 1/45
muakkadah) of Fajr, should offer them after the sun rises.\(^{(29)}\)

After dawn

It is disliked (makruh) to pray after dawn any sunnah or na\(f\)\(s\) salaah other than the two rak\'aats sunnah of Fajr salaah.

\(^{(26)}\) عَنِ الْمِسْرَةَ بْنِ عُمَرَ، عَنْ قَضَاءَةٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم، إِذَا طَلَّقَ الْفَجْرَ، لا

يُصلي إلا ركعتين خِيَامَتِينِ.

Abdullah ibn Umar ﷺ has narrated from Hafsah ﷺ that “the messenger of Allah ﷺ would only offer two short rak\'aats after dawn”.\(^{(30)}\)

After Sunset

After sunset, it is prohibited to offer any salaah before the far\(d\)h of maghrib.

\(^{(27)}\) عَنِ الْمِسْرَةَ بْنِ عُمَرَ، عَنْ قَضَاءَةٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم، إِذَا طَلَّقَ الْفَجْرَ، لا

يُصلي إلا ركعتين خِيَامَتِينِ.

Ibn Umar ﷺ was asked regarding offering of two rak\'aats before the maghrib salaah. He ﷺ said, “I never saw

\(^{(29)}\) Jami Tirmidhi; 1/96

\(^{(30)}\) Sahih Muslim; 1/250 | Sahih Bukhari; 1/157 | Jami Tirmidhi; 1/96
anyone offering these two rak‘āt during the time of the messenger of Allah” (31).

Jabir has narrated that we visited the wives of the messenger of Allah and asked them if they ever saw the messenger of Allah offer two rak‘āts before the maghrib salaah when the muadhhdhin (caller of adhaan) would call the adhaan? They replied “No.” (32)

Mansoor has narrated from his father that “Abu Bakr, Umar and Uthman never prayed two rakats before maghrib salaah” (33).

At the time of Khutba

(31) Sunan Abu Dawud; 1/189 | Musnad Abd ibn Humaid; p 256 No. 804 | Al-Asma Wal-Kenaa li Al-Dulaabi; 1/463 No. 1640
(32) Musnad Ash-Shamiyeen At-Tabarani; 3/212 No. 2110
(33) Kanz Al-Ummeal; 8/25 No. 21809 | Ittihaif Al-Khayarat Al-Maharah; 2/408 No. 2332 | Musannaf Abdur Razzaq; 2/289 No. 3998
Salman Farsi has narrated that the messenger of Allah said, “Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil, or perfumes himself with the scent of his house, then proceeds (for the Jumu‘ah salaat) and does not separate two persons sitting together (in the masjid), then prays as much as (Allah has) written for him and then remains silent while the imam is delivering the khutbah (religious sermon), his sins in-between the present and the last Friday shall be forgiven.”

It has been narrated by Nabishah al-Huzali that the prophet said, “If the imam has not come out for the khutbah, then one should offer as much salaat as possible, and if he finds that the imam has come out for the khutbah, then he should sit, and listen to the khutbah attentively, and remain silent until the imam finishes the khutbah and the salaat.”

Ibn Umar has narrated that I heard the messenger of Allah saying, “Whenever any of you enters the masjid and the imam is on the mimbar (pulpit), then no salaat and no conversation is permissible until the imam has finished.”

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(34) Sahih Bukhari; 1/121 - 124
(35) Musnad Ahmad; 15/300 No. 20599 | Ghayat Al-Maqsad fi Zawaid Al-Musnad li Al-Haithami; 1/1154
At Sunrise, Sunset, Noon

Uqbah ibn Aamir al-Juhani has narrated that the messenger of Allah used to prohibit us from offering salaah, and from burying the deceased during three times: When the sun is rising until it is high, at noon time when the sun is at its zenith until the sun has moved and when the sun is about to set until it sets.

Adhaan

The words of Adhaan

Abdullah ibn Zaid has narrated that when the messenger of Allah was about to command us to make a bell for gathering the people for salaah, I saw a dream in which a man was holding a bell. I asked him, “Oh, servant of Allah! Will you sell this bell?” He said, “What will you do with it?” I replied, “We will call everyone to salaah with it.” He said, “Should I not inform you of a better way?” I said, “Yes, why not?” He told me
to say this “Allaahu Akbar Allaahu Akbar... [till the end of the adhaan].”

I went to the messenger of Allah in the morning and I narrated to him my dream. He said, “This dream is true, if Allah wills. Go and stand with Bilal and teach him the words you heard in your dream, and he will repeat them as the adhaan, because he has a louder voice than you.”

So I stood with Bilal and repeated to him the words and he gave the adhaan. Umar heard these words, while he was at his home. So he quickly came out while dragging his robe behind him and said, “O messenger of Allah! By the One who has sent you with the truth, I also saw the dream that I am hearing now [the adhaan].” So the messenger of Allah said, “All Praise is for Allah.”

The words of Iqaamah

The words of iqaamah are the same as the words of adhaan, except that in iqaamah, after “hayya-’alal falaah” the words “qad qaamatis-salaah” are added and said twice.

Ibn Muhairiz has narrated that he heard from Abu Mahzurah that “the messenger of Allah taught me the seventeen phrases of iqaamah.”

(38) Sunan Abu Dawud; 1/79 | Musnad Ahmad; 13/30-31 No. 16430 | Sunan Ibn Maajah; 1/51 | Sahih Ibn Hibbaan; p 532 No. 1679 | Sahih Ibn Khuzaimah; 1/223 No. 370

(39) Sharah Ma’aani Al-Athaaar; 1/102
The seventeen phrases of *iqamah* have been recorded in Sunan Ibn Maajah and Musannaf Ibn Abi Shaibah as the following.\(^{(40)}\)

![Image of Arabic text]

In some versions of the narration of Abdullah ibn Zaid in which the dream of the angel teaching the *adhaan* and *iqamah* is mentioned; the following words have been recorded,

![Image of Arabic text]

After saying the *adhaan*, the angel paused for a short while and then he stood and repeated words similar to the *adhaan* but after “*hayya alal falaah*” he said the words “*qad qaamatis-salaah, qad qaamatis-salaah.*”\(^{(41)}\)

![Image of Arabic text]

Ubaid has narrated that Salamah ibn Al-Akwa’ used to say the words of *iqamah* twice (that is he would say these words twice; *Ash-hadu an laa ilaaha ill’Allah*... until the

\(^{(40)}\) Musannaf Ibn Abi Shaibah; 2/312 No. 2132 | Sunan Ibn Maajah; 1/52
\(^{(41)}\) Sunan Abu Dawud; 1/82 | Al-Sunan Al-Kubraa li Al-Baihaqi; 1/391 | Al-Mu’jam Al-Kabir li Al-Tabaraani; 8/447 No. 16691 | Jamii’ Al-Masaneed; 1/299-301
end).\(^{(42)}\)

The *iqamah* has also been reported from the *muaddhin* of the messenger of Allah ﷺ, Bilal ﷺ as,

\[\text{He } \text{used to say the words of } *iqamah \text{ twice.}\] \(^{(43)}\)

The addition of “*as-salaatu khairum-minan-nawm*” in the *Fajr adhaan*

In the narration of Mahdhurah ﷺ, it is stated that the noble prophet ﷺ said,

\[\text{“When you give the adhaan for *Fajr Salah*, then add these words, } *as-salaatu khairum-minan-nawm*.}\] \(^{(44)}\)

\[\text{Anas } \text{said “It is Sunnah for the } *muaddhin* \text{ to say } *as-salaatu khairum-minan-nawm*, } *as-saalatu hairum-min an-nawm* \text{ after saying } *hayya alal falaah*.\] \(^{(45)}\)

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\(^{(42)}\) Musannaf ibn Abi Shaibah; 2/320 No. 2150 | Sharah Ma’ani Al-Aathaar; 1/102
\(^{(43)}\) Sharah Ma’ani Al-Aathaar li Tahaawi; 1/101 | Musannaf Abdur Razzaaq; 1/346 No. 1794
\(^{(44)}\) Sunan Abu Dawud; 1/79 | Al-Sunan al-Kubraa li Al-Baihaqi; 1/422
\(^{(45)}\) Al-Sunan al-Kubra li Al-Baihaqi; 1/423 | Sahih Ibn Khuzaimah; 1/233 No. 386
The method of pronouncing the *adhaan* and *iqaaamah*

Jabir has narrated that the messenger of Allah said to Bilal, “O Bilal! When you call out the *adhaan*, say it slowly, and when you call out the *iqaaamah*, then say it quickly.”

Ammar ibn Sa’d (the muaddhin of the messenger of Allah) has narrated that the messenger of Allah commanded Bilal to place his fingers in his ears when calling out the *adhaan*. He said, “This will make your voice louder.”

The reply to *adhaan* and *iqaaamah*

[47] Sunan Ibn Maajah; 1/52
Umar ibn Al-Khattab ﷺ has narrated that the messenger of Allah ﷺ said, “When the muaddhin calls out Allaahu Akbar Allaahu Akbar, then any one of you says Allaahu Akbar Allaahu Akbar. When the muaddhin says Ash-hadu al-laa ilaaha ill-Allah, then says Ash-hadu al-laa ilaaha ill-Allah. When he says Ash-hadu an-na Muhammадar Rasoolullah, then says Ash-hadu an-na Muhammадar rasoolullah. When he says, hay-yaa ‘alas-salaah, then says, laa hawla wa laa quw-wata illaa billah. Then when he says, hay-yaa ‘alal jalaah, then says, laa hawla wa laa quw-wata illaa billah And then when he says Allaahu Akbar Allaahu Akbar, then says Allaahu Akbar Allaahu Akbar. Then when he says laa ilaaha ill-Allah, then says laa ilaaha ill-Allah. He ﷺ said; (Whoever says these words) with a pure intention will enter Paradise.”

It has been narrated from Abu Umaamah ﷺ or some other companions of the prophet ﷺ that Bilal ﷺ started calling out the iqaamah, and when he said “qad qamatis-salaah”, the prophet ﷺ said, “Aqaamah-Allaahu wa adaamahaa” and he kept repeating the words of the iqaamah in the same way as related in the narration of Umar ﷺ in which he ﷺ repeated after the adhaaan.

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(48) Sahih Muslim; 1/167 | Sunan Abu Dawud; 1/85 | Sahih Ibn Khuzaimah; 1/248 No. 417 | Sahih Ibn Hibbaan; p 535 No. 1685
(49) Sunan Abu Dawud; 1/85 | Al-Sunan Al-Kubraa li Al-Baihaqi; 1/411 | Kanz ul-Ummaal; 8/169 No. 23258
Dua (supplication) after the Adhaan

Jabir has narrated that the messenger of Allah said, “Whoever says this du’aa after hearing the adhaan, then my intercession will become wajib for him on the day of resurrection”.

“Allaahumma rabba hadihid-du’ watit-taammati was-salaatil qaa imati, aati Muhmmadanil-waseelatala wal-fadheelatala, wab-athhu maqaamam-mahmoodanil-ladhi wa’adthahu.”

Translation of du’aa

O Allah! Lord of this perfect call and of the salaah which is going to be established! Grant Muhammad the right of intercession and superiority and send him to the best and the highest place in paradise which you have promised him.\(^{(50)}\)

In sunan kubraa of Baihaqi and other books, the words “innaka laa tukhfiful mi’aad” (Translation “Indeed, You do not break Your promise.”) has been recorded with a strong sunad (chain of narrators).\(^{(51)}\)

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\(^{(50)}\) Sahih Bukhari; 1/86 | Sunan Abu Dawud; 1/85 | Jami’ Tirmidhi; 1/51

\(^{(51)}\) Al-Sunan Al-Kubra li Al-Baihaqi; 1/410 | Al-Dawat Al-Kabeer li Al-Baihaqi; 1/34 | Ihya Uloom Al-Deen li Al-Ghazaali; 1/182
The number of rak’ats

The number of rak’ats for fardh (obligatory) salah

- Fajr ____ 2 rak’ats
- Dhur ____ 4 rak’ats
- ‘Asr ____ 4 rak’ats
- Maghrib ____ 3 rak’ats
- ‘Ishaa ____ 4 rak’ats

The above mentioned numbers of rak’ats for the fardh (obligatory) salah are established through the tawaattur (continues uninterrupted transmitted) actions of the Ummah. Aside from this, the exact numbers have been mentioned in the books of hadith in great detail. One hadith is mentioned below:

١١٤ - عَنْ أَبِي مَسْعُودٍ، قَالَ أَنَّا جُنُبُوِّلْ عَلَى الْسَلَامِ الَّذِيَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَمَ فَصَلَ فَقَلَّ وَكَلَّمَ دُلُوْكَ الْشَّمْسِ جِينَ مَبْلَهُ الْشَّمْسِ فَقَالَ فَصَلَّ الْظَّهُورُ أَرْبَعَمَ أَنَّهُ جِينَ كَانَ عَلَّهُ مِثْلَهُ فَقَالَ فَمَ فَصَلَ فَقَلَّ الْغَرِبَ ثَلَاثاً أَنَّهُ جِينَ غَابَ الْشَّمْسِ فَقَالَ فَمَ فَصَلَّ فَقَلَّ الْعَصْرُ أَرْبَعَمَ أَنَّهُ جِينَ غَرِيبُ الْشَّمْسِ فَقَالَ فَمَ فَصَلَ فَقَلَّ الْعَصْرُ ثَلَاثاً أَنَّهُ جِينَ غَابَ الْشَّمْسِ فَقَالَ فَمَ فَصَلَّ فَقَلَّ الْعَصْرُ أَرْبَعَمَ أَنَّهُ جِينَ غَرِيبُ الْشَّمْسِ فَقَالَ فَمَ فَصَلَّ فَقَلَّ الْعَصْرُ ثَلَاثاً أَنَّهُ جِينَ غَابَ الْشَّمْسِ فَقَالَ فَمَ فَصَلَّ فَقَلَّ الْعَصْرُ أَرْبَعَمَ أَنَّهُ جِينَ غَرِيبُ الْشَّمْسِ فَقَالَ فَمَ فَصَلَّ فَقَلَّ الْعَصْرُ ثَلَاثاً أَنَّهُ جِينَ غَابَ الْشَّمْسِ
Abu Mas’ud al-Ansari has narrated that Jibrael came to the prophet and asked him to stand and offer salaah. This was in the afternoon when the sun had moved past the zenith. So the messenger of Allah stood up and offered the four rak’ats of Dhur.

Then Jibrael came to him when the length of the shadow was equal to the height of an object and told the prophet to stand and offer salaah. He prayed four rak’ats of ‘Asr. Then Jibrael came when the sun had set and he said (to him) to stand and offer salaah. So the prophet offered three rak’ats of Maghrib. Jibrael came when the twilight had disappeared and said (to him) to offer salaah. So the prophet offered four rak’ats of ‘Ishaa. Then Jibrael came at dawn and said to the prophet to offer salaah, so he offered two rak’ats of the morning salaah.\(^{52}\)

\textbf{Sunnah Mu’akkadah is twelve rak’at. The details are}

\begin{itemize}
\item 2 rak’ats before Fajr
\item 4 rak’ats before Dhur and 2 rak’ats after Dhur
\item 2 rak’ats after Maghrib
\item 2 rak’ats after ‘Ishaa
\end{itemize}

\(^{52}\) Musnad Ishaq ibn Rahawaiyah, ref; Nasb Al-Raayah; 1/223 | Al-Muj’jam Al-Kabir li Al-Tabaraani; 7/129-130 No. 14143 | Al-Sunan Al-Kubraa li Al-Baihaqi; 1/361
Umme Habibah has narrated that the messenger of Allah said; “Whoever offers twelve rak’ats during the day and night, will have a house built for himself in Paradise - four before Dhuhr, two after Dhuhr, two after Maghrib, two after ‘Ishaa, and two before Fajr.”

The Rak’ats of Fajr

- 2 rak’ats Sunnah Mu’akkadah
- 2 rak’ats Fardh (obligatory)

‘Aaisha has narrated that the messenger of Allah would not offer the other nafi’ salaahs with as much commitment as the two rak’ats of Fajr.

Abu Hurairah has narrated that the messenger of Allah said, “Do not leave the two rak’ats of Fajr even if you are trampled by horses.”

(53) Jami’ Tirmidhi; 1/94 | Sahih Muslim; 1/251
(54) Sahih Bukhari; 1/156 | Sahih Muslim; 1/251
(55) Sunan Abu Dawud; 1/186 | Sharah Ma’aani Al-Aathaar; 1/209
The Rak'ats of Dhur

- 4 rak'ats Sunnah mu'akkadah
- 4 rak'ats Fardh (obligatory)
- 2 rak'ats Sunnah muakkadah
- 2 rak'ats Nafl (supererogatory)

‘Aaisha ḥas narrated that the prophet ﷺ never left the four rak'ats before Dhur, and the two rak'ats before Fajr.”

Umme-Habibah ḥas narrated that the messenger of Allah ﷺ said, “Whoever offers four rak'ats before Dhur and four rak'ats after Dhur, then Allah will make him haram (forbidden) upon the hell fire.”

Note: The previous narration of Umme-Habibah ḥ provides the proof for the two rak'ats Sunnah Mu'akkadah, and this narration mentions the four rak'ats after Dhur. The two rak'ats other than the sunnah mu’akkadah are nafl (supererogatory).

The Rak'ats of ‘Asr

- 4 rak'ats Sunnah ghair mu’akkadah
- 4 rak'ats Fardh (obligatory)

(56) Sahih Bukhari; 1/157
(57) Jami’” Tirmidhi; 1/98
Abdullah ibn Umar has narrated that the prophet said, “May Allah have mercy on the one who offers four rak’ats before ‘Asr.”

The Rak’ats of Maghrib

- 3 rak’ats Fardh (obligatory)
- 2 rak’ats Sunnah Mu’akkadah
- 2 rak’ats Nafl (supererogatory)

Ibn Umar has narrated, “The one who offers four rak’ats after maghrib is like the one who proceeds from one battle to another battle.”

Abu Ma’mar Abdullah ibn Sakhrarah has narrated that the companions of the prophet used to prefer performing the four rak’ats after maghrib.

The Rak’ats of ‘Ishaa

- 4 rak’ats Sunnah Ghair Mu’akkadah
- 4 rak’ats Fardh (obligatory)

(58) Jami’ Tirmidhi; 1/98
(59) Musannaf Abdur Razzaaq; 2/415 No. 4740
(60) Mukhtasar Qiyaam Al-Layl li Al-Marwazi; p 85
2 rak’ats Sunnah Mu’akkadah
2 rak’ats Nafl (supererogatory)
3 rak’ats Witr
2 rak’ats Nafl (supererogatory)

وعن سعيد بن جبير رضي الله عنهم أنهم رضوا أن他们在 the companions of the prophet اع تأرجعوا أربع Rak’ahs فقبل عشاء الآخرة.

Saeed ibn Jubair  has narrated that the companions of the Prophet  used to prefer offering four rak’ats before Isha. (61)

حمّاذا زراة بن نواف عن عائشة أم المؤمنين أنها سبدت عن صلاة رسول الله صلى الله عليه وسلم فقالت كان يصل بالتأليف المشهد ثم يرجع إلى أول ركعة يلبس اسم ركاة الآخرة، وفي القيام قال أبا أبا وأبي إلى فرحانه.

Zuraarah ibn Awfa  has narrated that once ‘Aaisha  was asked about the salaah of the messenger of Allah  which he used to offer in the middle of the night. She said, “The Prophet  used to offer the Isha salaah in congregation and then return home where he would offer four rak’ats and then he would lay down to rest.” (62)

عن عائشة أن النبي صلى الله عليه وسلم كان ي念 صلاة أربع في أول ركعة يلبس اسم ركاءة الآخرة، وفي القيام قال أبا أبا وأبي إلى فرحانه.

‘Aaisha  has narrated that the Prophet  used to offer three rak’ats for Witr. In the first rak’at, he would recite sabhism raabikkal a’alaa, in the second rak’at, qul ya ayyuhal kaffiroon and in the third rak’at, qul huwaAllahu ahd and (or one of) the muaw-wadha-tain (surah Al-Falaq and surah An-

(61) Mukhtasar Qiyaam Al-Layl li Al-Marwazi; p 85
(62) Sunan Abu Dawud; 1/197
Naas).⁶³

Abu Salama ibn Abdur Rahman ☞ has narrated that I asked 'Aaisha ☥ regarding the salaah of the prophet ☪, so she ☥ said, “He ☪ used to offer thirteen rak’ats (in total). He ☪ would first offer eight rak’ats (tahajjud), then he would offer witr salaah, and then he would offer two rak’ats while sitting”.⁶⁴

Umme-Salamah ☥ has narrated that the prophet ☪ used to offer two rak’aats after witr.⁶⁵

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⁶³ Sharah Ma’aani Al-Aathaar li Tahaawi; 1/200 | Sahih Ibn Hibbaan; p 718 No. 2448 | Musannaf Abdur Razzaaq; 2/254 No. 1257
⁶⁴ Sahih Muslim; 1/254 | Sahih Bukhari; 1/155
⁶⁵ Jami’ Tirmidhi; 1/108 | Sunan Ibn Maajah; 1/83
The Method of Salaah

Making the intention

Allah says,

“They were not ordered but to worship Allah, making their submission exclusive for him with integrity.”(66)

Umar ibn Al-Khattab has narrated that the messenger of Allah said, “Deeds are determined according to the intentions”. (67)

Facing the Qiblah

Allah says,

“And, wherever you be, turn your faces in its direction.”(68)

(66) Surah Al-Bayyinah; 5
(67) Musnad Abu Hanifah li Al-Haarithi; 1/250 No. 264 | Sahih Bukhari; 1/2
(68) Surah Al-Baqarah; 144
Abu Hurairah  has narrated that the messenger of Allah ﷺ said, “Whenever you stand to offer salah, make wudhu properly and then face the Qiblah.”

At the time of standing towards Qiblah, the face must be directed towards Ka’bah

Abdullah ibn Umar  has narrated that some people (companions of the prophet ﷺ) were offering their morning salah in masjid-Quba when a person came and said, “The messenger of Allah ﷺ has received revelation last night and he ﷺ has been commanded to turn his face towards ka’bah. All of you should turn your faces towards the ka’bah.”

Prior to this, their faces were towards Shaam (Bait Al-Maqdis) so they turned themselves towards Ka’bah (while in salah).

Facing the Qiblah while saying the Takbir

Abu Hurairah  has narrated that once when the

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(69) Sahih Bukhari; 2/286 | Sahih Muslim; 1/170
(70) Sahih Bukhari; 1/58 | Sahih Muslim; 1/200
messenger of Allah was teaching a man the method of offering salaah, he said,

“Then turn your face towards Qiblah and say the takbeer.”

Qiyaam (Standing)

Allah says, “And stand before Allah in total devotion.”

Imran ibn Husain has said, “I asked the messenger of Allah about salaah. He told me to offer it while standing.”

Keeping the gaze at the place of sajdah when standing in Qiyaam

Anas has narrated that the messenger of Allah said, “O Anas! Keep your eyes on the place of your sajdah.”

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(71) Sahih Bukhari; 2/986 | Sahih Muslim; 1/170
(72) Surah Al-Baqarah; 238
(73) Sahih Bukhari; 1/150 | Sunan Abu Dawud; 1/144
(74) Al-Sunan Al-Kubraa li Al-Baihaqi; 2/284 | Mishkaat al-Masaabih; 1/91
Ibn Abbaas has narrated, “When ever the messenger of Allah began his salaah; he would keep his gaze on the place of his sajdah.”

Saying the Takbir-e-Tahrimah

Allah says, “and pronounces the name of his Lord, then offers salaah.”

Ali has narrated that the messenger of Allah said, “The key to salaah is tahaarah (cleanliness) and its tehreem (start) is saying Allaahu-Akbar and its tahleel (end) is tasleem (saying the salaam at the end).”

The words of Takbir

Allah says, “And pronounce the greatness of your Lord.”

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(75) At-Targheeb wa Al-Tarheeb li Qawam As-Sunnah Al-Asbahaani; 1/421
(76) Surah Al-A’alaai; 15
(77) Jami’ Tirmidhi; 1/6 | Sunan Abu Dawud; 1/98
(78) Surah Al-Mud’dathir; 3
Muhammad ibn Maslamah has narrated that whenever the messenger of Allah stood for nafl salaah, he would say Allaahu Akbar. (79)

*Imaam’s calling out Takbir in a loud (audible) voice*

Saceed ibn Harith has narrated, “Once Abu Hurairah was ill or had gone somewhere, so Abu Saeed Khudri led the salaah, and he called out the takbir in an audible voice at the time of starting the salaah, and at the time of going into ruku.” (80)

*Muqtadi and Munfarid’s saying the takbir silently*

‘Aaisha has mentioned about the salaah of the prophet at the time of his final illness and death that;

(79) Sunan Nasaa’i; 1/143 | Al-M’ujam Al-Kabir li Al-Tabaraani; 8/226 No. 15857
(80) Al-Sunan Al-Kubra li Al-Baihaqi; 2/18 | Sahih Bukhari; 1/114
“Then the prophet \( \text{ﷺ} \) came out with the help of two men, one on each side, as though I am still looking at him, dragging his legs on the ground. Abu Bakr \( \text{ﷺ} \) wanted to retreat but the prophet \( \text{ﷺ} \) beckoned him to carry on and the prophet \( \text{ﷺ} \) was carried till he sat beside Abu Bakr \( \text{ﷺ} \). And Abu Bakr \( \text{ﷺ} \) was repeating the takbir\( \text{s} \) in an audible voice for the muqtadis to hear.\(^{(81)}\)

There are 22 Takbirs in a 4 rak\( \text{‘} \)at salaah

Ikrimah \( \text{ﷺ} \) has narrated that he offered salaah behind a shaykh at Makkah, who recited the takbir 22 times.\(^{(82)}\)

Note; by the word “Shaykh,” it is implied Abu Hurairah \( \text{ﷺ} \) as explained in Sunan Al-Tahaawi vol.1, p.161.

Abu Maalik Ash’ari \( \text{ﷺ} \) once gathered the people and taught them the method of salaah of the prophet \( \text{ﷺ} \). This hadith includes the following words;

“He \( \text{ﷺ} \) led the people in Dhur salaah which had 22 takbirs.”\(^{(83)}\)

\(^{(81)}\) Sahih Bukhari; 1/98-99
\(^{(82)}\) Sahih Bukhari; 1/108
\(^{(83)}\) Musannaf Abdur Razzaaq; 2/40 No. 2509
Rafa’ Yadain (Raising the Hands) in the beginning of salaat

Ibn Umar ☪ and Ibn Abbaas ☪ have narrated that the prophet ☪ said, “The hands are raised on seven occasion; (One of them is) in the beginning of salaat (that is, at the time of takbir-e-tahreemah).”

Waa’il ibn Hujr ☪ has narrated that, “I saw the prophet ☪ raising his hands when starting the salaat.”

The method of Rafa’ Yadain (Raising the Hands)

Abu Hurairah ☪ has narrated; “Whenever the messenger of Allah ☪ used to say the takbir for salaah, he ☪ used to keep his fingers spread apart.”

How far should the hands be raised at the time of Takbir Tahrimonah?

(Sources)

(84) Sharah Ma’aani Al-Aathaar li Tahaawi; 1/416
(85) Sunan Abu Dawud; 1/112
(86) Jami’ Tirmidhi; 1/56 | Sahih Ibn Khuzaimah; 1/263 No. 458
Waa’il ibn Hujr has narrated, “I saw that when the prophet would start his salaaah, he would raise his hands (rafa’ yadayn) until his thumbs would touch his ear lobes.”

Maalik ibn Al-Huwayrith has narrated “When the messenger of Allah would say the takbir, he would raise both of his hands parallel to his ears.” In another narration, it is recorded “he would align them up to his ear lobes.”

The palms should be facing the Qiblah at the time of raising the hands (Rafa’ Yadayn)

Abdullah ibn Umar has narrated that the messenger of Allah said, “Whenever any of you starts his salaaah, then let him raise his hands and make his palms face the Qiblah because Allah is in front of him.”

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(87) Sunan Nasaa’i 1/141 | Sunan Abu Dawud; 1/112 | Musannaf Ibn Abi Shaibah; 2/406 No. 2425
(88) Sahih Muslim; No. 25 (391) and 26 (391) | Al-Muhallah li Ibn Hazm; 2/264 | Musannaf Ibn Abi Shaibah; 2/407 No. 2589
(89) Al-Mu’jam Al-Awsat li Al-Tabaraani; 6/9 No. 7801 | Al-Sunan Al-Kubra li Al-Bayhaqi; 2/27 | Majma Al-Zawaa’id; 2/270 No. 2589
Holding the left hand with the right hand

Ibn Abbaas ﷺ has narrated that the messenger of Allah ﷺ said, “We, the group of prophets were commanded to delay the suhur (eating before dawn for fasting), to hasten the iftar (breaking the fast), and to offer salah while holding the left hand with the right hand.”(90)

Placing the right hand on the wrist of the left hand

Waa’il ibn Hujr ﷺ has narrated, “I wanted to see how the messenger of Allah ﷺ offer his salah. So I saw that he stood for salah, said the Takbir, and raised both of his hands parallel to his ears, then he placed his right hand on the back and the wrist and forearm of his left hand.”(91)

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(90) Sahih Ibn Hibbaan; p 554-555 No. 1770 | Al-Mujam Al-Awsat li Al-Tabaraani; 3/179 No. 4249 | Al-Mu’jam Al-Kabir li Al-Tabaraani; 5/233 No. 10693
(91) Sahih Ibn Hibbaan; p 577 No. 1860 | Sunan Nasaa’i; 1/141 | Sunan Abu Dawud; 1/112
Sahl ibn Sa’d said, “The people (that is, companions of the prophet and the tabi’een) used to be ordered to place their right hands on their left hands at the time of salaah.”

Placing the hands under the navel

Waa’il ibn Hujr said, “I saw that the prophet placed his right hand on his left hand under his navel in salaah.”

Ali said, “The sunnah of salaah is to place the (right) hand on the (left) hand under the navel.”

Anas has said, “Three things are from the characteristics

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(92) Sahih Bukhari; 1/102
(93) Musannaf Ibn Abi Shaibah; 3/321-322 No. 3959
(94) Al-Ahaadith Al-Mukhtarah li Al-Maqdasi; 2/387 | Musannaf Ibn Abi Shaibah; 3/324 No. 3966
of prophethood; to hasten breaking the fast (iftar), delaying the pre-dawn meal (sahari) and placing the right hand on the left hand under the navel. 

Reciting the *Thanaa* (Subhaanak-Allahumma)

عن أبي سعيد: أن النبي صلى الله عليه وسلم كان إذا أفتتح الصلاة قال سبحانك اللهم وبركاد وتباء راسمك وتغل جرك ولا إله إلاك

Abu Sa’eed al-Khudri has narrated that whenever the messenger of Allah started his salaah; he would recite “Subhaanak-Allahumma wa bihamdika wa tabaaraksamuka wa ta’alaa jadduka wa laa ilaaha ghairuk.”

*Translation of the Thanaa:*

“O Allah! All glory be to You, and praise be to You; blessed is Your name and exalted is Your majesty, and there is none worthy of worship besides You.

عن عبيد الله بن عمر بن الخطاب، كان يَنْهَرَ يَمُّولُ الكُلِّمَاتِ يقولُ سبحانك اللهم وبركاد وتباء راسمك وتغل جرك ولا إله إلاك

Abdah has narrated that Umar ibn Al-Khattaab used to recite these words in an audible voice - *Subhaanak Allaahumma*...till the end. (This was most likely for the purpose of teaching others in that part of Salaah). 

(95) Jawhar Al-Naqi Ala Al-Bayhaqi; 2/32
(96) Sunan Nasa’ai; 1/143
(97) Sahih Muslim; 1/172
Reciting the Thanaa in an inaudible voice

Ibrahim Nakh’ee has stated, “There are four things which the Imaam should recite in an inaudible voice. The first of them is Subhaanak-Allahum-ma.”

Reciting A’oudhubillaah

Allah says, “So, when you recite the Quran, seek the protection of Allah against shaitaan, the accursed.” (That is, reciting A’oudhubillaah)

Abu Sa’eed Al-Khudri has narrated that the messenger of Allah used to recite “A’oudhubillaahi min-ash-shaitaanir-rajeem” before the recitation of the Quran.

Reciting Bismillaah

(98) Kitaab Al-Aathaar li Abi Hanifah; 1/108 No. 83 | Musannaf Abdur Razzaaq; 2/57 No. 2599
(99) Surah Al-Nahl; 98
(100) Musannaf Abdur Razzaaq; 2/56 No. 2599
Ibn Abbaas ﷺ has said, “The prophet ﷺ used to start his salaah with Bismillaahir-rahmaanir raheem.”

It has been narrated about Abdullah Ibn Umar ﷺ that whenever he started his salaah, he would recite Bismillaahir-rahmaanir raheem.

Reciting A’oudhubillaah and Bismillaah in an inaudible voice

Anas ﷺ has said. “I have prayed salaah behind the messenger of Allah ﷺ, Abu Bakr ﷺ, Umar ﷺ, and Uthman ﷺ. I have never heard any of them recite Bismillaahir-rahmaanir raheem (loudly).”

Anas ﷺ has narrated that the messenger of Allah ﷺ, Abu Bakr ﷺ, and Umar ﷺ would recite Bismillaahir rahmanir raheem in a low voice in salaah.

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(101) Jami’ Tirmidhi; 1/57
(102) Musannaf Ibn Abi Shaibah; 1/449
(103) Sahih Muslim; 1/172
(104) Sahih Ibn Khuzaimah; 1/277 No. 494
Abu Wa’il ☪ has narrated that Umar ☪ and Ali ☪ did not recite *Bismillaahir rahmanir raheem, A’oudhubillaah, and Ameen* in an audible voice.\(^{105}\)

It is narrated about Abdullah ibn Mas’ud ☪ that he used to recite *Bismillaahir-rahmaanir-raheem, A’oudhubillaah, and Rabbanaa lakaal hamd* in a low voice.\(^{106}\)

**Imam and Munfarid’s adding another surah with Fatiha**

Ubada ibn Al-Samit ☪ has narrate that the prophet ☪ said, “Whoever does not recite surah Fatiha and more (that is, one more surah or equal to it), his salaah is not valid.”

The narrator of this *hadith*, Sufyan ☪ said that this ruling is for the one who is offering *salaah* alone.\(^{107}\)

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\(^{105}\) Sharah Ma’aani Al-Aathaar li Tahaawi; 1/150
\(^{106}\) Musannaf Ibn Abi Shaibah; 1/150
\(^{107}\) Sunan Abu Dawud; 1/126 | Sahih Muslim; 1/169 | Sunan Nasa’a’i; 1/145
Abu Saeed has narrated that the messenger of Allah said, “Whoever does not recite Alhamdulillaah and another surah in fardh or in other salaaahs, then his salaah is not valid.”

After Fatihah, reciting Bismillaah before the new surah

“Anas ibn Maalik has narrated that the messenger of Allah, Abu Bakr and Umar would always recite Bismillaahir-rahmaanir-raheem in a low voice in salaah.

It has been narrated about Abdullah Ibn ‘Umar that whenever he would start his salaah, he would recite Bismillaahir-rahmaanir-raheem, and when he would finish reciting surah Faatihah, he would recite Bismillaahir-rahmaanir-raheem.

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(108) Jami’ Tirmidhi; 1/55 | Sunan Ibn Maajah; 1/60
(109) Sahih Ibn Khuzaimah; 1/277 No. 494
(110) Musannaf Ibn Abi Shaibah; 3/377 No. 4178
Muqtadis remain silent at the time of Qira’at (recitation)

And when the Quran is recited, listen to it and be silent, so that you may be blessed.”

Muhammad ibn Ka’b al-Qurazi has narrated that (in the beginning) when the messenger of Allah would recite in salaah, the muqtadis would also recite along with him, so much so that when he would recite Bismillaahir-rahmaanir raheem, the muqtadis would also recite it behind him until the end of Surah Faatihaah and another surah. This practice continued until as long as Allah willed it. Then the verse “wa idha quri’al quraanu” was revealed, (this changed and) then the prophet would recite and the companions would remain silent.

Allaamah Ibn Taymiyyah has stated that the view of the majority of scholars (which is the prohibition of reciting Surah Al-Faatihah behind the imaam) is correct because Allah says, “When the Quran is recited, listen to it and be silent, so that you may be blessed.” Imam Ahmad says that there is agreement

(110) Surah al-Araf: 204
(111) Tafseer Ibn Abi Haatim: 4/259 No. 9493
among the people that this verse (al-Araf 204) was revealed regarding salaah.\(^{(112)}\)

\[
\text{عَنْ أَبِي هُرَيْرَةَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِذَا كَانَ أَحَدُ أَيْمَامِهِ يَقِيمُهُ مُقْلَفًا بَلَآءَ كَيِّبَ.}
\]

\[
کَبُرَ فَكَبَّرَهَا وَإِذَا قَالْ قَالَ فَقَالَ إِذَا قَالَ عَمِّ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الصَّالِحِينَ فَقَالُوا آمِنَّا.
\]

Abu Hurairah ﷺ has narrated that the messenger of Allah ﷺ said that, “The imaam is chosen for the purpose that he be followed. When he says takbir, then say takbir, and when he recites, then remain silent, and when he says ghairil-maghdubi ‘ala’him wa lad dalal-leen, then say Aameen.” \(^{(113)}\)

\[
	ext{عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجَلًا قَالَ خَلَفَ النَّبِي صَلَّى اللَّهُ عَلَيْهِ}
\]

\[
وَسَلَّمَ في الظُّفُورِ أوَ الْعَصْرِ قَالَ رَجُلٌ قَالَ أَرَأْتُ أَمَا أَيْضًا رَجُلًا خَلَفَ النَّبِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَنْفَسُهُ أَنْفَسُهُ فَلَا تَكُنْ فَتُلاَجُهُ قَالَ تَذَكَّرُوا ذَلِكَ حَتَّى يَسْتَغْلِفَ رَجُلٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ النَّبِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ صَلَّى خَلَفَ إِمَامٍ فَإِنْ قَرَأَ إِمَامٌ فَقَرَأَهُ إِمَامٌ وَقَالَ النَّبِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ صَلَّى خَلَفَ إِمَامٍ فَإِنْ قَرَأَ إِمَامٌ فَقَرَأَهُ إِمَامٌ.
\]

Jabir ibn Abdullah ﷺ has narrated that a man recited behind the prophet ﷺ in Dhuhr or ‘Asr salaah, so another man gestured towards him to try to prevent him from reciting, but the man did not stop. When he finished his salaah, he said to the man who was trying to stop him – “Are you preventing me from reciting behind the prophet ﷺ?” We discussed this issue until the prophet ﷺ heard it, so he ﷺ said, “Whoever offers salaah behind the imaam, the recitation of the imaam is the recitation for the muqtadi.” \(^{(114)}\)

\(^{(112)}\) Fataawah Ibn Taymiyyah; 22/150
\(^{(113)}\) Sunan Ibn Maajah; 1/61 | Musannaf Ibn Abi Shaibah; 3/282 No. 3820 | Sunan Nasaa’i; 1/146
\(^{(114)}\) Kitab Al-Aathaar li Abi Hanifah, Riwaayat Abi Yusuf; p 23-24
The recitation of the Imam is the recitation of the Muqtadi

Jabir ﷺ has narrated that the messenger of Allah ﷺ said, “Whoever offers salāh behind the imām, the recitation of the imaam is the recitation for the muqtadi.”

Whenever Abdullah ibn ‘Umar ﷺ was asked, if someone is behind the imaam, should he recite? He would answer, “When a person is offering salāh behind the imaam, then the imaam’s recitation is sufficient for him. And if he is offering salāh alone [by himself], then he should recite.” Abdullah ibn ‘Umar ﷺ himself would not recite behind the imaam.

Saying Aameen when the Imam recites ‘wa lad-dual-leen’

Abu Hurairah ﷺ has narrated that the messenger of Allah ﷺ said, “When the imaam recites ghairil maghdubi alaihim walad...”

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(115) Ittiḥaf Al-Khayaraat Al-Maharah li Al-Buseer; 2/216 No. 1832
(116) Muwatta Imaam Maalik; p 68 | Musannaf Abdur Razzaaq; 2/91 No. 2817 and 2818 | Shar Ma’aani Al-Aathaar; 1/160
-daal-leen, then say Aameen.”

Abu Hurairah has narrated that the messenger of Allah said, “When the imaam (is about to) say Aameen, then say Aameen.”

**Imam, Muqtadi, and Munfarid’s saying Aameen in an inaudible voice**

Waa’il ibn Hujr has narrated that he offered salah with the messenger of Allah. When he recited ghairil maghdubi alaihim watad-daal-leen, he also said Aameen in a low voice.

Waa’il ibn Hujr has narrated that ‘Umar and Ali would not recite Bismillaahirrahmaanir-raheem, Isti’aadah, and Aameen in an audible voice.

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(117) Sahih Bukhari; 1/108 | Sahih Muslim; 1/176
(118) Sahih Bukhari; 1/108 | Sahih Muslim; 1/176
(119) Musnad Abu Dawud Al-Tayalisi; 1/577 No. 1117 | Musnad Ahmad; 14/285 No. 18756 | Al-M’ujam Al-Kabir li Al-Tabaraani; 9/138 No. 17472
(120) Sharah Ma’aani Al-Aathaar li Tahaawi; 1/150
It’s been narrated from Ibraahim Nakh’ee that, “Five things should be recited in a low voice; Subhaana kallaahumma wa bihamdika, Istimadah, Bismillaahir rahmaanir raheem, Aameen, and Allaahum-ma rabbanaa lakal hamd.” (121)

Performing Ruku’ (bowing)

Allah says, “and bow down with those who bow.” (122)

Abu Hurairah Ḥ has narrated that the prophet ﷺ while teaching someone how to offer salaah said, “When you stand for salaah, then say Takbir, then recite from the Quran whatever is easy for you, then bow down [perform ruku’] calmly.” (123)

(121) Musannaf Abdur Razzaaq; 2/57
(122) Surah Al-Baqarah; 43
(123) Sahih Bukhari; 1/109 | Sahih Muslim; 1/170
Going into Ruku’ while saying the Takbir

Abu Hurairah ﷺ has narrated that when the messenger of Allah ﷺ would stand for salaah, he would say Takbir while in Qiyam (standing) and he would say Takbir while going into ruku’.

The method of Ruku’

Anas ﷺ has narrated that the messenger of Allah ﷺ said to him, “O my son! When you perform ruku’, then place both of your palms on your knees and spread out your fingers, and keep your arms separated from your sides.”

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(124) Sahih Bukhari; 1/109 | Sahih Muslim; 1/169
(125) Al-Mu’jam Al-Awsat li Al-Tabaraani; 4/281 No. 5991 | Al-Mu’jam Al-Awsat li Al-Tabaraani; 2/32
Abu Humaid  said, “I know the prayer of the messenger of Allah better than any of you. Indeed the messenger of Allah ﷺ performed ruku’, and placed both of his hands upon his knees as if he was holding them and he stiffened his arms and kept them away from the sides [of his body].”

In a narration of Ibn ‘Umar,  he said, “When you perform ruku’, place your palms on your knees, then spread out your fingers, and remain in that state until all your limbs take their positions.”

Tasbeeh of Ruku’

Uqbah ibn Aamir  has narrated that when the verse fasab-bih bismi rab-bikal ‘azeem, was revealed, the messenger of Allah ﷺ said to us, “put it in your ruku” and when the verse containing sab-bihisma rab-bikal ‘alaa was revealed, he told us “put it in your sajdah.”

Hudhaifah  has narrated that he offered salaat with the prophet ﷺ. He ﷺ would say subhaana rab-biyal ‘azeem in

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(126) Jami’ Tirmidhi; 1/60 | Sahih Ibn Hibbaan; p 568 No. 1887
(127) Sunan Abu Dawud; 1/133 | Sunan Ibn Maajah; 1/63
his ruku’, and subhaana rab-biyal ‘aala in his sajdah.\(^{(128)}\)

**Tasbeeh of Ruku’, its words and number**

\[\text{Tên Ibn Mas’ud  has narrated that the prophet سبب بن رضي الله عن النبي صلى الله عليه وسلم قال إذا ركع أحد السنة قائل في ركوعه:} \]

\[سبحان ربي العظيم ثلاث مرات فقد تم ركوعه وذلك أدنده.\]

Abdullah ibn Mas’ud  has narrated that the prophet  said, “When any of you goes into ruku’ and says subhana rabbiyal azeem three times in his ruku’, has completed his ruku’, and this is the minimum.”\(^{(129)}\)

**Imaam saying tasmi’ and Muqtadi’s saying tahmeed**

\[\text{Abu Hurairah  has narrated that the messenger of Allah رضي الله عن بلال }\]

\[سبيب الله ليست كمئرة فقدولوا اللهم ربنا أليك الحمد.\]

Abu Hurairah  has narrated that the messenger of Allah  said, “When the Imaam says sami- ‘Allaahu liman hamidah, then say rabbanaa lakal hamd.”\(^{(130)}\)

**Munfarid’s saying both the tasmi’ and tahmeed**

\[\text{Anha Sbien Aba alhurayra يغول كان رسول الله صلى الله عليه وسلم إذا قال إلى السابقين.}\]

\(^{(128)}\) Sunan Abu Dawud; 1/134 | Jami’ Tirmidhi; 1/61
\(^{(129)}\) Jami’ Tirmidhi; 1/60 | Sahih Bukhari; 1/109
\(^{(130)}\) Sahih Muslim; 1/176 | Sahih Bukhari; 1/109
Abu Hurairah has narrated that when the messenger of Allah would stand for salaah, he would say takbir while in qiyaam (standing). Then when he would go into ruku’, he would say takbir. When he would rise from ruku’, he would say “sami-‘Allahu liman hamidah.” Then he would say “rabbanaa lakal hamd” while standing.\(^{(131)}\)

**Qawmah (standing after ruku’)**

Abu Hurairah has narrated that the prophet said to a man while teaching him how to offer salaah, “Then make ruku’ calmly, then raise your head (rise from ruku’) until you stand calmly.” \(^{(132)}\)

**Method of Qawmah**

Abu Humaid al-Saa’di has narrated that the prophet raised his head from ruku’ and stood until all of his limbs came to their positions.\(^{(133)}\)

\(^{(131)}\) Sahih Bukhari; I/109  
\(^{(132)}\) Sahih Bukhari; I/109 | Sahih Muslim; I/170  
\(^{(133)}\) Sahih Bukhari; I/110
‘Aaisha has narrated regarding the salaah of the prophet,

When he would raise his head from ruku’, he would not go into sajdah until he would stand up straight.\(^{134}\)

**Du’aa of Qawmah**

Rifaa’ah ibn Raafi’ al-Zuraqi has narrated, “One day we offered salaah behind the prophet. Whe he raised his head from ruku’, he said sami ‘Allahu liman hamidah. So a person behind him said “rabbanaa wa lakal hamdu hamdan kathiran tayyiban mubaarakan feeh.” \(^{135}\)”

Not raising the hands (rafa’ yadayn) when going into ruku’ and when rising from ruku’

Allah says, “Success is really attained by the believers who are concentrative (khaashe’) in their salaah.”\(^{136}\)

\(^{134}\) Sahih Muslim; 1/194

\(^{135}\) Sahih Bukhari; 1/110 | Sunan Abu Dawud; 1/119

\(^{136}\) Surah Mu’minoon; 1-2
Ibn Abbaas regarding the meaning (commentary) of this verse says,

Khaashe’ (concentrative) people refers to those people who stand with submissiveness and humbleness, who don’t look right and left, and do not raise their hands in salaah [that is they do not do rafa’ yadayn in salaah].

Imaam Hasan Basri has said regarding the tafseer (commentary) of this verse,

“Khaashe’ (concentrative) refers to those people who do not raise their hands in salaah except in takbir-e-tahreemah, [that is they do not do rafa’ yadayn during the salaah except in the beginning of it].”

Abdullah ibn Mas’ud said, “Should I not tell you about the salaah of the messenger of Allah?” The narrator said that, “he (Ibn Mas’ud) then stood up and raised his hands (rafa’ yadayn) the first time (in takbir-e-tahreemah) and he did not do so again (in the entire salaah).”

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(137) Tafseer Ibn Abbaas; p 212
(138) Tafseer Samarqandi; 2/408
(139) Sunan Nasaa’i; 1/158 | Sunan Abu Dawud; 1/116 | Jami’ Tirmidhi; 1/56
Abdullah ibn Mas‘ud Ḥ has said, “I prayed salāh with the messenger of Allah ﷺ, Abu Bakr ﷺ, and ‘Umar ﷺ. They did not raise their hands during salāh except when starting the salāh.” (140)

Ali ﷺ has stated that, “when the messenger of Allah ﷺ would stand for the fardh salāh, he would say the takbir and raise his hands up to his shoulders.” And in another narration it is mentioned that the prophet ﷺ “would raise his hands (rafa’ yadayn) only in the beginning of salāh and would not do it again.” (141)

Baraa ibn ‘Aazib Ḥ has narrated that, “when the messenger of Allah ﷺ would start his salāh, he would raise his hands (rafa’ yadayn) until he would bring them aligned to his shoulders. He would not raise his hands (rafa’ yadayn) again till the end of the salāh.” (142)

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(140) Mu‘jam Al-Shiyokh li Al-Isma‘ili; 1/693 No. 318 | Musnad Abi Ya’laa Al-Mawsili; 8/453 No. 5039
(141) Musannaf Abdur Razzaaq; 2/51 No. 2569 | Al-Ilal li Al-Dari-Outni; 4/106 Q. 457
(142) Musnad Abu Hanifah, Riwaayat of Abi Nu‘aim; p 344 No. 225 | Sunan Abu Dawud; 1/117
Saalim bin Abdullah has narrated from his father Abdullah ibn ‘Umar, “I saw the messenger of Allah raise his hands (rafa’ yadayn) when he started his salaah. He would not raise his hands (rafa’ yadayn) when going into ruku’ and when rising from ruku’, nor between the two sajdahs.”

Abdullah ibn ‘Umar has stated, “When we were in Makkah with the messenger of Allah [before Hijrah], we used to raise our hands (rafa’ yadayn) in the beginning of salaah and in ruku’. When the prophet migrated to Madinah, he discontinued the rafa’ yadayn of the ruku’ during the salaah and only continued raising his hands (rafa’ yadayn) in the beginning of salaah.”

**Going into sajdah while saying takbir**

Allah says, “Oh those who believe, bow down in ruku’”

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(143) Musnad Al-Humaidi; 2/277 No. 614 | Musnad Abu ‘Awaanah; 1/334 No. 1251
(144) Akhbaar Al-Fuqahaa wa’l-Muhaditheen li Al-Qeerwaani; p 214 No. 378
and bow down in sajdah and worship your Lord and do good, so that you achieve success.”

Abu Hurairah ﷺ has stated, “When the messenger of Allah ﷺ would stand for salaah, he would say the takbir, [he would similarly say takbir for every ruku (movements of salaah)]. Then he would say takbir when he would go into sajdah.”

Abu Salamah ibn Abdur-Rahman has narrated that Abu Hurairah ﷺ would say takbir in fardh and non-fard salaah (nafl etc.), salaah of Ramadhan and other than Ramadhan... Then he ﷺ would say takbir when making sajdah.

Placing the knees, then hands, then forehead on the ground when making sajdah

Waa’il ibn Hujr ﷺ has narrated that when the messenger

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(145) Surah Al-Hajj; 77
(146) Sahih Muslim; 1/169
(147) Sahih Bukhari; 1/110
of Allah ﷺ would perform *sajdah*; he ﷺ would place his knees on the ground before his hands.\(^{148}\)

Anas ﷺ has stated that, “I saw the messenger of Allah ﷺ saying *takbir* and placing both of his thumbs aligned to his ears, then he went into *ruku* until his limbs came to their positions. Then he ﷺ went down (to prostrate) while saying *takbir* until his knees touched the ground before his hands.”\(^{149}\)

### Performing *sajdah* on seven limbs

Ibn Abbas ﷺ has narrated that the prophet ﷺ was commanded to perform *sajdah* on seven limbs, and not to tuck his hair and not to gather his clothes (during the *salaah*). (Those limbs are) the forehead, both hands, both knees, and both feet.\(^{150}\)

### The number and words of *tasbeeh* of *sajdah*

\(^{148}\) Sahih Ibn Khuzaimahh; 1/342 No. 626

\(^{149}\) Mustadrak li Al-Haakim; 1/3

\(^{150}\) Sahih Bukhari; 1/112 | Sahih Muslim; 1/193
Abdullah ibn Mas‘ud has reported that the prophet said, “Whenever any of you performs sajdah, he should say Subhaana rabbi-yal a’laa three times and his sajdah will be complete. And this is the least amount.”

Raising the head from sajdah after saying takbir

Abu Hurairah has stated that, “Whenever the messenger of Allah would stand for salaah, he would say takbir while in qiyaam (standing, and he would continue saying the other takbir in a similar manner). And when going down for sajdah, he would say takbir, and when raising his head from sajdah, he would say takbir.”

Jalsah (sitting) between the two sajdahs

Abu Hurairah has narrated that the prophet said to a man while teaching him how to perform salaah, “Then perform sajdah calmly, then raise your head from sajdah and sit

(151) Jami’ Tirmidhi; 1/60 | Sunan Ibn Maajah; 1/63
(152) Sahih Muslim; 1/169
calmly.” (153)

Du’aa of Jalsah

Ibn Abbas ﷺ has narrated that the prophet ﷺ would recite the following du’aa between the two sajdahs (of the night salaah tahajjud, nafl salaah etc),

“O my Lord! Forgive me, and have mercy on me, remove my weaknesses, grant me sustenance, and elevate me.” (154)

Performing the second sajdah after saying takbir

Abu Hurairah ﷺ has stated that, “Whenever the messenger of Allah ﷺ would stand for salaah, he would say takbir when standing (in qiyam, and he would continue saying takbirs in a similar manner). And, when bending for sajdah, he would say takbir, and when raising his head from sajdah, he would say takbir.” (155)

(153) Sahih Bukhari; 1/109 | Sahih Muslim; 1/170
(154) Sunan Ibn Maajah; 1/64 | Musannaf Abdur Razzaaq; 2/123 No. 3014
(155) Sahih Muslim; 1/169
In *sajdah*, the face should be between the hands

Waa’il ibn Hujr Ḥ has stated, “I offered *salaah* behind the messenger of Allah ﷺ. When he ﷺ would perform *sajdah*, he would place his face between his palms.”(156)

Joining the fingers

Waa’il ibn Hujr Ḥ has narrated that when the prophet ﷺ would perform *sajdah*, he would join his fingers. (157)

Keeping the tip of the fingers in the direction of *Qiblah*

Abu Humaid al-Saa’idi ﷺ said, “I know the *salaah* of the messenger of Allah ﷺ better than all of you. I saw that when

(156) Sharah Maa’ani Al-Athaar li Tahaawi; 1/182
(157) Sahih Ibn Khuzaimahh; 1/347 No. 642 | Sahih Ibn Hibbaan; p 593 No. 1920
he would say the takbir; he would bring his hands up to his shoulders. And when he would perform sajdah, he would place his hands on the ground in such a way that they would be neither too spread out, nor too close together (rather he would place them moderately). And he would place his fingers pointing towards Qiblah." (158)

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 uninsured, جزء of a quarter of a qintar, سجدت فقلت يا ابن أبي, استدل على أصابعي حين سجدت, وإنما يستدل على أصابعي حين سجدت, لألق بلكفتي, القبليه\\n\\n\\nHafs ibn 'Asim has stated, "I offered salah beside Abdullah ibn 'Umar. When I performed sajdah, I spread out my fingers, so Ibn 'Umar said, "O nephew! When you perform sajdah, join your fingers and point them towards Qiblah. And also place your palms pointing towards Qiblah because they also perform sajdah along with your face." (159)

Joining the heels of the feet

قالت عائشة: زوج النبي فقديت رسول الله صلى الله عليه وسلم وكان معي على ترابي، فوجدتة سجدة, راح آتيها مسجدة, لا أطروف أصابعي القبليه

'Aaisha has stated, "Once (during night time) I could not find the messenger of Allah even though he was lying down next to me. Then I found him in the state of sajdah and his heels were joined and his toes were pointed towards

(158) Sahih Ibn Khuzaimah; 1/347 No. 643
(159) Musannaf Abdur Razzaaq; 2/112 No. 2938
**Pointing the toes towards the Qiblah**

Abu Humaid al-Sa‘idi has stated, “I know the salaah of the messenger of Allah better than all of you. I saw that when he would say the takbir, he would bring his hands upto his shoulders. And when he would perform sajdah, he would place his hands on the ground in such a way that they would be neither too spread out, nor too close together (rather he would place them moderately). And he would place his fingers pointing towards Qiblah.”

**Keeping the elbows away from the sides of the body**

Abdullah ibn Malik ibn Buhainah has narrated that when the prophet would offer salaah, he would keep his

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(160) Sahih Ibn Khuzaimah; 1/351 No. 654 | Sahih Ibn Hibbaan; p 595 No. 1932
(161) Sahih Bukhari; 1/114
arms spread out so much that the whiteness of his sides would be visible.

And it’s mentioned in another narration that he would keep his arms separated from his sides.\(^ {162}\)

\textbf{Not spreading the elbows on the ground}

\begin{quote}

\begin{center}
\textit{غَنِيَّ الْبَرَاءَ قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا سَجَدَتْ، فَضَعُّ كَفْيَكَ وَأَرْفُعِيّ مَرَافِقَكَ.}
\end{center}
\end{quote}

Baraa ibn ‘Aazib \(^ {19}\) has narrated that the messenger of Allah ﷺ said, “When you perform sajdah, place your hands (on the ground) and raise your elbows upwards.”\(^ {163}\)

\begin{quote}

\begin{center}
\textit{عَنْ أَلْيَسَ بْنِ مَالِكٍ، عَنْ النُّجُفِيِّ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اعْتَبِلُوا فِي السُّجُودِ، وَلَا يُسْطِعَ أَحَدُصُمُّ ذِرَاعَيْهِ اسْتَسْجَالُ الكُلُّبِ.}
\end{center}
\end{quote}

Anas ibn Malik \(^ {100}\) has narrated that the messenger of Allah ﷺ said, “Be moderate in your sajdah and none of you should spread his arms on the floor like dogs.”\(^ {164}\)

\textbf{Raising the posterior for sajdah}

\begin{quote}

\begin{center}
\textit{عَنْ أَبِي إِسْحَاقَ، قَالَ وَضَفَّ لَنَا النُّزُرَاءُ السُّجُودَ فَوَضَّعَ يَدَيْهِ بِالْأَرْضِ وَرُفِّقَ عُجْرَتِهِ، وَقَالَ هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ يُفَعَّلُ.}
\end{center}
\end{quote}

\(^ {162}\) Sahih Bukhari; 1/112 | Sahih Ibn Khuzaimah; 1/349 No. 648
\(^ {163}\) Sahih Muslim; 1/194
\(^ {164}\) Sahih Bukhari; 1/113 | Jami’ Tirmidhi; 1/63
Abu Ishaq has stated that Baraa ibn ‘Aazib showed us how to perform sajdah, so he placed his hands on the ground and raised his posterior and said, “I saw the Messenger of Allah performing the sajdah in this manner.” (165)

Not raising the hand (rafa’ yadayn) when going into sajdah and when rising from sajdah

Abdullah ibn ‘Umar has narrated that when the messenger of Allah would begin his salaah, he would raise his hands parallel to his shoulders, and he would not do so in his sajdahs.

In another narration, it is stated that he would not raise his hands (rafa’ yadayn) between the two sajdahs. (166)

Abdullah ibn ‘Umar has stated, “I saw that when the messenger of Allah would begin his salaah, he would raise

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(165) Sunan Nasai; 1/166 | Sunan Abu Dawud; 1/137
(166) Sahih Bukhari; 1/102 | Sahih Muslim; 1/168
his hands, (he would do *rafa' yadayn* in takbir tahrimah). And when he would intend to go into *ruku'*, and after raising his head from *ruku'*, he would not do *rafa' yadayn*, and he would not do *rafa' yadayn* between the *sajdahs.*

**Saying takbir and rising for the second rak'at**

Abu Hurairah ﷺ has stated, “When the prophet ﷺ would perform *ruku'* and rise from *ruku'* he would say *Allaahu Akbar*. And when he would rise after performing both *sajdahs*, he would say *Allaahu Akbar*.”

**Not doing Jalsah istiraahat**

Abu Hurairah ﷺ has stated, “In salaah, the prophet ﷺ would stand up (directly) on the toes of his feet.”

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(167) Musnad Abi ‘Awaanah; 1/334 No. 1251  
(168) Sahih Bukhari; 1/109  
(169) Jami’ Tirmidhi; 1/64
Abdur-Rahman ibn Yazeed said, “I observed the salaah of Abdullah ibn Mas’ud very attentively. I saw that he would stand and would not sit (after sajdah). In his first and second rak’at, he would stand up (directly after sajdah) on the toes of his feet.”

The noble tabi’i Imam Sha’bi has stated that ‘Umar, Ali and the other sahaabah of the prophet would stand up (directly after sajdah) on the toes of their feet in salaah.

Doing Jalsah istiraahat due to excuse or weakness of age

Abu Umaamah has narrated that the messenger of Allah would offer nine rak’ats including witr (that is, it consisted of 6 rak’ats nafl and 3 rak’ats witr). When his weight increased, he would offer seven rak’ats including witr (that is, 4 nafl and 3 Witr) and then he would offer two rak’ats while sitting.

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(170) Musannaf Abdur Razzaaq; 2/117 No. 2971
(171) Musannaf Ibn Abi Shaibah; 3/330 No. 4004
(172) Sharah Ma’aani Al-aathaar li Tahaawi; 1/204
Ayyub has narrated from Abu Qilaabah that Maalik ibn Al-Huwaiireth came to our masjid. He said, “I will offer salaah in front of you. My purpose is not to offer salaah, rather it is to offer salaah (to show you) the way I saw the prophet offer salaah.” Ayyub said “I asked Abu Qilaabah how did the messenger of Allah offer salaah?” So he replied “Just like this elderly man does.” (Because of old age it was the elderly man’s habit that) when he would raise his head from sajdah in the first rak’at, he would sit before standing up.¹⁷³

Not raising the hands (rafa’ yadayn) between the two rak’ats

In the narration of Abdullah ibn ‘Umar it states;

And indeed it is a mercy, the Messenger of Allah, and the two prostrations.

Abdullah ibn ‘Umar has said, “The messenger of Allah would not do (rafa’ yadayn) in his sajdahs. In another narration, it is stated that he would not raise his hands (that is he would not do rafa’ yadayn) whenever he would raise his head from sajdah.”¹⁷⁴

¹⁷³ Sahih Bukhari; 1/93
¹⁷⁴ Sahih Bukhari; 1/102 | Sahih Muslim; 1/168
Notes

1. It is established from this hadith that the person performing salaat, after the two rak‘ats, when raising his head for the second and fourth rak‘ats, should not raise his hands (that is he should not do rafa‘ yadayn).\(^{(175)}\)

2. The raising of the hands during ruku‘ which has been mentioned in the first part of the above mentioned hadith has been negated by Abdullah ibn ‘Umar \(\rightarrow\) himself in his other narrations, as established in this book with references.\(^{(176)}\)

Starting the recitation of the second rak‘at with Faatihah and Bismillaah

\[\text{\footnotesize عَنْ أَبِي عُمَرَ رَضِيَ الَّهُ عَنْهُ أَنَّهُ كَانَ لاَ يَدْعُوُ نِعْمَةَ اللهِ الَّذِي رَضَى الرَّحْمَانُ بِهِ فِي السَّوْرَةِ وَبَعْدَهَا، إِذَا قَرَأَ بِسَمْعِهِ أُخْرَى فِي الصَّلَاةِ.}^{171}\]

It has been narrated about Ibn ‘Umar \(\rightarrow\) that he would never leave out reciting Bismillaahir Rahmaanir Raheem before surah Faatihah and after it before starting the next surah in salaah.\(^{(177)}\)

Making the first rak‘at long, and the second rak‘at short

\[\text{\footnotesize عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِي عُمَرَ أَنَّهُ كَانَ لاَ يَقُولُ قَلْبَ اللَّهِ صَلَّ الله عَلَيْهِ وَسَلَّمَ يَغْفِرُ لأَيُّهُ.}^{172}\]

\(^{(175)}\) Fath Al-Bari li Ibn Hajar; 2/288
\(^{(176)}\) Hadith No. 139 and 140
\(^{(177)}\) Sharah Ma‘aani Al-‘aathaar li Tahaawi; 1/149
Abu Qataadah has narrated that the prophet would recite surah Faatihah and two other surahs in the first two rak’ats of Dhur salaah. He would make the first rak’at long and the second rak’at short. And sometimes he would let us hear some verses. In ‘Asr salaah, he would recite surah Faatihah and two surahs and he would make the first rak’at long and the second short. And in Fajr salaah, he would make the first rak’at long and the second rak’at short.\(^{(178)}\)

\textit{Qa’dah (sitting) after every two rak’ats}

\(173\)  
عن عامية قال:\(\text{كان رسول الله صلى الله عليه وسلم يفتتح الصلاة بالتكبير. قال:}
والقراءة بالحمد لله رب العالمين.
"

‘Aaisha has stated, “The messenger of Allah would begin his salaah with takbir, and he would begin qira’at (recitation) with Alhamdu-lillaahi rabbil ‘aalameen.” And he would say, “After every two rak’ats there is tahiyyah” (that is reciting tahiyyah while sitting).\(^{(179)}\)

\textit{Method of doing the first qa’dah (sitting)}

\(^{(178)}\) Sahih Bukhari; 1/105 | Sahih Muslim; 1/185  
\(^{(179)}\) Sahih Muslim; 1/194 | Musannaf Abdur Razzaaq; 2/134 No. 3086 | Musannaf Ibn Abi Shaibah; 3/47 No. 3040
Abdullah ibn ‘Umar has stated, “The sunnah method of (sitting in) salaah is to place the right foot standing and the left foot spread out in tashahhud.” (180)

Abu Humaid al-Sa‘a’idi has stated while mentioning the salaah of the messenger of Allah that, “When he would sit after two rak’ats, he would sit on the left foot”, (and he would keep the right foot standing upwards).(181)

‘Aaisha has stated that, “The messenger of Allah would begin his salaah with takbir ... and he would spread his left foot and keep his right foot standing upwards.” (182) (In tashahhud).

Reciting only tashahhud in the first qa’dah

(180) Sahih Bukhari; 1/114
(181) Sahih Bukhari; 1/114
(182) Sahih Muslim; 1/195
Abdullah ibn Mas'ud has stated, “The messenger of Allah taught us, when we sit after two rak'ats to read,

ألحْيَانِيَ اللَّهُ وَالْصَّلَاةُ وَالْبَكْرَى، الرَّحْمَةُ عَلَيْهِنَا الَّذَيْنَى وَرَحْمَةُ اللَّهِ وَرَحْمَةُ رَسُولِ اللَّهُ عَلَيْهِنَا
وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدْنَاهُ أَنَّ لَهُ إِلَّا اللَّهُ وَأَشْهَدْنَاهُ أَنَّهُمُ الْمُهْتَدُونَ عَبْدَهُ وَرَسُولُهُ

At-tahiyyatu lillaahi was salawatu ...till the end.”

Abdullah ibn Mas'ud has stated, “The messenger of Allah taught me to do tashahhud in the middle of salaah and at the end of it”.... He then said, “When the person offering salaah is in the middle of his salaah, then he should rise after completing the tashahhud.”

Hasan used to say, (that the person offering salaah) “should not recite anything more than the tashahhud in the first two rak’ats.”

The words of tashahhud

قالَ تَحْفَظْنِي إِلَيْهِ رَسُولُ اللَّهِ ﷺ قَالَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﷺ قَالَ مُذْمَعٌ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﷺ قَالَ ﷺ

(183) Sunan Nasaa’i; 1/174 | Al-Sunan Al-Kubraa li Al-Baihaqi; 2/148
(184) Musnad Ahmad; 4/238 No. 4382
(185) Musannaf Ibn Abi Shaibah; 3/47 No. 3038
Abdullah ibn Mas‘ud has stated that the messenger of Allah turned to us and said, “Indeed Allah is As-salaam. When any of you offers salaah, then he should say;

(The tashahhud) “At-tahiyatu lillahi”... till the end. (186)

Translation of the Tashahhud

All the compliments, prayers and good things are for Allah. Peace be upon you. Oh prophet! and Allah’s mercy and blessings. Peace be upon us and upon the pious servants of Allah. I bear witness that none is to be worshipped but Allah and I also bear witness that Muhammad is his servant and his messenger.

The pointing of finger in tashahhud

Ali ibn Abdur Rahman Al-Muawiya has narrated that I was playing with some pebbles while in salaah. Abdullah ibn ‘Umar saw me and said.
“Do as the messenger of Allah ﷺ used to do.” I asked “What did the messenger of Allah ﷺ used to do?” He said “When the messenger of Allah ﷺ used to sit in salālah, he would place his right palm on his right thigh and he would keep all of his fingers together and would point with his finger of shahādah (index finger). And he would keep his left palm on his left thigh.”

The method of pointing

Ibn ‘Umar ﷺ has narrated that, “Whenever the messenger of Allah ﷺ would sit in ṭashahhud, he would place his left hand on his left knee, and his right hand on his right knee. And he would make the form of the number 53 (as in Arabic numbers) with his right hand and would point with his index finger.”

Not moving the finger continuously when pointing

Abdullah ibn Zubair ﷺ has narrated that “The prophet ﷺ said...”

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(187) Sahih Muslim; 1/216 | Sunan Abu Dawud; 1/149
(188) Sahih Muslim; 1/216
would point with his finger and would not move it.”

Keeping the index finger pointing until the end of salaah without moving it

‘Asim ibn Kulaib ☪ has narrated from his father (Kulaib) ☪ who has narrated from his grandfather (Shahab ibn Majnun) ☪ that he ☪ said “I went to the prophet ☪ while he was offering salaah. He had placed his left hand on his left thigh and his right hand on his right thigh. He ☪ had his shahaadah finger (index finger) pointing out and he was reciting this du’aa”

“O the One who turns the hearts! Make my heart steadfast on your religion”.

Note; In tashahhud, du’aa is also made after durood close to the salaam. The prophet ☪ had kept his finger pointing out in the same manner even at this time. It is clear from this that the finger should be kept pointing outwards until the end of salaah.

Mawlana Ashraf Ali Thaanvi ☪ has written, “I (Ashraf Ali) say that this hadith proves that the finger should be kept pointing outwards until the end of salaah.”

(189) Sunan Nasaa’i; 1/187 | Sunan Abu Dawud; 1/149
(190) Jami’ Tirmidhi; 2/199
(191) Al-Thawab Al-Hulli alaa Jami’ Al-Tirmidhi li Al-Thanwi; 2/199
The gaze of the eyes should not be beyond the finger of shahada (index finger)

عبد الله بن زبارة while describing how he saw the prophet offering salah, said; “His gaze did not go beyond his index finger.” *(192)*

Reciting the tashahhud in an inaudible voice

عبد الله بن مسعود has said; “It is from the sunnah to recite tashahhud in an inaudible voice.” *(193)*

Rising from the first qa’dah while saying takbir

مطرف, قال صلى الله عليه وسلم: فكان إذا سجد كبير وإذا رفع كبير وإذا تعرض من الركعتين كبير.

Mutarrif has narrated I and ‘Imraan ibn Husain offered salah behind Ali ibn Abi Taalib. When Ali would go into sajdah, he would say takbir, and when he would raise his head from sajdah, he would say takbir. And when he would

*(192)* Sunan Abu Dawud; 1/149 | Sunan Nasaa’i; 1/173
*(193)* Jami’ Tirmidhi; 1/65 | Sunan Abu Dawud; 1/149
rise after two rak‘ats, he would say takbir.\(^{(194)}\)

Not raising the hands \((rafa‘ yadayn)\) when starting the third rak‘at

\[\text{عَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ فِي الصَّلاةِ رَفَعَ يَدَيْهِ}
\[\text{حَتَّى صَدَرُهُ} \]\\(\text{وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوبِ} \]\\(\text{وَلَا يَرَقَعُ} \)\\(\text{بَعْدَ ذَلِكَ} \)

Ibn ‘Umar  has stated, “When the messenger of Allah ﷺ would begin his salaah, he would raise his hands \((rafa‘ yadayn)\) towards his chest; and when he would enter into ruku’ and when he would raise his head from ruku’ and after that, he would not do so.”\(^{(195)}\)

Reciting \textit{Surah Al-Faatihah} in the last two rak‘ats of the \textit{Fardh salaah}

\[\text{عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِي أَبَا الَّيْثِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُقَرَّرُ فِي الظَّهَرِ}
\[\text{فِي الأَوْلِيَّةِ} \]\\(\text{يُهَّلُ الْكِتَابَ} \]\\(\text{وُسْوَعَ فِيهِ} \)\\(\text{وَفِي الْرُّكْوَاتِ} \)\\(\text{الآخَرَيْنِ} \)\\(\text{يُهَّلُ الْكِتَابَ} \)

Abu Qataadah  has narrated that the messenger of Allah ﷺ would recite \textit{surah Al-Faatihah} and two other \textit{surahs} in the first two rak‘ats of \textit{Dhur salaah}, and he would recite only \textit{surah Al-Faatihah} in the last two rak‘ats.\(^{(196)}\)

\(^{(194)}\) Sahih Bukhari; 1/114
\(^{(195)}\) Naasikh Al-Hadith wa ‘l-Mansukh li Ibn Shahin; p 153
\(^{(196)}\) Sahih Bukhari; 1/107 | Sahih Muslim; 1/185
Performing the last qa’dah

Abdullah ibn Mas’ud ᾱ has said, “When we used to offer salaah behind the prophet ᾱ... The messenger of Allah ᾱ turned to us and said, “Indeed Allah is As-Salaam. Whenever any of you offers salaah, then he should say this (tashahhud) “At-ihiyyatu lillahi was-salawaatu watayyibat... [till the end]”.

Abdullah ibn Mas’ud ᾱ has said, “The messenger of Allah ᾱ taught me to perform tashahhud in the middle and in the end of salaah.”

Not doing Tawarruk

Sitting in tashahhud in the salaah while the posterior is placed on the ground is called tawarruk. This has been negated in the ahaadeeth (plural of hadeeth) and the mention of keeping

(197) Sahih Bukhari; a/115 | Sahih Muslim; 1/173
(198) Musnad Ahmad; 4/328 No. 4382
the right foot upright and the left foot spread out is recorded therein.

Abdullah ibn ‘Umar ☪ has stated, “The sunnah of salaah is to keep the right foot standing upright and the left foot spread out.”

‘Aaisha ☪ has stated, “The messenger of Allah ☪ would begin his salaah with takbir and his qiraa’at (recitation) with “Alhamdulilaaahi rabbi ‘aalameen.... And (in tashahhud) he would spread his left foot and keep his right foot standing upright.”

Reciting the Durood (Salutation)

Fadaalah ibn ‘Ubad ☪ has stated that the messenger of Allah ☪ heard a man supplicating in his salaah; he did not

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(199) Sahih Bukhari; 1/114 | Sunan Nasaa’i; 1/173
(200) Sahih Muslim; 1/194
praise Allah nor send salutation (durood) upon the prophet ﷺ. So the messenger of Allah ﷺ said, “Oh you who pray! You have hurried.” Then the messenger of Allah ﷺ taught the people (to recite the hamd and thanaa of Allah and then to send durood upon the prophet ﷺ). Then the messenger of Allah ﷺ heard another man offering salaah glorifying Allah and saying his praise and sending durood on the prophet ﷺ. So the messenger of Allah ﷺ said, “Make du’aa because your du’aa will be accepted. Ask and you will be granted.”(201)

The words of Durood (Salat = Salutation)

سآئنا رسول الله صلى الله عليه وسلم فقالا يا رسول الله كيف الصلاة عليكمهم أهل البيت. فإن الله قد علمنا كيف نسلم عليكمهم فألقوا الله صلى الله صلى على محمد وعلى آل محمد كا صلبت على إبراهيم وعلى آل إبراهيم إبن حميد محمد الله بارك على محمد وعلى آل محمد كا بارك على إبراهيم وعلى آل إبراهيم إبن حميد محمد

Ka’b ibn Ujra ﷺ has narrated that we asked the messenger of Allah ﷺ “O messenger of Allah ﷺ! How can we send Durood (salaat i.e salutations) on you and your Ahtul-bayt because Allah has taught us how to send salaam upon you?” So the prophet ﷺ told us to say;

الله صلى على محمد وعلى آل محمد كا صلبت على إبراهيم وعلى آل إبراهيم إبن حميد محمد الله بارك على محمد وعلى آل محمد كا بارك على إبراهيم وعلى آل إبراهيم إبن حميد محمد

“Allaahumma salli ‘alaa Muhammad […] till the end.”(202)

(201) Sunan Nasaa’i; 1/189
(202) Sahih Bukhari; 1/477
Translation of Durood

O Allah! Send mercy on Muhammad ﷺ and his descendants and his followers just as You sent mercy on Ibraahim ﷺ and his descendants and his followers. Indeed You are the Praiseworthy, the Glorious.

O Allah, send blessings on Muhammad ﷺ and his descendants and his followers just as You blessed Ibraahim ﷺ and his descendants and followers. Indeed, You are the praiseworthy, the glorious.

The optional du’a after tashahhud

\[\text{وَعَلِيَّ ابْنِ الْفَتَّالِحَةُ، وَرَحْمَتُ اللَّهِ عَلَيْهِ وَسَلَّمُ، وَىْلِيُّ ابْنِ الْفَتَّالِحَةُ، وَرَحْمَتُ اللَّهِ عَلَيْهِ وَسَلَّمُ، وَىْلِيُّ ابْنِ الْفَتَّالِحَةُ، وَرَحْمَتُ اللَّهِ عَلَيْهِ وَسَلَّمُ، وَىْلِيُّ ابْنِ الْفَتَّالِحَةُ، وَرَحْمَتُ اللَّهِ عَلَيْهِ وَسَلَّمُ، وَىْلِيُّ ابْنِ الْفَتَّالِحَةُ، وَرَحْمَتُ اللَّهِ عَلَيْهِ وَسَلَّمُ، وَىْلِيُّ ابْنِ الْفَتَّالِحَةُ، وَرَحْمَتُ اللَّهِ عَلَيْهِ وَسَلَّمُ، وَىْلِيُّ ابْنِ الْفَتَّالِحَةُ، وَرَحْمَتُ اللَّهِ عَلَيْهِ وَسَلَّمُ، وَىْلِيُّ ابْنِ الْفَتَّالِحَةُ، وَرَحْمَتُ اللَّهِ عَلَيْهِ وَسَلَّمُ، وَىْلِيُّ ابْنِ الْفَتَّالِحَةُ، وَرَحْمَتُ اللَّهِ عَلَيْهِ وَسَلَّمُ، وَىْلِيُّ ابْنِ الْفَتَّالِحَةُ، وَرَحْمَتُ اللَّهِ عَلَيْهِ وَسَلَّمُ، وَىْلِيُّ ابْنِ الْفَتَّالِحَةُ، وَرَحْمَتُ اللَّهِ عَلَيْهِ وَسَلَّمُ، وَىْلِيُّ ابْنِ الْفَتَّالِحَةُ، وَرَحْمَتُ اللَّهِ عَلَيْهِ وَسَلَّمُ، وَىْلِيُّ ابْنِ الْفَتَّالِحَةُ، وَرَحْمَتُ اللَّهِ عَلَيْهِ وَسَلَّمُ، وَىْلِيُّ ابْنِ الْفَتَّالِحَةُ، وَرَحْمَتُ اللَّهِ عَلَيْهِ وَسَلَّمُ، وَىْلِيُّ ابْنِ الْفَتَّالِحَةُ، وَرَحْمَتُ اللَّهِ عَلَيْهِ وَسَلَّمُ، وَىْلِيُّ ابْنِ الْفَتَّالِحَةُ، وَرَحْمَتُ اللَّهِ عَلَيْهِ وَسَلَّمُ، وَىْلِيُّ ابْنِ الْفَتَّالِحَةُ، وَرَحْمَتُ اللَّهِ عَلَيْهِ وَسَلَّمُ، وَىْلِيُّ ابْنِ الْفَتَّالِحَةُ، وَرَحْمَتُ اللَّهِ عَلَيْهِ وَسَلَّمُ، وَىْلِيُّ ابْنِ الْفَتَّالِحَةُ، وَرَحْمَتُ اللَّهِ عَلَيْهِ وَسَلَّمُ، وَىْلِيُّ ابْنِ الْفَتَ**

Abdullah ibn Mas’ud ﷺ has narrated that when we used to offer salaat behind the prophet ﷺ... He ﷺ said “Allah is As-Salaam. Whoever offers salaat, he should say At-tahiyyaatu lillaahi (till the end of tashahhud). Then he can choose whichever du’a he likes and supplicate.”

The words of du’a

\[\text{رَبَّ أَعْفَعُكَ مُفَيِّمَ الْصَّلَاةَ وَرَبِّ أَعْفَعُكَ مُفَيِّمَ الْصَّلَاةَ وَرَبِّ أَعْفَعُكَ مُفَيِّمَ الْصَّلَاةَ وَرَبِّ أَعْفَعُكَ مُفَيِّمَ الْصَّلَاةَ وَرَبِّ أَعْفَعُكَ مُفَيِّمَ الْصَّلَاةَ وَرَبِّ أَعْفَعُكَ مُفَيِّمَ الْصَّلَاةَ وَرَبِّ أَعْفَعُكَ مُفَيِّمَ الْصَّلَاةَ وَرَبِّ أَعْفَعُكَ مُفَيِّمَ الْصَّلَاةَ وَرَبِّ أَعْفَعُكَ مُفَيِّمَ الْصَّلَاةَ وَرَبِّ أَعْفَعُكَ مُفَيِّمَ الْصَّلَاةَ وَرَبِّ أَعْفَعُكَ مُفَيِّمَ الْصَّلَاةَ وَرَبِّ أَعْفَعُكَ مُفَيِّمَ الْصَّلَاةَ وَرَبِّ أَعْفَعُكَ مُفَيِّمَ الْصَّلَاةَ وَرَبِّ أَعْفَعُكَ مُفَيِّمَ الْصَّلَاةَ وَرَبِّ أَعْفَعُكَ مُفَيِّمَ الْصَّلَاةَ وَرَبِّ أَعْفَعُكَ مُفَيِّمَ الْصَّلَاةَ وَرَبِّ أَعْفَعُكَ مُفَي**

(203) Sahih Bukhari; 1/115 | Sahih Muslim; 1/173
Allah has mentioned the *du’aa* of Ibraahim in the *Qur’an*;

“My Lord, make me steadfast in salaat, and from among my children as well. And, Our Lord, grant my prayer. Our Lord, forgive me and my parents and all believers on the day when reckoning shall take place.” (204)

It has been narrated that Abu Bakr As-Siddiq asked the messenger of Allah ﷺ “Teach me a *du’aa* with which I should supplicate in my *salat*.” So the Prophet ﷺ told him to say this *du’aa*;

*Translation*

“O Allah! I have been extremely unjust to myself and none grants forgiveness of sins except You. So, grant me forgiveness from yourself and have mercy upon me. Indeed You are the all-forgiving, the most Merciful.” (205)

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(204) Surah Ibraahim; 40-41
(205) Sahih Bukhari; 1/115 | Sahih Muslim; 1/347
Anas has narrated that one day the messenger of Allah led us in salaat. When he finished the salaat, he turned to us and said "O people! I am your imaam. Do not precede me in making ruku', sajdah, qiyaam, and in ending the salaat."(206)

The conclusion of the Salaah is with Salaam

‘Aaisha has stated, “The messenger of Allah would begin his salaah with takbir, and he would end it with salaam.”(207)

The words of Salaam

Abdullah ibn Mas’ud has narrated that the prophet would turn right and then turn left for offering salaam. (And he

(206) Sahih Muslim; 1/180
(207) Sahih Muslim; 1/195 | Sunan Abi Dawud; 1/121
would say) Assalaamu Alaikum wa rahmatullaah. Assalaamu Alaikum wa rahmatullaah.\(^{(208)}\)

**The method of Salaam**

Abdullah ibn Mas'ud \(^{(209)}\) has stated, “I saw that the messenger of Allah \(^{(208)}\) would say takbir in every movement, qiyaam, qa'dah etc. And he would turn for salaam on his right and left side (and he would say) Assalaamu Alaikum wa rahmatullaah, Assalaamu Alaikum wa rahmatullaah, to the point that the whiteness of his cheeks would be visible. And I saw that Abu Bakr \(^{(208)}\) and ‘Umar \(^{(208)}\) would also do the same.”

‘Aamir ibn S’ad \(^{(210)}\) has narrated from his father who said, “I saw the messenger of Allah \(^{(208)}\) turn to his right and to his left to say salaam, so much that I was able to see the whiteness of his cheeks.”

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\(^{(208)}\) Jami’ Tirmidhi; 1/65 | Shahih Ma’aani Al-aathaar li Tahaawi; 1/190

\(^{(209)}\) Sunan Nasaa’i; 1/194

\(^{(210)}\) Sahih Muslim; 1/216
MuqtaDis turning for Salaam at the same time as the Imaam

Ibn ‘Umar ﷺ used to prefer that the muqtaDis make salaam at the same time as the imam makes salaam.\(^{(212)}\)

Reciting audibly in Jahri salaah, and in an inaudible voice in Sirri salaah

Abu Hurairah ﷺ has stated, “In every salaah, there is qiraa’at (recitation of the Quran). In whichever salaah the messenger of Allah ﷺ made the recitation audible (that is, he recited in an audible voice); we also make the recitation audible for you. And in whichever salaah he ﷺ kept it secret (inaudible) from us, we also make it secret from you.”\(^{(213)}\)

\(^{(211)}\) Sahih Bukhari; 1/116
\(^{(212)}\) Sahih Bukhari; 1/116
\(^{(213)}\) Sahih Bukhari; 1/106 | Sahih Muslim; 1/170
Not closing the eyes for the duration of the salaah

Ibn Abbaas ﷺ has narrated that the messenger of Allah ﷺ said, “Whenever you stand in salaah, do not close your eyes.”

T'adeel Arkaan (performing the actions of salaah with calmness)

Abu Hurairah ﷺ has narrated that a man entered the musjid and offered salaah hastily. The messenger of Allah ﷺ called the man and while teaching him the method of offering salaah correctly, he ﷺ said to him,

“When you stand for salaah, say the takbir and then recite as much Quran as is easy for you. Then perform ruku’ so that you perform it (ruku’) properly and calmly, then raise your head so that you stand up straight. Then perform sajdah so that you perform it (sajdah) properly, and then rise until you stand properly. And do this in your entire salaah.”

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(214) Al-Mu’jam Al-Kabir li Al-Tabarani; 5/247 No. 10794 | Al-Mujam Al-Awsat li Al-Tabarani; 1/603 No. 2218
(215) Sahih Bukhari; 1/109 | Sahih Muslim; 1/170
The *Imam’s* keeping the *salaah* short

> َعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا صَلَّى أُحْدَصَّوْهُمْ لِلَّذِينَ فَلَيْسُوا فَقِيرُوْنَ، فَسَلَّمْهُمْ مَنْ هُمُ السَّيِّدُونَ، وَأَيْضًا قَالَ: إِذَا صَلَّى أُحْدَصَّوْهُمْ لِلَّذِينَ فَلَيْسُوا فَقِيرُوْنَ، فَسَلَّمْهُمْ مَنْ هُمُ السَّيِّدُونَ.

Abu Hurairah Ḥ has narrated that the messenger of Allah ﷺ said, “Whenever any of you leads the people in *salaah*, then make (the *salaah*) short because amongst them are weak, ill, and elderly people. And when any of you offers *salaah* alone, then let him make the *salaah* as lengthy as he wants.”

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(216) Sahih Bukhari; 1/97 | Sahih Muslim; 1/188
After the Salaam

The *Imaam* turning towards the *muqaddis*

(210) عَنْ سَمْرَةٍ بْنِي جِذَّنْبٍ قَالَ كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى صَلَاةَ أَنْفُسَ عَلَيْهِ لَيْجُهَاء

Samurah ibn Jundub  said, "Whenever the messenger of Allah ﷺ would finish his *salaah*, he ﷺ would turn towards us." (218)

There are narrations from Zaid ibn Khalid al-Juhani  and Anas ibn Maalik  on this topic as well. (219)

*Dhikr* and *Adhkaar*

There are many narrations mentioning the prophet’s ﷺ *awraad* and *adhkaar* after the *salaah*.

(211) عَنْ أُبِي هُرَيْرَةَ أَنَّ فَقْرَةَ الْمُهَاجِرِينَ أَنْ تَفْسُرُّ الَّذِينَ نَظَرُوا بِالْأَنزَلٍ عَلَيْهِ ﷺ وَتُسْلَمُ، فَقُلُوا: ذَهَبَ أَهْلُ الْبَيْتِ بِالْمَدِينَةِ، وَتَعَيَّنُوا الْمُقْعَدَةَ، فَقَالُوا: وَمَا ذَاكُمُ؟ فَقُلُوا: يَتَصَدَّقُونَ، وَيَصْفَحُونَ، وَكَمَا يَمْعِقُونَ، وَكَمَا يَتَصَدَّقُونَ، وَيَعْفَونَ، وَلَا يَتَمَسُّونَ، وَلَا يَغْفِرُونَ، فَقُلُوا: رَسُولُ اللَّهِ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(218) Sahih Bukhari; 1/117
(219) Sahih Bukhari; 1/117
Abu Hurairah has narrated that the poor of muhaajireen (migrants) came to the prophet and they said to him “The rich have preceded us in gaining high ranks and the bounties of paradise.” The prophet asked “How?” They said, “They offer salaah like us, and they keep saum (fast) like we do, but they give sadaqah (charity) which we cannot give, and they set their slaves free, which we cannot do.”

The prophet said, “Should I not inform you of something that you can also become equal to those who have preceded you, and you will precede those after you, and no one can be better than you except those who do the same?” The people said “Please do tell us.” He said, “After every salaah recite Subhaan-Allah, Alhamdulillahi, Allaahu-Akbar, each 33 times.”

Abu Saalih stated that those poor muhaajireen (after a few days) once again came to the prophet and said, “Our wealthy brothers have become informed of this action and they have also started doing the same.” The prophet said, “It is the favour of Allah. He gives it to whomsoever He wishes.” (220)

(220) Sahih Muslim; 1/219
Ka‘b ibn ‘Ujrah ﷺ has narrated that the messenger of Allah ﷺ said, “There are certain tasbeehaat (liturgies) that whoever recites them after every salaah, will never be disappointed. 33 times subhaan-Allah, 33 times Alhamdu-lillah and 34 times Allaahu-Akbar.” (221)

Thawbaan ﷺ has stated, “Whenever the messenger of Allah ﷺ would complete his salaah, he ﷺ would recite istighfaar three times, and he would say this du‘aa “Allahumma amas-salaamu wa minkas-salaamu tabaaraka zal jaalali wal ikraam.” (222)

In another narration, it is mentioned “ya zal jalaali wal ikraam.” (223)

Mughirah ibn Shu‘bah ﷺ has narrated that after every obligatory salaah, the prophet ﷺ would say;

لا إلإ الله وحده لا شريك له للملك والخليفة وهو علی كل شيء قدير لله فلما علی نعمة لا مثيل له أعظم ليناس

Translation; “There is no one worthy of worship except Allah. He is One. He has no partners. To Him belongs the kingdom

(221) Sahih Muslim; 1/219
(222) Sahih Muslim; 1/218
(223) Sahih Bukhari; 1/117 | Sahih Muslim; 1/218
and all praises and He is Omnipotent (all doing). O Allah! Nobody can hold back what You give and nobody can give what You hold back. No riches can save anyone from Your punishment.\(^{224}\)

Ali ﷺ has narrated, “I heard the messenger of Allah ﷺ say on this mimbar (pulpit) “Whoever recites Aayat-ul-Kursi after every obligatory salaah, then nothing can stop him from admission into paradise except death.”\(^{225}\)

There is another narration by Abu Umaamah al-Baahili ﷺ on this subject as well.\(^{226}\)

Making *du’a* after *salaah*

Abu Umaamah ﷺ has narrated that the messenger of Allah ﷺ was asked “Which *du’a* is most readily accepted?” The prophet ﷺ replied “The one made at the end of the night and after the *fardh* (obligatory) *salaah.*”\(^{227}\)

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\(^{224}\) Sahih Bukhari; 1/117 | Sahih Muslim; 1/218

\(^{225}\) Shu’ab Al-Iman li Al-Baihaqi; 2/458 No. 2395 | Mishkat Al-Masabih; 1/89

\(^{226}\) Amaal Al-Yawm wa Al-Laylah li Al-Nasaa’i; p 182 No. 100 | Al-Mu’jam Al-Kabir li Al-Tabaraani; 4/260 No. 7408

\(^{227}\) Jami’ Tirmidhi; 2/187 | Al-Sunan Al-Kubraa li Al-Nasaa’i; 6/32 No. 9936 | ‘Amaal Al-Yawm wa Al-Laylah li Al-Nasaa’i; p 186 No. 7408
Anas ibn Maalik has narrated that the prophet said, “Du’aa is the essence of worship.”

Raising the hands in du’aa

Anas has narrated that the messenger of Allah said, “O people! Your Lord is proud and benevolent. He does not like that His servant raises his hands towards Him, and that He return them empty.”

There is another narration by Salmaan Faarsi on this subject as well.

Anas has stated, “I saw the messenger of Allah raise his hands in du’aa so high that the whiteness of his armpits became visible.”

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(228) Jami’ Tirmidhi; 2/175 | Al-Mu’jam Al-Awsat li Al-Tabaraani; 2/255 No. 3196 | Jami’ Al-Ahadith li Al-Suyuti; 13/2 No. 12413
(229) Musnad Abi Yala; 7/142 No. 4108
(230) Sunan Ibn Maajah; 1/275 | Sahih Ibn Hibbaan; p 343 No. 880 | Jami’ Tirmidhi; 2/196
(231) Al-Jami’ Bayaan Al-Sahihayn; 2/437 No. 3943 | Al-Sunan Al-Kubraa li Al-Baihaqi; 3/357 | Sahih Ibn Hibbaan; p 342 No. 877
‘Umar ibn Al-Khattab ﷺ has stated, “When the messenger of Allah ﷺ would raise his hands in duʿaa, he would not lower them until he wiped them on his face.”

Saa’ib ibn Yazeed ﷺ has narrated from his father that when the prophet ﷺ would make duʿaa, he ﷺ would raise his hands and (in the end) he would wipe them on his face.

Making duʿaa by raising the hands after salaah

Fadl ibn Abbaas ﷺ has stated that the messenger of Allah ﷺ said, “Salaah is in sets of two rakʿat. After every two rakʿat, there is a tashahhud. And there is submissiveness, and humbleness in it. Raise your hands towards your Lord in such a manner that the palms are towards your face and say, “O my

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(232) Jami’ Tirmidhi; 2/176 | Al-Mu’jam Al-Awsat li Al-Tabaraani; 5/197 No. 7053 | Musnad Al-Bazzaar; 1/243 No. 129
(233) Sunan Abu Dawud; 1/216 | Al-Mu’jam Al-Kabir li Al-Tabaraani; 9/273 No. 18088
Lord! O my Lord!” And whoever does not do so, then he is such-and-such. And Ibn Mubaarak and other people have said regarding this hadeeth, “Whoever does not do this, that salaah is incomplete and deficient.”

Abu Hurairah ﷺ has narrated that after offering salaam in salaah, the messenger of Allah ﷺ raised his hands while he was facing the Qiblah and supplicated “O Allah! Save Waleed ibn Waleed!”

Muhammad ibn Abi Yahya ﷺ has narrated that Abdullah ibn Zubair ﷺ saw a man was raising his hands to make du’aa before ending his salaah. When he completed his salaah, Ibn Zubair ﷺ said “The messenger of Allah ﷺ would not raise his hands for du’aa before completing his salaah.” (That is, he ﷺ would raise his hands in du’aa after completing his salaah).

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(234) Jami’ Tirmidhi; 1/87 | Al-Mu’jam Al-Kabir li Al-Tabaraani; 8/26 No. 15154
(235) Tafseer Ibn Abi Haatim; 3/123 No. 5906 | Tafseer Ibn Kathir; p 522
(236) Al-Mu’jam Al-Kabir li Al-Tabaraani; 11/22 No. 90 | Al-Ahadith Al-Mukhtarah Li Al-Maqdasi; 9/336 No. 303
The Difference
Between the *salaah* of men and women

The rules of Islamic *shariah* are for both men and women. *Salaah* (prayer), *saum* (fasting), *hajj* (pilgrimage), *zakaah* (obligatory charity) – just as these are obligatory upon men, similarly they are obligatory upon women. However, the specific rulings of females and the laws of *hijaab* have been taken into consideration in all of these cases. For the fulfillment of these acts of worship, those rulings have been given preference which provides the best concealment for women.

After *imanaan* (faith), the most important act of worship is *salaah* (prayers). Even though some rulings are common and shared between both men and women, there are clear differences in some of the other rulings. The following narrations clarify this point.

> "فقال لي رسول الله صلى الله عليه وسلم يا ولد، من خجّر إذا صلى فاجعل يذبيك\n> جناء أذنيك والمرأة تجعل بديها جناء تنبيها."

Waa‘il ibn Hujr ▼ has narrated that the messenger of Allah ﷺ said to me, “O Waa‘il ibn Hujr! When you offer *salaah*, then raise your hands in level to your ears. And a woman should raise her hands in level to her chest.” (218)

(218) Al-Mu‘jam Al-Kabir li Al-Tabaraani; 9/144 No. 17497 | Majma Al-Zawa‘id Li Al-Haythami; 2/272 No. 2594 | Jami’ Al-Ahadith li Al-Suyuti; 23/439 No. 26377
Yazeez ibn Habib has narrated that the messenger of Allah passed by two women who were offering salaah. He said, “When you perform sajdah, then place some part of your body on the ground because a woman in this (matter) is not the same as a man.”

The companion of the prophet, Abu Saeed al-Khudri has narrated, “The messenger of Allah would command the men to keep separated (their thighs from their stomachs) in their sajdah. And he would command the women to be compact (that is, join the thighs with the stomach) when performing sajdah. He would command the men to spread their left foot in tashahhud and sit on it while keeping the right foot standing upright. And he would command the women to sit cross-legged.”

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(219) Maraseel Abi Dawud; p 28 | Al-Sunan Al-Kubraa li Al-Baihaqi; 2/223 | Jami’ Al-Ahadith Li Al-Suyuti; 3/233 No. 2110
(220) Al-Sunan Al-Kubraa li Al-Baihaqi; 2/222-223 | Al-Tabvib Al-Mawdhu’i li Al-Ahadith; p 2639
Refer to the foote note of hadith No. 226
Abdullah ibn ‘Umar narrated that the messenger of Allah said, “When a woman offers salaah, then she should place one thigh on the other thigh. And when she performs sajdah, then she should place her stomach on her thighs which is better for her concealment. Allah looks at her and says “O My angels! Bear witness that I have forgiven her!” (221)

‘Aisha has narrated that the messenger of Allah said, “The salaah of an adult female is not accepted unless it is in a veil.” (222)

Ali has stated, “When a female performs sajdah, then she should join her thighs (that is, compact herself when making sajdah).” (223)

Ibn Abbaas was asked regarding the salaah of a female, he said, “She should compress and compact herself when offering salaah.” (224)

Nafi has narrated that when Safiyyah (wife of Ibn ‘Umar) used to offer salaah, she would sit cross-legged. (225)

(222) Jami’ Tirmidhi; 1/86 | Sunan Abu Dawud; 1/101
(223) Al-Sunan Al-Kubraa li Al-Baihaqi; 2/222 | Musannaf Abdur Razzaaq; 3/50 No. 5086 | Musannaf Ibn Abi Shaibah; 2/504 No. 2793
(224) Musannaf Ibn Abi Shaibah; 2/505 No. 2794
(225) Musannaf Ibn Abi Shaibah; 2/506 No. 2800
It has been narrated from Abdullah ibn ‘Umar (r) that “During the early stages of Islam, the women used to offer salaat while sitting cross-legged, however, later on, they were commanded to place their legs towards one side of their posterior while sitting.” See footnote (226)

(226)

Translation:

Imaam A’zam Abu Hanifah (r) narrated from Nafi’ who narrated from Abdullah ibn ‘Umar (r) that he was asked “How did the women used to offer salaah during the time of the messenger of Allah (saaw)?” Abdullah ibn ‘Umar (r) said “During the early stages of Islam, the women used to offer salaah while sitting cross-legged, however, later on, they were commanded to place their legs towards one side of their posterior while sitting.”

Sajdahtus-sahw (forgetfulness)

Performing sajdahtus-sahw when there is increase or decrease in salaah

Abdullah ibn Mas’ud رضي الله عنه has narrated that the messenger of Allah ﷺ offered a salaah. Ibraahim ﷺ (the narrator) stated that he doesn’t know if it was an increase or decrease. When he ﷺ made salaam, it was said to him “O messenger of Allah! Did anything (increase or decrease) occur in the salaah?” The prophet ﷺ said, “What is that?” The sahaabah ﷺ said, “You prayed salaah like this-and-this.” The prophet ﷺ then placed his feet together and turned towards the Qiblah, and performed two sajdahs and then made salaam. Then he ﷺ turned towards us and said, “Whenever any of you is in doubt regarding his salaah, then he must ponder upon what is correct and complete his salaah according to it and then (in the end) perform two sajdahs.”

(246) Sahih Muslim; 1/211-212 | Kitaab Al-Hujjah li al-Imaam Muhammad 1/157 | Sahih Bukhari; 1/58
Abu Saeed al-Khudri has narrated that the messenger of Allah said, “When any of you offers salaah and does not know whether he lengthened it or shortened it, then he must offer two sajdahs while sitting (in the last tashahhud).”

Performing sajadatus-sahw after the salaam

Abdullah ibn Mas’ud has narrated that once the messenger of Allah offered five rak’ats for Dhur salaah. So it was said to him, “Has the salaah been increased?” The prophet said “What is that?” Someone said, “You offered five rak’ats.” So the prophet performed two sajdahs after salaam.

Performing two sajdahs in sajdahtus-sahw

Thawbaan has stated that I heard the messenger of Allah say, “Every sahw (forgetfulness) has two sajdahs after

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(247) Sunan Abu Dawud: 1/154  |  Sahih Muslim: 1/211
(248) Sahih Bukhari: 1/163  |  Sunan Nasaa’i: 1/185
Making one *Salaam* before *sajdahtus-sahw*

Imran ibn Husain ﷺ has stated, “The messenger of Allah ﷺ offered ‘Asr as three *rak’ats*. (When he was informed) He ﷺ offered the missing *rak’at* and then made *salaam* and then offered the two *sajdahs* of *sahw* and then made *salaam*.”

Hasan ﷺ has narrated that the prophet ﷺ, Abu Bakr ﷺ and Umar ﷺ used to make one *Salaam*.

Performing *sajdahtus-sahw* after *tashahhud*

Abu Ubaidah ibn Abdullah ﷺ has narrated from his

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(249) Sunan Ibn Maajah; 1/85 | Sunan Abu Dawud; 1/149
(250) Sahih Muslim; 1/214
(251) Musannaf Ibn Abi Shaibah; 3/59-60 No. 3081
father that the messenger of Allah ﷺ said, “Whenever you are in *salaah* and you become in doubt whether you offered three *rak’ats* or four, and you are more inclined to think that you have offered four, then recite *tashahhud* and then offer two *sajdahs* before *salaam*, then recite *tashahhud* again and then make *salaam.*” (252)
Witr salaah

Witr is Waajib

Abdullah ibn ‘Umar ﷺ has narrated that the messenger of Allah ﷺ said, “Make witr the last salaah of the night.”

Note: In this hadith, the word “ij’aloo” is the imperative verb and a famous rule in usool ul-Fiqh is that in shariah, when a command is given then it becomes waajib (necessary) as long as there is nothing opposing it. From this it is proven that witr is waajib.

Abu Ayyub Al-Ansaari ﷺ has narrated from the prophet ﷺ that he ﷺ said, “Witr is haqq or waajib.”

(246) Sahih Bukhari; 1/136 | Qiyaam Al-Layl li Al-Marwazi; p 218 | Musannaf Ibn Abi Shaibah; 4/463 No. 6765
(247) Qawa’il Al-Fiqh li Mohammad Amim Al-Ihsan; p 62 | Al-Ahkaam li Al-Aamudi; 2/165 | Kashf Al-Asrar li Abdul-Aziz Al-Bukhari; 1/173
(248) Musnad Abi Dawud Al-Tayalisi; 1/314 No. 594 | Sharah Ma’anni Al-Aathaar li Al-Tahaawi; 1/204 | Sunan Al-Daraqutni; p 283 No. 1624
Abdullah ibn Buraidah has narrated that his father heard the prophet saying, “Witr is haqq. Whoever does not offer witr, is not from us. Witr is haqq. Whoever does not offer witr, is not from us.”

Abu Maryam has narrated that a man came to Ali and said “I fell asleep and I forgot to offer witr salaah and the sun rose. (So what should I do?)” Ali said “When you wake up and remember (witr), then pray it.”

**Witr is three rak’ats**

Abu Sa’eed al-Khudri has narrated the same ruling from the prophet that he said, “If some one fell asleep or forgot to pray Witr, then he must pray it in the morning or when he remembers.”

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(249) Sunan Abu Dawud; 1/208 | Musannaf Ibn Abi Shaibah; 4/505 No. 6932

(250) Musannaf Ibn Abi Shaibah; 4/485 No. 6869

Mustadrak li al-Hakim; 1/412 No. 1155
Abu Salamah ibn Abdur-Rahman asked 'Aaisha, “How was the (tahajjud) salaaah of the messenger of Allah ﷺ in Ramadhaan?” She replied “The prophet ﷺ would not offer more than eleven rak‘ats in Ramadhaan and outside of Ramadhaan. He would first offer four rak‘ats. Do not ask me about its beauty and its length. After this, he would offer another four rak‘ats. Do not ask me about its beauty and its length. Then he would offer three rak‘ats (Witr).”

'Aaisha has narrated that the prophet ﷺ used to offer three rak‘ats for witr. In the first rak‘at, he would recite “Sub-bihisma rab-bikal ‘Alaaa,” in the second “Qul ya ay-yuhal kaafiroon,” and in the third “Qul huw-Allaahu ahad” and (one of last two last suraahs of the Quran) the mu-awwadhatain.

Ubay ibn Ka‘b has narrated that the messenger of Allah ﷺ would offer three rak‘ats for witr. In the first rak‘at, he would recite “Sub-bihisma rab-bikal ‘Alaaa,” in the second “Qul ya ay-yuhal kaafiroon,” and in the third “Qul huw-Allaahu ahad.”

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(251) Sahih Bukhari; 1/154 – 269 – 504 | Sahih Muslim; 1/254 | Sunan Nasaa‘i; 1/248
(252) Sharah Ma‘aani Al-Aathaar li Tahaawi; 1/200 | Sahih Ibn Hibbaan; p 718 No. 2448 | Musannaf Abdur Razzaaq; 2/404 No. 1257
(253) Sunan Nasaa‘i; 1/248 | Sunan Ibn Maajah; 1/82 | Musannaf Ibn Abi Shaibah; 4/514-515 No. 6960
Ahaadeeth on this topic where witr has been mentioned as three rak'ats have also been narrated by

1) Ibn Abbaas (254)
2) Imran ibn Husain (255)
3) Abu Hurairah (256)
4) Abdur-Rahman ibn Sabrah (257)
5) Abdullaah ibn Abi Awfa (258)
6) Abdur-Rahman ibn Abza (259)

Ibn Abbaas ﷺ would offer three rak'ats witr (and in it) he would recite “Sab-bihisma rab-hikal ‘Alaa,” “Qul ya ay-yuhal kaafiroon,” and “Qul hinw-Allahu ahad.” (260)

Abdullah ibn Mas`ud ﷺ has narrated that the messenger of Allah ﷺ said, “Witr of the night is like the witr of the day; maghrib salah.” (meaning that like maghrib it is three rak'ats). (261)

(254) Sunan Nasa’i; 1/249 | Musannaf Ibn Abi Shaibah; 2/512 No. 6951
(255) Sharah Ma’aani Al-Aathaar li Al-Tahaawi; 1/204 | Majma Al-Zawa’id li Al-Haithami; 2/505 No. 3468
(256) Majma Al-Zawa’id li Al-Haithami; 2/505 No. 3466
(257) Majma Al-Zawa’id li Al-Haithami; 2/505 No. 3469
(258) Majma Al-Zawa’id li Al-Haithami; 2/505 No. 3452
(259) Sharah Ma’aani Al-Aathaar li Al-Tahaawi; 1/205 | Kitab Al-Aathaar; 1/142 No. 122
(260) Musannaf Ibn Abi Shaibah; 2/512 No. 6950
(261) Sunan Daaraqutni; p 285 No. 1637 | Nasb Al-Rayah li Al-Zayla’i; 2/116
Ibn 'Umar has narrated that the prophet said, “The maghrib salaah is (like) the witr of the day, so offer the witr of the night (as well).” (262)

'Aaisha has narrated that the messenger of Allah said, “Witr is three (rak’ats) just as salaah of maghrib is three (rak’ats).” (263)

Abdullah ibn Mas’ud has stated, “Witr of the night is like the witr of the day, maghrib salaah, three (rak’ats).” (264)

Three rak’ats of Witr with one salaam

Sa’d ibn Hisham has narrated that ‘Aaisha told him that the messenger of Allah would not make salaam after two rak’ats of witr. (Rather, he used to make salaam after three rak’ats). (265)

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(262) Musannaf Abdur Razzaaq; 2/401 No. 4688 | Musnad Ahmad; 4/420 No. 4847
(263) Al-Mu’jam Al-Awsat li Al-Tabaraani; 5/232 No. 7170
(264) Majma Al-Zawaid li Al-Haithami; 2/503 No. 3455
(265) Sunan Nasaa’i; 1/248 | Muwatatta Al-Imaam Muhammad; p 150-151 | Musannaf Ibn Abi Shaibah; 4/493-494 | Sharah Ma’aani Al-Aathaar li Tahaawi; 1/197
‘Aaisha has stated, “The messenger of Allah would not make salaam after the first two rak’ats of witr.”

Abdullah ibn Mas’ud (who himself and his mother were considered among the Ahil-Bayt of the prophet) has stated, “I sent my mother to the house of the prophet so that she spend the night and watch how the prophet offered his witr salaah.

She spent the night in the house of the prophet. The prophet offered as much salaah as Allah wanted. When the last part of the night came, and he intended to offer the witr salaah, he recited Sab-bihisma rab-bikal ‘Alaa in the first rak’at, and Qul ya qiy-yuhal kafiroon in the second rak’at, and then he made ga’dah (sitting). Then he stood up without making salaam. Then he recited Qul huw-Allahu ahad in the third rak’at, and when he finished reciting the surah, he said Allahu-akbar and then recited du’aa qunoot and other du’aas which Allah wanted. Then he said, “Allahu-akbar” and went into ruku’.


Tashahhud in the second rak’at of Witr

Witr is the salaah of the night. Like regular salaah, tashahhud is made in it after two rak’ats. Doing tashahhud after two rak’ats is proven by the following ahaadeeth

‘Aaisha Ḥ. has narrated that the Prophet ᴩ said, “After every two rak’ats, there is At-tahiyyah (i.e. tashahhud).” (268)

Abdullah ibn Mas’ud ᴩ has narrated that we did not know what to do when we sit after two rak’ats, except to say tasbeeh, takbir, to praise our Lord, and to say that Muhammad ᴩ has been taught the best of all things. Then the prophet ᴩ told us “When you sit after two rak’ats, then say At-tahiyy-yatu lillahi (till the end).” (269)

Fadhl ibn Abbaas ᴩ has narrated that Allah’s messenger ᴩ said, “Salaah is in sets of two rak’ats. After every two

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(268) Sahih Muslim; 1/194 | Musannaf Abdur Razzaaq; 2/134 No. 3086 | Musannaf Ibn Abi Shaibah; 3/47 No. 3040
(269) Sunan Nasaa’i; 1/174
rak‘ats there is tashahhud.” (270)

Note: In the last few pages we have mentioned the ahaadeeth narrated by Abdullah ibn Mas‘ud ﷺ, Ibn ‘Umar ﷺ, and ‘Aaisha ﷺ where the Prophet ﷺ has likened the witr salaah to the Maghrib salaah. In Maghrib salaah, there is tashahhud after two rak‘ats, thus in witr salaah there will be tashahhud after two rak‘ats.

Du‘aa of Qunoot

In the books of hadith, different words of du‘aa of Qunoot have been narrated. The main words which are common in all of them are the following:

أَلْلَهُ الَّذِي أَنْعَمَ عَلَيْكَ وَسَعَى عَلَيْكَ وَنَقْلَى عَلَيْكَ وَنَعَشَ عَلَيْكَ أَلْلَهُ الَّذِي أَنْعَمَ عَلَيْكَ وَنَقْلَى عَلَيْكَ وَنَعَشَ عَلَيْكَ أَلْلَهُ الَّذِي أَنْعَمَ عَلَيْكَ وَنَقْلَى عَلَيْكَ وَنَعَشَ عَلَيْكَ أَلْلَهُ الَّذِي أَنْعَمَ عَلَيْكَ وَنَقْلَى عَلَيْكَ وَنَعَشَ عَلَيْكَ

Translation

O Allah! We seek Your help and ask Your forgiveness, and we believe in You and have trust in You, and we praise You in the best manner and we thank You. We are not ungrateful to You, we also abandon and reject anyone who disobeys You (openly).

O Allah! It is only You we worship, and we offer prayer and prostrate only to You, and we run and turn to You in haste, and we hope for Your mercy and we fear Your punishment.

(270) Jami’ Tirmidhi; 1/87 | Al-Mujam Al-Kabir li Al-Tabarani; 8/26 No. 15154
Surely Your punishment reaches the unbelievers. (271)

**Reciting Du’a of Qunoot before ruku’**

Asim ibn Sulaiman Al-Ahwal has narrated that I asked Anas ibn Malik about the Qunoot, he said, “There was Qunoot during the time of the prophet.” I asked “Before ruku’ or after ruku’?” He said “Before ruku’.” I said “So-and-so told me that you have said that it is after ruku’.” He said “He has lied. The prophet did the Qunoot after ruku’ for only one month.” (272)

Ubay ibn Ka’b has narrated that the messenger of Allah would offer three rak’ats of witr, and he would recite Du’a of Qunoot before the ruku’. (273)

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(272) Sahih Bukhari; 1/136 | Sahih Muslim; 1/237

(273) Sunan Nasaa’i; 1/248 | Sunan Abi Dawud; 1/209
Abdullah ibn Mas‘ud has stated, “The messenger of Allah recited Du‘aa of Qunoot in Witr salah before going into ruku’.”

Aswad bin Yazeed has narrated that ‘Umar ibn al-Khattab used to recite Du‘aa of Qunoot in Witr salah before ruku’.”

And in another narration it says “He used to recite Qunoot after the Qira‘at and before ruku’.”

Raising the hands (rafa‘ yadayn) before Du‘aa of Qunoot

Abu Uthman has stated, “‘Umar used to raise both of his hands in Qunoot.”

Ibn Mas‘ud used to recite “Qul huw-Allahu ahad” in the last rak‘at of Witr, and then he used to raise his hands before

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References:

(274) Sunan Al-Daraquti; p 287 | Musannaf Ibn Abi Shaibah; 4/521-522 No. 6984
(275) Qiyam Al-Layl li Al-Marwazi; p 228 | Musannaf Ibn Abi Shaibah; 4/521 – 522 No. 6972
(276) Qurrat Al-Ainai li Bukhari; p 146 No. 162 | Qiyam Al-Layl li Al-Marwazi; p 230 | Al-Sunan Al-Kubraa li Al-Baihaqi; 2/212
It has been narrated about Abu Hurairah that he used to raise his hands in *Du’aa of Qunoot* in the month of Ramadan. 

(278) Qiyam Al-Layl li Al-Marwazi; p 230 | Al-Sunan Al-Kubraa li Al-Baihaqi; 3/41 | Mukhtasar Kitab Al-Witr li Al-Muqrizi; p 139
Jumu’ah Salaah

Jumu’ah is Fardh (obligatory)

Offering Jumu’ah salaah on Friday is “fardh ‘ain” (obligatory on each individual). It is obligatory for everyone to participate in Jumu’ah salaah except for the sick, travellers, women, children, slaves, and the insane. Those who miss Jumu’ah salaah will be committing a major sin.

Jabir ṭabarī has narrated that the messenger of Allah ᵉˡˡAH said, “The Jumu’ah salaah on Friday is fardh (obligatory) upon everyone who believes in Allah and the last day, except for the ill, travellers, women, children and slaves. Whoever occupies himself in amusement, entertainment, and business and trading (instead of going to jumu’ah), then Allah will not pay any attention to him, and Allah is free of all needs, the praiseworthy.” (286)

(286) Sunan Daraqutni; p 273 No. 1560 | Al-Sunan Al-Kubraa li Al-Baihaqi; 3/184
Abdullah ibn Mas’ud has narrated that the messenger of Allah said regarding those people who omit the Jumu’ah salaah, “I want to appoint a man to lead the people in salaah, so that I could burn those people in their houses who neglect Jumu’ah salaah.” (287)

The Etiquettes of Jumu’ah

Abdullah has narrated, I heard the messenger of Allah say, “When any of you intends to come for Jumu’ah salaah, then he should perform ghusl (bath).” (288)

Samurah ibn Jundub has narrated that the messenger of Allah said, “Whoever performed wudhu on Jumu’ah, it is good, and whoever performed ghusl, it is better.” (289)

Note; The famous jurisprudent, muhaddith and

(287) Sahih Muslim; 1/232
(288) Sahih Muslim; 1/279
(289) Sunan Abu Dawud; 1/57 | Jami’ Tirmidhi;1/111
commentator of Sahih Bukhari, Allaamah Badruddin ‘Aini has said that this hadith has been narrated by seven companions of the prophet:

1) Samurah ibn Jundub
2) Anas
3) Abu Saced al-Khudri
4) Abu Hurairah
5) Jabir
6) Abdur-Rahman ibn Samurah
7) Ibn Abbaas

Salmaan Faarsi has narrated that the messenger of Allah said, “Whoever takes a bath (ghusl) on Fridays, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Jumu’ah prayer) and does not separate two persons sitting together (in the masjid), then prays as much as has been written for him and then remains silent while the imaam is delivering the khutbah (religious sermon), his sins in-between the present and the last Friday will be forgiven.”

Abu Hurairah has narrated that one Friday the prophet said, “O Muslims! Allah has made this day as ‘Eid (day of

(290) Umdat Al-Qaari li Al-‘Aini; 4/642
(291) Sahih Bukhari; 1/121-124
celebration) for you. So take a bath (ghusl) and you must use miswaak (tooth brush).” (292)

Two adhaans on Jumu’ah

Two adhaans should be given on Jumu’ah. The first adhaan should be called, and there should be enough time to allow the people to come to the masjid and offer their Sunnah prayers with ease. And the second adhaan should be given before the Arabic khutbah.

Saa’ib ibn Yazeed ﷺ has stated, “During the time of the messenger of Allah ﷺ, Abu Bakr ﷺ and Umar ﷺ, the first adhaan of Jumu’ah was given when the imaam would sit on the mimbar (pulpit). Then during the khilaafah of Uthman ﷺ, the number of people increased, so he ﷺ ordered another adhaan to be given. This adhaan was given in Zawraa. (293) And this ruling was established and continued, (that is, the ummah continued giving the second adhaan since then).” (294)

(292) Al- Mu’jam Al-Kabir li Al-Tabaraani; 11/97 No. 136 | Al-Mu’jam Al-Awsat li Al-Tabaraani; 2/325 No.3433
(293) Zawraa at the time of Uthmaan ﷺ was a place near the masjid within the vicinity of the market of Medina.
(294) Sahih Bukhari; 1/125
The rak'ats of Jumu’ah

- 4 rak’ats Sunnah
- 2 rak’ats Fardh
- 4 rak’ats Sunnah
- 2 rak’ats Sunnah

Omar has stated, “Jumu’ah salaah is two rak’ats, ‘Eid ul-Fitr is two rak’ats, ‘Eid ul-Adha is two rak’ats, and the traveller’s salaah is two rak’ats. These are complete and not shortened, according to the declaration of the prophet.”

Note: The two fardh rak’ats of Jumu’ah are proven by the above mentioned hadith.

Abdullah ibn Mas’ud has narrated that the prophet would offer four rak’ats before Jumu’ah and four rak’ats after Jumu’ah.

Abdullah ibn Mas’ud used to offer four rak’ats before Jumu’ah and four rak’ats after Jumu’ah.

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(295) Sunan Nasa’i; 1/209 | Sunan Ibn Maajah; 1/74 | Al-Mu’jam Al-Awsat li Al-Tabaraani; 2/180 No. 2943
(296) Al-Mu’jam Al-Awsat li Al-Tabaraani; 3/91 No. 3959 | Nasb Al-Rayah li Al-Zayla’i; 2/206
(297) Jami’ Tirmidhi; 1/117 | Musannaf Abdur Razzaq; 3/131 No. 5541
It's been narrated from Ali ﷺ that, "Whoever offers salaah after Jumu’ah, should offer six rak’ats." (298)

Abu Hurairah ﷺ has stated that the messenger of Allah ﷺ said, "Whoever amongst you offers salaah after Jumu’ah, should offer four rak’ats (afterwards)." (299)

Saalim ﷺ son of Abdullah ibn Umar ﷺ has narrated from his father that the messenger of Allah ﷺ used to offer two rak’ats after Jumu’ah. (300)

Note; from the above narrations it becomes clear that four rak’ats should be offered before Jumu’ah and six rak’ats after it. Within these six, four rak’ats should be offered first and then two rak’ats.

The Khutbah of Jumu’ah

On Fridays, the imaam delivers two khutbahs (religious sermons) while standing on the pulpit. He sits for a short while in between the two khutbahs.

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(298) Sharah Ma’aani al-Athaar, Tahaawi; 1/234
(299) Sahih Muslim; 1/288
(300) Sahih Muslim; 1/288
Abdullah ibn Umar has stated, "The prophet used to give two khutbahs. When he used to climb the pulpit, he would sit for a short while until the mu`addhin would complete the adhaan. He would then stand and deliver the khutbah, then sit silently (briefly) and then stand to deliver (another) khutbah."

The Khutbah of Jumu`ah must be in Arabic

It is absolutely necessary that the khutbah for Jumu`ah be delivered in Arabic. A khutbah delivered in a language other than Arabic is makrooh tehreemi (prohibitively reprehensible). It has many directives.

Khutbah of Jumu`ah is in reality “Dhikr of Allah” (remembrance of Allah).

"O you who believe! When the call for salaah is made on Friday, hasten for the remembrance of Allah."  

Imaam of tafseer Abu Al-Barakaat Abdullah ibn

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(301) Sunan Abu Dawud; 1/163
(302) Surah Al-Jumu`ah; 9
Ahmad ibn Mahmud Al-Nasafi has written “According to the majority of scholars of tafseer, khutbah is intended by Allah’s words “ilaa dhikrillah.” (303)

Evidence from Hadith

When the imaam arrives (for delivering the khutbah), the angels close their books (registers) and listen to the dhikr (khutbah) attentively. (304)

From the above hadith, it becomes clear that khutbah is in reality “Dhikr of Allah.” So just as thanaa, ta’awwuz, tasmee’, tamheed, at-tahiyyaat etc. are “Dhikr of Allah” and are recited in the Arabic language, similarly it is necessary for the khutbah to be in the Arabic language as well.

The Prophet’s command is to keep the khutbah short.

‘Ammar ibn Yaasir has stated, “The messenger of Allah commanded us to deliver short khutbahs.” (305)

If any lecture delivered in a language other than Arabic

(303) Tafsir Al-Nasafi; 4/201, Surah Al-Jumu’ah 9
(304) Sahih Bukhari; 1/127 | Sahih Muslim; 1/281
(305) Al-Mustadrak li Al-Haakim; 1/584 No.1105
lasting for an hour or half an hour is designated as the khutbah, then it will clearly contradict the command of the prophet ﷺ.

Khutbah of Jumu‘ah has been always in Arabic

It is a proven fact that the prophet ﷺ always delivered the Jumu‘ah khutbah in the Arabic language, even when there were non-Arabs present during the khutbahs who were also in need of the message of the religion. But, the prophet ﷺ kept the khutbah in the Arabic language. Also, during the time of the righteous khulafaa and other sahaabah, Islam spread beyond the Arabian Peninsula to the non-Arab areas. And even though the people were unfamiliar with the Arabic language, the Jumu‘ah khutbah was still delivered in the Arabic language. The continuous practice of the Muslim Ummah on the Arabic khutbah is a clear proof that the khutbah must be in the Arabic language only.

The statements of the prominent Fuqahaa (Jurisprudents) and the pious predecessors

The statements of the prominent jurisprudents and the pious predecessors of this ummah also support the stance that it is necessary for the khutbah to be in Arabic.

Imaam Yayha ibn Sharaf al-Nawawi ﷺ has said, “It is a requirement for the khutbah to be in Arabic.” (306)

(306) Kitaab Al-Azkaar li Al-Nawawi; p 148
Imaad Abul Qasim Abdul Karim ibn Muhammad al-Rafi‘i al-shaafi‘i has said, “Is it a requirement for all khutbahs to be in Arabic? There are two stances. The correct stance is that the Arabic language is a requirement for the khutbah.” (307)

Shaykh al-Islam Abu Yahya Zakariyya al-Ansari al-shaafi‘i has said, “One of the requirements from among those mentioned is that the khutbah must be in Arabic.” (308)

Imam al-Hind Shah Wali-Allah Ahmad ibn Abdul-Rahim Muhaddith Dehlawi has said, “The khutbah is in Arabic because it has always been the practice of the Muslims in the East and the West even though in many of these countries the audience were non-Arabs.” (309)

Umdat-ul-mutakkhireen Allaamah Abul Hasanaat Abdul Hayy Lakhnawi has said, “There is no doubt that delivering the khutbah in a language other than Arabic will be against the sunnah of the prophet and his companions, which has reached us through mutawaatir (multiple uninterrupted transmitted) chains. And for this reason, (delivering the khutbah in other than Arabic) will be makruh tareem (prohibitively reprehensible).” (310)

(307) Itthaf Al-Saadat Al-Muttaqin li Al-Zubaidi; 3/368
(308) Asna Al-Matalib Li Shaikh Al-Islam Zakariyya Al-Ansari; 1/258
(309) Musaffa Sharh Muwatta; p 154
(310) Umdat Al-Ri‘aya ala Sharh Al-Waqaayah; 1/200
Prohibition of offering salaah or speaking during the khutbah

Ibn Umar ﷺ has narrated that I heard the messenger of Allah ﷺ say “Whenever any one of you enters the masjid while the imaam is on the mimbar, then no salaah and no speech is permissible until the imaam has finished.”

Nubaisha al-Huzali ﷺ has narrated that the prophet ﷺ said, “If the imaam has not arrived for the khutbah, then offer as much salaah as possible. And if the imaam has already arrived for the khutbah, then sit and listen attentively and remain silent until the imaam completes the khutbah and the Jumu’ah salaah.

There is no Jumu’ah in the villages

The Jumu’ah salaah must take place in the city or town. Jumu’ah salaah will not be valid in a village (rural area). The following proofs establish this rule.

(312) Musnad Ahmad; 15/300 No. 20599 | Ghayat Al-Maqsad fi Zawa’id Al-Musnad li Al-Haithami; 1/1154
Allah the most exalted says, “O you who believe, when the call for salaah (prayer) is proclaimed on Friday, hasten for the remembrance of Allah, and leave off business. That is much better for you, if only you knew.”

In this verse, the command is given for leaving trade and business when the adhaan for Jumu’ah is heard. There is an indication in the verse that Jumu’ah will take place where trade and business takes place and it is obvious that the rural areas (villages) are not centres of trade and business. Rather trade and business centres are situated in cities or towns. From this, it is understood that Jumu’ah cannot take place in villages.

Ibn Abbaas ﷺ has stated, “The first place where Jumu’ah took place after the Jumu’ah (salaah) was established in the masjid of the prophet ﷺ, was in the masjid of Abdul-Qays in Juwatha, in Bahrain.”

Hafiz Ibn Hajar Asqalani ﷺ writes,

“It is clear that the tribe of Abdul-Qays did not conduct the Jumu’ah salaah without the command of the Prophet ﷺ.”

(313) Surah Al-Jumuah; 9
(314) Sahih Bukhari; 1/122
(315) Fath Al-Bari li Ibn Hajar; 2/489
Qaadhi Iyaadh has clarified that the delegation from the tribe of Abdul-Qays had visited the prophet in the year 8th Hijri before the victory of Makkah.\(^{(316)}\)

From this, it becomes known that before the year 8th Hijri, Jumu‘ah was not conducted anywhere except in the masjid of the Prophet, even though Islam had spread far and wide by then. Several Muslim communities had been established by that time; however Jumu‘ah did not take place anywhere else. It is thus clear that villages are not suitable for conducting Jumu‘ah.

Note: In the narration of Sunan Abu Dawud, Juwatha has been called a “qaryah” (village/town). However, it should not be mistaken that Juwatha was a village because the word “qaryah” has been used in the Quran to refer to cities as well. For example

\[تَقَلَّبَ أُوَالِيَانِ هَذَا الْقُرْآنَ عَلَى رَجُلٍ مِّنَ الْقَرْبَانِينَ عَزَّوْبِيَّ نِسَبُهُمْ \]

“And they say, “Why was this Quran not revealed on a great man from (either of) the two qaryah”?”

The “two qaryahs” refer to the two cities of Makkah and Ta‘if. This clarifies the fact that using the word “qaryah” to refer to cities is very common in the Arabic language. And the (muhaqqiq) scholars have also stated that Juwatha was a city. For example,

1) Shaykh Abul Hasan al-Lakhmi has said It is a city.\(^{(317)}\)

2) Imam Abu Ubaid Abdullah Al-Bikri has said, “It is a city in Bahrain inhabited by the tribe of Abdul-Qais.”\(^{(318)}\)

\(^{(316)}\) Sharh Muslim li Al-Nawawi; 1/34 | Fath Al-Mulhim li Al-Uthmani; 1/524
\(^{(317)}\) Fath Al-Bari li Ibn Hajar; 4/489
\(^{(318)}\) Sharh Sunan Abi Dawud li Al-‘Aini; 4/389
3) *Imaam* Shamsuddin Abu Bakr Muhammad ibn Abi Sahl as-Sarakhsi ☪ has said Juwatha is a city in Bahrain.\(^\text{(319)}\)

‘Aisha ☪ has stated, “The people used to come to *Jumu’ah* from their villages and their dwellings in turns.”\(^\text{(320)}\)

*Jumu’ah* did not take place in the villages and around Madinah, otherwise there would have been no need for them to come in turns, rather all of them would have come together. This also proves that *Jumu’ah* cannot be conducted in the villages.

\(^\text{(319)}\) When the prophet ☪ made *Hijrah* (migration to Madinah), he ☪ stayed at “Qubaa” for fourteen or twenty four days. During this stay, Fridays also passed by, but there are no *ahaadeeth* that establish that he ☪ led *Jumu’ah salaah* there or that he ☪ commanded others for it. Thus, this proves that villages are not the place to conduct *Jumu’ah*.\(^\text{(321)}\)

\(^\text{(320)}\) The righteous khalifah Ali ☪ said, “*Salaah* of *Jumu’ah* and *tashreeq* (the Takbir of the two ‘Eids) cannot take place anywhere except in cities.”\(^\text{(322)}\)

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\(^\text{(319)}\) Al-Mabsut li Al-Sarakhsi; 2/40
\(^\text{(320)}\) Sahih Bukhari; 1/123
\(^\text{(321)}\) Bazl Al-Majhood fi Hal Abi Dawud li al-Shaykh al-Sahaaranpuri; 2/170
\(^\text{(322)}\) Musannaf Abdur Razzaaq; 3/70 No. 5189 | Musnad Ibn Al-Ju’d; p 438 No. 2990 | Al-Sunan Al-Kubraa li Al-Baihaqi; 3/179
Twenty Rak’ats Taraawih Salaah

The blessed month of Ramadhaan is the spring season for spirituality. The most important acts of worship specific to Ramadhaan include the saum (fast) during the day and the taraaweeh salaah, during the night. The blessings during this sacred month are so great that one nafl (optional) deed is given the same reward as one fardh (obligatory) deed, and one fardh deed is given the same reward as seventy fardh deeds.

The prophet ﷺ used to increase his worship of Allah during this blessed month.

\[301\] 

\begin{align*} 
\text{‘Aaisha} & \text{, the wife of the prophet } \text{ has narrated,} \\
\text{“Whenever the month of Ramadhaan would arrive, the messenger of Allah } \text{ would exert himself and would not approach his bed, until it had passed.”} \end{align*}

\[323\]

\[302\] 

\begin{align*} 
\text{‘Aaisha} & \text{, the wife of the prophet } \text{ has narrated,} \\
\text{“Whenever the month of Ramadhaan would arrive, the messenger of Allah } \text{ would exert himself and would not approach his bed, until it had passed.”} \end{align*}

(323) Shab Al-Imaan li Al-Baihaqi; 3/395 | Mishkaat Al-Masaabih; 1/173
“The messenger of Allah ﷺ would exert so much effort in the last ten days which he would not during the other days.” (324)

This is why; maximum effort should be put into doing as much worship as possible in this blessed month.

The prophet ﷺ performed twenty rak’ats salaah, at night that has become known as the “taraaweeh salaah”. The righteous khulafaa, Umar, Uthmaan, Ali, other sahaabah, tabi’een, the four mujtahid imaams, the great pious mashaa’ikh, and others have all acted upon this. This has been the case continuously for fourteen hundred years in the Muslim lands, and the Muslim ummah agrees on this with consensus. Here are some ahaadeeth, aathaar and the rulings of the fuqahaa of this ummah.

The Prophet’s ﷺ blessed practice

The prophet ﷺ used to offer twenty rak’ats for the Ramadhnaan salaah.

جعیب بن عبد الله قال خرج النبي صلى الله عليه وسلم كا ليلة في رمضان ناذل الناس أربعه وعشرين ركعه وأثرت بتلاوات

Jabir ibn Abdullah ﷺ has stated, “One night in Ramadhaan, the prophet ﷺ came and led us in four rak’ats (fardh) salaah, twenty rak’ats (taraaweeh) and three rak’ats witr.” (325)

(324) Sahih Muslim; 1/372
(325) Tarikh Jurjaan li Al-Sahmi; p 142
Abdullah ibn Abbas ﷺ has narrated that the Prophet ﷺ used to offer twenty rak’ats (taraaweeh) and witr in Ramadhaan.\(^{(326)}\)

The practice of the Righteous Khulafaa

During the khilaafah of ʿUmar ﷺ, ʿUthmaan ﷺ, and ‘Ali ﷺ, twenty rak’ats were offered for taraaweeh.

ʿUmar al-Faruq ﷺ

Ubayy ibn Kaʿb ﷺ has narrated that ʿUmar ibn al-Khattaab ﷺ ordered him to lead the salaah in the nights of Ramadhaan. ʿUmar ﷺ said to him, “Because the people are fasting (saum) all day and are unable to recite properly, it will be better if you recite the Quran to them (in salaah).” So Ubayy ibn Kaʿb ﷺ led them in twenty rak’ats of salaah.\(^{(327)}\)

\(^{(326)}\) Musannaf Ibn Abi Shaibah; 5/225 No. 7774
\(^{(327)}\) Musnad Ahmad ibn Muni, Ittihaaf al-Khayarat al-Mahara li al-Busiri; 2/424 No. 2390
Saa’ib ibn Yazeed has stated, “During the time of ‘Umar (and ‘Uthmaan the Sahaabah) used to offer twenty rak’ats taraaweeh salaah and (the qaaris) would recite surahs which have one hundred verses. And the people would use the support of their rods and canes during the time of ‘Uthmaan due to the length of the salaah.”

Maaam Malik has recorded the narration of Saa’ib ibn Yazeed through Yazeed ibn Khusaifah that during the time of ‘Umar (taraaweeh was) twenty rak’ats.

Muhammad ibn Ka‘b al-Qurazi (a famous tabi‘i) has stated, “During the time of Umar the people used to offer twenty rak’ats for taraaweeh with long recitation and three rak‘at of wiitr.”

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(328) Al-Sunan Al-Kubraa li Al-Baihaqi; 2/496
(330) Qiyaam Al-Layl li Al-Marwazi; p 157
Yazeed ibn Rumaan has stated, “During the time of ‘Umar, the people (the sahaabah and the tabi’een) used to offer twenty-three rak’ats (twenty taraaweeh and three witr) in Ramadhaan.”

Yahya ibn Sa’eed has narrated that, “‘Umar ordered a man to lead the people for twenty rak’ats.”

Hasan Basri has narrated that, “‘Umar gathered the people under ‘Ubay’ ibn Ka’b so he would lead them in (taraaweeh salaah) for twenty rak’ats.”

‘Ubay’ ibn Ka’b has narrated that ‘Umar commanded him to lead the people in salaah in Ramadhaan. So he led them for twenty rak’ats.

Saa’ib ibn Yazeed has stated, “We used to complete the night (taraaweeh) prayer during the time of ‘Umar, and it would be close to Fajr time. And during the time of ‘Umar, twenty rak’ats taraaweeh and three rak’ats witr were offered.”

(331) Muwatta Maalik; p 98
(332) Musannaf Ibn Abi Shaibah; 5/223 No. 7764
(333) Sunan Abu Dawud; 1/211 | Siyar A’laam Al-Nubala, Dhahabi; 3/242
(334) Al-Ahadih Al-Mukhtaarah li Maqdisi; 3/367 No. 1161
(335) Musannaf Abdur Razzaq; 4/201 No. 7763
Uthmaan ibn Affaan

During the khilaafah of ‘Uthmaan, the taraaweeh was also twenty rak'ats, just as it was during the khilaafah of ‘Umar.

Saa’ib ibn Yazeed has narrated, “During the time of ‘Umar (and ‘Uthmaan), the people (the Sahaabah and tabe’in) used to offer twenty rak'ats (taraaweeh salaah) in Ramadhaan and (the Qaari) would recite surahs which have one hundred verses. And the people would use the support of their rods and canes during the time of ‘Uthmaan due to the length of the salaah.” (336)

Ali al-Murtadhaa

During the khilaafah of Ali, the taraaweeh was twenty rak'ats as well. The following narrations clarify this.

Imaam Zaid has narrated from his father imam Zain

(336) Al-Sunan al-Kubraa li al-Baihaqi; 2/496
Ul-Aabideen who has narrated from his father imaam Husain that ‘Ali had commanded the imaam leading the people in (taraaweeh) salaah in Ramadhaan to lead them in twenty rak’ats, to make salam after every two rak’ats, to rest after every four rak’ats for a duration which is long enough to allow the people to fulfill their needs and to make wudu, and then to lead them in Witr in the end.(337)

Abul Hasnaa has narrated that ‘Ali commanded a man to lead the people for twenty rak’ats (taraaweeh) salaah in Ramadhaan.(338)

Abu Abdur-Rahman as-Sulami has narrated that ‘Ali summoned the Qaaris (recitors of the Quran) in Ramadhaan. Then he commanded one of them to lead the people for twenty rak’ats (taraaweeh) and ‘Ali used to lead the people in Witr.(339)

Practice of other Sahaabah and Tabi’een

Apart from the righteous khulafaa, twenty rak’ats for taraaweeh has also been reported from other sahaabah and tabi’ien. The following narrations present the practice of a few of these personalities who have performed or have led the people for twenty rak’ats.

(337) Musnad Al-Imaam Zayd ibn Ali; p 158-159
(338) Musannaf Ibn Abi Shaiba; 5/223 No. 7763
(339) Al-Sunan Al-Kubraa li Al-Baihaqi; 2/469
Abdullah ibn Mas’ud

Zaid ibn Wahb has narrated that Abdullah ibn Mas’ud used to lead us in (taraaweeh) salaat in Ramadhaan and when he would return home, it would still be night time. (The narrator of the hadith), Imaam A’bash said, “He used to offer twenty rak’ats (taraaweeh) and three rak’ats witr.”

‘Ubay’ ibn Ka’b

Hasan Basri has narrated from Abdul-Aziz ibn Rafi’ that

Ubay’ ibn Ka’b used to lead the people in Ramadhaan in Madinah for twenty rak’ats (taraaweeh) and three rak’ats witr.

‘Ataa ibn Abi Rabaah

He was an eminent tabi’ie who met two hundred Sahaabah.

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(340) Qiyam Ramadhaan li Al-Marwazi; p 157
(341) Musannaf Ibn Abi Shaibah; 5/224 No. 7766
(342) Tahzib Al-Tahzib li Ibn Hajar; 4/488
He said, “I found the people (Sahaabah and Tabi’een) offering twenty rak’at (taraaweeh) and three rak’at witr.”

Ibrahim Nakh’i

He was a famous and eminent mufij of Kufa. Imaam Sha’bi has narrated that I never saw a greater scholar than him.

He has stated, “The people (sahaabah and tabi’een) used to offer five tarweeha (twenty rak’ats) in Ramadhaan.” (tarweehah is the resting sitting between two sets of four rak’at salah).

Shutair ibn Shakal

He was an eminent tabi’i and a student of ‘Ali. He has narrated ahaadeeth from Abdullah ibn Mas’ud, Umme Habibah, and Hafsah.

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(343) Musannaf Ibn Abi Shaibah; 5/224 No. 7770
(344) Tahzib Al-Tahzib li Ibn Hajar; 1/168
(345) Kitab Al-Athar li Al-Imaam Abi Hanifahh, Rawaayat of Imaam Abi Yusuf; p 41 No. 211
(346) Tahzib Al-Tahzib li Ibn Hajar; 3/138
It has been narrated about Shutair ibn Shakal who was a student of ‘Ali that, “he used to lead the people in the month of Ramadhaan in twenty rak‘ats (taraaweeh) and three rak‘ats witr.”

Abul-Bakhtari

He was a leading scholar of Kufa, and a student of Ibn ‘Abbaas, ‘Umar, Abu Saeed and many others.

It has been reported about him that, “he used to offer five tarweehaat (twenty rak‘ats taraaweeh) in Ramadhaan and three rak‘ats witr.”

Suwaaid ibn Ghaffah

He was a famous tabi’i. He visited Abu Bakr, ‘Umar, ‘Ali, Abdullah ibn Mas’ud and other sahaabah and has narrated ahaadeeth from them.

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(347) Al-Sunan Al-Kubraa li Al-Baihaqi; 2/496  
(348) Tahzib Al-Tahzib li Ibn Hajar; 2/679  
(349) Musannaf Ibn Abi Shaibah; 5/224 No. 7768  
(350) Tahzib Al-Tahzib li Ibn Hajar; 3/107
Abul-Khasib has reported, “Suwaid ibn Ghafalah used to lead us in Ramadhaan for five tarweeha, (tha is) twenty rak’ats.”

Ibn Abi Mulaikah

He was an eminent tabi’i who had the honour of visiting thirty sahaabah.

Nafi ibn ‘Umar has narrated about him, “Ibn Abi Mulaikah used to lead us in Ramadhaan for twenty rak’ats.”

Sa’eed ibn Jubair

He was from among the senior tabi’een and was an eminent scholar of Kufa. He has taken ahaadeeth from Ibn Abbaas, Ibn Zubair, Ibn ‘Umar, Adi ibn Haatim and other sahaabah. Hajjaj ibn Yusuf had him killed unjustly.

Ismail ibn Abdul-Malik has narrated about him that

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(351) Al-Sunan Al-Kubraa li Al-Baihaqi; 2/469
(352) Tahzib Al-Tahzib li Ibn Hajar; 3/559
(353) Musannaf Ibn Abi Shaibah; 5/223-224 No. 7765
(354) Tahzib Al-Tahzib li Ibn Hajar; 2/625
“Saeed ibn Jubair used to be our imam during the month of Ramadhaan. He would recite two Qiraa’ats. One night he would recite the Qiraa’at of Ibn Mas’ud (and the next night, he would recite the Qiraa’at of ‘Uthmaan). He would offer five tarweeha (that is twenty rak’ats).”

Ali ibn Rabi’ah

He was a student of Ali Mughirah ibn Shu’bah, Samurah ibn Jundub, and many other great sahaabah.

Saeed ibn Ubaid has narrated about him, “Ali ibn Rabi’ah used to lead us in Ramadhaan for five tarweeh (that is, twenty rak’ats) and three witr.”

The Four Imaams

No one from this ummah has been able to document and explain the sunnahs of the prophet and the noble ways of the righteous khulafaa in such great detail and comprehensiveness as the four great imams. And this is why the ummah has been acting upon the Sunnah through their guidelines. The four great imams also agreed upon twenty rak’ats for taraaweeh and

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(355) Musannaf Abdur Razzaaq; 4/204 No. 7779
(356) Tahzib Al-Tahzib li Ibn Hajar; 4/596
(357) Musannaf Ibn Abi Shaibah; 5/224 No. 7772
Imaam Malik agreed on twenty rak’ats for taraaweeh and sixteen rak’ats nafl. Here are the details.

Imaam ‘Azam Imaam Abu Hanifah

Allama Ibn Rushd al-Maliki has written in his famous book Bidaayatul Mujtahid that according to Imaam Abu Hanifah, the salaah for Ramadhaan is twenty rak’ats.\(^{(358)}\)

Imaam Fakhruddin Qaadhi Khan al-Hanafi has written in his fataawaa

Imaam Abu Hanifah has stated that, “In Ramadhaan, (taraaweeh) prayer is sunnah … every night other than wiir to offer twenty rak’ats, that is five tarweeha.”\(^{(359)}\)

Imaam Maalik ibn Anas

According to a narration, Imaam Malik has called twenty rak’ats taraaweeh as mustahsan. Allaamah Ibn Rushd al-Maaliki has said,

\(^{(358)}\) Bidaayat Al-Mujtahid li Ibn Rushd; 1/214  
\(^{(359)}\) Fatawa Qaadhi Khan; 1/112
"Imaam Malik has preferred twenty rak‘at for taraaweeh in one of his opinions."(360)

His other opinion was thirty-six rak‘ats which is twenty rak‘ats taraaweeh and sixteen rak‘ats nafl.

Imaam Muhammad ibn Idris Shaf‘i

Imaam Shaf‘i has stated,

قَالَ وَأَحَبَّ إِلَى عَشَرَةٍ وَكَذَلِكَ بَعْضُهُمْ يَمْكَحْ:

"I prefer twenty rak‘ats for taraaweeh, and that is how it is offered in Makkah."(361)

وَهَكَاهَا أَدْرَكَتْ بِبَلَدَنَا يَمْكَحُ يَصُلُّونَ عَشَرَيْنَ رَكْعَةً.

In another statement he said, "I have found the people of our city, Makkah, offering taraaweeh as twenty rak‘ats." (362)

Imaam Ahmad ibn Hanbal

The distinguished spokesman of the Hanbali Fiqh, Imaam Ibn Qudaamah al-Hanbali has written,

وَالْمَخَازِنَ عِندَ أَبِي عَبْدِ اللَّهِ رَحْمَةَ اللَّهِ عَلَيْهِ عَشَرَوَانَ رَكْعَةً وَهَٰذَا قَالَ الْمَوْرِيُّ وَأَبِي حَنْفِيَةَ الْقَانُوتُ.”

(360) Bidaayat Al-Mujtahid li Ibn Rushd; 1/214
(361) Qiyam Ramadhaan li Al-Marwazi; p 159
(362) Jami‘i Tirmidhi; 1/166
“According to Imaam Abu Abdullah (Ahmad ibn Hanbal ﷺ), the preferred and stronger view (for taraaweeh) is twenty rak’ats. And this is also what Imaam Suﬁyan Thawri ﷺ, Imaam Abu Hanifah ﷺ, and Imaam Shaf’i ﷺ have stated.” (i.e twenty rak’ats.)

The Great Pious Mashaa’ikh

The actions, character and way of life of the past pious Awliya’-u-Allah of the Muslim ummah is a role model for us. By studying their lifestyles, it becomes clear that they also acted upon the sunnah of twenty rak’ats for taraaweeh. This is clear proof for us. The statements of some famous mashaa’ikh are mentioned hereby:

Shaykh Abu Haamid Muhammад al-Ghazaali ﷺ

He said, “Taraaweeh is twenty rak’ats and its method is well-known and it is sunnah mu’akkadah.”

Shaykh Abdul Qaadir Jilaani ﷺ

(363) Al-Mughni li Ibn Qudaamah Al-Hanbali; 2/366 Q. 274
(364) Ihyaa Uloom Al-Deen li Al-Ghazaali; 1/242-243
He has mentioned in his famous book *Ghunniyyat al-Taalibeen* regarding *taraaweeh*: “*Taraaweeh salaaah* is the *sunnah* of the prophet ﷺ and it is twenty *rak’ats.”

**Shaykh Imaam Abdul Wahhab al-Sha’raani**

He was a famous *muhaddith* (expert of *hadith*), *faqeeh* (jurisprudent) and a leading scholar of *tawawwuf*. He has written in his famous book *al-Meezan al-Kubraa*,

![image]

“The *taraaweeh salaaah* in the month of *Ramadhaan* is twenty *rak’ats*.”

Twenty *rak’ats* *Taraaweeh* in *Haramain Sharifain* (the two holy *masjids* of Islam)

In the holy sanctuary of *Makkah* and the holy sanctuary of *Madinah*, the *taraaweeh salaaah* has always been offered as twenty *rak’ats* for fourteen hundred years through the *mutawaatir* practice of the *ummah*.

The famous teacher in Masjid al-Nabawi and the previous *Qaadhi* of Madinah, Shaykh Atiyyah Saalim has written a book with the title “*At-Taraaweeh Aktharu min Alfi Aam*” on the history of *Taraaweeh salaaah* in the *masjid* of the prophet ﷺ. In this book, he has conclusively proven that for

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(365) *Ghunniyyat Al-Talibeen*; p 267-268
(366) *Al-Mizaan Al-Kubraa*; p 153
fourteen hundred years *taraaweeh* has always been twenty *rak’ats* as passed on to us through *mutawaatir* practice and it has never been less than that.

Shaykh Muhammad Ali Saabuni, professor in the Faculty of *Shariah* and Islamic Studies of Jamiah Umm al-Qura in Makkah, has also published a journal named “*Al-Hadyo al-Nabawi as-Saeeh fi Salaat al-Taraaweeh*.” In this journal, Shaykh Sabuni has given the proofs for the continuous tradition of twenty *rak’ats taraaweeh* in Makkah and Masjid al-Haram from the era of the righteous khulaafa up to the rule of the Saudi Kingdom.

**Completing the Quran in Taraaweeh is Sunnah**

**336** عن أبي عثمان التحديب قال دعا عمر بن الخطاب رضي الله عنه بثلاث قراءة فاستغرقهم فأمر أسرعهم قراءة أن يقرأا للناس ثلاثين آية، وأمر أبطأهم أن يقرأوا خمساً وعشرين، وأمر أبطأهم أن يقرأوا للناس عشرين آية.

Abu ‘Uthmaan al-Nahdi has narrated, “Umar ibn al-Khattab summoned three *Qaaris* (reciters of the *Quran*) and listened to their *Qira’at* (recitation). He then commanded the one with the fast recitation to lead the people (in *taraaweeh salaah*) and to recite thirty verses (in every *rak’at*). He commanded the one with the normal recitation to recite twenty-five verses, and the one with the slow recitation to recite twenty verses.”

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(367) Al-Sunan Al-Kubraa li Al-Baihaqi; 2/497 | Musannaf Ibn Abi Shaibah; 5/220-221 No. 7754
Hasan Basri has said, "Whoever leads the people in Ramadhaan for taraaweeh salaah, should make it easy for the people. If he recites slowly, then he should recite (only) one complete recitation of the entire Quran, if he recites normally, then one-and-a-half recitation of the Quran, and if he recites fast, then two recitations of the Quran."  

It has been narrated about Imaam ‘Azam Abu Hanifah that he used to recite the Quran fully sixty-one times in Ramadhaan – thirty during the day, thirty during the night, and one during taraaweeh.

The famous faqeeh and muftee, Imaam Muhammad ibn Ali al-Haskafi has stated, “One complete recitation of Quran (in taraaweeh) is sunnah, two is better, and three is best. It should not be left out due to the lethargy of the people.”

In the Fataawa ‘Alamgiri, it is recorded, “It is Sunnah to do one complete recitation of the Quran in taraaweeh. It should not be abandoned due to the lethargy of the people.”

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(368) Musannaf Ibn Abi Shaibah; 5/222 No. 7761
(369) Fatawa Qaadhi Khan; 1/112
(370) Al-Durr Al-Mukhtar wa Haashiyat Ibn ‘Aabideen; 2/601
(371) Fataawa Al-Hindiyyah; 1/130
Janaazah (Funeral) Salaah

The method of the Janaazah salaah

There are four takbirs in the funeral prayer. After the first takbir, thanaa (glorification) of Allah is recited, after the second, the durood (salutation) upon the prophet ﷺ, after the third, the du’aa (supplication) for the deceased and after the fourth, salaam is offered.

Abu Huraira has narrated that “The messenger of Allah ﷺ informed them of the death of Najjaash (Negus) on the very day on which the latter died. He ﷺ took the sahaabah to the musallaah and made them stand in rows and he ﷺ said four takbirs.”

The famous Tabi’i Imaam Sha’bi ﷺ has said, “After the first takbir, (in the funeral prayer of the deceased), thanaa
(glorification) of Allah is recited. After the second, the durood (salutation) upon the Prophet ﷺ. After the third, the du’aa (supplication) for the deceased and after the fourth, salaam is offered.\(^{373}\)

The eminent Tabi’i Ibrahim al-Nakh’i ﷺ said, “In the funeral prayer of the deceased, after the first takbir, thanaa (glorification) of Allah is recited. After the second, the durood (salutation) upon the Prophet ﷺ. After the third, the du’aa (supplication) for the deceased and after the fourth, salaam is offered.\(^{374}\)

**Thanaa (the glorification)**

 غالبًا ما يحاسب الناس أنّ النبي ﷺ صل الله عليه وسلم كان إذا أفتتح الصلاة قال: "ستحكي الله 될ه," ويفتحد ويتعرف أعماله وتعالي جهله ولا إله إلا هكذا.\(^{375}\)

Abu Sa’eed al-Khudri ﷺ has narrated that when the messenger of Allah ﷺ used to begin his salaah, he would recite "Subhaanak-Allaahum-ma wa bihamdika wa tabaarakaasmuka wa ta’aalaa jadduka wa laa ilaaha ghairuk" (till the end of the thanaa).\(^{375}\)

In the below narration of Abdullah ibn Mas’ud ﷺ, the

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\(^{373}\) Musannaf Abdur Razzaaq; 3/316 No. 6462

\(^{374}\) Kitab al-Athar li al-Imaam Abi Hanifah, bi Rawayat al-Imaam Mohammd; p 48 No. 238

\(^{375}\) Sunan Nasaa’i; 1/143
words “wa jalla thanaa uka” is recorded.

 från amongst the speeches most beloved to Allah is when the servant says, “Subhaanaka-Allahumma wa bihamdika wa tabaarakasmuka wa ta’aalaa jadduka wa jalla thanaa uka wa laa ilaaha ghairuk.” (376)

Translation of Thanaa

“O Allah! All glory be to You. And praise be to You; blessed is Your name and exalted is Your majesty, and glorious is Your Praise. And there is none worthy of worship besides You.”

Durood (Salutation) upon the Prophet ﷺ

The one offering the funeral prayer should recite durood after the second takbir. The best durood is the durood Ibrahimi (which is read in all salaahs). If anyone wishes to recite another durood, it is permissible. No specific durood has been designated for the funeral prayer in the ahaadeeth.

Du’aa for the deceased person

If the deceased is an adult, then the following du’aa will be recited

(376) Al-Firdaws bi Mathur Al-Khitab li Al-Daylami; 1/214 No. 819
Translation

O Allah! Forgive our living, our deceased, our present, our absent, our young, our old, the male, and the female from amongst us. O Allah! Those, whom you keep alive from amongst us, keep them on Islam; and those whom you take away from amongst us (cause to die) take them upon imaan (faith). (377)

When the deceased is a minor

In the hadith, it is narrated

The funeral prayer for the minor should be offered, and du’aa for the forgiveness and mercy for the parents should be made. (378)

Abu Hurairah ﷺ used to recite the following du’aa in the funeral prayer of a minor

“Allahumma-i’j’alhu’lanaa salafan wa faratan wa zukhrajaa.” (379)

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(377) Jami’ Al-Tirmidhi; 1/198 | Musannaf Abdur Razzaaq; 3/313 No. 6447
(378) Sunan Abu Dawud; 2/97
(379) Al-Sunan Al-Kubraa li Al-Baihaqi; 4/10
Similar wording has been narrated from Hasan Basri.\(^{(380)}\)

Since a specific *du’aa* is not recorded in the *ahaaddith* for the funeral prayer, and the righteous predecessors have also narrated various wordings, the *Fugahaa* (jurisprudents) have mentioned a comprehensive and general *du’aa* by taking into consideration all of the narrations.

\[\text{اللَّهُمَّ إِنَّكَ الْقَارِئُ عَلَى الْأُمُّتِ،ْ إِنَّكَ أَحْيَيْتَ إِنَّكَ أَحْيَيْتَ،ْ إِنَّكَ دَائِيُّ إِنَّكَ دَائِيُّ.ْ}
\]

*Translation:* “O Allah! Make this deceased (child) a forerunner for our salvation and make him a source of reward and a deposit for us and make him one who will intercede on our behalf and accept his intercession.”\(^{(381)}\)

If the deceased child is a minor girl, then change the following words to match the Arabic text to the gender. That is, change *i+j alhu* to *i+j alhaa* and *shafi’an wa mushaffa‘aa* to *shafi’atan wa mushaffa‘ah*.”

*Note:* Since different *du’aas* have been recorded in the *ahaadith*, the *Fugahaa* (jurisprudents) have explained that if one does not remember these *du’aas*, then any other *du’aa* can also be recited.

\[\text{إِنَّ كَانَ لَا يُجِسِّسُ،ْ يَأْتِي بَيْنَ يُدَعُّهُ شَاءَ.ْ}
\]

**Salaam**

\[\text{وَقَالَ سَلَّمَ اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّوٌ عَلَى الْمُجَاجِشِينَ سَلَّمَ عَلَى الْمُذَكِّرِينَ.ْ}
\]

\(^{(380)}\) Sahih Bukhari; 1/178

\(^{(381)}\) Al-Hidayaa with Nasb Al-Rayah; 2/179 | Al-Muhit al-Burhani; 2/328 | Kanz Al-Daqa’a’iq li Al-Nasafi; 2/322

\(^{(382)}\) Al-Fataawa Al-Hindiyyah; 1/164
The messenger of Allah ﷺ said, “Offer Salaah upon Najjaashi.” He referred to the Janaazah (funeral prayer) as salaah even though it has no ruku', no sajdah, and no speaking in it. There is only takbir and salaam in it.\(^{(383)}\)

Ibrahim Hajari ﷺ has narrated that Abdullah ibn Abi Awfa ﷺ offered the funeral prayer of his daughter and he recited four takbirs.

\[\text{"Then he made salaam to his right and to his left."}^{(384)}\]

Abdullah ibn Mas’ud ﷺ has said,

\[\text{The salaam of the funeral prayer is like the salaam of other salaahs.}^{(385)}\]

**Funeral prayer should not be offered in the masjid**

Abu Hurairah ﷺ has stated that the messenger of Allah ﷺ said, “There is no reward for those who offer funeral prayer

\[\text{\(^{(383)}\) Sahih Bukhari; 1/176}\
\[\text{\(^{(384)}\) Al-Sunan Al-Kubraa li Al-Baihaqi; 4/43}\
\[\text{\(^{(385)}\) Al-Sunan Al-Kubraa li Al-Baihaqi; 4/43 | Al-Talkhis Al-Habir li Ibn Hajar; 2/124 No. 771}\


in the masjid.”

Kathir ibn Abbas Ḥ said, “I know very well that (during the time of the Prophet ﷺ), no funeral prayer was offered in the masjid.”

Raising the hands (rafa’ yadayn) only in the first takbir

Abu Hurairah Ḥ has narrated that the messenger of Allah ﷺ said takbir for the funeral prayer and he Ḥ raised his hands in the first takbir and placed his right hand on the left.

Ibn Abbas Ḥ has narrated that the messenger of Allah ﷺ would raise his hands (rafa’ yadayn) during the funeral prayer in the first takbir only and would not raise them after that.

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(386) Sunan Abu Dawud; 2/98 | Sunan Ibn Maajah; 1/109 | Musannaf Abdur Razzaaq; 3/344 No. 6606
(387) Musannaf Abdur Razzaaq; 3/344 No. 6607
(388) Jami’ Tirmidhi; 1/206 | Sunan Al-Daraqutni; 2/75
(389) Sunan Al-Daraqutni; 2/75
Musa ibn Dihqan has stated, “I saw Aban ibn Uthman, (the ameer of Madinah), lead the funeral prayer. He recited four takbirs and raised his hands (rafa’ yadayn) during the first takbir.”

Funeral prayer should not be offered in an audible voice

The method of offering funeral prayer has been recorded from Abu Umaamah ibn Sahl ﷺ. The narration has the words “sirran fi nafsihi”.

The funeral prayer will be offered in an inaudible voice.

Jabir ﷺ has said, “The messenger of Allah ﷺ, Abu Bakr ﷺ, and Umar ﷺ did not make anything specific to the funeral prayer for us.”

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(390) Qurrat Al-Aynayn li Al- Bukhari; p 156 and 186
(391) Al-Sunan Al-Kubraa li Al-Baihaqi; 4/39
(392) Sunan Ibn Maajah; 1/108
Explanation of Hafiz ibn Hajar Al-Asqalaani on this hadith

وَأَلَّذِي وَقَفْتَ عَلَيْهِ يَدَّ أُنْفِكَ جَهَرَ قَالَتَهُ أُعْلَمَ.

He said, “As far as I am aware, [the word in the hadith] baha means jahara." (393)

The hadith now means that the Prophet ﷺ, Abu Bakr ﷺ and Umar ﷺ did not offer funeral prayer in an audible voice.

Joint du’aa after the funeral prayer is not proven

The funeral prayer is in essence a du’aa (supplication). Having a joint du’aa immediately after funeral prayer is offered, has not been proven in the ahaadeeth. This is why the Fuqahaa and Muhadditheen have prohibited it.

Commentator of Mishkaat, sultaan of muhad-ditheen, Mulla Ali Qari has stated,

وَلَا يُذْهَبْ لِلسُّبُعَ بَعْدَ صَلاةِ الجُنازةِ لِأَنَّهُ يُشْبِهُ الزَّيَادَةَ فِي صَلاةِ الجُنازةِ

“Do not make du’aa for the deceased after the funeral prayer is offered, because it resembles increase in the funeral prayer.” (394)

The famous Fqeeh Shaykh Allaamah Muhammad ibn

(393) Al-Sunan Al-Kubraa li Al-Baihaqi; 4/43 | Al-Talkhis Al-Habir li Ibn Hajar; 2/124 No. 771
(394) Mirqaat Al-Mafaatih Sharah Mishkaat Al-Masaabih li Ali Al-Qaari; 4/149
Muhammad ibn Shahaab Bazzazi has written,

لا يقوم بالصلاة بعد صلّة الجنازة إلا لله دعاء مره.

Do not stay after the funeral prayer for *du’aa*, because *du’aa* has already been made once.\(^{395}\)

**Funeral Prayer for an absentee is not permissible**

It is necessary for the body of the deceased to be present for the funeral prayer. If the body is absent, offering the funeral prayer will not be permissible. This is why it has been the *tawaaatur* (continuously uninterruptedly transmitted) practice of the *ummah* that the deceased’s body is always kept in front of those offering the funeral prayer.

In connection to this, it is necessary to clarify the *hadith* about the prophet \(\rightarrow\) offering the funeral prayer of Najjaashi (Negus) \(\rightarrow\). Was that a funeral prayer for an absentee or not?

After taking into consideration all of the narrations about this event, it becomes clear that this funeral prayer was not for an absentee. Rather Najjaashi’s body was placed in front of the prophet \(\rightarrow\) as a miracle and the *sahaabah* \(\rightarrow\) also perceived that the deceased’s body was in front of them.

Some narrations and the explanations of *muhaqiq ulama* are presented below:

\(^{395}\) Al-Fataawa Al-Bazaziyyah; 1/72
Imran ibn Husain has stated that the messenger of Allah informed us, “Your brother Najjaashi has passed away. Offer his funeral prayer.” The prophet then stood in the front and we stood in rows behind him. He led the prayer. We felt as if the body was in front of the prophet.\(^{(396)}\)

Another narration includes these words:\(^{(397)}\)

The Sahaabah felt as if the deceased was in front of the prophet.\(^{(397)}\)

\(^{(396)}\) Musnad Ahmad; 15/98 No. 19890
\(^{(397)}\) Sahih Ibn Hibbaan; p 872 No. 3102 | Al-Istidhkaar li Ibn Abd Al-Barr; 3/140 No. 145 | Al-Tamhid li Ibn Abd Al-Barr; 3/28
\(^{(398)}\) Nasb Al-Rayah; 2/292
\(^{(399)}\) Al-Tamhid li Ibn Abd Al-Barr; 3/138
“yes”. So Jibrail ﷺ struck his wing on the ground and the body of Muaawiyah ﷺ was placed in front of the prophet ﷺ and he ﷺ led the funeral prayer. Likewise, the body of Najjaash ﷺ was placed in front of the prophet ﷺ as a miracle.\(^{400}\)

Ibn Abdul Barr ﷺ writes

ٍلاَّ إِنَّ اللَّهَ أَعَلَمُ وَقَدْ رَفَعَ مَنْ تَفَاصَّلَ كَمَا كَفَّرَ اللَّهُ عَنْ بَيْنِ النِّفَاسِ سَيِّئِيْنَ مِنْ قَلْبِيْهِ عَلَى صِفَيْهِ

The body of Najjaash ﷺ was brought to the prophet ﷺ just as the *Bait al-Maqdas* was brought in front of him ﷺ when the *Quraish* asked him about *Bait al-Maqdas*.\(^{401}\)

\(^{364}\) During the blessed life of the Prophet ﷺ, many *sahaabah* died in distant places, but the prophet ﷺ did not offer the funeral prayer for any of these absenteeees. And similarly, the righteous *khulafa* did not offer the funeral prayer for an absentee during their era. This shows that offering the funeral prayer for an absentee is not permissible.

\(^{365}\) Offering the funeral prayer of Najjaash was unique to the prophet ﷺ. The following *Muhaqqiq ulamaa* have given this explanation, ie.

1) *Imaam* Yusuf ibn Abdullah ibn Muhammad ibn Abdul Barr ﷺ\(^{402}\)
2) Allama Abdur-Rahman Al-Jaziri ﷺ\(^{403}\)
3) *Imaam* Abu Sulaiman Hamd ibn Muhammad ibn Ibrahim al-Khattaabi ﷺ\(^{404}\)

\(^{400}\) Musnad Abi Ya’la; 7/258 No. 4268
\(^{401}\) Al-Tamhid li Ibn Abd Al-Barr; 3/138
\(^{402}\) Al-Tamhid li Ibn Abd Al-Barr; 3/137-138
\(^{403}\) Al-Fiqh Ala Al-Mazahib Al-Arba’a; 1/474
\(^{404}\) Ma’alim Al-Sunan li Al-Khattabi; 1/270
Salaah of the two ‘Eids

Shariah has prescribed two ‘eids for the happiness of the muslims, ‘eidul-Fitr after Ramadhaan, and ‘eidul-ad-haa on tenth Dhul Hijjah. Offering salaah on the occasion of these two ‘eids is a proof that Muslims do not neglect the remembrance of their Lord on any occasion of happiness or grief.

The Method of ‘eid salaah

The salaah of ‘eidul-Fitr and ‘eidul-ad-haa are offered as two rak’ats each with six extra takbirs; three in the first rak’at after the thanaa and before the Qiraa’at and three in the second rak’at, after the Qiraa’at, before ruku’.

In the first rak’at, when reciting the extra takbirs, the hands are raised to the ears each time and then released after the first two takbirs but held as normal after the third. Similarly in the second rak’at, after each of the three extra takbirs hands are raised to the ears each time and released, Takbir is then recited as usual before ruku’ is performed.

In the first rak’at, there is takbeer tahreemah and three extra takbirs, which make a total of four takbirs. And in the second rak’at, there are three extra takbirs and the takbir for
ruku’, making the total four. So in total, there are four takhrirs in each rak’at.

Sa’eed ibn al’Aas has stated that I asked Abu Musa al-Ash’ari and Huzaifa ibn al-Yamaan, “How many takhrirs did the messenger of Allah recite in ‘eidul-ad-haa and ‘eidulFitr?” Abu Musa said, “Four takhrirs, like the takhrirs of the funeral prayer.” And Huzaifa (confirming the reply of Abu Musa) said, “He has spoken the truth.” Abu Musa said, “When I was the governor of Basra, I used to do that over there as well.”

Abu Abdur-Rahman Qasim has stated that some of the Sahaabah told me, “When the messenger of Allah led us in ‘eid salah, he recited four plus four takhrirs. And when he completed the salah, he turned to us and said “Do not forget, the takhrirs of ‘eid are like the takhrirs of the funeral prayer (four).” He indicated with his fingers and he closed his thumb.”

During the khilaafah of Umar, there was a difference

(405) Sunan Abu Dawud; 1/170 | Al-Sunan Al-Kubraa li Al-Baihaqi; 3/289
(406) Sharah Ma’aani Al-Athaar li Al-Tahaawi; 2/371
of opinion regarding the number of takbirs in the funeral prayer, whether it is four, five, or seven. So he gathered all the Sahaabah and others and advised them to agree on one opinion. The words of the hadith are

"So they all agreed that the funeral prayer is four takbirs, just as the salaahs for ‘eidul-ad-haa and ‘eidul-Fitr is four takbirs each. Thus, all of them agreed on this." \(^{(407)}\)

Alqamah and Aswad ibn Yazeed have narrated that Abdullah ibn Mas’ud was sitting and with him were Huzaifa and Abu Musa. So Saeed ibn Al-Aas asked all of them regarding the takbirs of the salaahs of ‘eid-ulAd-haa and ‘eid-ulFitr. Huzaifa told him to ask Abdullah ibn Mas’ud this question. So he asked him and Abdullah ibn Mas’ud replied “Recite four takbirs, then do Qira’at, then recite takbir and go into ruku’. In the second rak’aat, recite takbir, then Qira’at, then recite four takbirs after the Qira’at.” \(^{(408)}\)

‘Eid Khutbah

\(^{(407)}\) Sharah Ma’aani Al-Athaar li Al-aTahaawi; 1/319
\(^{(408)}\) Al-Mu’jam Al-Kabir li Al-Tabarani; 4/593 No. 9402 | Musannaf Abdur Razzaaq; 3/167 No. 5704
There are two Khutbahs for the ‘eid salaah

Aamir ibn Sa’d Ḥas narrated from his father Sa’d ibn Waqqas Ḥ that the prophet Ḥ offered the ‘eid salaah without any adhaan or iqaamah. He Ḥ used to deliver two khutbahs of ‘eid while standing, and he Ḥ would sit for a short while between the two khutbahs.\(^{(409)}\)

‘Eid Khutbah is after the Salaah

Abdullah ibn Umar Ḥas narrated that the messenger of Allah Ḥ would offer salaah on ‘eidul-ad-haa and ‘eidul-Fitr and he Ḥ would deliver the khutbah after the salaah.\(^{(410)}\)

Collective du’aa after the ‘Eid Salaah

\(^{(409)}\) Musnad Al-Bazaar; 3/321 No. 1116 | Majma Al-Zawa’id li Al-Haithami; 2/439 No. 3239

\(^{(410)}\) Sahih Bukhari; 1/131
Umme Atiyyah has stated, “We were commanded to come out on the day of ‘eid, and to even bring the unmarried girls in veils and the grownup women too. They would remain behind the men and would say the takbirs with them and would make du’aa with them, and would hope for the goodness and blessings of that day.”

The word du’aa in this hadith is not the du’aa during the khutbah because in the khutbah, only the imam makes the du’aa and not the listeners. And the hadith informs us that grownup women used to stand behind the men and recite the takbir with the men, and they used to say the du’aa with them. This proves the collective du’aa is made by men and women.

Note: Women should not attend the Musalla.

In the beginning stages of Islam, women were permitted to attend the different gatherings such as fardh salaah, Jumu’ah, ‘eid etc, in order to gain knowledge of the fundamental rulings, issues, and etiquettes of Islam. When the women gained knowledge of the fundamental rulings, then they were prevented from attending these gatherings. The following narrations prove this point.

(411) Sahih Bukhari; 1/132
(412) Imdad Al-Ahkaam li Uthmaani; 1/743
‘Aisha ☪ has stated, “If the messenger of Allah ☪ saw what has happened to the women (now), he ☪ definitely would have prevented them from going to the masjid, just as the women of Bani Israa-eel were prevented.”

Ibn Umar ☪ would not allow his wives to attend the ‘eid salaahs.

Hisham ibn Urwa ☪ has narrated about his father Urwa ibn Zubair ibn Awam ☪ that he would not allow the women of his household to attend the salaahs of ‘eidl-adhaa and ‘eidl-Fitr.

Abdur-Rahman ibn al-Qasim ☪ has stated that Qaasim ibn Muhammad (ibn Abu Bakr al-Siddiq) ☪ was very strict on the young women. He would not allow them to attend the salaahs of ‘eidl-adhaa and ‘eidl-Fitr.

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(413) Sahih Bukhari; 1/120 | Sahih Muslim; 1/183
(414) Musannaf Ibn Abi Shaibah; 4/234 No. 5845
(415) Musannaf Ibn Abi Shaibah; 4/234 No. 5846
(416) Musannaf Ibn Abi Shaibah; 4/234 No. 5847
The eminent *Tabi‘ie* Ibrahim Nakh‘i ﷺ has said, “It is *makruh* (undesirable) for the women to attend the *salaahs* of the two *‘eids*.”

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Musannaf Ibn Abi Sha‘ibah; 4.234 No. 5844
Nafl (supererogatory) Salaah

Tahajjud salaah
The virtue for Tahajjud

The tahajjud salaah is the most important and most virtuous of all the nafl (supererogatory) prayers.

Abu Hurairah Ṣ has narrated that the messenger of Allah ﷺ said, “The most virtuous salaah after the fardh salaahs is tahajjud.” (418)

Regarding the virtue of this salaah, Ali bin Abi Taalib Ṣ has stated, that the messenger of Allah ﷺ said, “In Paradise, there are palaces whose inside is visible from the outside, and the outside is visible from the inside.” A bedouin stood up and said, “For whom are these, O messenger of Allah?” The prophet ﷺ said “The one, who speaks righteously, feeds people, always

(419) Jami’ Tirmidhi; 1/99
keeps fast (ṣaum), and offers salah when people are asleep. *(419)*

The time for Tahajjud

The time for tahajjud begins after half of the night has passed. The sunnah method is to retire for sleep right after Isha, then wake up and offer tahajjud. Just as ‘Aaisha ﷺ has narrated about the prophet ﷺ:

"He ﷺ used to sleep in the initial part of the night, and he used to rise and offer salah in the last part, and then he would return to his bed." *(420)*

The number of rak’ats of Tahajjud

The practice of the prophet ﷺ regarding the number of rak’ats in tahajjud has been varying. The narrations indicate four, six, eight, and up to ten rak’ats.

*(419) Jami’ Tirmidhi; 12/19
(420) Sahih Bukhari; 1/154 | Sahih Muslim; 1/255*
about the number of rak'ats that the prophet ﷺ would offer with witr. She ﷺ replied, “Four and three, six and three, eight and three and ten and three. This was his (Tahajjud with) witr. It was never more than thirteen, and never less than seven.”

‘Aaisha ﷺ has stated, “During the night, the prophet ﷺ used to offer nine rak’ats which included Witr.”

Jabir ibn Abdullah ﷺ has narrated that the messenger of Allah ﷺ used to pray thirteen rak’ats after Isha salaah.

Note: The prophet ﷺ used to offer the aforementioned rak’ats during different times. But the usual practice for tahajjud was eight rak’ats.

‘Aaisha ﷺ has stated,

ما كان رسول الله ﷺ يزيد في رمضان ولا ينحدر على إحدى عشرة ركعة

The messenger of Allah ﷺ (usually) would not offer more than eleven rak’ats (eight for tahajjud and three for witr) during Ramadhaan or outside of Ramadhaan.

Ishraaq salaah

The time for Ishraaq salaah begins fifteen to twenty

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(421) Sunan Abu Dawud; 1/200
(422) Sahih Ibn Khuzaimah; 1/577 No. 1167
(423) Sahih Ibn Khuzaimah; 1/576 No. 1165
(424) Sahih Bukhari; 1/154 | Sahih Muslim; 1/254 | Sunan Nasaa’i; 1/248
minutes after sunrise, and it is offered as two or four rak`ats. Its reward is equal to the rewards of one Hajj (pilgrimage) and one umrah (minor pilgrimage).

Anne has narrated that the messenger of Allah ﷺ said, “Whoever offered Fajr salaat with congregation, and remained there and kept himself busy in the dhikr (remembrance) of Allah until sunrise, and then offered two rak`ats, he will get the rewards of one complete Hajj and umrah.” The prophet ﷺ repeated the word “complete” three times.\(^{425}\)

Hasan ibn Ali ﷺ has narrated that the messenger of Allah ﷺ said, “Whoever offers Fajr and then remains sitting there occupying himself with the dhikr (remembrance) of Allah until sunrise and then offers two rak`ats, Allah will prohibit the Hellfire from engulfing him.”\(^{426}\)

Abu Umaamah ﷺ has narrated on this same subject

“...then he offers two rak`ats or four rak`ats ...”\(^{427}\)

\(^{425}\) Jami` Tirmidhi; 1/130 | Al-Targhib wal-Tarhib li Al-Mundhiri; 1/178

\(^{426}\) Shu`ab Al-Iman li Al-Baihaqi; 3/85 No. 2958 | Jami` Al-Ahadith li Al-Suyuti; 20/492 No. 22717

\(^{427}\) Al-Targhib wal-Tarhib li Al-Mundhiri; 1/178
Salaat ul-Duhaa (Chaasht) Salaah

Virtue of Salaat ul-Duhaa

Abu Darda ﷺ has narrated that the messenger of Allah ﷺ said, “Whoever offers two rak'ats of salaat ul-Duhaa, his name will not be written among the negligent ones. Whoever offers four rak'ats, his name will be written among the worshippers. Whoever offers six rak'ats, it will be sufficient for him for the day. Whoever offers eight, Allah will write his name among the obedient ones. And whoever offers twelve rak'ats, Allah will make a house for him in paradise.”

Abu Dhar ﷺ has narrated that the messenger of Allah ﷺ said, “When the morning arrives, a sadaqah (charity) becomes wajib (necessary) on every joint of a person. Saying Subhaan-Allah is a sadaqah, saying Alhamdu-lillah is a sadaqah, saying La ilaaha illallah is a sadaqah, saying Allaahu Akbar is a sadaqah. Commanding good is a sadaqah, prohibiting evil is a sadaqah. And the two rak'ats of Duhaa is sufficient for all of these.”

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(428) Majma’ Al-Zawaa’id li Al-Haithami; 2/494 No. 3419
(429) Sahih Muslim; 1/250
The number of rak’ats of Salaat ul-Duhaa

Salaat ul-Duhaa is a minimum of two rak’ats to a maximum of twelve rak’ats.

The narration of Abu Darda ﷺ has been mentioned already. (430)

Mu’adha al-Adawiyah has narrated that ‘Aaisha ﷺ said, “The messenger of Allah ﷺ used to offer salaat ul-Duhaa as four rak’ats (usually) and sometimes he ﷺ would offer more, as Allah willed.” (431)

Umme Hani ﷺ has stated, “On the day of the conquest of Makkah, the prophet ﷺ visited my house. He ﷺ took a bath and offered eight rak’ats salaah. I never saw a lighter salaah than this before, but he ﷺ was performing his ruku’ and sajdahs fully and properly.” In another narration it states that “this was the salaat ul-Duhaa.” (432)

The narration of Abu Dhar ﷺ has also been mentioned already. (433)

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(430) Majma’ Al-Zawaa’id li Al-Haithami; 2/494 No. 3419
(431) Sahih Muslim; 1/249
(432) Mishkaat Al-Masaabih; 1/115 | Sahih Muslim; 1/249
(433) Sahih Muslim; 1/250
The time for *Salaat ul-Duhaa*

*Its time* starts after sunrise and remains until noon. But, it is best to offer it after one-fourth of the day has passed, just as it has been narrated by Zaid ibn Arqam ﷺ:

> إن رسول الله صلى الله عليه وسلم قال صلاة الأربين حين ترمض اليلام.

Zaid ibn Arqam ﷺ has narrated that the prophet ﷺ said, “The time for *salaat ul-Duhaa* starts from the time when the feet of a baby camel starts to scorch from the heat.”

According to Mulla Ali Qari ﷺ this (scorching) begins when one-fourth of the day has passed.

> وَهُوَ عِندَ مَسْتَحِيضٍ رَجَيَ الْيَتَأَرَّ.

*Note:* From this hadith, it is understood that *salaat ul-Duhaa* was also sometimes used to be called *Awwaabeen*.

*Salaat ul-Awwaabeen*

It is six *rak'ats* after the *maghrib salaah*. In the *ahaadith*, great rewards have been attributed to this *salaah*.

> عن أبي هريرة، قال قال رسول الله صلى الله عليه وسلم من صال بعده المغرب ستة ركعات لَمْ يَكُنِّمَ فيما بينه بمثوى عديدَ النَّبِيُّ ﷺ مِبَعَادَ نَيَّتي عُمُرَةَ ستَهِينَة.

Abu Hurairah ﷺ has narrated that the messenger of Allah ﷺ:

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(434) Sahih Muslim; 1/257
(435) Mishkaat Al-Masaabih; 1/116 (Haashiyah)
said, “Whoever offers six rak’ats after maghrib and does not speak any evil in between these, he will receive the reward for twelve years of worship.”

Ammar ibn Yasir has narrated,

"I saw my beloved, the messenger of Allah offer six rak’ats after maghrib and he told us that, “Whoever offers six rak’ats after maghrib, all of his sins will be forgiven, even if they (the sins) are equal to the foam of the ocean.”

Note: This salaah is called awwaabeen, as proven by the following narrations of the sahaabah.

Abdullah ibn Umar has been reported to have said, “The time of salaat ul-awwaabeen starts after the maghrib salaah has been offered and remains until the time for Isha starts.”

(436) Jami’ Tirmidhi; 1/257 | Sunan Ibn Maajah; 1/98 | Al-Tarhib wal-Tarhib li Al-Mundhiri; 1/227
(437) Al-Mu’jam Al-Awsat li Al-Tabaraani; 5/255 No. 7245 | Majma’ Al-Zawaa’id li Al-Haithami; 2/483 No. 3380 | Al-Tarhib wal-Tarhib li Al-Mundhiri; 1/227
(438) Musannaf Ibn Abi Shaibah; 4/266-267 No. 5973
Ibn Abbaas has been reported to have said, “The angels encompass those who offer salaah between maghrib and ishaa, and this is salaat ul-aawwaabeen.”

Salaat ul-Tasbeeh

It is a very important salaah. It is offered as four rak’ats with one salaam. In every rak’at, the following tasbeeh should be recited seventy-five times.

Subhaan-Allaahi wa lhamdu lillaahi, wa laa ilaaha illallaahu wallaahu akbar.

The method is explained in the following hadith.

(439) Sharaah Al-Sunnah li Al-Baghawi; 2/439 No. 892
Abdullah ibn Abbaas ✈ has narrated that the messenger of Allah ﷺ said to Abbaas ibn Abdul-Muttalib “O Uncle! Should I not give you a gift, present and good news? Should I not inform you of ten things that if you perform them, then Allah will forgive all of your sins, of the present and past, whether done on purpose or by mistake, major and minor, done in secret or openly.

Those ten things are: perform four rak'ats. In every rak'at, recite Surah Al-Faatihah and any other surah. When you complete the Qira'at, then while you are in qiyaam (standing), recite fifteen times

Subhaan-Allaahi walhamdu lillaaahi, wa laa ilaaha illallaahu
wallaahu a’kbar,

Then recite it in ruku' ten times, and when you rise from ruku', recite it ten times. Then go into sajdah and recite it ten times while in sajdah. Then rise from sajdah and recite it ten times. Then go into the second sajdah and recite it ten times while in sajdah. Then rise from sajdah and recite it ten times. (Then rise for the second rak'at). This is seventy-five times in total for every rak'at.

Repeat this for each of the four rak'ats.

If you are able to, then perform it everyday. If you are not able to do that, then offer it every Friday. If you are not able to offer it every Friday, then offer it once a month. And if you are not able to offer it once a month, then offer it once a year. And if you are not able to offer it once a year, then make sure that you offer it once in your lifetime.”[440]

Another method of salaat ul-tasbeeh is also mentioned in another narration. It says “Recite the above mentioned

tasbeeh fifteen times after thanaa. Then recite before ruku’, while in ruku’, after ruku’, in the first sajdah, while sitting after the first sajdah, then in the second sajdah - recite it ten times in each of these. Then do not sit after the second sajdah, rather stand up.” The rest is the same. (441)

This salaah can be offered with any of the two above mentioned methods. The most important aspect to be remembered is that the total for every rak’at must be seventy-five. [Altogether 300 times in 4 rak’ats.]

Salaat ul-Haajah

When a person is faced by some need, then he should perform wudhu (ablution) and offer two rak’ats salaat ul-haajah. He should then say praise of Allah, send durood (salutations) on the messenger of Allah ﷺ, and then make du’aa with great humbleness and submissiveness. Undoubtedly, Allah will fulfill his need.

It has been narrated in the hadith,

(441) Jami’ Tirmidhi; 1/109 | Al-Targhib wal-Tarhib li Al-Mundhiri; 1/269
Abdullah ibn Abi Awfa has narrated that the messenger of Allah сказал, “Whoever has a need from Allah or from the people, he should perform wudu (ablution) properly and offer two rak’ats salah. He should then say praise of Allah, send durood upon the messenger of Allah and then recite this du’aa,

لا لله إلا الله الحليم الكريم، سُبْحَانَ الْهَيْبَةَ الربّ العَزِيزَ العَظِيمَ، الحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، أَسْأَلُكَ مُوجِبَاتَ رَحْمَتِكَ، وَخَازِمَاتِ مَفْقُورَتِكَ، والْقَيْسَةِ مِنْ كُلِّ يَدٍ وَالسَّلَامَةِ مِنْ كُلِّ إِنْيَامٍ، لا تُغَلِّي بِذَٰلِكَ إِلَّا عُفُورَتَهُ، وَلا هَنََّ مَعْلُومَةٌ إِلَّا قِيَامَتَهُ، وَلا حَاجَةٌ مُّسِبِّقَةٌ إِلَّا قَضَائِهَا يَأْتِيَ الرَّحْمَيْنَ.

Translation of du’aa,

No one is worthy of worship except Allah, the most Forebearing, the most Generous. Glory be to Allah, Lord of the magnificent Throne. All praise is for Allah, Lord of the worlds. [O Allah!] I ask you those things which will warrant Your mercy and Your forgiveness, and will provide a portion from every righteous deed and will provide safety from every sin. Do not leave for me any sin without forgiving it, nor any worry without relieving it, nor any need that pleases You without granting it. O the Most-Merciful of those who have mercy.

(442)

إِنِّي سَيَعَتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ فَمَنْ يَقْولُ مِنْ تَرَكَ الرَّضُوْعَةَ، ثُمَّ صَلَّى

رَحْمَتَهُ وَيُسِّمِعُهُ أَعْطَاهُ اللهُ مَا سَأَلَ مَعْجَلًا، أوْ مُحْرَرًا.

Abu Darda has narrated that he heard the messenger of Allah saying, “Whoever performs wudu properly and then offers two rak’ats salah properly, Allah will fulfill whatever he asks him sooner or later.”

(443)

Tahiyat ul-Wudhu

Tahiyat ul-Wudhu is two rak’ats and is offered after performing wudhu (ablation). Many virtues are recorded for this salaah in the ahaadeeth.

Abu Hurairah has narrated that at the time of the morning salaah, the messenger of Allah said to Bilal, “O Bilal! Tell me which deed of yours in Islam is most hopeful of being accepted, because I have heard the sound of your footsteps in Paradise.” Bilal replied “I have no such deed, however everytime I purify myself (wudhu etc.), during any time of the day or night, I offer as much salaah as I can.”

Uqba ibn Amir has narrated that the prophet said,

“When a muslim performs wudhu properly and then offers two rak’ats in such a state that his heart and all of his outer actions are fully focused on these two rak’ats, then paradise becomes waajib (obligatory) for him.”

(444) Sahih Bukhari; 1/154 | Sahih Muslim; 2/292 | Al-Targhib wal-Tarhib li Al-Mundhiri; 1/106
(445) Sahih Muslim; 1/122 | Sunan Nasaa’i; 1/36
Zaid ibn Khalid al-Juhani has narrated that the prophet said, “Whoever performs wudhu properly and offers two rak’ats salaaah which has no negligence in it, all of his previous sins will be forgiven.”

Tahiyyat ul-Masjid

When a muslim enters a masjid, it is mustahab for him to offer two rak’ats tahiyyat ul-masjid before sitting, as long as it is not a makruh time.

Abu Qatada al-Salami has narrated that the messenger of Allah said, “Whenever any of you enters a masjid, then he should offer two rak’ats before sitting.”

Salaat ul-Istikhaarah

When someone is faced by a task and he is confused or hesitant and cannot decide whether to go ahead or not, then he

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(446) Sunan Abu Dawud; 1/138 | Sharah Al-Sunnah li Al-Baghawi; 2/524 No. 1008 | Al-Targhib wal-Tarhib li Al-Mundhiri; 1/106
(447) Sahih Bukhari; 1/63 | Sahih Muslim; 1/248
should offer two rak’ats salaat ul-Istikhaarah and then recite the du’aa of istikhaarah. Whichever side his heart then feels inclined to, he should choose that.

Jabir ibn Abdullah ṣ. a. has narrated that the messenger of Allah ﷺ would teach us to perform Istikhaarah in all matters just as he ﷺ would teach us the surahs of the Quran. He ﷺ would say, “Whenever a matter confronts you, offer two rak’ats (istikhaarah) and then recite this du’aa.”

**Translation of Du’aa**

“O Allah! I ask guidance through Your knowledge, and appeal to You to support me with Your power and ask You for Your bounty, because You are powerful while I am not, and You know while I do not; and You have the knowledge of the unseen. O Allah! If You know this matter (name your matter) is beneficial for my religion, my life, in this world and in the hereafter, then ordain it for me and make it easy for me, and then bestow Your blessings on me in that matter. O Allah! If You know that this matter is harmful for my religion, my life

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(448) Sahih Bukhari; 1/155 | Sunan Abi Dawud; 1/222 | Jami’ Tirmidhi; 1/109
and my hereafter, then turn it away from me and turn me away from it. And choose for me what is good wherever it may be, and make me be pleased with it.”

Salaat ul-Tawbah

If anyone has committed a sin, then he should make wudhu properly and offer two rak’ats salaah and make tawbah (repentance) and seek forgiveness for his sins from Allah.

أَخَذَهُمْ هَذَا الْعَذَابُ أَنْ تَلْعَبُوا مَعَ اللَّهِ ْعَزَّ وَجَلِيلٌ، وَتَرْغُبُوا مِنْهُ عَلَّمُوهُ وَأَنْتُم مُّسْتَفَقِّرُونَ إِلَى الْبُطُورَ السَّيِّدَةِ، وَأَنْتُم مُّسْتَفَقِّرُونَ إِلَى الْبُطُورَ السَّيِّدَةِ.

Abu Bakr al-Siddiq ﺔ has narrated, I heard the Messenger of Allah ﺔ say, “When a person commits a sin, he should make wudhu and offer (two rak’ats) salaah and seek forgiveness from Allah, and Allah will forgive him.” Then he ﺔ recited this verse “and those who, when they happen to commit a shameful act or wrong themselves, remember Allah, and seek forgiveness for their sins; and who is there to forgive sins except Allah? And they do not persist in what they have done, knowingly.” (Aal Imran; 135) (449)

Salaat ul-Ṣafar

It is mustahab to offer two rak’ats salaah when leaving

(449) Jami’ Tirmidhi; 1/92 | Sunan Abu Dawud; 1/220 | Sunan Ibn Maajah; 1/100
for a journey and after returning from it.

\textit{(450)} غنِّي النَّظَرِ بِيَ دِجَّالٍ، قَالَ رَسُولُ اللَّهِ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا خَلَفَ عَلَى
أَهْلِهِ أَفْضَلَ مِنْ رَكَعَتَيْنِ يَكُونُ عَلَيْهِمَا عَلَى حِبِّ يُحْبِبُهُ الذَّكَرُ.

Mut`im ibn Miqdam ﷺ has narrated that the messenger of Allah ﷺ said, “When a person leaves for a journey, he does not leave behind for his family members anything better than two rak`ats salaah that he prays at home.”

\textit{(450)} غُنِّي عَلَى قَالَ إِذَا خَرَجْتُ فَصَلْ رَكَعَتَيْنِ.

\textit{(450)}

\textit{Ali ﷺ has stated, “Whenever you are about to leave for a journey, then offer two rak`ats salaah.”}\textit{(451)}

\textit{(450)} غُنِّي عَلَى غَلِيْبِي اللَّهِ وَمَسْئُومٍ قَالَ جَاءَ رَجُلٌ جَاءَ إِلَيْهِ وَقَالَ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا بِي رَسُولَ اللَّهِ إِنَّى أَرِيدُ أَنْ أَخْرِجَ إِلَى الْمَسْتَرْحَبِينَ فِي مُجَالِرَةٍ فَقَالَ رَسُولَ اللَّهِ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّ رَكَعَتَيْنِ}

\textit{Abdullah ibn Mas`ud ﷺ has narrated that a man came to the prophet ﷺ and said, “O Messenger of Allah ﷺ! I want to travel to Bahrain for business.” The prophet ﷺ said, “Pray two rak`ats.”}\textit{(452)}

\textit{(450)} غُنِّي عَلَى كَعِبُ نَسِيّ مَالِيْنِ قَالَ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَقْدِمُ مِنْ سَقْرِي إِلَّا نَجَارُ
في الصَّبَحِ، فَإِذَا قَمَ خَلِفَ بِالْمُسْجِيْبِ فَصَلَّ حُكْمَيْنِ فِي خِيَالِهِمَا فِي جَنَّةٍ فِيْهَا

\textit{Ka`b ibn Maalik ﷺ has narrated that Allah’s messenger ﷺ would return from journeys during the day time, close to noon. On return, he ﷺ would proceed to the masjid and pray}

\textit{(450)} Musannaf Ibn Abi Shaibah; 3/552-553 No. 4914
\textit{(451)} Musannaf Ibn Abi Shaibah; 3/552-553 No. 4914
\textit{(452)} Majma` Al-Zawaa`id li Al-Haithami; 2/572 No. 3684
two rak'ats salaah and then he would stay in the masjid.”

Abu Hurairah has narrated that the messenger of Allah said, “When you enter your home after returning from a journey, then pray two rak'ats salaah. This will prevent you from an evil entrance. And when you leave home for a journey, then offer two rak'ats. And this will save you from the evil of the trip.”

_Salaat ul-Istisqa_

Two rak'ats salaat ul-istisqa is offered when there is no rainfall, and sometimes only du'aa (supplication) is made. Both methods have been narrated in the ahaadeeth.

Abdullah ibn Zaid has narrated that the messenger of Allah proceeded to the musalla to offer the salaat ul-istisqa, and he faced the Qiblah, and prayed two rak'ats and then turned over his cloak (that is, he placed the right side on his left shoulder, and his left side on his right shoulder).

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(453) Sahih Muslim; 1/248
(454) Majma’ Al-Zawa’id li Al-Haithami; 2/572 No. 3686
(455) Sahih Bukhari; 1/140 | Sahih Muslim; 1/293
Anas ibn Malik has narrated that Allah’s messenger was delivering khutbah, when a man entered the masjid and said “O messenger of Allah! The rain has stopped. Pray to Allah to send rain.” The messenger of Allah supplicated and it started to rain and we returned home with great difficulty. It continued to rain till the next Friday. The same man or another man then stood up and said, “O Messenger of Allah! Pray to Allah to turn it (the rain) away from us.” So the messenger of Allah said “O Allah! Around us, not on us.” Anas said, “I saw the clouds disperse. It was raining on the sides (of Madinah) but it was not raining in Madinah.”

(456) Sahih Bukhari; 1/138 | Sahih Muslim; 1/293