

let's pray the
PROPHET'S
WAY

2nd Edition

صَلُّوا
كَمَا رَأَيْتُمُوِي إِصْنَلِي

“PRAY AS YOU HAVE SEEN ME PRAYING”

KARIM ABU ZAID



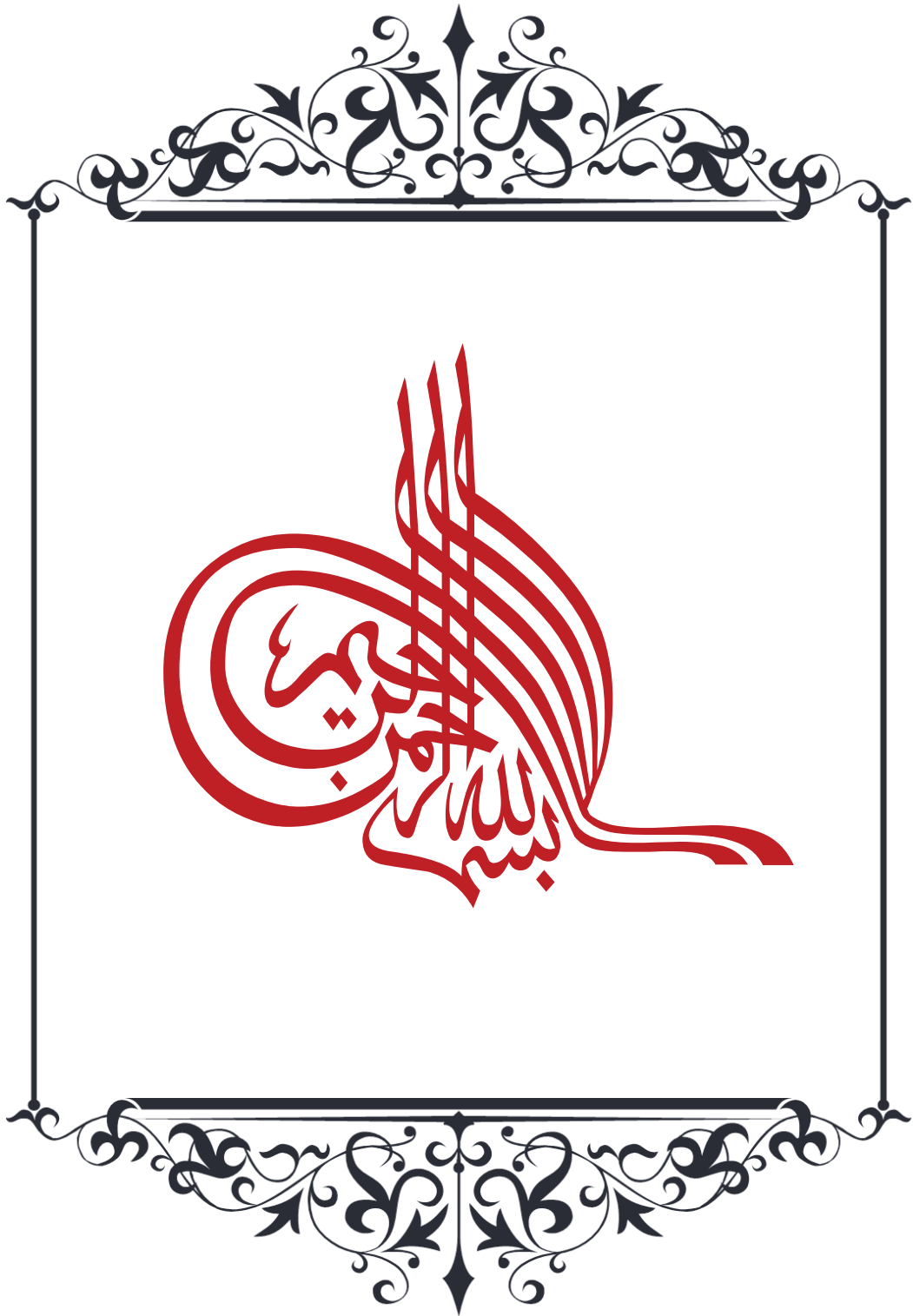
Let's Pray the Prophet's Way

2nd Edition

“Pray as you saw me pray.”

(Al-Bukhari)

Karim Abu Zaid



Book Summary



Al-Hamdullillah, "Let's Pray the Prophet's Way" was very well received by readers worldwide. Many brothers and sisters wrote emails commenting on the efforts. We ask Allah (s.w.t) to forgive us for any errors on our part. Allah (s.w.t) loves those who do make an effort and perfect it to the best of their abilities. Hence, we decided to introduce a 2nd edition of the book.

This edition of "Let's Pray the Prophet's Way" provides an illustrated way of performing the five daily obligatory prayers as well as the voluntary regular and occasional ones. Performing Salah sincerely for the sake of Allah (s.w.t) and in conformity with the Prophet's (s.a.w) Tradition (Sunnah) is a must to validate it and hope for Allah's (s.w.t) acceptance.

In this edition, we designed the book pages differently. Also, we used multiple colors and fonts to place distinctions to the essential information in the text. Nevertheless, we did our very best to make the reader's experience quite pleasant.

"Let's Pray the Prophet's Way" provides a comprehensive depiction of the way the Prophet (s.a.w) used to pray based on valid and adequate pieces of evidence. We thoroughly revised each Salah's element and updated the chapters with new material as it was necessary.

May Allah (s.w.t) bless us with a strong Iman, Taqwa, purity of heart, good thought and good deeds. Ameen.

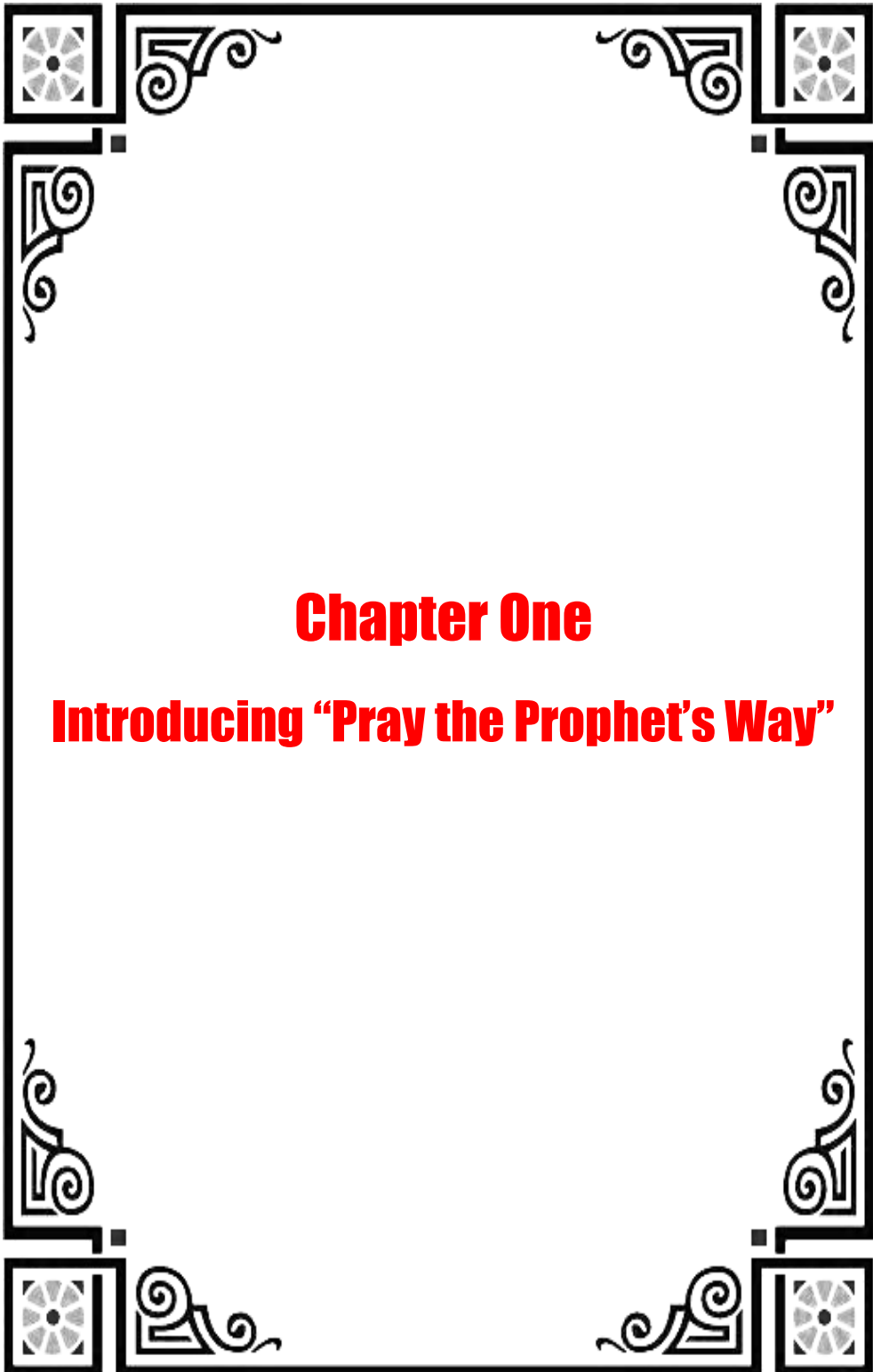
Imam Karim Abu Zaid

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Chapter One

Introducing “Pray the Prophet’s Way”



Introduction



All Praise is due to Allah ﷻ for His countless bounties. I bear witness that there is no deity worthy of worship except Him; He has no associates in the heavens and the earth. And I bear witness that Muhammad ﷺ is His slave and Messenger, and the seal of His Prophets-Continuous prayers and blessings upon him, his family, and Companions until we meet him.

Imam Malik رَحِمَهُ اللهُ said, "If we want to rectify the condition of the latter part of this Ummah (Nowadays), it will not be rectified except by what rectified the condition of the first part of this Ummah (Them)."

The first part of this Ummah (Them) refers to the Prophet ﷺ and his Companions. They are also called the predecessors, forefathers, ancestors, or Salaf. It usually designates the first three generations of Muslims, as per the Hadith narrated by more than ten of the Prophet's ﷺ Companions. The Prophet ﷺ said,

"The best people are those living in my generation, then those coming after them, then those coming after them."⁽¹⁾

In the Quran, Allah ﷻ referred to the predecessors in some chapters, such as Al-Hashr and At-Taubah. In Surat At-Taubah, Allah ﷻ said,

"The first to embrace Islam of the Muhajirun and the Ansar and those who followed them exactly (in Faith); Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success."⁽²⁾

(1) Sahih Al-Bukhari and Muslim

(2) Quran 9:100





وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

[سورة التوبة: 100]

Unfortunately, the term Salaf sometimes is a turn-off to some Muslims. Meanwhile, the Prophet ﷺ was the first one to use the word Salaf when he said to his daughter Zainab رضي الله عنها while burying her,

"Join your Salaf Othman ibn Mazoon."⁽¹⁾

Since Muslims' first three esteemed generations (Salaf) are the best that Islam offers, they held the best beliefs, ritual practices, and mannerisms. If we want to be true successors (Khalf) to them, we must strive to imitate, emulate, or act following them in terms of their beliefs, rituals, and mannerisms.

Allah ﷻ mentioned the term Khalf with a blameworthy connotation in two places in the Quran: Surat Al-Araf, and Surat Maryam. As for the reference in Surat Al-Araf, Allah ﷻ said,

Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (sinful pleasures of this world) saying (as an excuse): "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (too) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allah anything but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are Al-Muttaqun (The Pious - see V.2:2). Do not you then understand?

And as to those who hold fast to the Book (i.e., act on its teachings) and perform As-Salah (Iqamat-as-Salah), indeed, we shall never waste the reward of those who do righteous deeds.⁽²⁾

(1) Musnad Ahmed

(2) Quran 7:169-170





{ فَخَلَفَ مِنْ بَدْرِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفِرُ لَنَا وَإِنِ يَأْتِهِمْ عَرَضٌ مِثْلَهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالذَّارُ الْأَخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾ وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ } [سورة الأعراف: 170].

As for the second reference to the term Khalf in Surat Maryam, Allah ﷻ said,

"They were succeeded by a people who neglected the Prayers and pursued their lusts. They shall presently meet with their doom."⁽¹⁾

{ فَخَلَفَ مِنْ بَدْرِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا } [سورة مريم: 59]

After Allah ﷻ mentioned the party of blessed ones, the Prophets and those who followed them by maintaining the limits set by Allah ﷻ and His commandments, fulfilling His orders, and avoiding His prohibitions – then He mentions, "there has succeeded them a posterity," meaning the later generations, who neglected their Salah. None of our predecessors said that they did not pray. Most of them said they delayed its time, or they failed to fulfill its conditions, pillars, and duties.

The Two Missing Treasures

Two elements (Treasures) of Islam are missing in the lives of today's many Muslims except those to whom Allah ﷻ showed His mercy. The first is the impact of Faith (Iman), which is what the Prophet ﷺ called the sweetness of Faith. The second element is the comfort one finds in Salah.

We are not discussing the drop in Faith, which occasionally occurs due to the state of spiritual negligence. This phenomenon is present even amongst the scholars and learned people. We are more concerned with the complete absence of the sweetness of Faith in our hearts, which is caused mainly by the unawareness

(1) Quran 19:59





of Faith's principles (Iman) and the foundations of Tawheed.

For the cure for this ailment, the Muslim Ummah must embark on disseminating the knowledge of Tawheed, especially amongst our next generations. Al-Hamdulillah, we were able to present the Right Belief Series which addresses this subject. We advise the readers to read especially the first three volumes: Know Your Lord, Worship Your Lord, and Matters of the Names and Rulings.

The second missing element (treasure) is this book's subject matter; wasting the comfort which Salah offers Muslims once they establish it correctly.

Restoring the Sweetness of Faith

Food has flavor and taste we long to when we get hungry. Similarly, the proper Tawheed and the true Faith (Iman) have a taste. This taste is so beautiful and sweet. The believers said about it, "It is sweeter than honey, but in reality, is incomparable to anything we know." The early generations of Muslims felt it and tasted it.

Ibn As-Sakir رحمته الله reported that Ibrahim Ibn Adham رحمته الله said, "If the kings and their sons knew what we experience of spiritual pleasure and happiness, they would fight us for it with their swords."⁽¹⁾

It is the inner peace that stems from the remembrance of Allah ﷻ based on the proper beliefs. It is the paradise of this world which Ibn Taymiyyah رحمته الله referred to. He said, "Indeed, there is a paradise (Jannah) in this world, whoever is deprived of its entry; likewise, he will be banned from the paradise in the life to come."

In this troubled world, we want to restore this sweetness. Working mainly to gain the pleasure of Allah ﷻ is the gateway to obtaining this taste. Muslims must be keen on learning to perfect their Monotheism (Tawheed) by avoiding Polytheism (Shirk). People on the proper Tawheed will undoubtedly be able

(1) The History: At-Tarikh Dimashq 4475





to taste the sweetness of Faith through their satisfaction with Islam.

Al-Abbas رضي الله عنه reported: The Messenger of Allah ﷺ said,

"He has tasted the sweetness of faith which is content with Allah as his Lord, Islam as his religion, and Muhammad ﷺ as his Prophet."⁽¹⁾

The Prophet ﷺ identified specific indications and signs of attaining this sweet taste of Tawheed, possessing the following qualities. Narrated Anas رضي الله عنه: The Prophet ﷺ said,

"Whoever possesses the following three qualities will have the sweetness (delight) of faith: The one to whom Allah and His Messenger become dearer than anything else, who loves a person, and he loves him only for Allah's sake, who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire."⁽²⁾

Restoring the Comfort of Salah

Salah can be the resort where we can escape the panic, anxiety, and burdens of this world. Abdullah Ibn Muhammad رضي الله عنه reported: "My father and I departed to see our father-in-law from the Ansar, visiting him as he was ill. The time for Salah arrived and he said to some of his relatives, "Young lady, bring me water for ablution that I might pray and be comforted." We objected to that from him, but he said, "I heard the Messenger of Allah, peace and blessings be upon him, say: Stand, O Bilal, and comfort us with the prayer."⁽³⁾

However, to bring about the desired state of inner peace, tranquility, and comfort through Salah other emotions must exist first. The Salah must be established the Prophet's ﷺ way inwardly and outwardly. By performing the Salah as a conversation and pondering over the meanings of its words the worshiper is bound to come across these triggers that evoke

(1) Sahih Muslim

(2) Sahih Al-Bukhari and Muslim

(3) Sahih Abu Daud by Al-Albani





emotion. This is how one would long for and become attached to prayer ensuring a life filled with peace and tranquility.

In Sha Allah, through reading this book, we will be able to at least identify the structure of the Salah which will help us restore this comfort. We would like in this series to achieve the followings:

1. To change your Salah completely and revert it to be the way of the Prophet ﷺ because he said,
"Pray as you have seen me pray."
In fact, you will see significant improvement before you have finished this series.
2. This brand of Salah will help you avoid sins (Al-Fahsha and Al-Munkar) like what is mentioned in Surat Al-Ankabut.⁽¹⁾
3. You will find your heart filled with a joy never experienced before, and peace and tranquility will pour down upon you, which will extinguish any pain you have ever suffered in this life.
4. Furthermore, to reach the Firdous-Al-Ala (the highest Paradise), In Sha Allah, Allah ﷻ tells us in Surat Al-Mu'minun,
"Successful indeed are The Believers, those who humble themselves in their prayers."⁽²⁾

{ قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١٠﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ } [سورة المؤمنون: 2-1]

These will be the heirs, who will inherit Al Firdous. They will dwell therein (forever)."⁽³⁾

{ أُولَئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ } [سورة المؤمنون: 10-11].

5. Become knowledgeable to teach others who pray badly as well. Hence, we will have a better connection with Allah y.

The Example of Abbad Ibn Bishr رضي الله عنه

When we read the following story of Abbad Ibn Bishr رضي الله عنه, which

(1) Quran (29:45)

(2) Quran 23:1-2

(3) Quran 23:10-11





is related to Salah and recitation of the Quran, we always ask ourselves: How can we attain the same level of pleasure and inner peace as him?

The story of Abbad Ibn Bishr رضي الله عنه the Prophet's ﷺ Companion- Was known for his devotion to worship, knowledge, and courage in battle.

On the way back, the Prophet ﷺ pitched camp in a valley for a night. As soon as the Muslims had settled their camel mounts, the Prophet ﷺ asked: "Who will be our guard tonight?" "We, O Messenger of Allah," said Abbad ibn Bishr and Ammar ibn Yasser, both of whom had been paired off as 'brothers' by the Messenger when he arrived in Madinah after the Hijrah.

Abbad ibn Bishr and Ammar bin Yasser left for the mouth of the valley to take up duty. Abbad ibn Bishr saw that his brother was tired and asked him: "What part of the night do you wish to sleep, the first or the second?" "I shall sleep during the first part," said Ammar ibn Yasser who was soon fast asleep quite close to Abbad ibn Bishr.

The night was clear, calm, and peaceful. The stars, the trees, and the rocks all appeared to celebrate in silence the praises of their Lord. Abbad ibn Bishr felt serene. There was no movement, no threatening sign. Why not spend the time in Ibadah (worship) and reciting the Quran? How delightful it would be to combine the performance of Salah with the measured recitation of the Quran, which he so much enjoyed.

In fact, Abbad ibn Bishr was captivated by the Quran from the moment he first heard it being recited by the mellow and beautiful voice of Musab ibn Umayr. That was before the Hijrah when Abbad ibn Bishr was just about fifteen years old. The Quran had found a special place in his heart, and day and night thereafter, he would be heard repeating the glorious words of Allah ﷻ so much so that he became known among the Companions of the Messenger of Allah ﷺ, as the "friend of the Quran."

Abbad ibn Bishr stood up for prayer. While absorbed in recitation, a stranger chased the outskirts of the valley in search





of the Messenger of Allah ﷺ and his followers. He was among those who had planned to attack the Messenger but fled into the mountains.

From a distance, the man saw the figure of Abbad ibn Bishr and knew the Muslim force must be inside the valley. Silently he drew his bow and fired an arrow that embedded itself in Abbad's flesh. Calmly, Abbad ibn Bishr removed the arrow and went on with his recitation, still absorbed in his Salah. The attacker shot two more arrows, which also found their mark. Abbad ibn Bishr pulled them out and finished his recitation. Weak and in pain, Abbad ibn Bishr stretched out his hand while still in prostration and shook his sleeping companion. Abbad ibn Bishr continued the prayer to its end and then said: "Get up and stand guard in my place. I have been wounded."

Ammar ibn Yasser stood up and saw them both. The attacker fled into the darkness. Ammar ibn Yasser turned to Abbad ibn Bishr, blood flowing from his wounds, and he asked, "Why didn't you wake me when you were hit by the first arrow?"

Abbad ibn Bishr replied, "I was reciting verses of the Quran which filled my soul with awe, and I did not want to cut short the recitation. The Messenger of Allah had commanded me to commit this Surat to memory. Death would have been dearer to me than that the recitation of this Surat should be interrupted."

Imam Bukhari رحمته الله the one who compiled this Hadith, was once stung by a wasp 17 times while standing in prayer. When he finished, he felt some discomfort and asked if anyone was aware of what caused it.

Obviously, we do not have to do what Abbad Ibn Bishr رضي الله عنه did. However, we must give precedence to the protection of our lives. Hence, we have a type of Salah which suits these specific situations called Salat-ul-Khawf (fear prayer). Nevertheless, we wanted to present these examples of individuals who were observing voluntary prayer, and yet they were able to attain the inner peace, tranquility, and serenity, which are the ingredients of the comfort we must strive to gain whenever we pray. Is it possible for us to be like them and attain comfort? How can we make our Salah effective?





Why do we often feel that our Salah is not quite having the effect it is supposed to have on us? Maybe it's because we are not giving it its due justice. It seems we have lost (or were never taught) that ability to connect in Salah that makes all the difference in its effect on us.

The Example of the Man Who Prayed Badly

During the Prophet's ﷺ time, which belongs to the time which Allah ﷻ and His Messenger ﷺ praised, there was one man who did not establish the Salah correctly. His story became known, and many mentioned it in books. We have Hadith about the man who prayed badly. Both Imam Bukhari رحمته الله and Muslim ibn Al-Hajjaj رحمته الله narrated it from Abu Hurairah رضي الله عنه: When the Messenger of Allah ﷺ entered the mosque, a man came in and prayed; then he came and greeted the Messenger of Allah ﷺ. The Messenger of Allah ﷺ returned the greeting and said: "Go back and pray, for you have not prayed."

The man went back and prayed as he had prayed before, then he came to the Prophet ﷺ and greeted him, and the Messenger of Allah ﷺ said, "Walayk Al-Salam." Then he said: "Go back and pray, for you have not prayed."

When he had done that three times, the man said: "By the One Who sent you with the truth, I cannot do more than that. Teach me."

The Prophet ﷺ said,

"When you go to pray, say Takbir, then recite whatever you can of the Quran. Then bow until you are at ease in bowing, then rise until you are standing up straight. Then prostrate until you are at ease in prostration, then sit up until you are at ease in sitting. Then do that throughout the entire prayer."⁽¹⁾

The above Hadith, dubbed by scholars as "The Hadith of the man who prayed badly," presented a learning moment for the entire Muslim Ummah until the Day of Judgment. Many scholars deduced benefits, lessons, rules, principles, and etiquettes,

(1) Sahih Al-Bukhari and Muslim





which suited their times from such an event.

Likewise, turning to our era, especially during these times, basic knowledge of Islam is declining considerably. We should select some of these benefits which fit our time. In Sha Allah, this is the intention behind this work, which I ask Allah ﷻ to accept from us.

Perhaps the most widely accepted work based on this Hadith is the book *The Prophet's Prayer Described "from beginning to end as though you see it"* by Shaykh Muhammed Nasir-Ud-Deen Al-Albani رَحِمَهُ اللهُ which will be one of our primary references for this work.

Before I begin presenting the many chapters of this book, I would like to share Shaykh Muhammad Aman Al-Jamee's رَحِمَهُ اللهُ comments, which he made in his explanation on this Hadith.

He said: "This story is well known amongst the students of knowledge. It is a story about a person who was known as "the man who prayed badly." Perhaps there were few like him at that time, which explains why he came to be known by this nickname. But as for today, how numerous those are who pray badly like this man!"⁽¹⁾

Even though many Muslims nowadays are not praying correctly out of ignorance, just like this one Companion, they do not receive equal attention from the learned people, just like the Prophet's ﷺ.

Shaykh Aman Al-Jamee رَحِمَهُ اللهُ suggested a few reasons for why learned people who see Muslims not praying the Prophet's ﷺ way not trying to correct their errors:

1. The first reason behind them refraining from correcting them is because they want to be polite towards them, which is incorrect. Students of knowledge must help them fix their Salah with politeness and gentleness.
2. The second is that they mistakenly assume that establishing

(1) In his explanation of Imam Muhammad bin 'Abdil-Wahhaab's classical treatise *Shuroot us-Salaat*





the Salah the Prophet's ﷺ way is an obligation upon the learned people, as correcting others is not. Instead, it is optional.

3. Another reason is that most Muslims are uncertain about Salah's manner, whether it is authentic or not, because they have never learned the correct method of establishing Salah to begin with.
4. Some Muslims may be concerned about the consequences of finding out that they were not establishing the Salah the Prophet's ﷺ way. The Hadith at hand addresses their concern. The Hadith confirms that overlooking pillars and conditions enjoined in the act of worship out of ignorance requires us to repeat the act if we are no longer ignorant and aware of how to pray the Prophet's ﷺ way timely and correctly.

The Prophet ﷺ instructed the Companion to repeat the current Salah after he taught him the correct way, and the time still allowed him to do so. The Prophet ﷺ did not command him to repeat all previous Salah he performed, even though he did not perform them correctly simply because their times had passed.

So, learning how to establish the Salah the Prophet's ﷺ way will not require us to repeat the prayers (Salawat) which we did not perform correctly in the past because the times of these prayers (Salawat) have expired.

5. Another reason appeared significantly in communities due to the superb blend of Muslims from all walks of life. In the same neighborhood, you may find Muslims with different ethnic and cultural backgrounds, as well as different Mazhabs (Schools of Thoughts). So learned people might see some community members who are not establishing the Salah the Prophet's ﷺ way. They right away assume that they are copying their Mazhab and may be strict in adhering to it and correcting them may cause disunity in the community. Hence, they refrain from helping them fix their Salah.

This approach is somewhat correct. Sometimes unity is remarkably substantial in our living abroad communities as minorities in a predominant non-Muslim community. But





there must be a way to help them correct their Salah to be compatible with the Prophet's ﷺ way while sustaining the element of unity.

Suppose all the community establishes the Salah, the Prophet's ﷺ way. In that case, it will be a faster track to unity, especially amongst the next generation. Hence, turning a blind eye to a culturally driven way of praying and tacitly approving it over the Prophet's ﷺ course will bring disunity in the long term.

In Sha Allah, in the next chapter of this work, we will address the position of the renowned Imams on adhering to the Sunnah and the way of the Prophet ﷺ.





Chapter Two
Why the Prophet's Way?



Introduction



Every Muslim must realize that to testify that Muhammad ﷺ is the Messenger of Allah, entails resolving to adhere to his way, or the "Sunnah." They must also realize that their adherence to the Prophet's ﷺ Sunnah is not optional; instead, it is an obligation.

Allah ﷻ said,

"And whatever the Messenger has given you, take it, and whatever he has forbidden for you to refrain from it. Fear Allah. Indeed, Allah is severe in His punishment." (1)

{ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ }
[سورة الحشر: 7]

Allah ﷻ also said,

"We have revealed the message to you to clarify for them what has been revealed that they may reflect upon it." (2)

{ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَنْفَكِرُونَ } [سورة النحل: 44]

In another Ayat, Allah ﷻ said,

"Say, 'Obey Allah and the Messenger.' But if they turn away – then indeed, Allah does not like the disbelievers." (3)

{ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ } [سورة آل عمران: 32]

Allah ﷻ also said,

"O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over

(1) Quran 59:7

(2) Quran 16:44

(3) Quran 3:32





anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. That is the best [way] and best in the result."⁽¹⁾

{ يَتَّيِبُهَا لِيَوْمِ تَوُودُ أُولِي الْأَلْبَابِ وَأُولِي الْأَلْبَابِ مِنَ الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهٗ إِلَى اللَّهِ وَالرَّسُولِ }
[سورة النساء: 59] { إن كنتم تُؤمنون بالله واليوم الآخر فاعلموا أن الأمر لله وحده وأطيعوا الله وأطيعوا الرسول وأطيعوا أئمة الدين ذلك خير وأحسن تأويلاً }

In the above verses of the Quran, Allah ﷻ is establishing the authority of the Prophet ﷺ. His authority comes to explaining the Noble Quran through his Sunnah or tradition.

It has been the trend of some Muslims' from time to time to question the Prophet's ﷺ authority and doubt the Hadith, declaring them to be inaccurate and unnecessary. However, the Sunnah is an essential source of Islam. It is not just relevant and necessary. They are the pillars that help us understand the Quran and its application in our daily lives.

Obstacles of Adherence

The established consensus amongst Muslim scholars is that if a Muslim refuse to accept, obey, and follow the Prophet's ﷺ Sunnah, he is no longer a Muslim. It is first incumbent upon us, before declaring him an apostate, to make sure that the evidence is established against him. We must maintain that knowledge and willful intention are the foundations of his refusal to follow the Prophet's ﷺ Sunnah.

Furthermore, Muslims believe that the Prophet's ﷺ complete authentically transmitted teachings are an essential origin of the religion (Islam), a revelation from Allah ﷻ, a Divine source of Islam. The Sunnah also explains the Quran and a perfect practical example for all humanity to follow.

Muhammad Ibn Hazm رحمه الله said: "If someone states that, 'He only accepts the Quran,' becomes an apostate according to the consensus of Muslims." Hence, to deny any part of the Sunnah is disbelief. However, this ruling does not apply to someone who

(1) Quran 4:59





questions the authenticity of a particular Hadith.

Sufyan At-Thawri رحمته الله said, "Innovations are more beloved to Shaytan than sin, since one may repent from the sin, but he will not repent from an innovation."⁽¹⁾

It is because the innovator believes he is doing something right and therefore sees no need to repent. Shaytan's second agenda item for Muslims right after leading them into Polytheism (Shirk) is to make them reject, oppose, replace, or modify the Sunnah. Therefore, he manages to deceive some Muslims from time to time who would utter the unfounded statements that they do not need the Sunnah, or that they do not believe in it or reject it altogether.

The Prophet ﷺ warned us against such people in a Hadith which they, of course, deny:

"Soon there will come a time that a man will be reclining on his pillow, and when one of my Hadith is narrated, he will say: 'The Book of Allah is (sufficient) between you and us. Whatever it states are permissible, we will take as permissible, and whatever the Quran states are forbidden, we will take as forbidden.' Verily, whatever the Messenger of Allah has forbidden is like that which Allah has prohibited."⁽²⁾

The Prophet ﷺ foretold the emergence of such a trend in the Muslim Ummah as a confirmation of the Sunnah's authenticity. Notice the precise and accurate description of those people. They are very comfortable with this world because they are engulfed in their whims and desires, meaning they are not willing to put in the work which the Sunnah instructs them to.

Also notice the clinging to the Quran because they know quite well that they cannot deny it. Secondly, the Quran does not provide detailed instructions on implementing it. So, they maintain the connection with Islam through the Quran, but nothing else. Many obstacles come in between Muslims and adhering to the Prophet's ﷺ way and observing his Sunnah. We

(1) Sharh Usool I'tiqaad of Al-Lalikaee, A 4th century Imam

(2) Sahih Abu Dawud, Al-Albani





have elaborated on a few of these assumptions and problems:

I. We only follow the Quran and nothing else.

Allah ﷻ, whom they claim to follow, has clearly stated in many places of the Noble Quran that everyone should abide by the Prophet ﷺ in all times and conditions, regardless of any situation or status. When they do so, they have achieved obedience to Allah ﷻ.

Allah ﷻ said,

"He who obeys the Messenger has obeyed Allah..."⁽¹⁾

Allah ﷻ also said,

"But no, by your Lord, they will not [truly] believe until they make you [O Muhammad] judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission."⁽²⁾

In the above verses, Allah ﷻ affirms that one who does not accept the Prophet's ﷺ verdicts is not a believer. In reality, if you reflect upon their position, you find it senseless to deny the tradition of the Prophet ﷺ justifying this with their strict adherence to the Quran. Because literally, the Quran states that you must follow the Sunnah to be adherent to the Quran. Hence if you reject the Sunnah, then you have left the Quran because of that.

Furthermore, the same people who authentically passed on the book of Allah ﷻ to their successors are those who conveyed the tradition of the Prophet ﷺ (his Sunnah), so we have a legitimate question: Why pick and choose? Whether you accept both or none?

Let us ask those who claim that they only adhere to the Quran and nothing else, where in the Quran can you find the details of Salah in terms of the number of units (Rakahs) in each Salah, the

(1) Quran 4:80

(2) Quran 4:65





time of each Salah, the Nisab (2.5%) of Zakat-ul-Mal, and the details of the rituals of fasting and Hajj. We need the Sunnah unquestionably to implement the religion. Hence, The Quran is Allah's ﷻ word, and the Sunnah explains the Quran presented to us through the Sunnah of His Messenger ﷺ.

II. The Prophet's ﷺ authority applies if he is alive.

"So, the Prophet ﷺ dies, his authority is void." What a blasphemous statement! It is merely unfounded, baseless, and untrue.

Allah ﷻ made it clear more than once in the Quran that Prophet ﷺ Muhammad ﷺ was sent to all people and for all times. Allah ﷻ said,

"Say [O Muhammad] 'O mankind, indeed I am the Messenger of Allah to you all..."⁽¹⁾

{ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي } [سورة الأعراف: 158]

III. The Sunnah has defects.

They claim that many accounts were fabricated and added into the books of Hadith. They blame this on the late documentation of the Sunnah of the Prophet ﷺ. First, these allegations do not result from a careful study of the Hadith's science. All the thorough studies affirm the authority of the Sunnah. Furthermore, the scholars of Hadith and Sunnah have responded to all such claims throughout history. They showed clear evidence that the Sunnah's writing happened when the Prophet ﷺ was alive.

The scholars of Hadith categorized the many sayings of the Prophet ﷺ into authentic (Sahih), good (Hasan), weak, and fabricated. They did this based on their study of the chain of each Hadith's transmitters, besides examining the actual text of the Hadith (Matn). The methodology these scholars followed guaranteed that none of them was to remain uncovered. Muslims do not accept, but the Hadith that were proven

(1) Quran 7:158





acceptable under that methodology. This fact makes Islam unique among all religions. It granted it protection and immunity against corruption and distortion.

As for the Sunnah's late documentation, many people wrongly believe that the Muslims finished writing down the Prophet's ﷺ Sunnah three hundred years after his death. This misconception resulted because the official order of the Sunnah's compilation happened towards the end of the first century during Umar Ibn Abdel Aziz's reign. The reality is that the Companions memorized the Sunnah and recorded it. Then, they transmitted it to their successors. Umar Ibn Abdel Aziz رَضِيَ اللهُ عَنْهُ in the year 101 after Hijrah appointed two of the most reliable scholars of their time to compile everything that had been written, and to put them into classified books.

The Unique Case of Salah

The people who do not deny the Sunnah believe that they are following the Sunnah embodied in their Imams and Shaykhs. The claim that we are following the Imams and scholars of our schools of thought, is very problematic and an apparent cause of disunity in many Muslim communities living in the west, because of the mixtures of the followers of various schools of thought.

In Sha Allah, in the remaining part of this chapter, we will shed light on Mazhab's subject. We will mainly focus on answering the following questions:

1. Is it obligatory to follow a Mazhab?
2. Are the learned allowed to do Taqleed (blind following)?
3. What is the stance of the Imams on Taqleed?
4. Why did the Imams differ in the first place?
5. How can we strike a balance?

1. Is it Obligatory to Follow a Mazhab?

Some Muslims, especially Mazhab's adherents, developed a faulty perception that it is obligatory to follow a particular school of thought (Mazhab). The answer to the above question is





No. It is obligatory upon every Muslim to follow the Prophet ﷺ. We may also obey any scholar, Imam, and Shaykh, who will lead us to follow the Prophet's ﷺ way. But we must, first and foremost, verify his evidence and make sure that it is following the understanding of the first three esteemed generations.

Ibn Taymiyyah رحمته الله said: "Muslims are not required to follow a particular scholar in all that he says. Muslims are also not required to adhere to a particular school of thought (Mazhab). The obligation upon every Muslim is to follow Allah's Messenger ﷺ in all that he enjoins and forbids. Anyone else's view may be accepted or rejected, except that of the Messenger of Allah ﷺ." (1)

Ibn Taymiyyah رحمته الله also said that no one must blindly follow any man in all that he enjoins or forbids or recommends, apart from the Messenger of Allah ﷺ. The Muslims should always refer their questions to the Muslim scholars, following this one sometimes and sometimes.

Suppose the follower decides to adhere to an Imam's view concerning a particular matter that he thinks is better for his religious commitment or his opinion is accurate. In that case, it is permissible according to most Muslim scholars. Moreover, Abu Hanifah رحمته الله, Malik رحمته الله, Al-Shafi'i رحمته الله, and Ahmad رحمته الله haven't said that this was forbidden. (2)

2. Are the Learned Allowed to do Taqleed?

It is true that our elders, and some Muslims who do not have the ability to sort out the evidence, they may be obliged to follow a certain Mazhab because it is all that they know. They really do not have an option. But what about the learned people whom we call students of knowledge. As for the students of knowledge or the learned individuals, **No**, it's forbidden to do absolute Taqleed (blindly follow) of a scholar or a Mazhab.

Ibn Hazm رحمته الله said that "indeed, all the jurists, whose opinions are followed, were opposed to Taqleed (blind adherence), and they issued many statements warning their students and

(1) Majmoo Al-Fataawa 20/208-209

(2) Majmoo' Al-Fataawa, 23/382





followers against blindly following their views without further verification and examination."

Al-Shafi'i رحمته الله repeatedly stressed the obligation of adhering to the Prophet's ﷺ authentic Sunnah when his views opposed it. Furthermore, he also freed himself and disowned those who blindly follow him without further examining his opinion based on what became authentic of Hadith. ⁽¹⁾

Hudhaifah رضي الله عنه reported: The Messenger of Allah ﷺ said,

"Do not become a copycat, saying that if our people are good, we will be good, and if they are unjust, we will be unjust. Rather, decide for yourselves. If the people are good, then be good, but if they are evil, then do not be unjust."⁽²⁾

Ibn al-Qayyim رحمته الله said: "The Bid'ah of blind following started in the 4th Hijri century"⁽³⁾

Abdullah Ibn Mas'ud رضي الله عنه said, "Let not one of you blindly follow a man in his Religion, if he believes, and disbelieves. If it is a must that you follow someone, then let it be the dead, for indeed the living is not safe from Fitnah."⁽⁴⁾

Mu'az bin Jabal رضي الله عنه said: "As for the mistake of a scholar, then do not do his Taqleed (blindly follow him) in the religion even if he is on guidance."⁽⁵⁾

Ibn Abbas رضي الله عنه said on knowledge: "Learn from many sources, but blindly follow no one."

Sa'eed ibn Al-Musayyib رضي الله عنه reported: Ibn Abbas رضي الله عنه said, "Take knowledge wherever you find it and do not unquestioningly accept the opinion jurists have of one another. Indeed, they differ with each other like goats in pen."⁽⁶⁾

The Messenger of Allah ﷺ said,

(1) Usool al-Ahkam 6/118

(2) Sunan At-Tirmidhi 2007

(3) I'laam al-Mawqa'een Vol 2 Pg 208

(4) Sharh Usoolul-I'tiqaad 1/130 of al-Laalikaa 'ee

(5) Kitaab az-Zuhud by Imam Wakee: Vol 1 Pg 300 H 71,

(6) Jāmi' Bayān al- 'ilm 1308





"Whoever is killed under the banner of blind following, who calls to tribalism or supports tribalism, then he has died upon ignorance."⁽¹⁾

3. The Stance of the Imams on Taqleed

They considered absolute blind following (Taqleed) as unlawful (Haram). Muslims must trust that all the distinguished Imams in the Muslim world, including Malik رحمته الله, Abu Hanifah رحمته الله, Al-Shafi'i رحمته الله, and Ahmed رحمته الله, intended to lead their followers to the Prophet's ﷺ way.

The Imams have a heartfelt position regarding the obligation of following the Prophet ﷺ. They strictly believed that the words of anyone other than the Prophet ﷺ might be accepted or rejected. None of them would intentionally and knowingly pass a verdict which opposes the Prophet ﷺ in any aspect of his Sunnah, whether trivial or significant. The Imams are in profound agreement regarding the obligation of following the Prophet ﷺ.

Imam Al-Shafi'i رحمته الله said: "When a Hadith is found to be Sahih, then that is my ruling (Mazhab)."⁽²⁾

Imam Al-Shafi'i رحمته الله also said: "As for blind following (Taqleed), then Allah did not permit this for anyone after the Messenger of Allah."

Imam Al-Humaidee رحمته الله said: "Imam Al-Shafi'i one day narrated a Hadith, and so I said to him, "Do you accept this Hadith as a piece of evidence?" So, Imam Al-Shafi'i said, "Have you seen me coming out of a church or synagogue? Or do you seem me wearing a waistcloth (girdle or waistband – a cloth which followers of other religions wear) that I hear the Hadith of the Messenger of Allah, and I don't accept it?"⁽³⁾

Imam Abu Hanifah رحمته الله said: "When a Hadith is found to be Sahih, then that is my ruling (Mazhab)."⁽⁴⁾

(1) Sahih Muslim

(2) Reported by Imam Nawawi

(3) Hilyatul-Awliyaa and Manaqib Ash Shafi 1/474 of Imam Baihaqi

(4) Ibn Aabideen in al-Haashiyah 1/63





In the essay Rasm al-Mufti (1/4 from the Compilation of the Essays of ibn Aabideen), someone asked Abu Hanifah رحمته الله, "If you say something in opposition to the Book of Allah." He replied, "Reject my statement when it contradicts the book of Allah." He was asked if his statement contradicts the Hadith. He replied, "Reject my statement when it contradicts the saying of the Messenger of Allah." He was asked again how about if it opposes the statement of the Companions. He replied, "Reject my statement in contradiction to the statements of the Companions."⁽¹⁾

Imam Malik رحمته الله said: "Truly, I am only a mortal. I make mistakes (sometimes), and I am correct (sometimes). Hence, investigate my rulings: All that agrees with the Book of Allah, and the Sunnah of His Messenger, accept it; and all that does not agree with the Quran and Sunnah, ignore it."⁽²⁾

Imam Ahmad Ibn Hanbal رحمته الله said: "Do not follow my opinion; neither follow the opinion of Malik, nor Shafi'i, nor Awzaa'i, nor Thawri, but take from where they took."⁽³⁾

So, following a school of thought (Mazhab) is not obligatory, and blind following in an absolute sense is unlawful (Haram). A Muslim is only obligated to follow the Quran, Hadith, and Sunnah, following the understanding of the three esteemed generations (The Pious Predecessor), which include the renowned Imams.

As-Salaf As-Salih, or the three esteemed generations of Muslims, refers to the Companions, their students, and the students of their students. We're obligated to follow their understanding. We need to pay attention that the heads of the four primary schools of thought are included in this period.

The Prophet ﷺ said: "I am leaving behind me two matters which will never lead you astray as long as you hold onto them: The

(1) Iqd il-Jid p. 53

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

(3) Fulaani (p. 113) & Ibn al-Qayyim in I'laam (2/302)





Book of Allah, and the Hadith of the Messenger ﷺ."(1)

As for following the Salaf, Abdullah Ibn Masud رضي الله عنه narrated that the Prophet ﷺ said, "The best generation is my generation, then those who come after them and then those who come after them."(2)

Imran Ibn Hussain رضي الله عنه also narrated that the Prophet ﷺ said: "The best generation is my generation, then those who come after them and then those who come after them."(3)

Umar Ibn Al-Khattab رضي الله عنه narrated that the Prophet ﷺ said, "I enjoin (command) you to follow my Companions, then those who come after them and then those who come after them."(4)

The Prophet ﷺ said: "Treat my Companions well, then those who come after them and then those who come after them."(5)

Imran Ibn Husain رضي الله عنه narrated that the Prophet ﷺ said: "The best generation is my generation, and then those who come after them."(6)

Abu Hurairah رضي الله عنه narrated that a man asked Prophet ﷺ, "Which people are the best?" He said, "Me and my Companions, then those who come after them and then those who come after them."(7)

4. Why did the Imams Differ?

Ibn Taymiyyah رحمته الله compiled an essay. He called it "The Removal of Blame from the Great Imams." He explained in-depth:

- Why some of the Imams' religious rulings sometimes may oppose the authentic Hadith of the Prophet ﷺ.
- Why their rulings sometimes oppose one another as well.

(1) Al Hakim and Al Muwatta 1661, classed as Sahih by Ibn Abdul Barr

(2) Sahih Al-Bukhari

(3) Sahih Muslim

(4) Sunnan At-Tirmidhi

(5) Musnad Ahmed, Sahih by Al-Albani

(6) Sahih Al-Bukhari

(7) Musnad Ahmed





The following is the translation of his work with an abridgment.

(1)

Let's say, we find any of their opinions to be in opposition to an authentic Hadith. Then there must be a just excuse for that, and these excuses fall under one of the three categories:

- I. The Imam did not believe that the Prophet ﷺ uttered the Hadith to begin with.
- II. The Imam did not think the issue in question was [actually] intended to be addressed by the Prophetic Hadith.
- III. The scholar believed the ruling [contained in the Hadith] to have been abrogated.

We can divide these three categories into several more specific reasons:

1. The first reason: The Hadith did not reach the concerned Imam; and whoever is not aware of a Hadith is not held responsible for not knowing its ruling. Hence, if the Hadith did not reach him, he gave a judgment regarding a particular question based on the Quran's apparent meaning, or another Hadith, based on analogy, or the presumption of continuity (Istishab). Then his opinion might fortuitously agree with the Hadith in one case while in opposition to another.

It is the most likely reason for most of what we find once it comes to our righteous Predecessors (Al-Salaf Al-Salih) that oppose Hadith. Indeed, it is simply impossible for any single member of the Ummah to know all the Prophet's ﷺ Hadith. The Prophet ﷺ used to speak, issue legal verdicts (Fatwa), pass judgment, or perform an action that was heard or seen by those present at the time. They, or some of them, would convey it to others who would, in turn, give it to others until it would reach whomever Allah ﷻ willed among the scholars from amongst the Companions of the Prophet ﷺ, their followers and those who came after them.

(1) The Removal of Blame from the Great Imams: Ibn Taymiyyah's, with abridgment.





It is impossible to claim that anyone could encompass all the Hadith of the Prophet ﷺ. The example of the Righteous Caliphs can illustrate this. They were the most knowledgeable regarding the Prophet's ﷺ affairs, his Sunnah. Someone like Umar Ibn Al-Khattab رضي الله عنه, who did not know the Sunnah relating "Seeking Permission" (Isti'dzn) [before entering a house of someone else] until he was informed about it by Abu Musa al-Ash'ari رضي الله عنه.

2. The second reason: The Hadith had reached the Imam or the scholar, but according to him, the Hadith is unknown [unidentifiable] about its authenticity, or the narrator of the Hadith has a dubious reputation (accused of lying, for example), or deficient in memory. The scholar or the Imam would continue deducing the religious rulings from the Quran and the Sunnah and refrain from basing his verdict on this Hadith. The evidence for this, Imam Al-Shafi'i, made specific religious verdicts contingent upon certain Hadith's authenticity.
3. The third reason: The Hadith was deemed weak according to the Imam, who addressed the issue in question based on his findings. But this Hadith is authentic, according to other Hadith experts, as another authentic chain of transmitters delivered it. Hence it was deemed authentic. Whether the Hadith's narration arrived through another chain or whether the correct opinion was that of this Imam. Both Imams and scholars who concluded the right idea, and the other who did not, are considered Mujtahid, which means individuals striving to deduce the correct opinion. Both, according to those who say that "every Mujtahid is correct."
4. The fourth reason: The scholar stipulates some conditions for accepting Hadith, which was transmitted by one trustworthy memorizer but is opposed by others [who do not accept such conditions]. Some stipulated that we must compare the Hadith in question to what is in the Quran and the established Sunnah. Others specified that the Hadith's narration must be widespread and known if it deals with an issue known to have occurred frequently at the Prophet's ﷺ time.





5. The fifth reason: The Hadith has reached the scholar, and it is authentic, but the scholar or the Imam was unable to call it from memory; he forgot it. It can occur about the Quran and the Sunnah.
6. The sixth reason: The scholar or the Imam does not know the implication of the concerned Hadith. It can be because he considered a term mentioned in the Hadith to be unfamiliar (Gharib), such as the terms: Al Gharar, Ghuru, and Iqlaq.
7. The seventh reason: The scholar or the Imam thought that the Hadith did not carry any specific implication. So, he knows the essence but believes that it ought not to be applied based on some principles he had, which invalidated that implication, regardless of whether he was right or wrong.
8. The eighth reason: The scholar or the Imam deems that the text's implication to be opposed by something indicating that it could not have been so intended. Examples include a general term being opposed by a specific one, an absolute term (Al-Mutlaq) by a qualified one (Al-Muqayyad), an absolute imperative by that which negates it, or the literal (Al-Haqiqah) one by that which indicates a metaphor (Al-Majaz), and so on.
9. The ninth reason: The scholar or the Imam thinks that the Hadith is opposed by contrary evidence which is accepted by all scholars, such as a Quranic verse, another Hadith, or consensus, thereby indicating the Hadith's weakness, abrogation, or if it is amenable to this is of the two interpretations.
10. The tenth reason: The scholar or the Imam thought the Hadith was opposed by evidence of the Hadith's weakness or contrary indicating abrogation, whereas his view that this is evidence is not shared interpretation, contrary to other scholars, or even by those who belong to his group, or the contrary evidence is not the prevalent one.

5. How Can We Strike the Balance?

The intention of every Muslim must be to follow the Messenger of Allah ﷺ. Because when we utter "Muhammad ﷺ is the





Messenger of Allah," we are simply saying the following: "No One has the right to be followed but the Messenger of Allah ﷺ."

The Imams themselves made some profound statements about following the Prophet's ﷺ way and to ignore their own sayings, opinions, and verdicts if they ever oppose the Sunnah. So, we must strive to instill this principle in the hearts, minds, and souls of Muslims' next generation. We instruct them to look for the evidence. Whoever from the Imams or scholars presents evidence, he becomes the one they must follow, not because of his personality but because of the evidence at hand. As for the rest, we may end up with two categories:

1. **Blind-following Muslims of a Mazhab:** It is amongst the elders who are keen on adhering to their Mazhab. They are not learned and cannot comprehend the evidence and turn it into practice. Hence, the scholars of Islam have recommended for ordinary people who aren't able to research and interpret the evidence's legal implications. Now for them to learn and perform the necessary rituals according to one of the four schools of thought. It is accurate, and it may apply to the elders, but we must promote the Sunnah amongst the younger generations and not the Mazhab.
2. We have another segment of the Muslim Ummah. They are the blind following Muslims who are too accustomed to their inherited Mazhab. Hence, they refuse to give it up and begin implementing the Sunnah. They even reach fanaticism/blind partisanship (Ta'ssub) to a scholar or school of thought. They blindly follow their Mazhab, even after becoming crystal clear that their practices contradict and oppose the Prophet's ﷺ Sunnah.

There is a fine line between the blind following (Taqlaed), a juristic school of thought (Mazhab), or an established scholar of Islamic jurisprudence (Faqih). We must strike a balance between sometimes accommodating the individual need to blindly follow a Mazhab and fanaticism's culture towards a certain Mazhab. On the other hand, many Muslims have become significant sources of turmoil in the Muslim world due to their fanatical obedience to their school of thought. These individuals,





due to their allegiance to their Mazhab, may end up judging or discrediting others. Furthermore, they may even deny many established and well-founded opinions based on authentic evidence and correctly interpreted.

Saying that doesn't mean if you come upon a contrary verse of the Quran, sound Hadith, or other qualified scholarly analogy that you can't break from your original school's or scholar's position to follow it. A true believer is not just trying to get by with the basic rules of law. He or she is trying to grow in knowledge, sincerity, and devotion.

From the perfection of sincerity to Allah ﷻ, a Muslim dedicates to knowing the truth, especially when it is related to our religion. To do this, one must free themselves from blindly following their thought school without question or research. Many believers mistakenly follow people to the point where they believe that whatever they know from their teacher or Mazhab is the ultimate truth that we must follow despite any other opinion. They often do this unaware of the basis of their views or the different views/texts on the subject.

Allah ﷻ said,

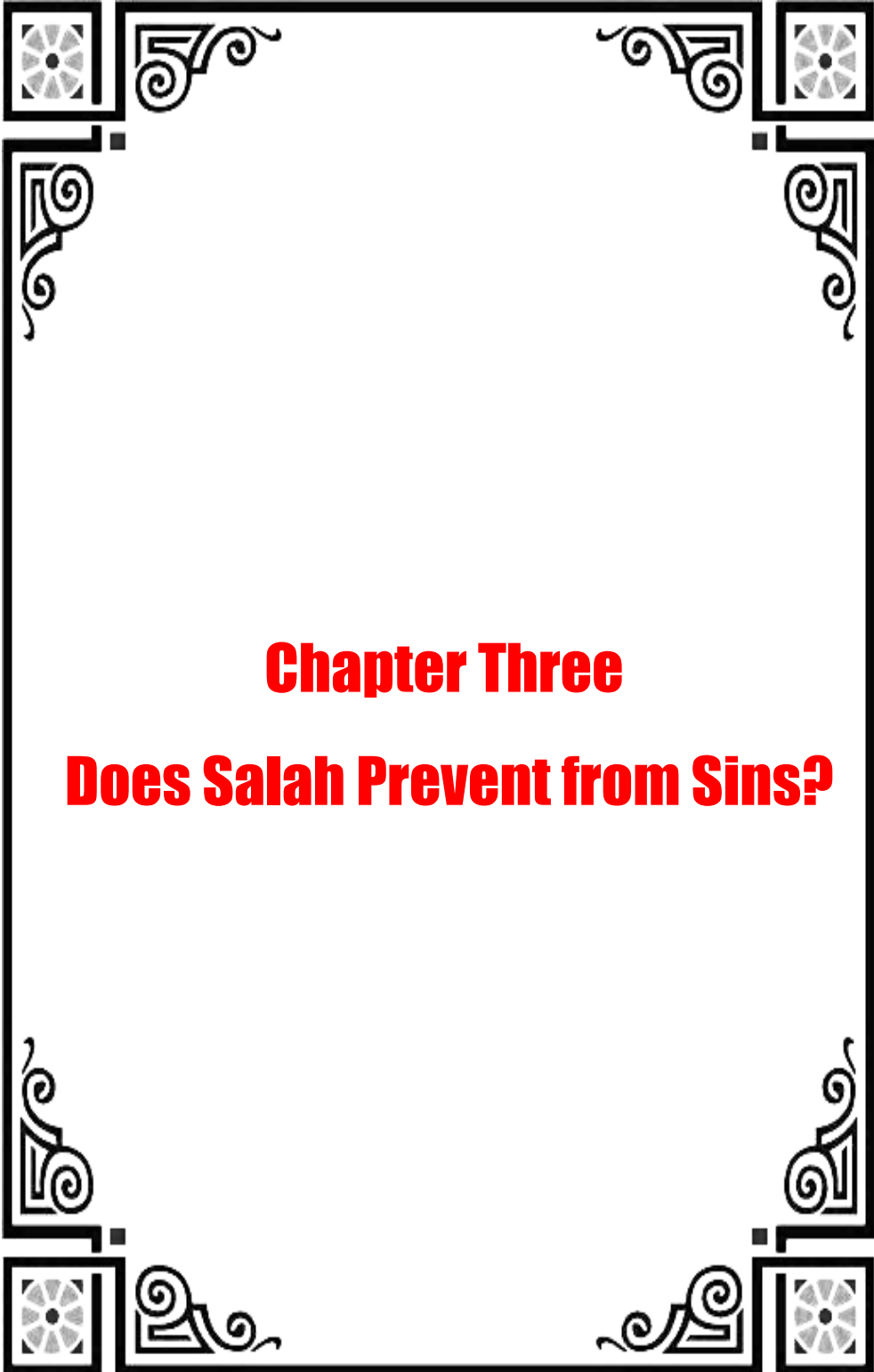
"Follow (O men!) The revelation was given to you from your Lord, and follow not, as friends and protectors, other than Him. Little is it you remember of admonition."⁽¹⁾

{ اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ } [سورة الأعراف: 3]



(1) Quran 7:31





Chapter Three

Does Salah Prevent from Sins?



Introduction



We have an unsettled question that we hear very often from many Muslims. It goes like this: How come I observe the five daily prayers regularly, keep up with the voluntary prayers (Salawat), and yet I am still indulging in immorality and wrongdoing? Isn't the Salah supposed to prevent me from entertaining both as per the following two pieces of evidence?

Allah ﷻ said,

"Recite what has been revealed to you of the Book and establish the Salah. Indeed, genuine Salah should caution one against indecency and wickedness. The remembrance of Allah is an even greater deterrent. And Allah fully knows what you all do."⁽¹⁾

{ أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ابْتِغَاءَ الصَّلَاةِ تَنْهَى عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ } [سورة العنكبوت: 45]

Abu Hurairah رضي الله عنه reported: A man came to the Prophet ﷺ and said, "This person prays in the night, but he steals in the morning." The Prophet ﷺ said, "Verily, Salah should stop him from doing that."⁽²⁾

It is true, Allah ﷻ stated in the Quran, that one of the fruits of the Salah is that it will caution (Not Prevent) us against slipping into both Al-Fahsha (lewdness) and Al-Munkar (wickedness), as well as wiping away our sins. We should never doubt, or question, nor test the outcome of Allah's ﷻ promise at all. Allah ﷻ never breaks His promises! What we must question here is our Salah and the way we perform it.

(1) Quran 29:45

(2) "Musnad Ahmad labeled *Sahih* (authentic) according to Al-Albani





Why Salah Does Not Prevent Sins?

Many reasons obstruct the Salah from having the aspired impact on us, like the impact it had on Abbad Ibn Bishr رضي الله عنه, which we presented in Chapter One. The following seven reasons contribute significantly to answer the question: How come Salah does not keep me away from committing sins?

1. Establish the Salah, not just pray.
2. Why do we need to establish the Salah?
3. The correct knowledge of Allah ﷻ?
4. Missing the inward ingredients (Khushu).
5. Can we be free from sin?
6. Pursuing the proper means to avoid committing sins.
7. The Remembrance of Allah ﷻ is more significant.

1. Establish the Salah (Iqamat-ul-Salah)?

We need to examine the command of Allah ﷻ thoroughly. We should not ignore the way Allah ﷻ worded this particular command. Allah ﷻ did not say "Just pray" or perform the Salah. Instead, Allah ﷻ commanded us to establish the Salah (Iqamat-ul-Salah).

Establishing the Salah (Iqamat-ul-Salah) is based on just two words, yet its subject matter involves several oceans of wisdom. The two terms (Iqamat) and (Al-Salah) comprise a fundamental commandment of Allah ﷻ. They entail the purpose for mankind's creation and the means of acquiring this purpose.

So, to harvest Salah's fruit, which in this case, is to refrain from indecencies and wickedness, one must fulfill the conditions, pillars, and duties of Salah. And this is essentially the interpretation of the establishment of the Salah.

Ibn Jarir al-Tabari رضي الله عنه, the famous scholar of Tafsir, commented, "Establishing the Salah means to perform it within its proper limits, with its obligatory aspects, with what has been made obligatory concerning it by the one upon whom it has been made





obligatory."

Then he quoted the Companion ibn Abbas رضي الله عنه as saying, "Establishing the Salah is to perform its bowing, prostrations and reciting completely as well as having a fear of Allah and complete attention to it."⁽¹⁾

Qatadah رضي الله عنه, a student of Ibn Abbas رضي الله عنه also stated, "The establishing of the Salah is to stick to and guard its timing, ablution, bowing, and prostration."⁽²⁾

Fulfilling the fundamental foundations and essential elements of the Salah's entire structure will contribute significantly to the concept of establishing the Salah.

Below are seven elements, which we must give extra attention to. We must strive to fulfill them based on knowledge, and never to compromise them:

1. To execute the Salah as Allah ﷻ prescribed it in the Quran, the Prophet ﷺ showed us in the Sunnah.
2. To establish the Salah, one must fulfill Salah's five conditions, which precede the first Takbir, which signifies our entry into the Salah. These conditions are to perform the act of Purification (Taharah), to ensure the covering of the Awrah during the Salah, to verify that the Salah's time has entered, to confirm the direction of the Qibla'h (Allah), and to formulate an intention.
3. To fulfill the pillars and the duties of the Salah as demonstrated by the Messenger of Allah ﷺ.
4. To strive to earn more reward through performing the recommended acts and sayings in Salah, and to avoid the disliked aspects of Salah as emphasized in the Sunnah of the Prophet ﷺ.
5. We must observe the Salah on its fixed times, avoiding any delay without valid reasons.

(1) Jami al-Bayaan an Ta'weel Ayi al-Quran, vol. 1, p. 104.

(2) Ibn Katheer, Tafseer al-Quran al-Adheem (Kuwait: Dar al-Arqam, 1985), vol. 1, p. 168.





6. In men's case, we must strive to establish the Salah in the congregation in a mosque if feasible.
7. We must strive to establish the Salah following the Prophet's ﷺ way; meanwhile, we must accompany the physical acts with attention, submission, humbleness, patience, and so on.

In Sha Allah, in the next chapters of this work, we will shed light on the conditions, pillars, duties, recommended, disliked, and nullifiers of Salah.

2. Why do we need to establish the Salah?

We need to correct our approach to Salah. Let's ask ourselves this question and answer it honestly and sincerely. Why do we observe Salah five times a day?

The answer can be, well, Salah is an obligation, and I must do it to get done with it, and not feel guilty. Besides, everyone around me prays, and I want to be like them.

If this is your answer to this question, then truly, you need to review your position on Salah.

We need to realize that we need to establish the Salah for our benefit. We do not benefit Allah ﷻ at all with our Salah because Allah ﷻ is free of all needs. Allah ﷻ said,

"If you disbelieve - indeed, Allah is free from need of you. And He disapproves of His slave's disbelief. And if you are grateful, He approves it for you."⁽¹⁾

{ إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ }

[سورة الزمر: 7]

We are the ones who desperately need Allah ﷻ, and the way to connect with Him is through the Salah. Salah in Arabic is a derivative of the Arabic word (Silah), which means connection.

Salah is a direct conversation with Allah ﷻ. The Messenger of Allah ﷺ said,

(1) Quran 39:7





"When anyone of you stands to pray, he is communicating with his Lord, so let him pay attention to how he speaks to Him." (1)

Hence, we must respond wholeheartedly to the caller when he says, "Come to Salah," and "Come to Success."

We need the Salah to conduct this very heartfelt conversation with Allah ﷻ at least seventeen times a day when we recite Surat Al-Fatihah, one of Salah's pillars.

The Prophet ﷺ mentioned Allah ﷻ saying,

"When My slave says in: 'All praise is for Allah, the Lord of the worlds,' I say: 'My slave has praised Me.' when he says: 'the Merciful, the Compassionate, Master of the Day of Judgment,' I say: 'My slave has praised and glorified Me.' When he says: 'You Alone we worship, and Your Aid we seek,' I say: 'This is between My slave and Myself.' When he says: 'Show us the Straight Path, the path of those on whom You have bestowed Your Grace, not of those who earned Your anger nor of those who went astray.' I say: 'This is for My slave, and I give My slave what he wants.'" (2)

We need Salah because it is the continuous source of our physical and spiritual purity in this world. Abu Hurairah رضي الله عنه narrated that the Allah's Messenger ﷺ said,

"Just see, can anything of his filthiness remain on the body of anyone of you if there were a river at his door in which he washed five times daily?" They said, "Nothing of his filthiness will remain (on his body)." He said, "That is like the five prayers by which Allah obliterates sins." (3)

We need the Salah to respond to our hungry souls' cry, calling upon us to fulfill the vacuum inside it, especially with our busy lifestyles, we can be forgetful. Salah is one of the essential means to satisfy our spiritual needs and connect with our Creator. Allah ﷻ made us of body and soul. Just as the body needs to eat, drink, rest, and the workout to stay physically sound, the soul has its

(1) Sahih Al-Bukhari

(2) Sahih Al-Bukhari

(3) Sahih Al-Bukhari and Muslim





own spiritual needs, such as the Quran's recitation, Allah's ﷻ remembrance, the Salah, and the other rituals in Islam. Salah ranks number one out of all these rituals to fulfill our spiritual needs because it involves almost all of them. Hence, Allah ﷻ made it compulsory upon us five times a day.

Allah ﷻ said,

"Without doubt, in the remembrance of Allah do hearts find satisfaction."⁽¹⁾

{ الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ } [سورة الرعد: 28]

We often find ourselves, and many Muslims who are very healthy once it comes to their bodily needs but dead spiritually.

Allah ﷻ said,

"O you who believe! Respond to (the call of) Allah and His Messenger when he calls you to that which gives you spiritual life."⁽²⁾

{ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّهُ اللَّهُ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ } [سورة الأنفال: 24]

We need Salah because it brings us closer to Allah ﷻ. The Prophet ﷺ said,

"The closest a person is to His Lord is when he is in prostration."⁽³⁾

Salah helps us to ascend spiritually to our Creator. We need to bear in mind that Salah was the one pillar of Islam, which The Prophet ﷺ ascended to Allah ﷻ to receive it during the journey of Al-Miraj (The Ascension). Salah is Allah's ﷻ gift to us to experience the spiritual ascensions five times every day conveyed to us by His Messenger.

(1) Quran 13:28

(2) Quran 8:24

(3) Sahih Muslim





We need the Salah because it is our shield and weapon in the face of tests, hardships, and tribulations. The human being is weak and generally overwhelmed by numerous problems. Once we connect with our Lord through Salah and strengthen our connection with Him, He ﷻ will place the rest of the creations for our aid.

Allah ﷻ said,

"O, you who believe! Seek help in patience and Salah (prayer). Truly! Allah is with the patient."⁽¹⁾

{ يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ۗ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ } [سورة البقرة: 153]

The Prophet ﷺ used to say to Bilal رضي الله عنه: "O Bilal! Provide us with rest with prayer."⁽²⁾

We need to establish Salah to fulfill the second most important pillar of Islam. Salah is the most regular and compulsory act of worship in a Muslim's life. Fasting during Ramadan comes only once a year, and it can be omitted, skipped, or delayed due to valid reasons. Paying Zakah also comes once a year, and a Muslim can be exempted because he does not maintain possession of the threshold throughout the lunar year. Hajj is obligatory once in a lifetime, and a Muslim can be exempted entirely due to his physical and financial ability. However, Salah is the one act that must be fulfilled at least five times a day, regardless of the circumstance.

Once it comes to Salah, Allah ﷻ did not exempt Muslims from establishing it even during times of war. Allah ﷻ said,

"Guard your (habit of) Salah, strictly. If you fear (an enemy), pray on foot or riding."⁽³⁾

{ حٰفِظُوْا عَلٰى الصَّلٰوةِ وَالصَّلٰوةِ الْوُسْطٰى وَقُوْمُوْا لِلّٰهِ قٰنِطِيْنَ ﴿٢٣٨﴾ فَاِنْ خِفْتُمْ فَرِجًا لَا اُوْرْكَبٰنَا فَاِذَا اٰمَنْتُمْ فَاذْكُرُوْا اللّٰهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ }

(1) Quran 2:153

(2) Sahih Abu Daud Al Albani

(3) Quran 2:238-239





[سورة البقرة: 238-239]

If this is the case in the time of war, then what about peace? If a Muslim cannot stand because of an illness, a wound, and the like, then there is no objection to observing the Salah sitting or in any state that suits his situation. Narrated by Imran Ibn Husayn رضي الله عنه who said, "I had piles [hemorrhoids], so I asked the Prophet about the prayer, and he said: "Pray while standing and if you cannot, pray while sitting, and if you cannot, then pray while lying on your side.""⁽¹⁾

We need to establish the Salah because it is the first phase of the Sharia of Islam which Allah ﷻ placed in our hands. Establishing the Sharia in our lives should be a collective objective, which we must achieve collectively. The Salah is the part of the Sharia, which we can establish without obstacles and consequences.

Salah is one of the most excellent means to unite the believers in this common goal. When we stand in Salah with the congregation, then brotherhood, equality, humility, and modesty will be fostered in community members. Salah contributes significantly to the demolition of all barriers between the believers and the bridges' building.

Hence, we get so much encouragement to observe Salah in the congregation. The Prophet ﷺ said,

"Prayer in congregation is better than praying alone by twenty-seven degrees."⁽²⁾

We need to establish the Salah to answer the first question on the Day of Judgment. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said,

"The first thing among their deeds for which will bring the people to account on the Day of Resurrection will be Salah." Although He knows best, our Lord will say to His Angels, 'Look at My slave's prayer, is it complete or lacking?' If it is complete, it will be recorded as full, but if it is lacking, He will say, 'Look and see whether My slave did any voluntary (Nawafil) Prayers

(1) Sahih Al-Bukhari

(2) Sahih Al-Bukhari





(Salawat).' If he had done voluntary Salah, He would say, 'Complete the obligatory prayers of My slave from his voluntary prayers.' Then they will examine the rest of his deeds similarly."⁽¹⁾

3. The correct knowledge of Allah ﷻ?

Many Muslims establish Islam's rituals, including the Salah, when they lack the knowledge of Allah's ﷻ actions, names, and attributes entirely. Other Muslims observe the Salah while they do not have the correct understanding of Allah's ﷻ Names and Attributes. And most Muslims establish the Salah without connecting it in various postures to the Names and the Attributes of Allah ﷻ.

The only way to change our perspective, perception, and attitude towards Salah is to enhance our correct knowledge of Allah's ﷻ Actions, Names, and Attributes, especially those we must feel during Salah's various postures, sayings, and actions. Linking the correct knowledge of Allah's Actions, Names, and Attributes to Salah's actual postures will enrich our experience, and it will get us closer to Him during Salah.

The knowledge of Allah ﷻ will enable us to properly comprehend His majestic divine essence without resembling Him to His creation in any form or shape. When we stand in Salah, the Prophet ﷺ told us that Allah ﷻ looks at us. It is why we look down at the spot of our prostration most of the time, and we show humility and humbleness. Furthermore, we prevent anyone from interrupting this connection by placing a Sutra (Barrier) between the Qibla'h and our direction.

Imagine looking at Allah's ﷻ Majestic Face in Jannah. It will be the best of all pleasures. We can get a share of this in Salah. When we establish the Salah, we need to think of Allah's ﷻ beauty without resemblance.

Allah's ﷻ beauty is unique, for it is paired with everlasting glory.

(1) Sahih Abu Daud, Al-Albani





Allah ﷻ set His Most Beautiful, Glorious Face to yours when you stand in Salah.

Now you can recognize the devastating consequences of entertaining the heretical beliefs of those who negate Allah's ﷻ Attributes, including the Face.

While in Salah, a Muslim conducts a noble conversation with Allah ﷻ during the recitation of Surat Al-Fatihah. Doing this will make us miss feeling this beautiful and overwhelming exchange between Allah ﷻ and us. We affirm the Attribute of the speech to Allah ﷻ without resembling it to His creation. He speaks in a way that suits His Majestic Greatness.

Salah is the best way for someone knowing who Allah ﷻ is, to establish His remembrance. When Prophet Musa ؑ was finally called by Allah ﷻ in the sacred valley, and was informed of who Allah ﷻ is, Allah ﷻ commanded him to establish the Salah for His remembrance.

Allah ﷻ said,

"O Musa (Moses)! Verily! I am your Lord! So, take off your shoes; you are in the sacred valley, Tuwa. And I have chosen you. So, listen to that which is inspired to you. Verily! I am Allah! La ilaha illa Ana (none has the right to be worshipped but I), so worship Me and perform Salah (Iqamat-as-Salah) for My Remembrance."⁽¹⁾

{ وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ﴿١٣﴾ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي }

[سورة طه: 13-14]

Salah is a complete form of remembrance because it comprises the Quran's recitation, the many invocations, bodily engagement, and physical and spiritual purification. Allah ﷻ was mentioned in the famous Hadith Qudsi saying,

"My slave will not find something but to get closer to Me are

(1) Quran 20: 11-14





dearer than what I obligated upon him (Including the Salah). (1)

When we are in Salah, Allah ﷻ will fill our hearts with His love, fear, and hope. Allah ﷻ said,

"Is One who is obedient to Allah, prostrating himself or standing (in Salah) during the hours of the night, fearing the Hereafter, and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" Only men of understanding will remember (i.e., get a lesson from Allah's Signs and Verses)." (2)

{ أَمَّنْ هُوَ قَلْبُكَ إِذَا نَاءَ اللَّيْلِ سَاجِدًا أَوْ قَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ
وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ } [سورة الزمَر: 9]

So, Salah is the best form and the most comprehensive way of remembrance we can offer our Lord, our Creator, and the One who takes care of our needs. The knowledge of His Names, Attributes and Actions fills our hearts with His love, fear, and hope.

We must begin to pray out of sincere love, out of longing to be with Him in Salah. We pray for peace and comfort, which can only be obtained through Him, and Salah is the most effective way to attain them.

4. Missing the inward ingredient (Khushu)

Establishing Salah's inward ingredients to maintain the heart's submission and the soul's humility, which originate from the love, fear, and hope we have for Allah ﷻ, is a missing element in our Salah. One cannot count or keep track of the number of Muslims who pray daily. But one can easily estimate the few Muslims who establish the Salah the Prophet's ﷺ way where they include all the components mentioned earlier. Likewise, regarding the statement of Umar Ibn Al-Khattab رضي الله عنه about the multitude who go to Hajj every year, but how many of them fulfill the rights of the rituals of Hajj, he said, "The number who

(1) Sahih Al-Bukhari

(2) Quran 39:9





performed the Hajj are few while the riders [present at the Hajj] are many."⁽¹⁾

Allah ﷻ described Salah of those who are submissive while performing it as,

"Those who offer their Salah (prayers) with all seriousness and full submissiveness."⁽²⁾

{ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ } [سورة المؤمنون: 2]

Submissiveness (Khushu) is the missing ingredient in our Salah. Submissiveness is a combination of both concentration and humility. Focusing and engaging with our postures and the recitations will lead to developing humility and humbleness. There is no doubt that Shaytan, our sworn enemy, is after this ingredient in our Salah. He will be keen on disturbing us, distracting us as soon as we begin our Salah with memories, problems, worries, work, and family. Our Salah turns to be a series of automatic actions, and we will often question ourselves whether we completed its pillars and duties or not.

The Prophet ﷺ said that sometimes, a Muslim might only receive a small reward of his Salah, as little as a tenth of a ninth, an eighth, and he losses the rest due to the lack of concentration and the whispers of Shaytan. One of our predecessors once saw a man observing his Salah while playing with his beard. He commented that: "If there had been Khushu (concentration, humility) in his heart, the other organs of his body would have concentrated as well."

In Surat Al-Maun, Allah ﷻ warns those who are negligent of their Salah, whether by delaying it from the preferred times to the last minutes or by performing a dull Salah empty from its essence. Allah ﷻ said,

"So, woe unto those performers of prayers (hypocrites), who delay their Salah (prayer) from its stated, fixed time"⁽³⁾

(1) Mu'jam Mufradaat Alfadh

(2) Quran 23:2

(3) Quran 107:4-5





{فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ} [سورة الماعون: 4-5]

Salah is a means to transform our ego into humbleness. Arrogance is a self-destructive trait, and Salah puts it under control. When we stand in Salah before Allah ﷻ, we must realize His Greatness and Magnificence, and admit our insufficiency, poverty, and dependence upon Him. We will then eliminate pride and develop the necessary humility. In Salah, a Muslim sets his face, the most esteemed limb of the body, on the ground. He also places his head, which is the source of his intelligence, on the floor. He touches the earth with his forehead, nose, and shin-uttering, "How perfect, is my Lord, The Highest," at least three times. We can only feel the depth of these words when we prostrate after we shift our concentration towards the meanings they carry.

Allah ﷻ associated humility and humbleness in Salah with success. Allah ﷻ said,

"Successful indeed are the believers, who are humble in their prayers."⁽¹⁾

{قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ} [سورة المؤمنون: 2]

Our failure to develop humility and humbleness in Salah before our Creator, will unfortunately, make our sins become the source of our shame and disgrace.

5. Can we really be free from sin?

Attraction to sins is a major component of our trials on earth. Many factors are there to cause us to fall into sins at one point or another in our lives: our souls, the human enemy, and the Shaytan, and from the Jinn.

Anas رضي الله عنه narrated that the Prophet ﷺ said,

"All of Adam's children are sinners, and the best sinners are those who repent."⁽²⁾

(1) Quran 23:1-2

(2) At-Tirmidhi





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

"By the One in whose Hand my soul is, if you don't sin, Allah would replace you with people who would sin, and they would seek forgiveness from Allah, and He would forgive them."⁽¹⁾

Islam affirms the weakness and the flaws of human beings and their vulnerability to temptations. Islam does not go to the extreme of the original sin doctrine as promoted in Christianity. We are sinners as part of our creation, but we did not inherit a sin we were born with. It is of our design to sin, just as it is to act right.

Muslims should not take the above two traditions of the Prophet ﷺ out of context. His statements do not grant us the excuse to commit sins. Instead, His truthful speech awards us a balanced amount of hope that shall encourage us to hasten to repentance. Furthermore, it will outweigh falling into the other extreme of cursing ourselves when we commit sins and give up on Allah's ﷻ mercy and forgiveness.

Just as Salah, and all the acts of worship associated with it, are to keep us away from sins, they are there to wipe out our sins too. For example, the act of ablution (Wudu), which comes before the Salah, washes away our sins. Walking to the Masjid to observe Salah and waiting for the Salah in the Masjid means forgiveness.

6. We must seek the proper means to avert sins.

We affirmed earlier that we are a weak creation in the face of attraction and appeal to sins. Hence, we must strive to move away from everything which may tempt us into sin. We can only do that if we walk in the light of the Quran and Sunnah. We must try our best to align our lives with the revelation, and nothing we do conflicts with it.

Salah is an excellent means to prevent us from sinning because of the easygoing process of wiping away our sins five times a day. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said,

"The five daily prescribed prayers, and Friday prayer to the next

(1) Sahih Muslim





Friday prayer, are expiation of the sins committed in between them, so long as we avoid major sins."⁽¹⁾

Notice, the above Hadith excluded major sins from involuntary forgiveness. Major sins require independent repentance. Furthermore, every Muslim must strategize how to protect himself from committing them.

The first step we must take to pursue protection from falling into the abyss of major sins is to seek Allah's ﷻ help. We often underestimate the power of sincere appeal to our Creator, asking with humility for His help.

Abu Hurairah رضي الله عنه narrated that the Allah's Messenger ﷺ used to keep silent between the Takbir and the recitation of the Quran and that interval of silence used to be a short one. I said to the Prophet ﷺ, "May my parents be sacrificed for you! What do you say in the pause between Takbir and recitation?" The Prophet ﷺ said, "I say, O Allah, separate me from my sins as You have separated the East from the West. O Allah cleanse me of my transgressions as the white garment is cleansed of stains. O Allah, wash away my sins with ice and water and frost."⁽²⁾

Furthermore, we must realize that Allah ﷻ and His Messenger ﷺ acquainted us with our sworn enemy so that we are aware of his steps, tactics, and tricks, and how to seek Allah's ﷻ help against them.

In terms of keeping away from committing sins, Islam encourages taking all preventive and precautionary measures, called blocking the means (Sadd Al-Dharai). We must be cautious to avoid sins and to avoid situations that are likely to cause sin. So, if we find ourselves in a particular situation that you are more likely to fall into sin, it's time for us to walk away from that place.

The knowledge of the consequences of sins can be a potential deterrent against them. If we are not careful to resist sins, they will weaken our souls and distance us further from our Creator.

(1) Sahih Muslim

(2) Sahih Al-Bukhari and Muslim





Sins are a wall we build to separates us from Allah ﷻ, and every time we sin, we extend it. Sins are shackles and chains we place in our necks, which turn us slaves to our lusts, whims, and desires, and the outcome is that these sins will destroy our lives and a potential compromise of our Hereafter (Aakhirah).

Finally, we must realize that we are overwhelmed by whims and desires and are bound to committing sins. But Allah ﷻ is ever forgiving and merciful. He opens the gates of repentance to us all the time until the sun rises from the West. Furthermore, He joys in a way that suits His Majestic Greatness because of our repentance, and He loves those who repent. The key here is to quickly offer sincere repentance without any delay.

7. The Remembrance of Allah ﷻ is greater.

Allah ﷻ said,

"The Remembrance of Allah is greater, and Allah knows everything you are doing." (1)

{ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ } [سورة العنكبوت: 45]

One of the means besides Salah, which can help us avoid sins, and wickedness, is Allah's ﷻ Remembrance. Allah ﷻ described it to be a more significant deterrent from sins.

It is a deterrent because the Remembrance of Allah ﷻ instills in our hearts the consciousness of Allah ﷻ. Hence Allah ﷻ and His Messenger ﷺ commanded us to engage in the Remembrance of Allah ﷻ as much as we can.

Allah ﷻ said,

"O You who believes! Remember Allah with much remembrance"(2)

{ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا } [سورة الأحزاب: 41]

(1) Quran 29:45

(2) Quran 33:41





Abdullah bin Busr رضي الله عنه narrated that a man said to the Prophet ﷺ, "O Messenger of Allah ﷺ, indeed, the legislated acts of Islam have become too much for me, so inform me of a thing that I should stick to." He ﷺ said: "Let not your tongue cease to be moist with the Remembrance of Allah. (1)

It is one of the most comfortable acts of worship, the best action in the sight of Allah ﷻ, and a means to raise our rank.

The Prophet ﷺ once asked his Companions, "Shall I not inform you of the best of your actions, the purest in the sight of your Lord, which raises your rank to the highest, which is better for you than spending gold and silver, better than meeting your enemy so that you strike at their necks, and they strike at yours?" They replied: 'Yes, indeed,' and he said: 'It is the remembrance of Allah.'" (2)

The Remembrance of Allah ﷻ becomes a powerful deterrent against sins when it involves using the tongue while contemplating Allah's ﷻ Greatness in the heart, loving Him, and hoping for His grace and favors upon us.

Allah ﷻ will reward us equivalently once we mention His Name. When we mention His Names within ourselves, He will mention us likewise. When we mention Allah's ﷻ Name in a gathering, He will mention our names in a better group of His Angels. Furthermore, Allah ﷻ will bring our hearts to life, and He will make us experience moments of great joy and happiness. The Prophet ﷺ made this clear by saying,

"The example of someone who remembers his Lord in comparison with someone who does not remember his Lord is that of the living and the dead." (3)

Thus, hearts can only become alive, and peace of mind can only be attained by continually remembering Allah ﷻ and seeking closeness to Him.

(1) At-Tirmidhi

(2) At-Tirmidhi

(3) Sahih Al-Bukhari





The remembrance of Allah ﷻ is also a means to get our sins forgiven regardless of how many they are. There are designated times when we should initiate Allah's ﷻ Remembrance, such as when we are about to sleep, when we wake up, or when we enter the bathroom. One must memorize these authentic supplications which the Prophet ﷺ taught us.

For instance, the Prophet ﷺ asked his Companions,

"Shall I tell you a thing which is better than what you asked me for? When you go to your beds, say: 'Allahu Akbar (i.e., Allah is Greater)' for 34 times, and Alhamdulillah (i.e., all the praises are for Allah)' for 33 times, and Subhan Allah (i.e., Glorified be Allah) for 33 times. It is better for you than what you have requested."⁽¹⁾

There are other times when we can remember Allah ﷻ unrestrictedly, such as saying these three words: Subhan Allah, Alhamdulillah, and Allah Akbar. They are the best forms of Allah's ﷻ Remembrance with extensive rewards.

The Remembrance of Allah ﷻ is not a challenging task. Allah ﷻ has eased everything in our religion for us, all for our benefit. He knows us inside and out, the weakness of the human we carry in ourselves, and He has made tasks understandable and straightforward for our ease.

Remember, we are only human. So, at first, engaging in constant remembrance may be difficult. Our hearts will desire to stop and rest. And you may do so. Do not force yourself to do more than you can. Do not be discouraged by any setbacks but see them as steps of the beautiful journey you have embarked upon.

Let us reap these rewards and incorporate Allah's ﷻ remembrance more often into our lives. Let us live the rest of our lives with the shining hope of reaping the benevolent reward in the Hereafter (Aakhirah). Let us not forget that with every utterance of Dhikr, a tree is planted for us in Jannah. Let us not put off good deeds to the side, for on the Day where there is

(1) Sahih Al-Bukhari

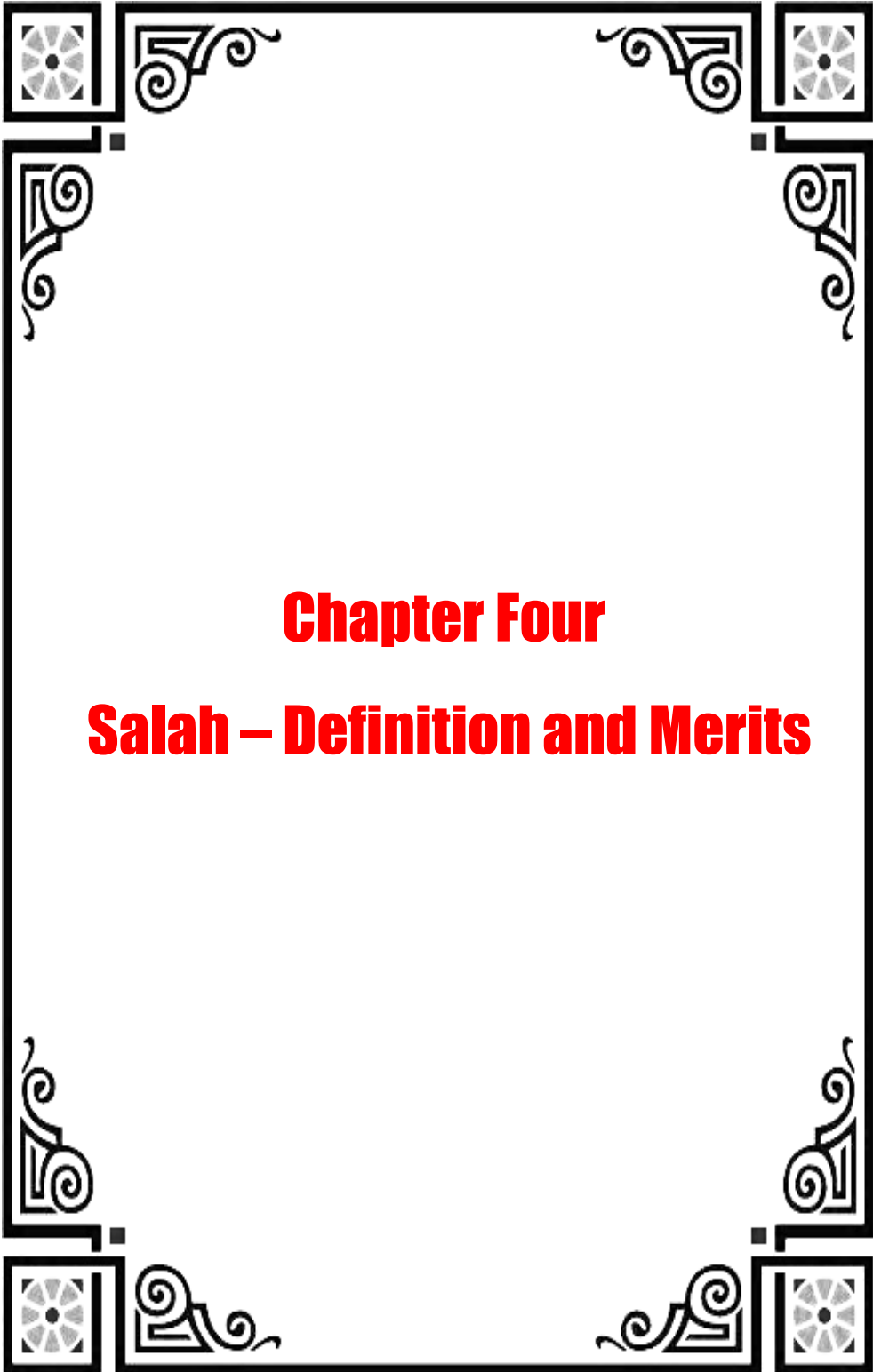




no turning back, we will regret all the chances we had to do good. Let us secure our wings of hope in the Day that we, In Sha Allah, will be holding hands and entering our promised Jannah. Let us take advantage of every moment as a step on the staircase towards meeting Allah ﷻ.

Finally, it is unbecoming of a Muslim to frequently engage in Allah's ﷻ remembrance in such a manner, and then commit sins. Indeed, the Remembrance of Allah ﷻ will sooner or later cut down on his sins, and if one does that, then right away, he will come back to Allah ﷻ.





Chapter Four
Salah – Definition and Merits



Introduction



Performing the five daily Salawaat (Singular: Salah) is the second pillar of Islam, and it is the most important pillar after the testimony of Faith (Shahadah). Every eligible Muslim must establish the Salah five times every day. We have many verses from the Quran, and Hadith from the Prophet ﷺ, in which Allah ﷻ and His Messenger ﷺ emphasized the significance of Salah.

Salah involves several physical actions, such as standing, bowing, prostrating, and sitting. It also consists of reciting verses from the Holy Quran in Arabic, and many other supplications. The Muslims will face the Kabah's direction, the Sacred House of Allah ﷻ in Makkah, whenever they perform their Salah. These physical actions, recitations, and supplications are all done to manifest humility and submission to Allah ﷻ. Allah ﷻ said,

"And I (Allah) created not the Jinn and humans except they should worship Me (Alone). (1)

{ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ } [سورة الذاريات: 56]

This verse emphasizes the purpose of our whole life, which is to worship Allah ﷻ alone. Salah is more of the implementation of this purpose. Hence, Salah is a critical part of a Muslim's faith. Salah is one of the most special rituals, which draws a distinctive edge between Muslims and non-Muslim. The Prophet ﷺ said,

"Between a man and polytheism and disbelief, there stands his neglect of the prayer."

Salah is the only pillar of Islam that cannot be pardoned or dropped. Many Muslims may not pay Zakah, or go to Hajj, or fast

(1) Quran 51:56





during Ramadan for valid reasons. Hence, they can be pardoned for them, but in the case of Salah.

When Muhammad ﷺ became Prophet at the age of forty, Allah ﷻ taught him how to make ablution (Wudu) and how to establish the Salah through the Angel Jibreel (Gabriel). Initially, two prayers (Salawat) were mandatory, namely Fajr and Maghrib, beside Salat-ul-Tahajjud, to charge his Faith (Iman) to be able to handle the burdens of Dawah (Call to Islam).

Some years after the beginning of his Prophethood, Angel Jibreel (Gabriel) took Prophet Muhammad ﷺ to the heavens on Al-Isra and Al-Miraj's miraculous journey. The five daily prayers were legislated. Allah ﷻ mentioned the Al-Isra and Al-Miraj, in the Quran as,

"Glorified (and Exalted) be He (Allah), Who took His slave (Muhammad) for a journey by night from Al-Masjid-al-Haram (at Makkah) to the farthest mosque (in Jerusalem). We have blessed the neighborhood so that We might show him (Muhammad) of Our Ayat. Verily, He is the All-Hearer, the All-Seer."⁽¹⁾

{سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ السَّمَاءِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ} [سورة الإسراء: 1]

The Prophet ﷺ told his Ummah the full story of the event in his Sunnah. During this event, the five daily prayers were legislated for all Muslims. Indeed, the five daily prayers were one of the most remarkable memories of this journey.

From Fifty to Five

The Ascension (Al-Miraj) story begins at the moment when Angel Jibreel (Gabriel) brings Prophet Muhammad ﷺ from Makkah to Jerusalem, and then to the gates of the first level of heaven. The Prophet ﷺ narrated the whole event:

"When I reached the nearest (first) heaven, Gabriel said to the

(1) Quran 17:1





heaven gatekeeper, 'Open the gate.' The gatekeeper asked, 'Who is it?' He said, 'Gabriel.' The gatekeeper asked, 'Who is accompanying you?' Gabriel said, 'Muhammad.' The Gatekeeper said, 'Has he been called?' Gabriel said, 'Yes.' Then it was said, 'He is welcomed. What a wonderful visit his is!' Then I met Adam and greeted him, and he said, 'You are welcomed O son and Prophet.'

Then we ascended to the second heaven. The gatekeepers asked, 'Who is it?' Gabriel said, 'Gabriel.' It was said, 'Who is with you?' He said, 'Muhammad.' they asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcomed. What a wonderful visit his is!' Then I met Isa (Jesus) and Yahya (John the Baptist), who said, 'You are welcomed, O brother and a Prophet.'

Then we ascended to the third heaven. The gatekeepers asked, 'Who is it?' Gabriel said, 'Gabriel.' It was asked, 'Who is with you?' Gabriel said, 'Muhammad.' They asked, 'Has he been sent for?' 'Yes,' said Gabriel. 'He is welcomed. What a wonderful visit his is!' (The Prophet added) I met Joseph (Yusuf) and greeted him, and he replied, 'You are welcomed, O brother and a Prophet!'

Then we ascended to the fourth heaven, and again the same exchange of questions and answers as in the previous heavens. There I met Idris and greeted him. He said, 'You have welcomed O brother and Prophet.'

Then we ascended to the fifth heaven, and again the same exchange of questions and answers as in previous heavens. There I met and greeted Aaron (Harun), who said, 'You have welcomed O brother and a Prophet.'

Then we ascended to the sixth heaven, and again the same exchange of questions and answers as in the previous heavens. I met and greeted Moses (Musa), who said, 'You have welcomed O brother and a Prophet.' When I proceeded, he started weeping, and on being asked why he was crying, he said, 'O Lord! Followers of this youth who was sent after me will enter Paradise in greater number than my followers.'

Then we ascended to the seventh heaven and the same exchange of questions and answers as in the previous heavens. There I





met and greeted Abraham, who said, 'You have welcomed O son and a Prophet.'

Then, Angel Gabriel showed me Allah's House in the heavens (Al-Bait al-Ma'mur). I asked Gabriel about it, and he said, this is Al-Bait Al-Ma'mur where 70,000 Angels perform prayers daily, and when they leave, they never return to it (but always a new group comes into it daily).'

Then He showed me Sidrat-al-Muntaha (i.e., a tree in the seventh heaven). I saw its Nabk fruits, which resembled the clay jugs of Hajr (i.e., a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent, and two were hidden. I asked Gabriel about those rivers, and he said, 'The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.'

Then fifty prayers were enjoined on me. I descended till I met Moses, who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you because I had the most challenging experience to bring the Israelites to obedience. Your followers cannot put up with such an obligation.'

So, return to your Lord and ask Him (to reduce the number of prayers).' I returned and requested Allah (for reduction), and He made it forty. I returned and (met Moses) and had a similar discussion, and then returned to Allah for Reduction, and He made it thirty, then twenty, then ten, and then I came to Moses who repeated the same advice. Ultimately Allah reduced it to five.

When I came to Moses again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the same advice, but I said that I surrendered (to God's Final Order)'"Allah addressed God's Apostle, "I have decreed My Obligation and have reduced the burden on My servants. I shall reward a single good deed as if it were ten good deeds."⁽¹⁾

(1) Sahih Al-Bukhari



The Linguistic Definition of the Word ‘Salah’

The Arabic words Salah, or Salat, and Aṣ-Salawāt, the plural of As-Salah, means "Prayer," "Supplication," "Blessing," "Praise," and Silah (Connection). The verb Yusali (To Pray), Yusaloon (To pray for plural), and the command Salli' Ala, means "Pray on."

"Salah" is more of a concept than a single Arabic word with just a single meaning in English that we can consider the equivalent to it, such as cat, book, and pen. It has almost similar but distinct definitions, identical to the concept of Excellence (Ihsan), or Consciousness of Allah ﷻ (Taqwa).

When we define it linguistically, we try to determine the different meanings by its various connotations. Below are some distinctive linguistic implications of the word Salah, but you will notice their close relevance.

Salah means Supplication (Dua)

Salah means to make Dua (Supplication) and to invoke Allah ﷻ. Allah ﷻ said,

"Take Sadaqah (Zakat-ul-Mall) from their wealth, so that they may thereby be cleansed and purified, and pray for them (Salli' Alaihem); for your Salah will give them comfort. Allah hears all and knows all."⁽¹⁾

{ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ }
 { أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ } ﷻ

[سورة التوبة: 104]

Another evidence in Sahih Muslim regarding making Dua (Supplication) for the one who invites you to food when observing voluntary fast, and you do not wish to break your fast:

"If someone invites you to a meal, then answer. If you happen to be fasting, then supplicate; for those present, and if you are not fasting, then eat."⁽²⁾

(1) Quran 9:103

(2) Sahih Muslim





If we examine Salah's act, it includes postures of standing, bowing, sitting, and prostrating. During these different postures, we usually occupy them with supplications (Dua), which is the word's original meaning. Sometimes, these supplications are from the type of pure praise to Allah ﷻ such as "Subhan Rabbi Al-Azeem," "Subhan Rabbi Al-'a," or the second type of supplication (Dua), which is supplicating for a need.

The Prophet ﷺ commanded us to supplicate for our needs while prostrating. Furthermore, most of the Quranic usage of 'Salah' is of the kind of supplication (Dua).

Does Allah ﷻ pray? Subhan Allah!

When we say "Salla Al'a," it gives us three meanings. The first is to incline to someone and pay attention to him out of love, the second to praise him, and the third is to supplicate for him. Allah ﷻ said,

"Indeed, Allah and His Angels (Yusaloon) send blessings on the Prophet: O you that believe! Send your Blessings (Salawaat) to him and salute him with all respect."

{ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا }

[سورة الأحزاب: 56]

Abdullah bin Amr رضي الله عنه narrated that the Allah's Messenger ﷺ said, "Whoever sends blessings on me, Allah will send Blessings (Salawaat) on Him ten times."⁽¹⁾

Christian missionaries often employ the above accounts to advance a delusion amongst the layman Muslims, "Allah ﷻ prays." They usually bring this misconception up to counter two realities:

- I. The first, to justify their polytheistic act (Shirk) of supplicating to Prophet Isa عليه السلام (Jesus).
- II. The second, to counter the following question, If Prophet Isa

(1) Sahih Muslim





عَلَيْهِ السَّلَام (Jesus) is "God," as they claim, and that he "used to pray," as they confirm in the New Testament, then to whom was Prophet Isa عَلَيْهِ السَّلَام (Jesus) praying?

Let's clarify the linguistic meanings of the word Salah. Salah has three different meanings when ascribing it to Allah ﷻ, the Angels, and the people:

- a) When we ascribe the word Prayers (Salawat) which is the plural of Salah to Allah ﷻ: The Salawat are coming from Allah ﷻ to His slaves, then the connotation is that Allah ﷻ purifies, forgives, raises the rank, and pours His blessings and mercy on His slaves as in the following two verses:

"Those on them (are) blessings from their Lord and Mercy. And those [they] (are) the guided ones."⁽¹⁾

{ أَوْلَاتِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأَوْلَاتِكَ هُمُ الْمُهْتَدُونَ } [سورة البقرة: 157]

"It is Allah who sends His blessings (His Salawat) on you, and His Angels too (ask Allah to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islamic Monotheism). And He is Ever Most Merciful to the believers."⁽²⁾

{ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا } [سورة الأحزاب: 43]

When we ascribe the word Salawaat with Allah ﷻ, the Salawaat are coming from Allah ﷻ on the Prophet ﷺ, which means Allah ﷻ loves, praises him, elevates his status, and exalts his mention in front of His Angels. Furthermore, Allah ﷻ is bestowing His blessings and mercy on the Prophet ﷺ. Allah ﷻ said,

"Surely, Allah and His Angels send blessings and greetings on

(1) Quran 2:157

(2) Quran 33:43





the Prophet."⁽¹⁾

{ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ } [سورة الأحزاب: 56]

Abu al-'Aaliyah Rafeea'h bin Mahraan رحمته الله was a scholar of Islam who learned under the Companions of the Prophet ﷺ. What he said about the meaning of the word Salah and its derivatives in the above verse is a very knowledgeable predecessor of Tafsir.

He said regarding the meanings of the Salah from Allah ﷻ upon His Prophet ﷺ in the above verse: Allah's ﷻ Salah means speaking highly of Him or dignifying His mention in front of His Angels. Shaykh Al-Albani رحمته الله authenticated this narration.

Ibn Al-Athir رحمته الله said that when Allah ﷻ commanded that we should send Salah to the Prophet ﷺ, it could also be that we recognized our inability to do so in a manner equivalent to the Prophet's ﷺ worth. Thus, we ask Allah ﷻ to fulfill that function on our behalf. ⁽²⁾

b) When we ascribe Prayers (Salawaat) to the Angels, they are coming from the Angels on the Prophet ﷺ. It is to ask Allah ﷻ to elevate his mention. Allah ﷻ said,

"Surely, Allah and His Angels send blessings and greetings on the Prophet."⁽³⁾

{ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ } [سورة الأحزاب: 56]

When ascribing the word Salah to the Angels on the people, it means the Angels are supplicating to Allah ﷻ to forgive, have mercy, and elevate the mention of Allah's ﷻ slaves. Allah ﷻ said,

"It is Allah Who sends Salah (His blessings) on you, and His Angels too (ask Allah to bless and forgive you), that He may

(1) Quran 33:56

(2) Al-Misbah al-Munir

(3) Quran 33:56





bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islamic Monotheism). And He is Ever Most Merciful to the believers"(1)

{ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ

رَحِيمًا} [سورة الأحزاب: 43]

c) As for Prayers (Salawaat) coming from the people, it usually refers to supplication and worship. As in Tashahhud (The sitting portion during prayer), when we say "Allahumma Salli' Al'a Muhammad," we ask Allah ﷺ to venerate him in this world by having him mentioned in a praiseworthy manner, spreading his message, and rendering his law everlasting. It is also a request to allow Allah's Messenger ﷺ to intercede on behalf of his Ummah on the Day of Judgment and multiply his reward.

Salah means praise and blessings

The word Salah contains veneration to Allah ﷻ. The Prophet ﷺ said on one occasion, "O Allah, bless and have mercy on (Salli' Ala) the family of Abu Awfa." The Prophet ﷺ is supplicating to Allah ﷻ to have mercy and blessings on Abu Awfa's family.

Salah means Silah (Connection)

One of the linguistic meanings of the word Salah is Silah (Connection). Silah is a connection between Allah ﷻ and His slaves because when we supplicate, we establish this Silah (Connection). If you perform the Salah, you are in Connection (Silah) with Allah ﷻ. Quite simply, we can establish this connection with Allah ﷻ through supplication and establishing the Salah; both enable us to have a Connection (Silah) with Allah ﷻ.

The Technical Definition of the Word 'Salah'

Now let us place Salah into a specific meaning within the Sharia,

(1) Quran 33:43





which we call Salah's technical definition. It refers to the second pillar of Islam, comprising of sayings and actions beginning with Takbir and ending with Taslim along with intention.

Salah is the most significant pillar of Islam, after the universal declaration of Faith (Shahadah). The Quran and Sunnah endorse this fact. Furthermore, the Quran, Sunnah, and the consensus (Ijma) assert that "If a Muslim willfully and knowingly denies or rejects this pillar, he goes out of Islam."

The Significance of Salah

The first shred of evidence to establish the significance of Salah in the life of a Muslim is when he constructs his religion around it as one of the five Pillars of Islam. Ibn Umar رضي الله عنه reported: The Messenger of Allah ﷺ said,

"Islam is built upon five: to worship Allah and to disbelieve in what is worshiped besides him, to establish prayer, to give charity, to perform Hajj pilgrimage to the house, and to fast the month of Ramadan."⁽¹⁾

It is the act which a Muslim can't toy with, as according to some scholars, not praying out of negligence and laziness places a Muslim out of the fold of Islam according to the Hadith: Jabir رضي الله عنه narrated that the Prophet ﷺ said,

"Verily, between a man and idolatry and unbelief is abandoning the Salah."⁽²⁾

Salah purifies the soul, refines the character, and teaches us the excellent virtues of truthfulness, honesty, and modesty. It keeps one who performs it from falsehood and from all forbidden actions as is categorically confirmed by the following verse of the Holy Quran,

"Verily, prayer refrains from indecency and evil."⁽³⁾

Furthermore, we can also realize the Salah's significance because Salah is the first thing Allah ﷻ will question us about on

(1) Sahih Al-Bukhari and Muslim

(2) Sahih Muslim

(3) Quran 29:45





the Day of Judgment. The Prophet ﷺ said,

"The first thing that the slave of Allah will be called to account for on the Day of Judgment will be the Salah, and if it was good the person's deeds would have been good, but if it was bad, the person's deeds would have been bad."⁽¹⁾

Salah is an investment between Allah ﷻ and us. We will reap the rewards in both worlds: in this life (Dunya) and the next (Aakhirah). Allah ﷻ refers to Salah in the Quran as trade (Tijara). Allah ﷻ said,

"Verily, those who recite the Book of Allah (this Quran), and establish the prayers (Iqamat As-Salah), and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) trade gain that will never perish."⁽²⁾

{ إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ } [سورة فاطر: 29]

Salah was one of the Prophet's ﷺ last words he uttered in the bed of death, reminding us of its importance,

"The Prayer (As-Salah), the Prayer (As-Salah)! And fear Allah regarding what your right-hands own."⁽³⁾

Merits and Virtues of the Salah

Establishing the five daily prayers in the best manner possible, with humility, and submission to Allah ﷻ will have a lasting impact. It will grant the believer numerous gains, values, and virtues. Fulfilling the duty of establishing the five daily prayers is the most magnificent demonstration of conviction in the believer's heart and the most practical evidential form to give thanks to Allah ﷻ for His countless bounties upon us.

These benefits are worldly, spiritual, health-wise, social,

(1) Sahih Al-Bukhari

(2) Quran 35:29

(3) Sahih Abu Dāwūd, Al-Albani





political, and systematic, revealing Allah's ﷺ great Wisdom in making the five daily prayers obligatory upon Muslims. Establishing the five daily prayers is the leading cause of our happiness in this world and the ultimate success in the hereafter. Allah ﷻ said,

"Prosperous indeed are the believers who are humble in their prayers"⁽¹⁾

لَقَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ {سورة المؤمنون: 2}

Salah's legislation was a display of Allah's ﷻ mercy, and the support and concern of at least two Prophets towards this Ummah. Initially, Allah ﷻ commanded Prophet Muhammad ﷺ and his Ummah to observe Salah fifty times a day, which means there is an obligatory Salah to do every twenty-eight minutes. Prophet Musa عَلَيْهِ السَّلَام (Moses) kept urging the Prophet ﷺ to go back to appeal for a decrease because of his own experience with his Ummah, the Bani Israel. The Prophet ﷺ went back and forth more than once until Allah ﷻ reduced the Salah to just five times a day. Meanwhile, we will get the reward of fifty Salawat in return.⁽²⁾

Salah is an evidential display of our love for Allah ﷻ because Salah brings us closer to Him when we prostrate. The Prophet ﷺ said,

"A Slave of Allah is nearest to Him when he is in prostration (Sujud), so increase your supplication when in prostration."⁽³⁾

Furthermore, Salah displays our reverence, respect, and admiration for the Messenger of Allah ﷺ, as we always aim to make Wudu the way he did and pray the way he prayed.

Allah ﷻ promises that establishing the Salah will be an involuntary process to forgive our sins. Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ said,

(1) Quran 23:1-2

(2) Sahih Al-Bukhari

(3) Sahih Muslim





"The five prayers and from one Friday prayer to (the next) Friday prayer will expiate the sins committed in between them provided that we abstain from major sins."⁽¹⁾

The Prophet ﷺ wanted us to imagine someone who bathes five times a day in a river. Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "If there was a river at your door and he took a bath in it five times a day, would you notice any dirt on him?" They said, "The washing would leave no trace of dirt." The Prophet ﷺ said, "That is the parable of the five prayers by which Allah removes sins."⁽²⁾

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said, "Shall I tell you something employing which Allah erases sins and raises people in status?" They said, "Yes, O Messenger of Allah." He ﷺ said, "Doing ablution (Wudu) properly at times when it is difficult to do so, taking many steps to the mosque, and waiting for prayer after prayer. That is Ar-Ribaat."⁽³⁾

Salah teaches the individual Muslim punctuality and steadiness because they observe each prayer at its designated and fixed time. Salah is a great cause to develop unity and brotherhood in the Muslim community. When they go to the masjid to perform Salah in the congregation to receive the extra rewards attached to it, they mingle with one another, brothers with brothers, and sisters with sisters. Salah teaches the Muslim community equality when the Muslim community lines up next to one another with no distinction regardless of their social rank; they are equal in front of Allah سبحانه.

Salah introduces the Muslim community to the systematic structure when they strive to keep their lines straight, like the Angels. Muslims should pray shoulder to shoulder with all races, black, white, yellow, brown, Arab, or non-Arab. Anas رضي الله عنه narrated that the Prophet ﷺ said,

"Make your rows straight, for straightening the rows is part of

(1) Sahih Muslim

(2) Sahih Al-Bukhari and Muslim

(3) Sahih Muslim





the perfection of prayer"⁽¹⁾

Salah joins us with all the previous Prophets and Messengers who used to establish the Salah like us. The Prophet ﷺ led them in Salah during the event of Al-Isra in Al-Masjid Al-Aqsa in Jerusalem. Allah ﷻ said about Prophet Isa عَلَيْهِ السَّلَام (Jesus),

"He (Isa) said, verily! I am a slave of Allah, He has given me the Scripture and made me a Prophet. And He has made me blessed whomsoever I will be and has enjoined on me Salah (Prayer), and Zakah, as long as I live."⁽²⁾

{ قَالَ إِنِّي عَبْدُ اللَّهِ ؕ آتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ۖ ﴿٣٠﴾ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ۖ ﴿٣١﴾ وَبَرًّا بِوَالِدِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ۖ ﴿٣٢﴾ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أُمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا } [سورة مريم: 30-33]

Salah is one way to develop effective and productive virtues, such as cleanliness and hygiene, before joining the congregation. Furthermore, we learn about humility and humbleness when we place our faces on the ground next to one another. It is the ultimate act of humility to bow down, prostrate, and sit on the floor next to one another in the Prophet's ﷺ manner during Salah.

The Virtues of Specific Salah

There are great benefits when we observe a specific prayer (Salah), whether voluntary or obligatory.

Virtues of Salat-ul-Fajr

The Prophet ﷺ said,

"Whoever prays Fajr is under the protection of Allah, so do not fall short concerning the rights of Allah, for anyone who does that, Allah will seize him and will throw him on his face into the Fire of Hell."⁽³⁾

Virtues of Isha and Fajr in a Congregation

(1) Sahih Al-Bukhari

(2) Quran 19:30-31

(3) Sahih Muslim





The Prophet ﷺ said,

"He who prays Isha in Jama'ah [congregation] is as if he has prayed for half the night. As to him who (also) prays Fajr in a Congregation, it is as if he has prayed all night."⁽¹⁾

Virtues of Performing Both Fajr and Asr

Abu Musa Al-Ash'ari رضي الله عنه reported: The Messenger of Allah ﷺ said,

"He who observes the Fajr and Asr (prayers) will enter Jannah."⁽²⁾

Narrated Jarir bin Abdullah رضي الله عنه: We were in the company of the Prophet ﷺ on a fourteenth night (of the lunar month), and he looked at the (full) moon and said, "You will see your Lord as you see this moon, and you will have no trouble in looking at Him. So, whoever can, should not miss the offering of prayers before sunrise (Fajr prayer) and before sunset (Asr prayer)." Then the Prophet ﷺ recited the following verse from the Quran, "Glorify and magnify the praises of your Lord before the rising of the sun and before (its) setting." ⁽³⁾ ⁽⁴⁾

{ فَسَبِّحْ لِلَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ } [سورة الروم: 17]

Virtues of Praying Twelve Salah Units (Rakah) every day

The Prophet ﷺ said,

"Whoever prays twelve Salah units (Rakah) during the night and day, Allah will build a house for him in Paradise: four before Zuhr and two after, two Rakahs after Maghrib, two Rakahs after Isha and two Rakahs before Fajr prayer."⁽⁵⁾

Virtues of Four Rakahs before Zuhr, and Four after it

Narrated from Umm Habibah رضي الله عنها that the Prophet ﷺ said,

-
- (1) Sahih Muslim
 - (2) Sahih Al-Bukhari and Muslim
 - (3) Quran 50:39
 - (4) Sahih Al-Bukhari
 - (5) Sahih At-Tirmidhi by Al-Albani





"Whoever prays four Rakahs before Zuhr and four after it, the Fire will not touch him."⁽¹⁾

Virtues of Praying Salat-ul-Shuruk

Anas ibn Malik رضي الله عنه narrated that the Messenger of Allah ﷺ said, "Whoever prays Fajr in a congregation then sits remembering Allah until the sun rises, then prays two Rakahs, will have a reward like that of Hajj and 'Umrah." He further narrated the Messenger of Allah ﷺ saying, "In full, in full, in full."⁽²⁾

Virtues of Praying Two Rakahs of Ad-Duha

The Messenger of Allah ﷺ said, "In a human (body) there are 360 joints, and man must make a charity for each one." The people asked: "Who can do that, O Messenger of Allah?" He responded: "One may cover the mucus that one finds in the mosque or remove something harmful from the road. If one could not do that, he could pray two Rakahs of Duha, and that will be sufficient for him."⁽³⁾

Dangers of Abandoning the Salah

As establishing the five daily prayers is one of the most beneficial and productive acts; likewise, abandoning the Salah is one of the most severe and devastating sins in Islam. The Prophet ﷺ made it crystal clear that someone who does not pray is risking his entire religion despite his reasons. The Prophet ﷺ said,

"Between a man and unbelief and Shirk is the abandonment of Salah."⁽⁴⁾

Salah is more of a contract between the individual Muslim and the rest of the Muslim Ummah. The moment that he abandons the Salah, he has breached this covenant. The Prophet ﷺ said,

"The covenant between them and us is prayer, so if anyone

(1) Sahih An-Nasaa'i by Al-Albani

(2) Abu Daud, Hasan by Al-Albani

(3) Ahmad and Abu Dawud

(4) Sahih Muslim





abandons it, he has become a disbeliever."⁽¹⁾

Allah ﷻ affirmed the first attribute which made the believers successful in the following verse,

"Successful indeed are the believers. Those who offer their Prayers with humility and attentiveness (Khushu)."⁽²⁾

لَقَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ {سورة المؤمنون: 2}

Indeed, the first sign of loss is to abandon the Salah. Allah ﷻ also said,

"So, woe to those who pray but are unmindful of their prayer."⁽³⁾

{فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ} {سورة الماعون: 4-5}

The danger of abandoning the Salah lies in the fact that no matter what actions one performs in his life, it will not be accepted if the Salah is not. Regardless of the nature of the act, whether it is ritualistic, such as charity (Sadaqah), Hajj, Fasting, or actions of the hearts, such as sincerity, certainty, etc., the acceptance of all these acts are contingent upon the approval of Salah. Therefore, if the Salah is sound, then these acts will be beneficial. As the Prophet ﷺ himself stated,

"The first thing for which Allah's slave shall be called to account for (on the Day of Reckoning), is the Salah. If it was good, then the rest of his deeds are good, and if it was bad, then the rest of his deeds are bad."⁽⁴⁾

Abandoning the Salah will lead to being driven away from (Al-Hawd) on Judgment Day. The Prophet ﷺ will have his bond (Hawd) in the land of gathering, and he will recognize his Ummah by the traces of Ablution (Wudu). They will not be able to get a drink of water from the Prophet's ﷺ hand to quench their thirst on the hottest day ever. He will not recognize them

(1) Ahmad, At-Tirmidhi

(2) Quran 24:12

(3) Quran 107:5-6

(4) At-Tabarani





because they do not have the skins' brightness, resulting from the traces of Ablution (Wudu). Allah ﷻ said,

"Every person is a pledge for what he has earned. Except those on the Right; (i.e., the pious true believers). In Gardens, they will ask one another concerning the guilty, 'What has caused you to enter Hell?' They will say, 'We were not of those who used to pray ...'"⁽¹⁾

We should seriously ponder the following example, which shows how worried the Umar Ibn Al-Khattab رضي الله عنه was about the people's affairs under his rule, especially their Salah. When he was stabbed, he fell unconscious, and upon regaining consciousness, the very first thing he uttered was, 'Did the people pray?' They said 'Yes' to which he replied, 'No Islam for him, he who abandons As-Salah.'

We can see clear warnings regarding those who abandon Salah. Do not fool yourself into believing that you are still young or too busy trying to earn a living for your family. These excuses will not be valid in front of your Lord, and this is a dangerous game we are playing with the Master of the Universe.

Every soul will taste death. It could even be you in the next hour if Allah ﷻ wishes. Spare a moment to think about yourself and how you will fare tomorrow in the presence of Allah ﷻ, the Almighty, and the Supreme. Do we want to depart in such a wretched state, without performing such a momentous obligation? Allah ﷻ said,

"And the Angels will bring Hell near people that Day. On that Day will man remember, but how will that remembrance then avail him?"⁽²⁾

{ وَجَاءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى } [سورة الفجر: 23]

Knowing that Shaytan is good at making us perceive performing our five daily prayers (Salah) seems like a burden or energy

(1) Quran 74:38-43

(2) Quran 89:23





waste. Meanwhile, the true believer knows that Salah is the most incredible opportunity for every Muslim to have their sins forgiven. It is the gateway to earn Allah's ﷺ tremendous reward (Jannah). Paradise is the abode Allah ﷺ promised those who bow down and regularly prostrate to their Lord in complete submission.

Finally, let us remember that Allah ﷻ said regarding those who will keep up with their Salah, that they are those who have certainty regarding their meeting with their Lord on Judgment Day. Allah ﷻ said,

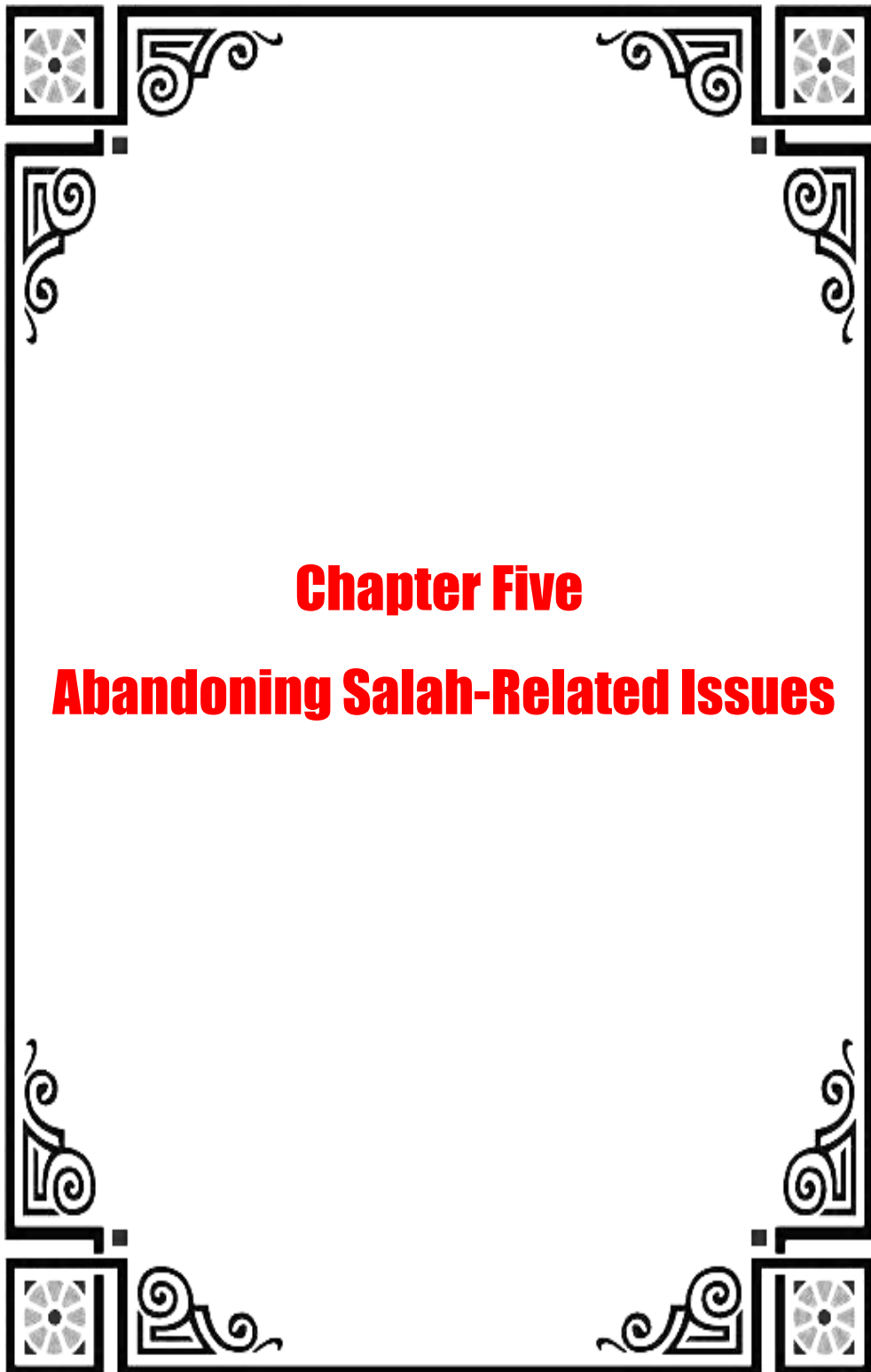
"(They are those) Who are certain that is going to meet their Lord and that unto Him they are going to return."⁽¹⁾

{الَّذِينَ يُطِئُونَ أَنفُسَهُمْ لِقَاءِ رَبِّهِمْ وَأَنَّهُمْ إِلَىٰ رَبِّهِمْ يَٰرْجِعُونَ} [سورة البقرة: 46]



(1) Quran 2:45-46





Chapter Five

Abandoning Salah-Related Issues



Introduction



Allah ﷻ said,

"I created the Jinn and humankind only that they might worship Me."⁽¹⁾

{ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ } [سورة الذاريات: 56]

Worshipping Allah ﷻ is the ultimate purpose of our lives. Establishing a firm and an absolute commitment to performing our five daily prayers with complete submission is the genuine display of this whole life Allah's ﷻ worship. Allah ﷻ is telling us that our lives are His. We must fill it with His remembrance, before, during, and after the five daily prayers. It is the real meaning of failure to our mission in this world when we waste our lives on things that distract us from realizing this goal. These acts are contrary to the purpose of our creation.

Unfortunately, many Muslims gave preference and precedence to things, and they consider them priorities over their Salah. The practical, accurate display of this is that these illusioned priorities distracted them from establishing the five daily prayers.

These worldly matters stopped them from establishing their five daily prayers tentatively, promptly, appropriately, and suitably, and gradually they become lazy once it came to their Salah. This laziness took control of them, their five daily prayers fall to the ground, and swiftly their worship falls to the wayside and quietly sneaked into the depth of their conscience where too often it remains until our deaths. And then it is too late to save our souls.

Suppose there is something disastrous regarding abandoning

(1) Quran 51:56





the Salah. It would be the loss of connection with Allah ﷻ, The Creator, The Sovereign, The Bestower of all bounties, and the Source of peace and tranquility.

Deserting our five daily prayers turns us into preys and victims to our wicked and evil souls. Hence, we will become slaves quickly to our whims and desires. Not praying the five daily prayers correctly, sincerely, on its fixed timings, and not delaying them without a valid reason (i.e., traveling, sickness, ware, etc.) exposes us to the severe warning in Surat Al-Maun. Allah ﷻ said,

"So, woe unto those performers of Salah (prayers) (hypocrites), Who delay their Salah (prayer) from their stated fixed times, those who do good deeds only to be seen (of men)." (1)

{فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾}

[سورة الماعون: 4-6]

Not praying because of being so busy trading, or being pre-occupied with our daily work, or with our children, to the extent of diverting us from performing our Salah timely and adequately will cause us to sink into the sphere of the losers.

Allah ﷻ warns us in Surat Al-Munafiqoon,

"O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, and then they are the losers." (2)

{يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾}

[سورة المنافقون: 9]

Tafsir's scholars have said that the Remembrance of Allah ﷻ mentioned in these verses means the five daily prayers.

Not praying Salah will be the leading cause of people landing into the blazing Fire. Allah ﷻ informed us about the dwellers of

(1) Quran 107:4-6

(2) Quran 63:9





Hell, when He said,

"(The people in Hell will be asked) What has caused you to enter Hell? They will say: "We were not of those who used to offer their Salah (prayers). Nor did we feed the poor. And we used to talk falsehood (all that which Allah hated) with vain talkers. And we used to belie the Day of Recompense. Until there came to us that which is certain (i.e., death), no intercession intercessors will benefit them."⁽¹⁾

{ مَا سَلَكَكُمْ فِي سَقَرٍ ۚ ۴۲ قَالُوا لَوْ لَرْنَا مِنْ الْمُصَلِّينَ ۚ ۴۳ وَلَوْ نَكُ نُطْعِمُ الْمِسْكِينَ ۚ ۴۴ وَكُنَّا نَحُوسُ
مَعَ الْخَائِضِينَ ۚ ۴۵ وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ ۚ ۴۶ حَتَّىٰ آتَانَا الْيَقِينَ ۚ ۴۷ } فَمَا نَنْفَعُهُمْ شَفَعَةُ الشَّفِيعِينَ {

[سورة المدثر: 42-48]

Abandoning the five daily prayers is the means to throw away our chances for forgiveness. Abu Hurairah رضي الله عنه reported: Verily the Messenger of Allah ﷺ said,

"The five (daily) prayers and from one Friday prayer to the (next) Friday prayer, and from Ramadan to Ramadan are expiations for the (sins) committed in between (their intervals) provided one shuns the Major Sins."⁽²⁾

Not praying will cause us to fall into disbelief and polytheism. The Prophet ﷺ said,

"The covenant between them and us is prayer, so if anyone abandons it, he has become a disbeliever."⁽³⁾

In another Hadith, the Prophet ﷺ said,

"What lies between a man and disbelief and Shirk (Polytheism) is the abandonment of prayer."⁽⁴⁾

Ruling on Someone Who Does Not Pray

Four main reasons may be behind an eligible Muslim for not praying, and not fulfill this obligation. The eligibility concept

(1) Quran 74:42-48

(2) Sahih Muslim

(3) Ahmad, At-Tirmidhi, and Nasa'i

(4) Sahih Muslim





includes mainly being a Muslim, sane, and having attained puberty.

If an eligible Muslim does not have a reasonable and valid excuse not to observe the five daily prayers on time and correctly, the ruling regarding this individual will differ based on the beliefs he holds behind his abandonment. At any rate, the verdict will alternate between a disobedient (Fasiq) and an apostate (Kafir). As for those who have a valid excuse, they have to make up their Salah as soon as they become able, and the impediment is no longer present. Below are the four reasons:

- I. Abandoning the Salah due to a willful rejection or denial based on knowledge (Juhoud).
- II. Omitting the Salah due to laziness, ignorance, and heedlessness of its importance.
- III. They pray, but they are inconsistent with their Salah.
- IV. They don't pray on time because they have valid and reasonable excuses.

I. Abandoning the Salah Due to Lack of Knowledge (Juhoud)

After a person is recognized as a Muslim, he may be declared an apostate if he commits the act of willful denial or rejection of Allah's ﷻ command to pray five times a day.

If a Muslim denies or rejects his obligation to pray five times a day based on knowledge and willfully, he becomes an apostate according to scholarly consensus.

Suppose a Muslim denies that establishing the five daily prayers is obligatory due to lack of knowledge. He is ignorant regarding the Salah being compulsory upon him; he is not considered an apostate. Such as someone who accepted Islam recently or someone born into a Muslim home, but they are entirely unaware that praying five times every day is mandatory, or the members of this family are heedless of its significance. The majority of the scholars do not consider this person to be an apostate. Still, he is to be taught and instructed to pray.

Ibn Qudamah رحمته الله said, "The one who does not pray must either





deny that it is obligatory or not deny that this is the case. If he denies that it is mandatory, he must be examined further if he is unaware and ignorant of the obligation, such as the one who is new to Islam or grew up in the wilderness. He is to be informed and taught that it is obligatory, and he is not to be declared an apostate."⁽¹⁾

Ibn Abd al-Barr رحمته الله said: "The Muslims unanimously agreed that the one who denies that praying five times a day is obligatory, is an apostate."⁽²⁾

Let's examine the pieces of evidence that confirm this position.

The Evidence in the Quran

Allah ﷻ said,

"Then, there has succeeded them a posterity who have given up the prayers (As-Salah) either by delaying it, or by not offering them perfectly, and have followed lusts. So, they will be thrown into Hell. Except those who repent and believe (in the Oneness of Allah and His Messenger Muhammad) and work righteousness. Such will enter Paradise, and they will not be wronged in aught."⁽³⁾

{ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ عَذَابًا ۝٥٩ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا } [سورة مريم: 59-60]

In the above two verses, Allah ﷻ pointed the Salah's negligent, and because of this, they became preys and victims to their whims and desires. Right away, Allah ﷻ exempted the ones who repent and believe. It confirms that they were not Muslims when they were neglecting their Salah. Allah ﷻ said,

"But if they repent [by rejecting Shirk (polytheism) and accept Islamic Monotheism], perform As-Salah (Iqamat-as-Salah) and

(1) Al-Mughni 2/156
(2) Al-Istidhkar 2/149
(3) Quran 19:59-60





give Zakah, then they are your brethren in religion."⁽¹⁾

{فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَعَآتُوا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَتُفَصِّلُ الْآيَاتِ

لِقَوْمٍ يَعْلَمُونَ} [سورة التوبة: 11]

In the above verse, Allah ﷻ identified three conditions that the polytheists must do to remove the differences between them and entering Islam: they should repent from Shirk (Polytheism), they must establish the five daily prayers, and pay the Zakah.

Hence if they fulfill the first condition and neglect one of the two remaining conditions, they are still not Muslims. To become a Muslim and experience the blessings of the spirit of belonging to the Muslim Ummah (Brotherhood), we must believe to dismiss Shirk, and establish Salah and Zakah. Abandoning one of these three will take a Muslim out of the fold of Islam altogether. Usually, a Muslim does not go out of Islam's fold because of Major Sins (Fisq) or more secondary types of Kufr.

The Evidence in the Sunnah

We have many pieces of evidence in the Sunnah which validate the position of Imam Ahmed on the one who neglects his Salah is an apostate, which includes the following Hadith.

Buraydah Ibn Al-Husayn رضي الله عنه narrated that the Messenger of Allah ﷺ said,

"The covenant that distinguishes between them and us is the prayer, and whoever neglects it has disbelieved (become an apostate)."⁽²⁾

Kufr or disbelief in the above Hadith refers to the kind that takes a Muslim out of Islam's fold. The Prophet ﷺ is confirming the fact that Salah is the distinguishing element between a Muslim and an apostate. And we know that Muslims' rights are different from the rights of non-Muslims in a predominantly Muslim governed community, such as marriage, meat, funeral,

(1) Quran 9:11

(2) Ahmad, Abu Dawood, at-Tirmidhi, al-Nisaa'i, and Ibn Maajah





inheritance, and greetings.

Awf Ibn Malik رضي الله عنه narrated that the Prophet ﷺ said,

"The best of your leaders are those whom you love and who love you, who pray for you, and you pray for them. The worst of your leaders are those whom you hate and who hate you, and you send curses on them, and they send curses on you." He was asked, "O Messenger of Allah, should we not fight them by the sword?" He said, "Not as long as they are establishing prayer amongst you."⁽¹⁾

The Hadith indicates that those who are ruling the Muslims if they observe the Salah, it is a sign of them being Muslims. Hence, they should not be challenged or opposed. If they do not establish the five daily prayers, it becomes a blatant expression of Kufr (Disbelief).

Jabir Ibn Abdullah رضي الله عنه narrated that the Prophet ﷺ said,

"Between a man and Shirk (Polytheism), and Kufr (Disbelief) there stands his neglect of the prayer."⁽²⁾

We can see here that, repeatedly, the Prophet ﷺ is emphasizing the fact that abandoning the Salah is simply the dividing line between a Muslim and an apostate.

The one who has left the five daily prayers entirely, meaning that he never prays, even after the proofs have been established on him by way of reliable sources, is an apostate who has left Islam until he returns to prayers. He is to be treated just like any other non-Muslim by the average Muslim.

Such a person is tough to find because the average Muslim does not know whether the proofs have been established on him or whether he has abandoned the prayer completely.

II. Abandoning Salah due to Laziness

Scholars have differed about the status of the one who does not pray out of laziness, ignorance, or heedlessness or because of a

(1) Sahih Al-Bukhari and Muslim

(2) Sahih Muslim





lack of knowledge regarding it being compulsory.

Ibn Abd al-Barr رحمته الله said that the Muslims unanimously agreed that the one who denies that praying five times a day is obligatory, is an apostate. However, they differed concerning the one who asserts that it is mandatory but deliberately does not do it even though he can. ⁽¹⁾

We have three opinions as follows:

The First Opinion

Some scholars ruled that he is an apostate, similar to those who do not pray out of a willful denial and rejection. So, they said, regardless of whether he knows, has the deliberate choice, or lazy, negligent, and heedless of its significance. The scholars who held this position strengthened their view with the same Quranic verses and Hadith, which validated the view regarding rejecting and denying the Salah willfully and knowingly.

The Hanbali school of thought declared him an apostate like the one who does not pray out of willful denial (Juhoud). So, regardless of whether he knows, they said he has the deliberate choice or lazy, negligent, and heedless of its significance.

The scholars who held this position strengthened their position with the same Quranic verses and Hadith, which validated rejecting and denying the Salah willfully and knowingly.

The Hanbali scholars believe that the one who does not pray out of laziness, negligence, or heedless of its importance is to be advised to do it, and he should be told: If he prays, all well and good. Otherwise, they declare him as an apostate, which means Muslims should not wash his body, observe Salat-ul-Janazah for him, and not be buried in the Muslim graveyard.

The Second Opinion

The second position, they ruled is that he is only a disbeliever if he abandons the Salah completely while denying its obligation. Of course, the scholars assumed that he has grown up within the

(1) Al-Istidhkaar, 2/149





Muslim community and saw that everyone prays and knowing that Salah is mandatory. Despite that, he leaves the Salah while denying its obligation. According to the consensus (Ijmaa) of the Muslims, he is regarded as an apostate. So, he either returns to Islam or is treated as an apostate.

We do have other general evidence to establish that an individual who does not pray out of laziness, ignorance, or heedless of its importance, is not an apostate. He will be subject to the mercy of the Most Forgiving nature of Allah ﷻ if he is not denying or rejecting the command of Allah ﷻ knowingly and willfully.

Muaz Ibn Jabal رضي الله عنه narrated that the Prophet ﷺ said,

"There is no one who bears witness that there is no god worthy of worship except Allah and that Muhammad ﷺ is His Slave and Messenger, sincerely from the heart, but Allah will make Fire forbidden for him."⁽¹⁾

Uthman رضي الله عنه narrated that the Messenger of Allah ﷺ said,

"He who dies knowing (fully well) that there is no god worthy of worship, but Allah will enter (him in) Paradise."⁽²⁾

The Third Opinion

Finally, some hold the position that he is only a disbeliever if he completely deserts the Salah. But if he is inconsistent with his Salah, his claim of heedlessness or ignorance of its significance, he is not to be regarded as an apostate.

Ibn Uthaymeen رحمته الله said: "What appears to me to be the case is that he does not become a disbeliever unless he does not pray altogether; as for the one who prays sometimes, he is not a disbeliever."⁽³⁾

The following Hadith approves of the scholars who hold this position. Hudhaifah Ibn Al-Yaman رضي الله عنه narrated that the Messenger of Allah ﷺ said,

(1) Sahih Al-Bukhari and Muslim

(2) Sahih Muslim

(3) Majmoo' Fataawa Ibn'Ibn' Uthaymeen 12/55





"Islam will be erased just as a blemish is leveled from a garment. And there will remain groups of people, an old man and old woman who will say, "We found our forefathers saying this Kalimah "La ilaha illa Allah" so we say it too." So Silah ibn Zafar said to Hudhaifah, "How will "La ilaha illa Allah" benefit them while they do not know what Prayer is, nor fasting, nor sacrifice, nor Charity?" So Hudhaifah turned away from Silah, so he repeated it three times, and Hudhaifah still turned away; then on the third, he turned to Silah and said, "It will save them from the Fire, it will save them from the Fire, it will save them from the Fire."⁽¹⁾

Shaykh Al-Albani رحمته الله said while commenting on this narration: "I hold that the saying of the majority of the jurists (Jumhor) is correct and that what is reported from the Companions is not a clear statement that what they meant by "Kufr" was the Kufr which causes a person to remain forever in the Fire and whom Allah عز وجل will not forgive and how can that be when Hudhaifah Ibn Al-Yaman رضي الله عنه, who was one of the foremost of those Companions, replied to Silah Ibn Zafar رضي الله عنه who was about to understand the matter in the same way as Imam Ahmad رحمته الله, so he (Silah) asked, "How will La ilaha illa Allah benefit them if they do not know what Salah is?" Hudhaifah رضي الله عنه replied and repeated it thrice, after turning away from him, "O Silah, it will save them from the fire."

So, this is a clear statement from Hudhaifah رضي الله عنه that the one who abandons Salah, and likewise, the other Pillars of Islam isn't Kafir. Instead, he is a Muslim who will be saved from remaining eternally in the Fire. ⁽²⁾

Ibn Qudamah رحمته الله said, "If Muslim claims to be unaware of its obligation, such as one of those who grew up among the Muslims in Muslim regions and cities, his claim of having been ignorant is not to be accepted from him. And he is to be considered as an apostate because the evidence for it being obligatory is clear from the Quran and Sunnah. He must be asked to repent if he

(1) Sunan Ibn Majah

(2) As-Silsilah as-Saheehah





does not repent. I do not know of any difference of opinion concerning his apostasy."⁽¹⁾

So basically, such a Muslim denies what is known from the religion by necessity: the five daily prayers.

III. The Inconsistency with Salah

Unfortunately, the inconsistency with the five daily prayers is the condition of most Muslims nowadays. We already showed most jurists' position, as they did not regard the one who is not consistent with his Salah an apostate, if he does not deny its obligation. Let's present one more opinion on the subject matter.

Some jurists considered him an apostate if he deliberately does not offer an obligatory Salah until it expired. So, the one who intentionally does not pray Fajr until the sun has risen becomes an apostate. The one who deliberately does not pray Zuhr until the sun sets becomes an apostate because we may join both Salawaat in the presence of a valid excuse. And the same applies to Maghrib and Isha. The one who deliberately does not pray Maghrib until the time for Isha ends becomes an apostate.

Meanwhile, The Standing Committee, under the leadership of Shaykh Abd Al- Azeez ibn Baz رحمته الله, issued a verdict on this regard, stating that he does not become apostate unless he fails to pray permanently.⁽²⁾

Among those who have issued a similar verdict, stating that the one who does not pray is not apostate unless he stops praying altogether or permanently, is Shaykh Ibn Uthaymeen رحمته الله.⁽³⁾

Muslims who are guilty of inconsistency in their Salah need to realize that the source of their peace, serenity, and tranquility are in the hearts, and their hearts are in Allah's جَزَائِلَ hand. Allah جَزَائِلَ alone knows the inmost depths of them. He alone can fill them with peace, security, and tranquility, which will influence their state of mind while facing worldly hardships and difficulties.

(1) Al-Mughni 2/156

(2) Fatawa al-Lajnah al-Daa'imah 6/40, 50

(3) Majmoo' Fatawa Ibn' Uthaymeen 12/55





Allah ﷻ said,

"And enjoin the prayer on your family and be patient in offering them (prayers). We ask not of you a provision (to give Us something: money, etc.); We provide for you. And the good end (Paradise) is for the Muttaqûn (pious)"⁽¹⁾

{ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ }
[سورة طه: 132]

Subhan Allah, Allah ﷻ is not asking much of His slaves. He urges them to pursue that which makes them fortunate in this world and prospering in the Hereafter. Allah ﷻ has freed us up from taking responsibility for our provision. He said, "We provide for you." Now, we just need to seek the means. Establishing the five daily prayers, doing righteous deeds, Allah's ﷻ and His Messenger's ﷺ obedience is our purpose. Can you imagine that each Salah only takes up to seven minutes, totaling close to thirty-five minutes a day? These thirty-five minutes can save us from depression in this world and become our gateway to Jannah.

IV. Not Praying on Time Because of a Valid Excuse

It is a fundamental obligation upon every Muslim to perform their five daily prayers at its prescribed time. The early Muslims were cautious about the significance of their Salah. They were very diligent concerning offering their Salah at prescribed times. Allah ﷻ said,

Indeed, prayer is a duty incumbent on the faithful, to be offered at appointed hours.⁽²⁾

{ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا } [سورة النساء: 103]

In principle, we must point out that the seriousness of offering Salah after the prescribed time requires sincere repentance and

(1) Quran 20:132

(2) Quran 4:103





vowing never to do that and strive to pray Salah on time. Furthermore, we need to discuss these two inter-related matters:

A. What are the valid reasons to delay Salah?

B. Can someone who lingers Salah intentionally make it up?

A. Valid Reasons to Delay Salah

The issue of delaying Salah until after the specified time intentionally without a valid reason emerged much later. The evidence is that we do not find many references to the Prophet's ﷺ advice and guidance regarding the one who intentionally does not pray on time.

Allah ﷻ never places a burden upon us when it comes to performing the obligated rituals. There are certain situations that are beyond our control, which may cause us to delay our Salah. For example, if a man remained asleep and missed the Salah's time. He needs to offer it right away when he wakes up from his sleep. If someone forgets to pray the Salah on time, he is to observe it as soon as he remembers it. The Prophet ﷺ said,

"Whoever forgets a prayer (Salah), he has to perform it as soon as he remembers it, and its expiation is to perform it as soon as he remembers it."⁽¹⁾

Then the Prophet ﷺ recited the following verse,

"And perform the prayer for My Remembrance."⁽²⁾

One benefit which we may deduce from this Hadith is that the Messenger of Allah ﷺ commanded us to observe the Salah that we forget, as soon as we remember it. Hence, it is not allowed to delay it further beyond the moment of remembrance.

The Prophet ﷺ himself offered a delayed prayer (Salah) when he and his Companions could not offer Asr prayer during Battle of the Trench (Al-Khandaq).

Jabir bin Abdullah رضي الله عنه narrated: "On the day of the Battle of the

(1) Sahih Al-Bukhari and Muslim

(2) Quran 20:14





Trench, Umar Bin Al-Khattab approached the Prophet ﷺ after the sun had set and started cursing the army of the disbelievers. He explained, "O Messenger of Allah I could not offer the Asr prayer till the sun had set." The Prophet ﷺ replied, "By God! I, too, have not prayed." So, we turned towards the mountain of (But-han), and the Prophet ﷺ performed ablution for the prayer, and so did we. He led the Asr prayer after the sun had set. Then afterward, he offered the Maghrib prayer. ⁽¹⁾

The Prophet ﷺ said,

"There is no deliberate negligence on (on the part of the individual) if he is asleep (and delays the prayer). Failure occurs when one abandons the prayer awake. Therefore, if any among you forgets the prayer or slept through the time, he should remember it."⁽²⁾

We have other cases which jurists may qualify as valid reasons, to add them to the ones which were established by evidence, such as sleeping and forgetfulness. Of course, jurists detailed each of these cases regarding qualifying them to be valid reasons to delay the Salah from its prime time to the extended time. Some examples are given below:

- Someone who just accepted Islam or returned to Islam from apostasy.
- Someone who is afraid for his life due to imminent and present danger.
- A child who is undergoing the physical changes of puberty.
- The states of insanity or loss of consciousness.
- Someone who cannot find water or clean earth to make ablution (Wudu), or ritual bath (Ghusl).
- Illness, travel, and severe weather.
- Finally, in the case of a Muslim female, who is on her monthly cycle or post-natal bleeding.

(1) Sahih Al-Bukhari

(2) At-Tirmidhi





B. Making up for the intentionally missed Salah

We addressed the various guidelines for what can be considered difficult situations and valid and reasonable excuses not to perform our Salah at the prescribed time. Furthermore, the Prophet ﷺ explained what we should do right away once these reasons are no longer present.

As for missing the Salah and not observing them at the prescribed times knowingly and intentionally, we do not have any guidance in the Quran or the Sunnah. Hence, we have no other ground but the individual reasoning (Ijtihad) of the Muslim jurists.

The Muslim jurists are unanimous about missing prayers in situations mentioned above in the Hadith narratives. In such cases, they hold that the obligation stands fulfilled if one prays as soon as he remembers. However, they have differed over the matter of whether the prayers missed intentionally and knowingly can be made up for or not.

“Intentionally missed Salah can be made up”

Among those who held this position are Abu Hanifah رحمته الله, Malik رحمته الله, and Al-Shafi'i رحمته الله, who said, "He can make up a Salah he missed intentionally." Furthermore, Malik رحمته الله and Abu Hanifah رحمته الله identified the method of making this Salah up. They said he is to perform the missed Salah before establishing the current obligatory one. If he missed more than five Salah, he would pray the current mandatory, and then make up the five missed Salah.

Concerning missing Salah intentionally for an extended time without a valid reason, the scholars ruled that it is a major sin, which requires sincere repentance, which means to ask Allah عز وجل, the Exalted, for His forgiveness, regretting missing these prayers, vowing not to do this again, striving to observe the Salah from then onwards at the prescribed times, observing additional voluntary prayers and performing the righteous deeds, hoping that this will make up for such a severe violation.

Allah عز وجل has promised us that He will never let anything virtuous go in vain. Instead, He will reward us for it. Furthermore, the Prophet ﷺ told us to follow an evil deed with a good one; it will





erase it.

The evidence they used to support their viewpoint is generic, nothing specific to this situation, as we do not have any. First, those who hold this position paved the way for their view using logical reasoning (Ta'leel). They said that if we miss the Salah due to forgetfulness, we should make it up as soon as we remember it, just as the Prophet ﷺ commanded us to do. Likewise, this should apply to the Salah we miss intentionally.

They further emphasized the jurists' minor difference of opinion concerning the character of a valid and reasonable excuse to miss a Salah.

They also provided the individual findings of the four primary schools of thought as they agreed that someone who missed Salah intentionally is guilty of committing a major sin. He is to sincerely repent from doing so again, and never to repeat the act. They, however, declared the permissibility of making up intentionally missed Salah.

Here are some standard pieces of evidence from the Quran and Sunnah:

Allah ﷻ said: "Then there succeeded them a generation who missed prayers and followed after lusts. But they will meet destruction save him who repents and believes and does right. Such will enter the garden and will not be wronged."

{ خَلَفَ مِنْ بَدَلِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا ﴿٥٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظَلَّمُونَ شَيْئًا } [سورة مريم: 59-60]

And: "...those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins - who forgives sins, save Allah - and will not knowingly repeat the wrong they did."⁽¹⁾

{ وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا } [سورة النساء: 110]

⁽¹⁾ Quran (4:110)





And: "Whoever does an atom's weight of good shall see it and whoever does an atom's weight of evil shall see it." (1)

{ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ، وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ، } [سورة

الزلزلة:8]

And: "...We set a just balance for the day of resurrection, so no soul shall be wronged."(2)

{ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ

أَيْنَا بِهَا وَكُفَىٰ بِهَا حَسِيبًا } [سورة الأنبياء:47]

Abu Hurairah رضي الله عنه reported that the Messenger of Allah ﷺ said,

"The first action for which a servant of Allah will be held accountable on the Day of Resurrection will be his prayers. If they are in order, he will have prospered and succeeded. If they are lacking, he will have failed and lost. Suppose there is something defective in his obligatory prayers. In that case, the Almighty Lord will say: See if my servant has any voluntary prayers that can complete what is insufficient in his obligatory prayers. Then, the Angels will look at the rest of his deeds."(3)

"Salah missed intentionally cannot be made up"

However, some other scholars believe that if someone misses the Salah intentionally cannot make it up. Amongst those who held this position are Mohamed Ibn Hazm رحمته الله and Ibn Taymiyyah رحمته الله. They are the pioneers of this viewpoint.

Ibn Hazm رحمته الله said: "The one who leaves a specific prayer intentionally will never be able to make up for that particular obligation. He must turn to Allah and ask His forgiveness and increase his good deeds and Voluntary Salah to increase his weight of good on the Day of Resurrection."(4)

Ibn Taymiyyah رحمته الله said, "Allah, the Exalted, has appointed

(1) Quran (99:7-8)

(2) Quran (21:47)

(3) At-Tirmidhi Authentic according to Al-Albani

(4) Al-Muhalla 2/235





certain times for the obligatory prayer, both the beginning and end times. If we offer a Salah before its time, it will not be valid and accepted; likewise, if we observe it after its prescribed time, it is invalid. In both cases, we are not establishing the Salah within its designated times. The principle of making it up, we must validate it through the admitted references. We cannot rule legislations in the Sharia without presenting the evidence from both the Quran and Sunnah."⁽¹⁾

As for the familiar and anonymous evidence, the jurists who took the first position presented, they refuted them by asserting that they are too generalized. The only relevant evidence of the subject matter is the following Hadith we mentioned earlier:

Abu Hurairah رضي الله عنه reported that the Messenger of Allah ﷺ said,

"The first action for which a servant of Allah will be held accountable on the Day of Resurrection will be his prayers. If they are in order, he will have prospered and succeeded. If they are lacking, he will have failed and lost. Suppose there is something defective in his obligatory prayers. In that case, the Almighty Lord will say: See if my servant has any voluntary prayers that can complete what is insufficient in his obligatory prayers. Then, the Angels will look at the rest of his deeds."⁽²⁾

They refuted it

Allah ﷻ did not just command us to perform the Salah. Instead, Allah ﷻ said to "Establish the Salah," which means maintaining the Salah's outward and inward requirements and ingredients.

Unfortunately, many Muslims fail to deliver Salah in this manner. Hence, they come out of their Salah, earning zero rewards, as in the case of the man who prayed badly; even though he was under the impression that he established his Salah.

Others may not earn the full reward. As the Prophet ﷺ said, "A person may finish from the Salah, and all that he gets in

(1) Majmoo' Fataawa Ibn Taymiyyah

(2) At-Tirmidhi, authentic according to Al-Albani





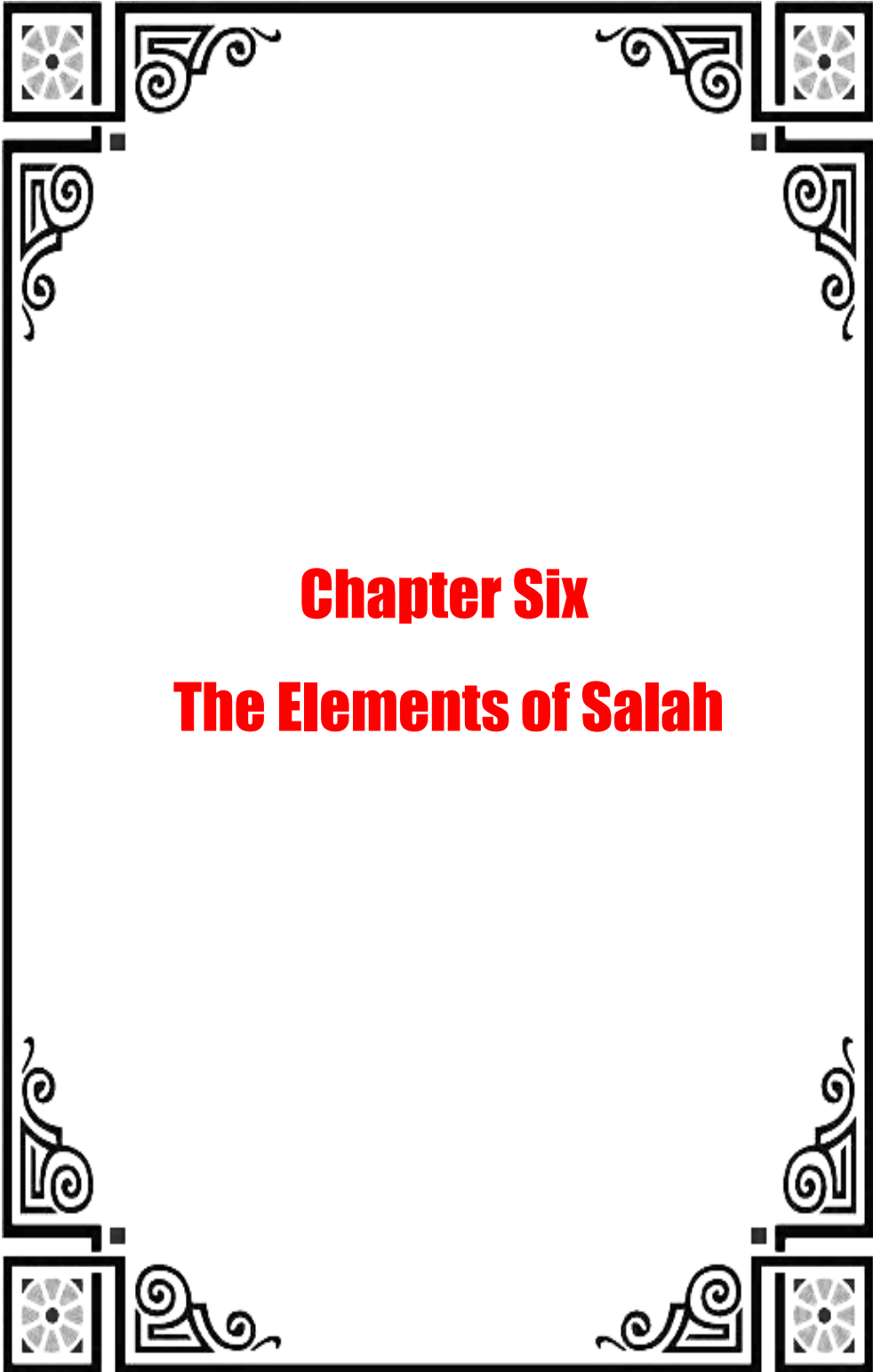
reward is one-tenth of it, one-ninth, one-eighth, one-seventh, one-sixth, one-fifth, one-fourth, one-third or one-half." (1)

Hence, the Hadith presented to validate their position that voluntary Salah may replace the deliberately missed Salah. The Hadith applies to those two cases, not those who intentionally missed their Salah without a valid excuse.



(1) Sahih Abu Dawud, Al-Albani





Chapter Six
The Elements of Salah



Introduction



We want to present a couple of introductory points concerning the ritual acts of worship in Islam, such as Salah. The scholars have pointed out that before any act of worship is acceptable to Allah ﷻ, it must meet two conditions:

- 1) Sincerity
- 2) Adherence to the Prophet's ﷺ way

Many times, we hear people asking scholars whether the Salah performed is accepted or not.

Scholars usually can judge the second condition of acceptance, which is being adherent to the Prophet's ﷺ way of Salah. As for the first condition, which is sincerity, only Allah ﷻ can judge as it is the heart's action. So, instead, we should ask the scholars, is my Salah valid?

Allah ﷻ mentioned the two conditions in the following verse. He ﷻ said,

"Whoever would hope for the meeting with his Lord, let him do righteous deeds and not associate in the worship of his Lord anyone."⁽¹⁾

{مَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا} [سورة الكهف: 110]

The first condition is that we do it solely for the sake of Allah ﷻ (Sincerity), as apparent in the following Hadith.

Abu Umamah رضي الله عنه reported: A man came to the Prophet ﷺ, and he said, "If a man battles for the sake of reward and fame, what do you think he has?" The Prophet ﷺ said, "He has nothing." The

(1) Quran 18:110





man repeated his question three times, and the Prophet ﷺ said, "He has nothing." Then the Prophet ﷺ said, "Verily, Allah does not accept any good deeds unless they are done sincerely and in pursuit of his countenance."⁽¹⁾

The second condition is following the Prophet's ﷺ Sunnah; doing the act following the Prophet's ﷺ way. Otherwise, Allah ﷻ will not accept it, as Aishah رضي الله عنها narrated that the Allah's Messenger ﷺ said,

"Whoever does a deed that has no sanction from us, then it is rejected."⁽²⁾

Allah ﷻ said,

"He (Allah) Who has created death and life that He may test which of you is best in performing deeds. And He is the All-Mighty, the Oft-Forgiving."⁽³⁾

{الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ} [سورة الملك: 2]

Someone asked Al-Fudayl bin' Iyād رضي الله عنه: "What is the meaning of 'The best in deeds?' He replied: 'To make it sincere and correct.' He was asked: 'What do you mean by making it sincere and correct?' He replied: 'We have to do it for the sake of Allah, that is sincerity, and correctly, following the Sunnah of the messenger of Allah. If a deed is done sincerely but not correctly, it will not be accepted. And if it is done correctly but not sincerely, it will not be accepted—until it is done with both sincerely and correctly.'⁽⁴⁾

Ibn al-Qayyim رحمته الله wrote that this is about the only type of deed that Allah ﷻ will accept. The act must be following the Sunnah of Allah's Messenger ﷺ and done solely for Allah's رضي الله عنه Countenance. A doer cannot possibly fulfill both conditions unless he possesses the knowledge of how. If he does not know

(1) Sunan Al- Nasā'ī Sahih according to Al-Albani

(2) Sahih Muslim

(3) Quran 67:2

(4) Quoted in Abdul Rahman ibn Rajab, Jaami al-Uloom Wa Al-Hikam





what has been narrated from the Messenger of Allah ﷺ, then he cannot intend that. If he is not knowledgeable of whom he worships, he cannot intend Him alone in his deeds. If it were not for knowledge, his act could not be acceptable. It is the knowledge that guides to sincerity and purity, and it is the knowledge that indicates the actual following of the Prophet's ﷺ way. ⁽¹⁾

The Elements of Salah

If we examine the ritual acts of worship in Islam, such as the Salah, we generally find them made of elements as follows:

- 1) The Conditions (As-Shurut)
- 2) The Pillars, The Structural Part (Al-Arkan)
- 3) The Duties, The Obligatory Acts (Al-Wajibat)
- 4) The Recommended (Al-Mustahab or Al-Mundub)
- 5) The Permissible (Al-Mubahat)
- 6) The Disliked (Al-Makrouh)
- 7) The Nullifiers (An-Nawaqid or Mubtilat)

It is exceptionally beneficial to comprehend the following details regarding the above elements:

- Their definitions,
- The reward if we fulfill them,
- The penalties we suffer, if we neglect or abandon them,
- The validity and invalidity of the action in case we omit them knowingly and intentionally, or out of forgetfulness.

1. The Condition (As-Shart)

In Arabic, Shart means "Condition" or "Prerequisite," and is the singular of Shurut (Conditions). It refers to a condition or set of conditions (Shurut) that must be in place before carrying out an act for it to be considered valid.

(1) Quoted from Ali al-Saalihi, Al-Dhau al-Muneer ala al-Tafseer





The Jurists classified Salah's conditions into two kinds:

- a) The first set of conditions that make the Salah compulsory upon someone.
- b) The second set of conditions makes the Salah valid. When one condition is missing, the act does not exist, and when it is present, it does not mean we completed it.

For example, purity is a condition of Salah. If there is no purity, then there is no prayer. However, if one is pure, it does not necessarily mean that he established the Salah, or he must perform Salah at the specific moment. So, by the Shurut (Conditions) of Salah, we refer to those conditions upon which Salah's correctness depends.

If someone does not satisfy any of these conditions for whatever reason, like forgetfulness, ignorance, or purposely not fulfilling them, then the act of worship is not valid. Once a person realizes that he did not perform one of the conditions, he must redo that Salah, even if a long time has passed by.

There are two sets of conditions for Salah:

A. Conditions that characterize Salah is obligatory

- a. Islam: Allah ﷻ accepts the Salah from someone who testifies that "There is no one worthy of worship except Allah ﷻ, and Muhammad ﷺ is His Messenger."
- b. Sanity: There is no accountability on a mentally challenged Muslim, but if he prays, he gets rewarded.
- c. The State of Puberty: There is no accountability on a Muslim who did not attain puberty, but he gets awarded if he prays.
- d. Muslim women free from the menstruation cycle, or up to forty days following childbirth.

B. Conditions that establish Salah as valid

- a. The State of Physical Ritual Purity: The removal of the two states of minor and major ritual impurities (discussed in detail later).
- b. To free the clothes and the place of Salah from filth and





- contaminants.
- c. To Cover the Awrah (certain body parts) for both men and women.
 - d. The Time of Salah has Entered: The Salah must be prayed in its proper time and not a minute before.
 - e. The Qibla'h: We must strive to face the direction of the Allah in Makkah.
 - f. Intention: We must formulate an intention in our hearts before entering Salah, identifying which Salah we are observing.

2. The Pillar (Al-Rukn)

In Arabic, Rukn means Pillar, the singular of Arkan (or Pillars). It refers to the structural part of the act. If one fails to perform it, the action becomes entirely void. If someone misses a Pillar in action, he must redo it. It is the only way to fix this act.

For Salah to be valid, we must complete the Pillars. Salah is declared void if any Pillar is left out for any reason whatsoever. Not even the two prostrations of forgetfulness can fix a missing Pillar.

The difference between the Condition and the Pillar is that the Pillar is within the act, but the Condition must come before it starts.

One more aspect regarding both the Conditions and the Pillars is that both are compulsory upon the capable and healthy Muslims. If a person cannot perform the Pillar of standing when making his obligatory Salah, he may pray sitting down. Allah ﷻ said in Surat Al-Baqarah,

"Allah does not place a burden on a soul more than it can bear."⁽¹⁾

Hence, fulfilling the pillars is dependent on the ability and health of the individual. So, the Pillar he can do, he must fulfill it. There are fourteen Pillars (Arkan) of Salah:

⁽¹⁾ Quran 2:286





1. Standing during obligatory Salah,
2. The Opening Takbir (saying "Allah Akbar"),
3. Reciting Al-Fatihah,
4. Ruku (Bowing Down),
5. Rising from bowing,
6. Standing up straight,
7. Sujud (prostration),
8. Rising from prostration,
9. Sitting between the two prostrations,
10. The state of ease in each of these physical pillars,
11. The final Tashahhud,
12. Sitting to recite the final Tashahhud and the two Salams,
13. The two Taslim (Salams),
14. Performing the Pillars in the order mentioned here.

3. The Duty (Al-Wajjib)

In Arabic, Fard means "Duty," or "Obligation," and is the singular of Wajibat, or "Duties." It refers to religious duties obligatory upon all Muslims, of which there are two types:

a) Individual Duty (Fard Al-Ayn)

It refers to obligations and duties the individual Muslim must perform, such as the Salah.

b) Communal Duty (Fard Al-Kifaya)

It refers to obligations and duties that the Muslim community must fulfill. It stands as an individual duty if no one from the community performs it. It switches to being fulfilled when one member of the Muslim community performs it.

Most of the jurists do not name any distinctions between Fard and Wajib. Fard means Wajib, and Wajib means Fard (obligation).

However, the scholars of the Hanafi school of jurisprudence





make a distinction between Fard and Wajib as follows:

Fard: A duty or an obligation due to having absolute and crystal-clear evidence that has one meaning to confirm it.

Wajib: Something that is necessary due to having possible or ambiguous evidence that could have more than one meaning to prove it.

In this work, we will treat both Fard and Wajib as equal, so you do not have to concern yourself with the Hanafi's system that separates them.

Duties of Salah (Wajibat Al-Salah)

Duties (Wajibat) are Salah's obligatory parts. If someone abandons any of them deliberately, his Salah will be rendered invalid.

The Duties (Wajibat) are similar to the Pillars (Arkan), which are the Salah's essential parts, in that we cannot skip them on purpose. However, if someone fails to complete any of them due to forgetfulness, he must fix his accidental mistake with two extra prostrations of forgetfulness (Sujud As-Sahw). He would typically perform them right before ending his Salah, with the Taslim.

In the case of neglecting Salah's essential parts (Pillars), he must make them up, even if he abandoned them unintentionally, if he becomes aware of his mistake.

Just for the sake of emphasizing the difference between the Pillars and the Duties, someone cannot abandon Salah's essential parts (Pillars) deliberately, by mistake, or out of ignorance. Instead, he must fulfill them. Meanwhile, he may forget to complete Salah's obligatory parts (Wajibat) due to ignorance or forgetfulness. He can always fix his mistakes once he performs by the two prostrations of forgetfulness (Sujud As-Sahw).

There are eight Duties which are Salah's obligatory parts:

1. All the Takbirs (Allah Akbar) except the launching Takbir,
2. Saying "Subhaana Rabbi Al Adheem" when bowing,





3. Saying "Sami'a Allahu Liman Hamidahu," which applies to the one leading the prayer and the one praying alone,
4. Saying "Rabbanaa Wa Lakal-Hamd." This applies to everyone praying,
5. Saying "Subhaana Rabbi al-A'ala" when prostrating,
6. Saying "Rabbi Ighfir Lee" while in between the two prostrations,
7. The first Tashahhud,
8. Sitting during the first Tashahhud.

4. The Recommended (Mustahab or Mundub)

In Arabic, Mustahab, or Mundūb means "Recommended." According to the jurists, the Recommended refers to the act of worship for which, if someone does it, he earns a reward, and if he does not do it, he suffers no penalty.

As for Salah, the Recommended sayings, and actions, are the ones which if we do it, then we enhance the quality of our Salah and receive more reward. Meanwhile, neglecting them does not affect the validity of the Salah. We only lose possible rewards.

We should not overlook the Recommended acts. Besides the extra reward, we enhance our Salah's quality. Furthermore, they are the means to earn Allah's ﷻ love.

Allah ﷻ said in the following Qudsi Hadith,

"My slave keeps on coming closer to Me through performing Nawafil (recommended prayers or doing extra deeds besides what is obligatory) until I love him."⁽¹⁾

This book will refrain from naming this category as Sunnah or (Salah's Sunnan). Instead, we will call it Salah's recommended acts or Salah's preferred elements. Using this name in this context caused many Muslims extreme confusion, as they associated the Hadith and the Prophet's ﷺ entire Sunnah, as recommended because it takes the same word Sunnah. Hence,

(1) Sahih Al-Bukhari





they concluded that the Hadith or the Sunnah of the Prophet ﷺ is not essential and is just a recommended thing. If you follow it, you get rewarded, and if you abandon it, you suffer no penalty.

Salah's Recommended Elements

It is highly recommended:

1. To touch the thumbs to the earlobes when saying the opening Takbir (for men),
2. To look at the place of Prostration (Sujud) when standing,
3. To look at the feet during Ruku,
4. To keep the head and the neck level with each other in Ruku
5. To say the Tasbih 5, 7, 9, or 11 times in Ruku and Sujud,
6. To hold the wrist firmly during standing position,
7. To put the right knee first and then the left knee on the ground when going down for Sujud,
8. To do the Sujud between the two hands,
9. To put the nose on the ground before placing the forehead,
10. To look at the nostrils during Sujud,
11. To close the mouth with the back of the hand when yawning in Salah,
12. Not to wipe your sweat in Salah,
13. To abandon coughing and yawning in Salah,
14. When making Sujud lift the hands from the ground after lifting the head,
15. To raise the knees from the ground after lifting the hands,
16. When saying the Salam to the right and the left, turning the head, formulate an intention to greet the Imam, Angels, and the congregation when saying the Taslim (Salam).

Salah's Recommended Utterances (Aqwal)

These are the highly recommended utterances (Aqwal):

1. The inaugural Supplication:





2. Al-Istiaza`h (Seeking Refuge):
3. Reciting Al Basmallah (Al-Basmalah):
4. To say Ameen,
5. To stop with every verse when reciting Surat Al-Fatihah,
6. To recite out loud, in the case of the Imam in the audible Salah,
7. To say after the Tahmeed (Rabbana wa laka'l-hamd), for one who is not praying behind an Imam: "Mil' al-samawaati wa mil' al-ard wa mil' ma shi'ta min shay'in ba'd (Filling the heavens, filling the earth, and filling whatever else You wish)." The correct view is that it is also Sunnah for one who is praying in congregation,
8. To say the Tasbih when bowing more than once, such as a second or third time or more,
9. To say the Tasbih in prostration more than once,
10. To say "Rabbi Ighfir Lee" (Lord, forgive me) more than once between the two prostrations,
11. To send prayers upon the Prophet's ﷺ family in the last Tashahhud and sending blessings upon him and upon them and saying Dua after that.
12. Reflecting upon the meanings of Tasbih:
13. Reciting after Surat Al Fatihah:
14. The Supplication after the final Tashahhud:

Salah's Recommended Actions (Afa'l)

These are the twelve recommended positions and postures during Salah:

1. To raise the hands when saying the opening Takbir,
2. To raise the hands when bowing,
3. To raise the hands when rising from bowing, and to drop them after that,
4. To place the right hand over the left,





5. To look towards the place of prostration,
6. To stand with the feet apart,
7. To hold the knees with fingers spread apart when bowing, and to keep the back straight and to make the head parallel with it,
8. To place the parts of the body on which one prostrates firmly on the ground, apart from the knees, because it is Makruh to press them firmly on the floor,
9. To keep the elbows away from the sides, and the belly from the thighs, and the thighs from the calves; keeping the knees apart; holding the feet upright; holding the toes apart on the ground; placing the hands level with the shoulders with the fingers spread.
10. To sit Muftarishan between the two prostrations and in the first Tashahhud and sit Mutawarrikan in the second Tashahhud.
11. To place the hands on the thighs with the fingers together between the two prostrations, and in the Tashahhud. Except when Tashahhud, one should have his index and ring fingers held in a circle, with the middle finger and thumb. One should point with the forefinger when remembering Allah ﷻ.
12. To turn to the right and left when saying the Taslim (Salam).

There are some differences of opinion among the jurists regarding some of these issues. Sometimes, what is regarded as "Obligatory" by some is viewed as "Recommended" by others. There is an important distinction between the two categories, as explained earlier.

5. The Permissible Act of Salah (Mubah)

Mubah is an Arabic word that means "Permitted," "Neutral," "Indifferent," or "Merely Permitted." It is a specific action which we may end up doing in Salah as they are permissible, and do not nullify our Salah:

1. Suppose someone is praying, and he heard a knock on the door, that is, in the Qibla'h direction. It is permissible to walk towards the door to open it if he does not turn away from the





- Qibla'h moving up and back.
2. Suppose someone wants to join the congregational prayer, he does find a space in the back, and he spots an opening in the middle line. He may walk in between the lines in front of those praying in the congregation to occupy the space.
 3. He may carry a child during the Salah if there is a need.
 4. He may kill a scorpion or a snake during the Salah.
 5. He may look around with his face, if there is a need, while in Salah.
 6. He may cry in Salah due to the recitation of the Quran or other submissive thoughts.
 7. One may say Subhan Allah for men and clapping for women to alert the Imam.
 8. He may assist the Imam who is not reciting the Quran correctly.
 9. He may point with his hand to notify someone that he is in Salah, in a way to answer his Salam by making his palm face down and the back of the hand face up.
 10. He may use some hand signals, loudly shouting his recitation, or Takbir to hint something to someone due to a severe need to alert them.
 11. He may glorify Allah ﷻ if one sees that which calls for it.
 12. He may spit to his left if necessary.
 13. He may prevent someone from walking in front of him while he is in Salah.
 14. He may pray with his shoes in the proper place, provided that the shoes are free from any impurities.
 15. He may make the necessary moves to wipe his nose, cover his mouth when yawning, sneezing, or stretch his hand to scratch.
 16. He may, for an emergency, or to take care of a matter quickly disrupt his Salah. He should leave Salah by making one Taslim to the right side only. After taking care of the issue





soon, he may resume the Salah from the position he stopped. Meanwhile, if taking care of the matter requires an extended time, he must begin his Salah all over again.

6. The Disliked (Makruh)

In Islam, Makrouh (or Makruh) is something which is a disliked or an offensive act; literally meaning "detestable" or "abominable." These are specific actions or sayings, that when someone intentionally commits them in Salah, ends up jeopardizing some of his rewards, although his Salah would still be valid.

The Disliked Actions When Entering Salah

Suppose someone who begins his Salah while entertaining the following conditions:

1. Being distracted by thoughts unrelated to the Salah.
2. Distracting the Imam and the congregation while joining the Jamaa'h.
3. Leaving his cellular phone with musical ringtones.
4. Entering the Salah while holding back urine, wind, or defecation.
5. Entering the Salah in a state of hunger or thirst when food which he wishes to eat is present.
6. Entering the Salah while having pictures, images, icons, or other items in the Qibla'h direction which may distract him in Salah.

The Disliked Actions While in Salah

Suppose someone who keeps moving his body, limbs, to the extent that he fails to sustain the tranquil, calm, and focused state while in Salah, such as:

1. To spit in the direction of the Qibla'h or to his right side,
2. To move without a need,
3. To play with his beard, clothing, or watch,
4. To look up at the sky,





5. To close his eyes except for a need,
6. To stretch one's arms flat on the ground when in prostration,
7. To cover one's mouth and nose in prayer,
8. To roll up one's garment, sleeves, or the likes,
9. To sound one's knuckles, or putting his fingers of one hand in between those of the other hand,
10. To look with one's face all around unnecessarily without turning away from the Qibla'h; otherwise, it will nullify the Salah,
11. To place hands on hips since it is the action of the people of the book,
12. To grab his hair back, picking it or braiding it for men. It is because when he prostrates, his hair will not prostrate with him.

7. The Nullifiers (Nawaqid)

Naqid in Arabic means "Invalidator" or "Nullifier," and is the singular of Nawaqid (Nullifiers). These are the things that would terminate the validity of the Salah.

The Nullifiers on the Conditions

Such as ignoring the fulfillment of one of the conditions; for example, in Salah, revealing one's Awrah by wearing tight and short garments, knowing that they will shrink while bowing down and prostrating. Also, turning the body to jeopardize facing the Qiblah's direction and anything that nullifies one's ablution (Wudu).

The Nullifiers on the Pillars and the Duties

If someone deliberately abandons one of Salah's fourteen structural Pillars or one of the eight Duties of Salah, then his Salah would be invalidated.

Common Nullifiers

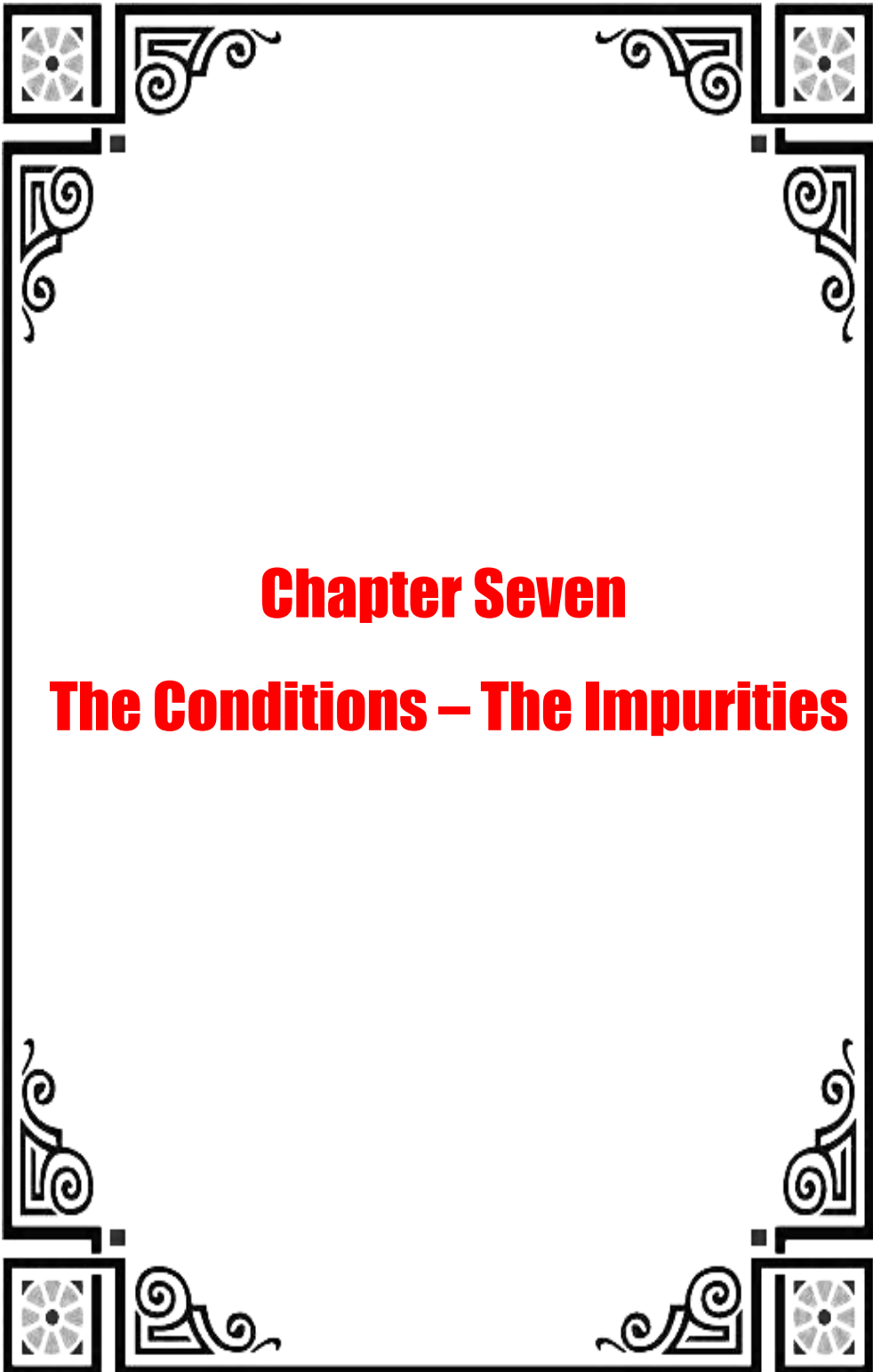
1. Moving uselessly and excessively in the Salah.
2. Walking in Salah deliberately with no urgency.





3. Laughing out loud in Salah.
4. Speaking unrelated words in Salah.
5. Intentional eating or drinking in Salah.
6. Deliberate adding an extra Rakah, pillar, or duty to the Salah.
7. Deliberate making the final Salam before the Imam.
8. Deliberate neglecting any of the fundamental positions of Salah like Ruku, Sujud, etc.





Chapter Seven

The Conditions – The Impurities



Introduction



Subhan Allah, if we all look at each individual Salah to be a real meeting with our Creator, The Sovereign and The Provider, we will certainly treat our five daily prayers on a completely different level.

If we are having trouble and hardship, then we ask Him to ease it for us, and to strengthen us to bear it and to be steadfast. If we have received a bounty, then we express our gratitude because this is the way to keep what we have and receive an increase. And if we commit a sin, then ask for forgiveness and turn back to Allah ﷻ in repentance.

Four conditions that characterize this meeting with our Creator in Salah are held compulsory. The first is being a Muslim because Allah ﷻ only accepts the Salah from someone who testifies that "There is no one worthy of worship except Allah ﷻ, and Muhammad ﷺ is His Messenger." The second is sanity: There is no accountability on a mentally challenged Muslim, but if he prays, he gets rewarded.

The age of puberty is the third condition, as there is no accountability on a Muslim who did not attain puberty, but he gets awarded if he prays. A person reaching puberty can affirm one of these two signs: (1) The experience of wet dreams, (2) and hair growth in the public areas (under the armpits and around the private parts).

The fourth condition is that of Muslim woman who is free from the menstruation cycle and/or up to forty days have passed following childbirth.

In the case of females, there is a fifth condition as well, namely the start of menstruation. If we cannot confirm the physical changes, then the final cut is reaching the age of fifteen (lunar





calendar).

The Six Conditions

Every sane Muslim male or female having attained puberty must establish the Salah five times every day. For their Salah to be sound and correct, they must fulfill six conditions to confirm Salah's validity.

The conditions are prerequisites for the correctness of Salah. There can be no excuse not to fulfill any of them. If one doesn't know or forgets to come up with one of the six conditions, his Salah is invalid. Nevertheless, there is nothing he can do to make up for it but to repeat it. These six conditions are as follows:

1. The Removal of Impurities (Izalat-ul-Najasah)
2. The Physical Ritual Purity (Raf-ul-Hadath)
3. Covering the Awrah
4. The Entry of the Time of Salah
5. Facing the Qibla'h
6. The Intention.

Note: In this chapter, only the first condition has been discussed, namely the "Removal of Impurities." The rest have been discussed in the subsequent chapters.

The First Condition: The Removal of Impurities

In Arabic, Izalat-ul-Najasah means the "Removal of Impurities." (An-Najasat). It implies dirty and impure substances that Allah ﷻ and His Messenger identified and required us to eliminate from our bodies, garments, and worship places.

The first condition is removing impurities from one's body, garments, and the place of Salah. We must make sure that we free up three areas entirely from Impurities (Najasat).

Let us point to a few substances before we present the proper list of impurities (Najasat) in Islam: Human urine, feces, Al-Madi, Al-Wadi, menstrual blood, pork, dead meat, dog's saliva, urine, and dung of animals which aren't permissible to eat, and water





remaining after an animal that feeds on flesh has drunk from it.

When it comes to what is to be considered pure and what is not, we should always begin with the fundamental principle, "All things are pure (Tahir) until we produce evidence to propose its impurity (Najas)."

When an impure substance, such as urine, drops on a garment or underwear and no way to allocate the exact spot where it fell, we must wash or sprinkle the entire zone of doubt. Also, we need to remember that not every impure substance requires cleaning with water to remove it. It could become pure again when it dries out.

List of Impurities

The following is a list of impure and filthy substances according to Islam, and one must remove them entirely from body parts, clothes, or ground before Salah:

1. Human Urine and Feces

There are three liquids coming from the male private parts, which are considered impurities (Najasat): Urine, Al-Madi, and Al-Wadi.

The evidence is in the following Hadith. Anas bin Maalik رضي الله عنه said, "While we were in the Masjid with the Messenger of Allah ﷺ, a Bedouin came; he then urinated in the Masjid. The Companions of the Messenger of Allah ﷺ said, "Mah Mah (An expression used to severely scold someone, to indicate the graveness of a matter)." The Messenger of Allah ﷺ said, "Do not put a halt to his urinating, but instead leave him."

They left him alone until he finished urinating. The Messenger of Allah ﷺ called him over and said to him, "Any kind of urine or filth is not suitable for these Masjids. Instead, they are only [appropriate] for the remembrance of Allah, the Prayer, and the recitation of the Quran," or this is near to what the Messenger of Allah ﷺ said. He (saw) then issued an order to a man from the people, who then came with a bucket of water, which he poured





over the [effected] area [of the Masjid]. (1)

Another evidence forming the legal basis for the impurity of urine is found in the Hadith produced by Ibn Abbas رضي الله عنه in which the Prophet ﷺ passed by two graves and said,

“Verily they are being punished, but not for something (they considered to be) major. As for one of them, he never would rid himself of urine whilst the other used to spread slanderous rumors.” (2)

The human urine is impure and must be cleaned off, whether it comes from a child or an adult, male, or female, except it is less serious in the case of a baby boy who is not yet eating food, in which case sprinkling water is sufficient to purify it.

Umm Qays bint Mihsan رضي الله عنها narrated that she brought her son, who was not yet eating food, to the Messenger of Allah ﷺ. The Messenger of Allah ﷺ sat him on his lap, and he urinated on his garment, so he called for some water and sprinkled it, but did not wash it. (3)

2. Al-Madi

Al-Madi is a whitish, prostatic, sticky liquid which drops due to foreplay, or by thinking about the sexual desire. It is different from the Al-Mani (Semen). It is called “pre-ejaculate” in English.

It is different from the Al-Mani (Semen) in many aspects. It does not gush forth like it. It is just dropped, and one may not even notice its discharge. Moreover, it is not paired with the feeling of relaxation due to its release.

Ali Ibn Abi Talib رضي الله عنه said, "I felt too shy to ask the Messenger of Allah ﷺ about prostatic fluid because of Fatimah. So, I told Al-Miqdad bin Al-Aswad who asked the Prophet ﷺ concerning this, who then replied: "Wash your private part and perform ablution." (4)

(1) Sahih Muslim

(2) Sahih Al-Bukhari and Muslim

(3) Sahih Al-Bukhari and Muslim

(4) Sahih Al-Bukhari and Muslim





3. Al-Wadi

Al-Wadi is a thick white liquid that one may discharge after urinating.

So, for someone to differentiate between Al-Wadi and Al-Madi:

- Al-Wadi is defined as a thick white cloudy secretion that has no smell, and usually follows urination and can sometimes come before it.
- Whereas Al-Madi is a clear thin secretion that exits in small amounts, when having a lustful thought or when making a lustful glance.

These two discharges are considered filth and necessitate ablution (Wudu). If a trace of any of these two filths affects one's clothing, it must be removed.

4. Blood of Menstruation

It is the blood that runs from a female's private part (uterus) at a particular time of the month. It flows for a known duration with no medical reason, and while she is healthy.

The evidence of its impurity is that a female Companion went to the Prophet ﷺ and said: "O Messenger of Allah, I only own one garment and I am menstruating," the Prophet ﷺ said: "When the blood stops, wash the part stained with blood then pray in it." (1)

Menstruation blood has specific attributes. It is black as if it is burnt, thick, has a gross smell, doesn't form clots, is natural and a sign of good health, and generally paired with abdominal pain. The female may experience the feeling of being hot during her period.

There is no duration for menstruation. Some women menstruate for three days and some four days, but most can be for five, six, or seven days.

After the female finishes her period, she should right away take her ritual bath (Ghusl). Afterward, she can observe her regular Salah from the time she becomes pure. She does not have to

(1) Sahih Abu Dawud, Al-Albani





make up the missed Salah during her menstrual cycle.

Hamnah bint Jahsh رضي الله عنها narrated that she asked the Prophet ﷺ about her extended menstruation period. The Prophet ﷺ said to her, "Observe your menses for six or seven days. Allah alone knows which it should be. After that, you must take a (purification) bath."⁽¹⁾

The Extended Period of Bleeding (Istihadah)

It is a condition where the female experiences a constant stream of blood beyond her regular period. The bleeding does not discontinue but only for a few days out of the month.

There are some significant hints which can help a woman distinguish her menstrual from the extended period blood (Istihadah).

Due to the extended period of bleeding (Istihadah), the color of blood is light red, has no scent, forms clots, flows due to irregularities, sickness, or disease for an unknown duration.

We have a couple of situations once it comes to the extended period of bleeding (Istihadah). They are as follows:

A. The woman already knows the number of days she undergoes her regular period before experiencing the extended bleeding period. In this case, she refrains from Salah during the known number of days of the regular period (Menstrual Blood). As for the extended period of bleeding (Istihadah), she must make ablution (Wudu) for every Salah after the time enters.

It is obligatory upon the Mustahadah to perform ablution (Wudu) for each Salah. The Prophet ﷺ commanded Fatimah bint Abi Hubaish رضي الله عنها: "Then make ablution (Wudu) for every Salah."

Aishah رضي الله عنها narrated that Fatimah bint Abi Hubaish رضي الله عنها said: "O Messenger of Allah, my menses do not stop, do I leave Salah?" He replied: "No, that is what flows from a blood vessel. You should not observe As-Salah for the number of days you usually have menstruation, then take a bath afterward and

(1) Sahih Abu Daud, Al-Albani





observe As-Salah."⁽¹⁾

B. What if the woman could never identify the number of days of her regular period due to the cyclical variations?

In that case, she should try to distinguish between the two types of blood: The menstrual and the extended period blood.

Fatimah bint Abi Hubaish رَضِيَ اللَّهُ عَنْهَا used to undergo an extended period of bleeding (Istihadah). The Prophet ﷺ said to her: "If it is menstrual blood, which is known as dark blood, then do not observe As-Salah. But if it is the other (Istihadah blood), just perform Wudu, then observe As-Salah, because that is a flow from a blood vessel."⁽²⁾

C. What if she was never able to allocate the number of days of her regular cycle or unable to distinguish between the two types of blood?

Then she should distribute the number of days the average women undergo the cycle of menstrual bleeding, which are six to seven days. She is to refrain from Salah during this time. The rest of the time is to be considered as the extended period of bleeding (Istihadah) where she can observe Salah after making ablution (Wudu) when the time of Salah enters.

The Prophet ﷺ said to Hamnah bint Jahsh رَضِيَ اللَّهُ عَنْهَا,

"Observe your menses for six or seven days. Allah alone knows which it should be then wash. And when you see that you are purified and quite clean, pray for the next twenty-three or twenty-four days and nights and fast, for that will be enough for you. And do so every month. Just as women menstruate and are purified at the time of their menstruation and their purification."⁽³⁾

5. Post-childbirth Blood

It is the blood that comes from the female's uterus because of childbirth.

(1) Sahih Al-Bukhari

(2) Sahih Abu Dawud, Albani

(3) Sahih Abu Dawud, Albani





The minimum days are not restricted, and they may run up to forty days, but this is the maximum. As soon as the woman stops bleeding, she takes a bath and observes her Salah.

If the post-childbirth bleeding continues past the forty days, she is then suffering from an extended period of bleeding (Istihadah), and the rulings concerning (Istihadah) apply to her.

If the bleeding stops at any time before reaching the forty days, she takes a bath and starts to observe her Salah.

6. Dog Saliva

There are a few permissible cases where one can keep a dog:

- Hunting,
- Guarding herds, livestock, and farms,
- Protecting the house,
- Using them to arrest thieves
- Searching for illicit drugs.

If one owns a dog in the absence of one of these reasons, he will risk losing a Qirat or two every day from his rewards.

Ibn Umar رضي الله عنه narrated that the Messenger of Allah ﷺ said,

"He who keeps a dog other than one for guarding the fields or herds or hunting, will lose two Qirat every day out of his rewards."⁽¹⁾

Abu Hurairah رضي الله عنه also reported the same Hadith, narrating that the Messenger of Allah ﷺ said,

"He who keeps a dog, will lose out of his good deeds equal to one Qirat every day, except one who keeps it for guarding the fields or the herd."⁽²⁾

In Sahih Muslim, the same Hadith was reported. The Messenger of Allah ﷺ said,

"He who keeps a dog for any reason other than to guard his

(1) Sahih Al-Bukhari and Muslim

(2) Sahih Al-Bukhari and Muslim





property (lands) or his flock of sheep, his good deeds equal to two Qirat will be deducted every day."⁽¹⁾

The amount of Qirat was also mentioned regarding observing Janazah Prayer's reward. It is equal to the size of the mountain of Uhud.

Scholars tried to figure out the reason for such a reduction. They stated that it is challenging to escape from the impurity of the dog's saliva. The Prophet ﷺ said,

“When one of you wants to purify a container from which a dog has drunk, wash it seven times, the first time with soil.”⁽²⁾

The washing of dog's saliva from objects other than utensils is required only one time.

7. Dead Meat

The impure dead meat refers to all meat that died from natural causes and were not slaughtered following Islamic law, whether the meat is lawful to eat or not. Allah ﷻ said,

“Forbidden to you (for food) are: Al-Maytatah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols, etc., or on which Allah's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nusub (stone altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is Fisqun (disobedience of Allah and sin).⁽³⁾

{حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْفُوذَةُ وَالْمُتَرَدِّيَةُ
وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَلِكُمْ

(1) Sahih Muslim

(2) Sahih Al-Bukhari and Muslim

(3) Quran 5:3





فَسَقُّ الْيَوْمَ يَيْسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ
وَأَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنْ أَضْطَرَ فِي مَحْصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ

فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٣﴾ {سورة المائدة: 3}

Furthermore, if one chops a piece of meat from a live animal before it is being slain according to Islamic Law, then that portion of meat is considered impure as well.

Abu Waqid Al-Laithy رضي الله عنه narrated that the Prophet ﷺ said, "What is cut off of a live animal is considered dead," i.e., it is considered like an animal that has not been properly slaughtered. (1)

8. Pig's meat

Allah ﷻ said,

"Say I do not find in that which has been revealed to me anything unlawful to eat unless it is a dead animal, or blood (that has) spilled out, or the flesh of Pork; for that surely is impure..." (2)

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ
لَحْمَ خنزيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلِلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ

عَفُورٌ رَحِيمٌ ﴿١٤٥﴾ {سورة الأنعام: 145}

9. Urine and Dung of Animals Which Aren't Permissible to Eat

The urine and the feces that come out of animals we are not allowed to eat are considered impure.

The evidence is found in Hadith reported by Abdullah Ibn Masud رضي الله عنه who said the Messenger of Allah ﷺ went to relieve himself and asked him to bring three stones. Abdullah said, "I could not find three stones, so I found two stones and animal dung and brought them to him. He took the two stones and threw away the dung saying, 'It is impure.'" (3)

(1) Sahih Abu Daud, Al-Albani

(2) Quran 7:145

(3) Sahih Al-Bukhari





10. Water remaining after a beast has drunk from it

Water left in a pot after a pig, dog, or a beast (animal which feeds on flesh) has drunk from it. Such water is considered impure and must be avoided.

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said, "If a dog drinks from one of your containers, wash it seven times."⁽¹⁾

In another Hadith,

"Cleanse one of your containers if a dog licks it by washing it seven times, the first washing being with dirt."⁽²⁾

As for the leftover water of a pig, or beasts it is clearly considered filthy and impure.

The Followings are Considered Pure

1. Alcohol

It is physically pure. Although it is impure on a spiritual level and drinking it is one of the major sins in Islam. However, there is no evidence stating that it's physically impure.

Many Muslims assume that alcohol is impure materially because it is forbidden to consume it in food or drinks. Allah ﷻ said,

"O you who believe! Intoxicants, gambling, Al-Ansab (stones used as shrines or idols), and al-Azlam (arrows for seeking luck or decision) are an abomination of Shaytan's handiwork, so strictly avoid them so that you may be successful."⁽³⁾

{يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ

لَعَلَّكُمْ تَفْلِحُونَ} [سورة المائدة: 90]

The reference in the above verse is the spiritual impurity and not the physical-Likewise, gambling and idols.

(1) Sahih Al-Bukhari and Muslim

(2) Sahih Muslim

(3) Quran 5: 90





As in the following verse regarding the impurity of the polytheists, being spiritual and not physically, Allah ﷻ said,

"O you who believe! Verily, the polytheists, pagans, idolaters, are Najasun (impure).⁽¹⁾

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْۤا اِنَّمَا الْمُشْرِكُوْنَ نَجَسٌ فَلَا يَقْرَبُوْا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ
هٰذَا وَاِنْ خِفْتُمْ عِيْلَةً فَسَوْفَ يُغْنِيْكُمْ اللهُ مِنْ فَضْلِهٖۤ ۗ اِنْ شَاءَ اِنَّ اللهَ عَلِيْمٌ

حَكِيْمٌ {سورة التوبة: 28}

Hence, it is forbidden for a Muslim not only to drink alcohol, but also its making or serving.

Abdullah Ibn Umar رضي الله عنه narrated that the Messenger of Allah ﷺ said,

"Allah has cursed alcohol, the one who drinks it, the one who pours it, the one who sells it, the one who buys it, the one who squeezes (the grapes, etc.), the one for whom it is squeezed, the one who carries it and the one to whom it is carried."⁽²⁾

Although it is a major sin in Islam to consume alcohol, no evidence confirms its impurity as a substance if it contacts our bodies or garments. The basic rule regarding all things is that they are pure as substances unless we furnish a piece of evidence to change this condition.

2. Any Blood Apart from Menstrual and Post-childbirth Blood

A wealth of debate amongst scholars regarding the status of human blood is whether it is pure or not.

It is necessary to recall the basic rule, which states that the ruling on everything is purity until a piece of evidence is made available to say otherwise.

Once it comes to blood, the only evidence declares the impurity of the two types of human blood: Menstruation and post-childbirth blood.

(1) Quran 9:28

(2) Sahih Abu Daud, Al-Albani





Apart from the evidence found on the two types of human blood mentioned, there is none for other kinds of blood. We have no evidence to validate the position regarding the purity of other human blood regardless of its quantity.

There is one story, however, of Abbad Ibn Bishr رضي الله عنه that while he was observing his Salah, the polytheists started shooting him with arrows. He carried on with his Salah while he was bleeding. The Prophet ﷺ was told of his tale, and he did not object to his action.

Despite that, we have a scholarly opinion which states that the human blood that comes out of a wound is impure. Hence, we must wash the blood and eliminate it from garments before we engage in Salah.

Other scholars adopted a middle path. They said, if the quantity of blood is little, or one can't avoid because his wound keeps flowing, it is excused, and one may pray in such condition.

3. Al-Mani (Semen)

It is a thick white fluid that exits the body at the peak of sexual stimulation and gushes forth when it exits. Its release is accompanied by a feeling of tiredness, and it smells somewhat like the pollen of a palm tree or yeast. It is pure. This is because if it was impure, the Prophet ﷺ would have ordered us to wash anything spoiled by it.

Regarding removing Al-Mani, it is sufficient to rinse the cloth if Al-Mani is wet, or just scrape it off if it is dry.

Aishah رضي الله عنها said, "The Prophet ﷺ used to wash Al-Mani (Semen) from his clothes and go to pray in them while I saw traces of the rinse water on them." ⁽¹⁾

Aishah رضي الله عنها also said, "I remember scraping Al-Mani (Semen) from his clothes, and then he prayed in them." ⁽²⁾

Sheikh Abdur-Rahman As-Sadi رحمته الله said in his book "Manhaj As-

(1) Sahih Al-Bukhari and Muslim

(2) Sahih Muslim





Salikin" that "As for a human sperm is also pure because the Prophet ﷺ used to wash wet sperm or rub off the dry sperm." (1)

4. Dead animals That Have No Running Blood

These include animals that have no liquid medium, such as bees, ants, and small insects. Similarly, animals which have no blood such as flies, mosquitoes, butterflies, and bees are considered pure. If they fall into some substance and die, the substance will not become impure.

Ibn al-Munzhir رحمته الله said, "I do not know of any disagreement concerning the purity of such water save what has been related from Al-Shafi'i. It is well-known that he views them as being impure. Nevertheless, it does not bother him if the object falling into a substance does not alter it (in any way)."

5. The Urine and Feces of Animals That are Permissible to Eat

The urine and feces of animals whose meat is permissible to eat is pure.

Ibn Taymiyyah رحمته الله says, "None of the Companions held that it is impure. In fact, the statement that it is impure is of recent origin and not from the early generations of the Companions."

Sheikh Abdur-Rahman As-Sadi رحمته الله said in his book "Manhaj As-Salikin" that "As for edible animals' dungs and urine, they are pure." (2)

Anas Ibn Malik رضي الله عنه narrated that a group of people from the tribes of Ukul or 'Uraina came to Madinah and became ill in their stomach. The Prophet ordered them to get a milking she-camel and drink a mixture of its milk and urine. (3)

The above Hadith points to a camel's urine as being pure. Therefore, by analogy, other permissible animals' urine may also be considered pure.

(1) "Manhaj As-Salikin" by As-Sadi

(2) "Manhaj As-Salikin" by As-Sadi

(3) Ahmad, Al-Bukhari, and Muslim





Ibn al-Munzhir رحمته الله said, "Those who claim that that was permissible only for those people are incorrect. Specification is only confirmed by some specific proof."

Ash-Shaukani رحمته الله said, "Apparently, the urine and stools of every living animal permissible to eat is pure." There is nothing to prove otherwise.

6. The Dead body of a Human

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said, "A believer never becomes impure." In another narration, "A Muslim."⁽¹⁾ This includes a human body during life and death.

7. Fish and Grasshoppers

Abdullah Ibn Umar رضي الله عنه narrated that the Prophet ﷺ said, "Two dead things and two kinds of blood are made lawful for us. As for the dead things, they are whales and grasshoppers, and as for the two types of blood, they are the liver and the spleen."⁽²⁾

The Spleen is an organ which falls between the stomach and diaphragm in the left part of the abdomen and its function is creating blood and consuming old blood corpuscles.

Removing the Impurities (An-Najasat) From our Body

We must ensure that our body parts, including the private parts, are entirely free from filth and impurities. We can use water, toilet paper, or a combination to serve this purpose.

Bathroom Etiquettes and Manners

A sign of our blessed religion's greatness is the detailed attentiveness to our affairs, whether big or small. It is a perfect and complete religion in all aspects, which has often shocked non-Muslims and made them admire it.

Salman رضي الله عنه reported: The idolaters said, "Indeed, your companion teaches you everything, even he teaches you how to defecate!" Salman said, "It is so. The Prophet prohibited us from

(1) Sahih Al-Bukhari and Muslim

(2) Ahmed and Ibn Majah





removing stool using the right hand or facing the direction of prayer. The Prophet prohibited us from using dung or bones to do so, and he said not to use less than three stones."⁽¹⁾

Imagine, the idol worshiper was amazed at Islam's detailed & oriented system, which even addresses a matter such as relieving oneself. On the other hand, you have the Prophet's ﷺ Companion, who is knowledgeable of his faith and is satisfied with its commands.

Scholars called up to seventy great benefits from the Prophet's ﷺ numerous statements regarding the various manners, etiquettes, rules, and regulations of going to the bathroom. We will present some of these etiquettes in delivering the first condition of Salah, which is lifting the bodily impurity, whether with Wudu of Ghusl, which usually begins with going to the bathroom.

The Removal of Anything Which has Allah's ﷻ Name

The recommendation is to remove anything on which Allah's ﷻ Name is written. If it is difficult to remove objects, or there is a risk of loss, or theft, one needs to cover it before entering the bathroom.

Hideaway from the Eyes of Human Beings

Jābir Ibn Abdullah رضي الله عنه narrated that when the Prophet ﷺ felt the need of relieving himself, he went far off where no one could see him. ⁽²⁾

Abdullah Ibn Umar رضي الله عنه also added that the Prophet ﷺ would be cautious regarding being seen relieving himself. He would not raise his garment until he had lowered himself near the ground. ⁽³⁾

Notice that the area is far away from people but still open, and the possibility of being seen is there. It is a display of his extreme shyness. Unfortunately, many Muslims now display no shame in imitating the disbelievers in exposing their private parts when

(1) Sahih Muslim
(2) Sahih Muslim
(3) Sahih Abū Dāwūd, Albani





urinating and taking showers.

Islam also teaches us not to harm people by relieving ourselves on their pathways, shades, and water. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said, "Beware of those acts which cause others to curse." They asked, "What are those acts?" He said, "Relieving yourself in the people's pathways or under their shade [under trees]." ⁽¹⁾

Hideaway from the Jinn

Ali رضي الله عنه narrated that the Prophet ﷺ said, "To say, "In the name of Allah" (BismAllah), when one goes to the toilet is to ensure that the Jinn cannot see the private parts of humans." ⁽²⁾

Furthermore, entering with the left feet, and saying while entering: O Allah, verily I seek refuge in You from the male and female Jinn. ⁽³⁾

The Prophet ﷺ said,

"These toilets are visited (by Jinn), so when any one of you goes to the toilet, let him say, (O Allah, I seek refuge with You from evil and the male and female devils)." ⁽⁴⁾

Unfortunately, many Muslims again adopted the non-Muslim bathroom style, so they have magazines and other entertaining media to prolong their time in the bathroom. Increasing our belief in the unseen, that bathrooms are the Jinn's dwelling places, will undoubtedly help us reconsider checking our emails and reading Facebook posts while in the bathroom.

Avoid facing the Qibla'h

Abu Ayub Al-Ansari رضي الله عنه narrated that the Prophet ﷺ said,

"If you go to defecate, do not face the Qibla'h nor turn your back toward it. Instead, you should turn to your left side or your right."

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- (1) Sahih Muslim
 - (2) At-Tirmidhi, Al-Albani
 - (3) Sahih Al-Bukhari
 - (4) Sahih Ibn Majah, Al-Albani





Sometimes we may end up renting houses that have bathrooms facing the Qibla'h. We need to do our best. The Prophet's ﷺ Companions also encountered the same problem when they went to Greater Syria (As-Sham). They used to try swerving to the right or the left and ask Allah's ﷻ forgiveness. If the person cannot deviate, Allah ﷻ does not burden people with that beyond their ability. Abu Ayub Al-Ansari رضي الله عنه said: When we came to Syria, we found that their toilets were built facing Qibla'h. So, we used to swerve while using them and used to ask Allah forgiveness for that. (1)

Urinate Sitting Down

Aishah رضي الله عنها said: "whoever tells you that the Prophet used to urinate standing up, do not believe him. He only ever used to urinate sitting down." (2)

The recommendation is to urinate sitting down due to the risk of the urine splashing on our clothes and the private parts (Awrah) being exposed to people's eyes. It was the common practice of the Prophet ﷺ. But we need to realize that the Prophet ﷺ urinated standing on some occasions, so it is not forbidden. Instead, it is a recommendation.

Hudhaifah رضي الله عنه reported that the Prophet ﷺ came to a garden belonging to some people and urinated standing up. (3)

There is no contradiction between both Hudhaifah رضي الله عنه and Aishah's رضي الله عنها reports. Maybe the Prophet ﷺ did not urinate standing at home because there was no need to do that, which Aishah رضي الله عنها reported. As for Hudhaifah's رضي الله عنه report, perhaps the Prophet ﷺ did that because he was in a place where he could not sit down, or he did that to show the people that it is not forbidden.

Refrain from Talking

Scholars agree that it is forbidden to engage in a speech that

(1) Sahih Abu Daud, Al-Albani

(2) Sahih At-Tirmidhi Al-Albani

(3) Sahih Al-Bukhari





involves the remembrance of Allah ﷻ. Meanwhile, they differed on speaking on other subjects. Most of the jurists hold the position of it being disliked due to the following evidence from Hadith:

"No two men should go out to answer the call of nature with their private parts (or other parts of the body which should not be seen by others) exposed and talking to each other, for Allah abhors that."⁽¹⁾

Furthermore, as we explained earlier, bathrooms are the dwellings of the Jinn. What good can come from a conversation that is conducted in their midst?

Removing Urine and Feces

One must use the left hand to clean up his private parts from the impurities, urine, and feces.

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

"Do not touch your private parts with your right hand while urinating, nor you should use it to remove urine and feces."⁽²⁾

As for what to use for cleaning, we can use any dry clean material apart from bones such as toilet paper, stones, and rocks. We must wipe our private parts at least three times with clean pieces of that material, or more, if necessary, to make sure that we eliminate the impurities. We can also use water or a combination of the two.

We should also wash our hands after coming out of the bathroom.

Abu Hurairah رضي الله عنه related that after cleansing himself, the Prophet ﷺ would wipe his hand on clean dirt, or sand, before performing ablution (Wudu).⁽³⁾

We need to strive to belong to those whom Allah ﷻ loves because they maintain their spiritual purity through repentance

(1) Sahih Abu Dawud, Al-Albani

(2) Sahih Al-Bukhari

(3) Abu Daud graded Hasan by Al-Albani





and strive to sustain their physical purity. The Quran mentions, "Allah loves those who repent repeatedly and maintain their purity, and cleanliness."⁽¹⁾

{ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّهَرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ } [سورة التوبة: 108]

Exiting the Bathroom

Aishah رَضِيَ اللَّهُ عَنْهَا reported that: "When the Prophet exited the toilet, he used to say Ghufraanaka (Your forgiveness)."⁽²⁾

As for entering the bathroom with the left foot and exiting with the right, there is no specific evidence. Meanwhile, based on analogy, they all ruled that one should enter the bathroom with the left foot, and exit with the right foot. They validated their deduction on the Hadith, narrated by Hafsah رَضِيَ اللَّهُ عَنْهَا, who said that the Prophet ﷺ used his right hand for eating and drinking, and his left for other tasks.⁽³⁾

The Practices of the Intuition (Sunan Al-Fitrah)

They are natural practices that Allah ﻻ إِلَهَ إِلَّا هُوَ ordained that correspond to our human nature to sustain and enhance our cleanliness and hygiene. They are called the habits associated with our intuition (Sunan Al-Fitrah). Some of these practices are mandatory, and some are recommended.

Most of them are mentioned in the following Hadith: Aishah رَضِيَ اللَّهُ عَنْهَا narrated that the Prophet ﷺ said,

"Ten things are part of Al-Fitrah: trimming the mustache, growing the beard, using As-Siwak, snuffing up water into the nose (in ablution), clipping the finger and toenails, washing the knuckles, plucking the armpit hair, removing the pubic hair, cleaning the private parts with water after using the toilet, rinsing out the mouth with water."⁽⁴⁾

(1) Quran 9:108

(2) Sahih At-Tirmidhi, Al-Albani

(3) Sahih Abu Daud Al-Albani

(4) Sahih Muslim

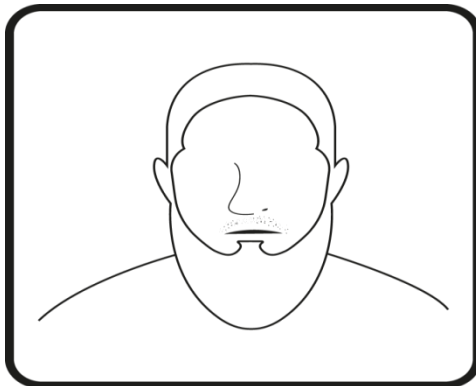




Ten Practices of the Intuition

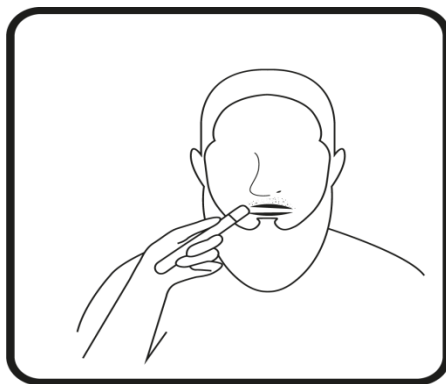
1. Cutting the mustache: The Prophet ﷺ said, “Differ from the polytheists, grow the beards and trim the mustache.” (1)

2. Growing the beard: It is obligatory upon every Muslim male according to almost seventeen authentic Hadith. The Prophet ﷺ said, “Grow the beards and shave the mustache.” (2)



3. Brushing the mouth with the tooth stick (Siwak):

The Prophet ﷺ said, “Had it not been for the fact that I did not want to make it difficult on my Ummah, I would have ordered them to use the Siwak, as I commanded them to perform ablution (Wudu).” (3)



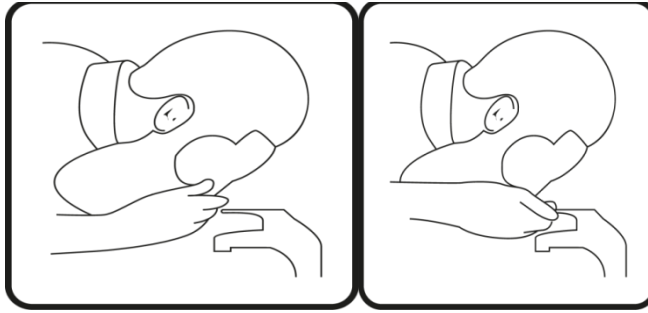
4. Sniffing water and rinsing the mouth: They both are acts of ablution (Wudu) and ritual bath (Ghusl).

(1) Sahih Al-Bukhari and Muslim

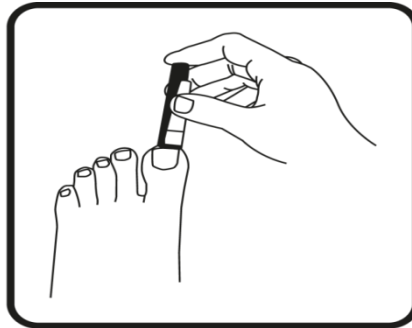
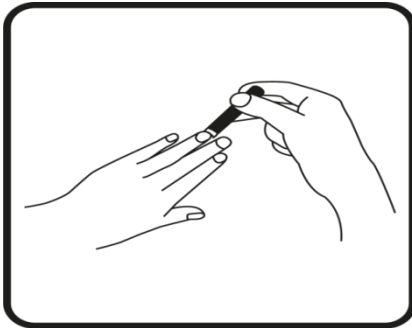
(2) Sahih Al-Bukhari

(3) Silsilah as-Saheehah by Albani

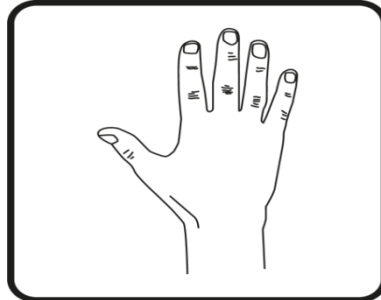




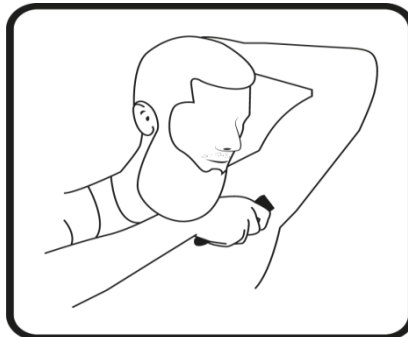
5. Cutting fingernails and toenails



6. The washing of the knuckles



7. The removal of hair from the armpits



8. The removal of hair from the pubic area: By plucking, shaving,





or cutting.

9. The removal of impurities: From our private parts using water (Istinja) or using rocks (Istijmar).

The Prophet ﷺ identified the forty-day limit for not exceeding, once it comes to cutting fingernails, toenails, shaving the hair under the armpit and in the public area, and shaving or trimming the mustache.

Anas رضي الله عنه narrated that the Messenger of Allah ﷺ set a time for us to trim our mustaches, cut our nails, pluck our armpit hair and shave our pubic hair; we were not to leave that for more than forty days."⁽¹⁾

In a different wording: "The Messenger of Allah set a time limit for us. We were not to neglect our nails and mustaches, and to shave the pubic hair and to pluck the armpit hair beyond forty days."⁽²⁾

Ibn Baz رحمته الله said, "Both men and women must pay attention to this matter and not leave the nails, mustache, pubic hair or armpit hair for more than forty days. Wudu is valid and is not affected by whatever dirt is under the fingernails because it is a small amount and may be looked over."

10. Circumcision: It is the removal of the foreskin from the head of the male private part. A Hadith mentions,

"Ibrahim circumcised himself after he was eighty years old."⁽³⁾

Allah ﻋﺰﻭﺩﻩ said,

"Then We revealed to you: Follow the faith of Ibrahim, the upright one, and he was not of the polytheists."⁽⁴⁾

{ ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ }

[سورة النحل: 123]

Concerning females, it is the trimming. The Prophet ﷺ ordered

(1) Sahih Muslim

(2) Imam Ahmad and by An-Nasa'i

(3) Sahih Al-Bukhari

(4) Quran 14:123





Umm Atiyah رضي الله عنها thus,

"Be light in your cutting and do not remove any flesh (i.e., just trim the foreskin that's over the clitoris), for it gives (some) smiles to her face and brightens it and is more pleasing for her husband."⁽¹⁾

Circumcision is obligatory for males, and trimming is recommended for females. It encourages good hygiene for males, and trimming helps in the general wellbeing of females.

Removing the Impurities from the Garments

We must remove any filth or impurities from our clothes, garments, and shoes if we observe Salah in them. We can achieve this by using water until we eliminate the impurities.

Sometimes, we may see some leftover stains which are hard to remove entirely after washing them. We can disregard those. If one doubts the presence of urine in any area, but does not see it, it is enough to wash it only once.

Purifying Our Garment from Human Urine

We can remove the urine from our garment by sprinkling water on the spot where there is a urine stain.

We are only required to wash the stained area with water if it is a female infant's urine. Meanwhile, it is sufficient to sprinkle water over the urine of a suckling male baby.

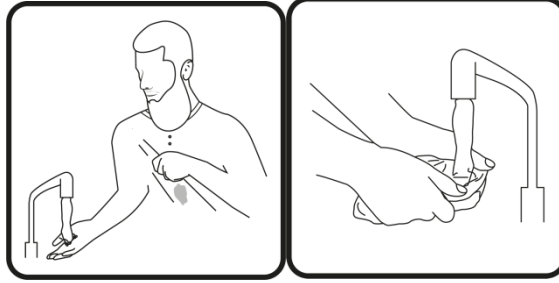
The Prophet ﷺ said,

"The urine of a baby boy should have water sprinkled upon it. The urine of a baby girl is to be washed off."⁽²⁾

(1) Mustadark Al-Hakim

(2) Sahih Abu Dawood, Albani





Purifying our Garment from Al-Mani (Semen), Al-Madi and Al-Wadi

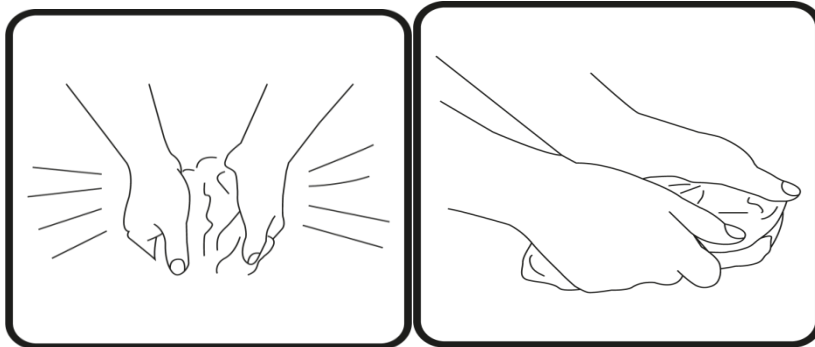
We can remove Al-Madi and Al-Wadi in the same manner we remove the urine from our garments by sprinkling water on the spot where there is a urine stain.

With regard to removing Al-Mani, it is sufficient to rinse the cloth if Al-Mani is wet, or just scrape it off if it is dry.

Aishah رضي الله عنها said: "The Prophet used to wash Al-Mani (Semen) from his clothes and go to pray in them while I saw traces of the rinse water on them."⁽¹⁾

Aishah رضي الله عنها also said, "I remember scraping Al-Mani (Semen) from his clothes, and then he prayed in them."⁽²⁾

Sheikh Abdur-Rahman As-Sadi رحمته الله said in his book "Manhaj As-Salikin" that "As for a human sperm is also pure because the Prophet used to wash wet sperm or rub off the dry sperm."⁽³⁾



(1) Sahih Al-Bukhari and Muslim

(2) Sahih Muslim

(3) "Manhaj As-Salikin" by As-Sadi



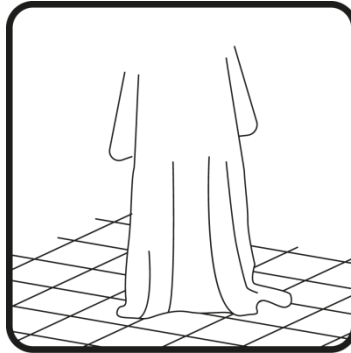


Left: Washing it Al-Mani (Semen) off when still wet. Right: Scraping Al-Mani (Semen) off when it has dried.

Purifying a Woman's Garment Dragging on the Ground

If the tail of a woman's garment is stained (with an impurity), it is enough for her to continue walking over a clean ground, thereby purifying the garment. The Prophet ﷺ said,

“What comes after it (clean soil) will purify it.” (1)



The woman's garment purified by walking across clean ground.

Removing Impurities from the Shoes

We can clean shoes from impurities by rubbing them in dirt or sand until there are no impurity traces. The Prophet ﷺ said,

“When any of you steps in an impurity when you're wearing shoes, the soil is enough to purify them.” (2)



(1) Sahih Abu Dawud, Albani

(2) Sahih Abu Dawud, Albani





Rubbing shoes on the ground

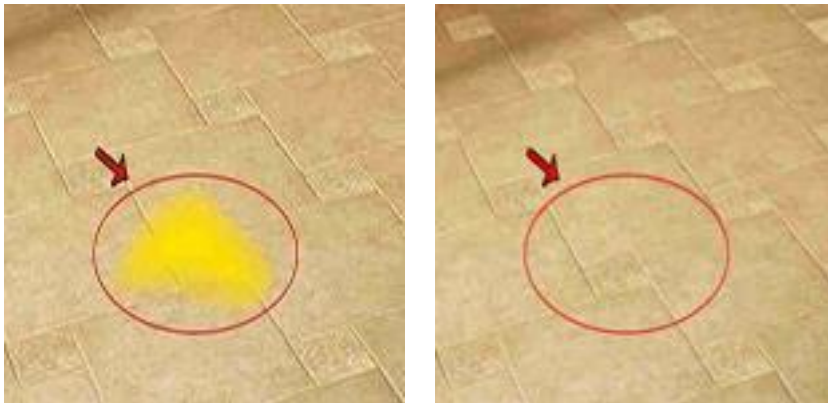
Removing the Impurities from the Ground

We must also sweep the area, floor, or the ground where we plan to pray. We must ensure that it is entirely free from filth and impurities.

We can purify the ground by pouring water over the impurity on the earth (soil or sand) or allow it to dry out. The ruling is deduced from the story of the Bedouin who urinated in the Masjid when the Prophet ﷺ said,

“Leave him but pour a pail or a bucket full of water on his urine.”
(1)

However, when the liquid impurity spreads and then dries, the floor then becomes purified. The evidence is the statement of Abu Qilabah رضي الله عنه, who said: “When a floor becomes dry, it is clean.” (2)

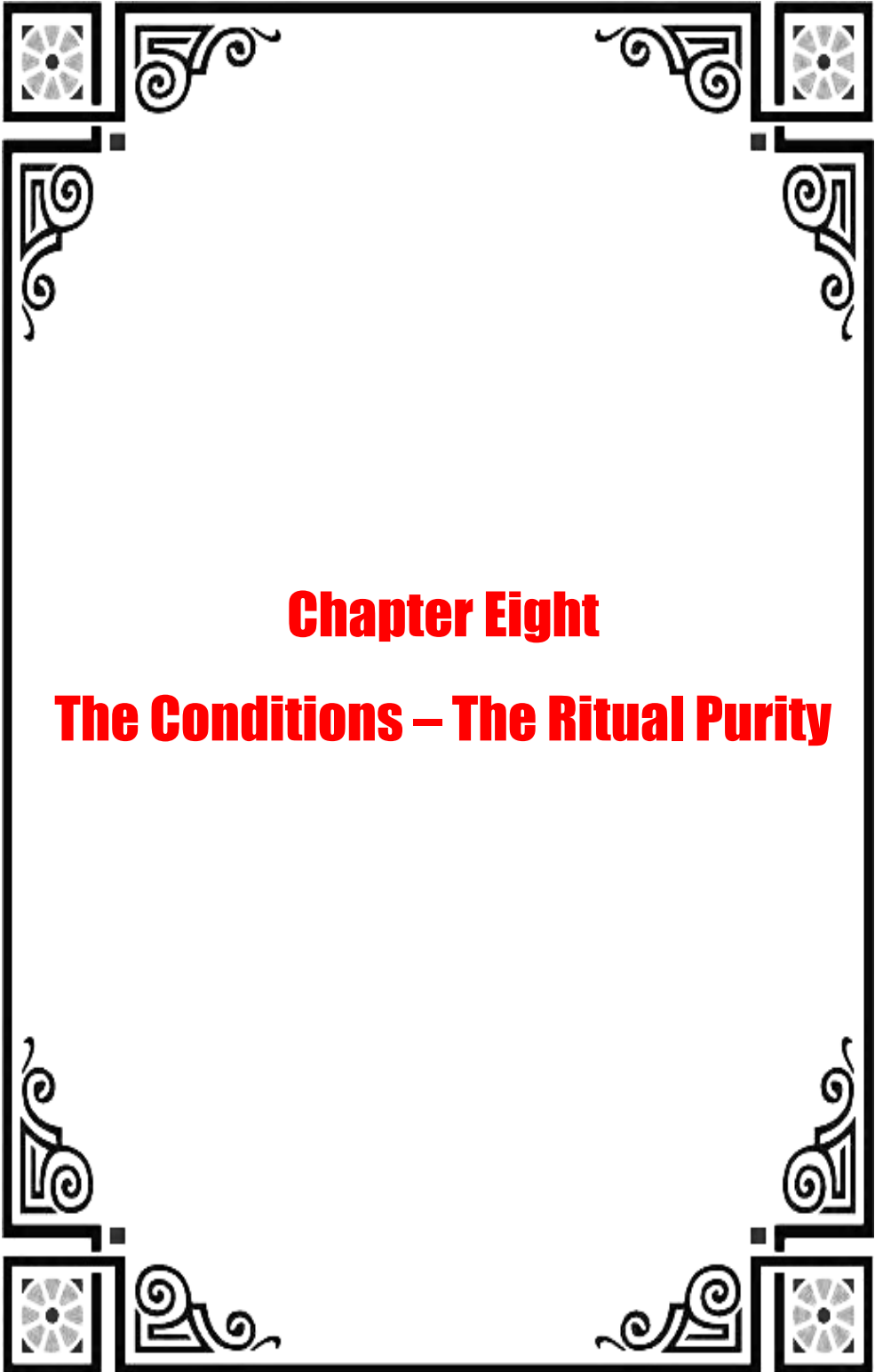


Washing the Ground/Floor with Water. Left: Liquid impurity on the floor. Right: Drying of the liquid impurity.



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- (1) Sahih Muslim
(2) Sahih Al-Bukhari





Chapter Eight

The Conditions – The Ritual Purity



Introduction



In Arabic, *Rafa Al Hadath* means the lifting of the bodily states of ritual impurities. It is the second condition: The Purity (Taharah). Allah ﷻ said,

"O you who believe! When you intend to offer the prayer, wash your faces and your arms up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles"⁽¹⁾

{يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَأَمْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ} [سورة المائدة: 6]

Abu Hurairah رضي الله عنه reported that the Messenger of Allah ﷺ said, "Allah does not accept any prayer if a person breaks his Wudu, until he does Wudu."⁽²⁾

The consensus of the scholars based on multiple evidence declares ablution (Wudu) compulsory upon every Muslim, who is sane, and reaches the age of puberty, before he could establish the Salah. The verse also specifies ablution (Wudu) steps, explaining which parts of our body we must wash and wipe. Furthermore, the Prophet ﷺ demonstrated to his wives and companions the steps of ablution (Wudu).

The Physical Ritual Impurity

The opposite of physical ritual purity is the physical ritual impurity, and there are two types of physical ritual impurities:

A. The Minor Ritual Impurity: To remove it, one must perform

(1) Quran 5:6

(2) Sahih Al-Bukhari





ablution (Wudu), a ritual bath (Ghusl), or dry Wudu (Tayammum) in some instances.

B. The Major Ritual Impurity: To remove it, one must perform a ritual bath (Ghusl), or Tayammum in some instances.

We will briefly present the major points we must know to fulfill Salah's first condition: Physical Ritual Purity (Taharah).

The Minor Ritual Impurity

The minor ritual impurity is generally caused by passing wind, urinating, defecating, sleeping deeply, and losing consciousness. To free ourselves from the minor ritual impurity, we must perform ablution (Wudu). Let's first explain the manner and the etiquettes of using the bathroom, before making ablution (Wudu).

Ablution (Wudu)

Linguistically, Wudu is derived from Al-Wada'ah, which means "The Brightness." It means to look bright and clean due to the regular washing and cleanliness.

Technically, it means a specific type of washing to certain parts of the body mentioned in the Quran and Sunnah to prepare oneself for Salah.

Significance of Wudu (Ablution)

Unfortunately, Wudu (Ablution) turned into a regular washing. Many Muslims make Wudu with the presumption that there is nothing exceptional about it except it is a prerequisite before establishing Salah.

Allah ﷻ legislated ablution (Wudu) at the same time Salah was legislated. Ibn Abdul Barr رحمته الله said, "The Prophet always prayed with ablution (Wudu) similar to the one we perform now."

It is also one of the rituals which always existed before Islam's final mandate which came with Prophet Muhammad ﷺ. We have multiple accounts which validate this, such as the story of





Ibrahim and Sarah in Egypt, as well as the story of Jurig. (1)

It is essential to strive to perfect our ablution (Wudu) the Prophet's ﷺ way to gain the great reward of doing that. The Messenger of Allah ﷺ said,

'Whoever perfects his ablution as Allah Almighty has commanded him, the prescribed prayers will be expiation for what occurs between them.'"(2)

With ablution (Wudu), we are preparing for the meeting with The King, and as before any meeting of such status and prestige, one needs to beautify himself, going to great lengths to appear presentable. Wudu gives you all that beautification and that "fit to be seen" appearance before the Lord. This beauty, which Wudu provides a Muslim with, will stay with us till the Day of Judgment.

Also, when we perfect our ablution, we are sustaining the physical sign through which our Messenger ﷺ will recognize us on the Day of Judgment. The Prophet ﷺ once said, "How I wish we could have seen our brothers." He was talking of those from his nation who had yet to come after him. That's us! He will be able to identify us on that day, from the bright traces of our Wudu, in our faces and our extremities! The Prophet ﷺ advised us to wash even beyond each body part's required point for an even shiner, more luminous effect on that day. This extra effort not only erases sins but also raises the ranks! (3)

Ablution (Wudu) can eventually take us even higher and higher in rank to a status unimaginable! How? The Prophet ﷺ one morning asked Bilal رضي الله عنه, "Tell me about the most hopeful act (i.e., one which you deem the most rewarding with Allah) you have done since your acceptance of Islam because I heard the sound of the steps of your shoes in front of me in Jannah." Bilal رضي الله عنه said: "I do not consider any act more hopeful than that whenever I make Wudu (or took a bath) in an hour of night or day, I would immediately perform Salah for as long as was

(1) Sahih Muslim

(2) Sahih Muslim

(3) Sahih Muslim





destined for me to perform.” (1)

When we finish our Ablution (Wudu), we seal it with the uttering of the testimony of faith, and we make Dua, upon which all the eight gates of Heaven open – for us to enter through any gate we choose!

Umar Ibn Al-Khattab رضي الله عنه narrated that the Messenger of Allah ﷺ said,

“There is no one among you who does ablution (Wudu); and does it well, then says, “I bear witness that there is no god except Allah alone, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger” (Ashhadu an laa ilaaha ill-Allah wahdahu laa shareeka lah, wa ashhadu anna Muhammadan ‘abduhu was rasooluhu) but the eight gates of Paradise will be opened for him and he will enter through whichever one he wants.” (2)

At-Tirmidhi رضي الله عنه added: “O Allah, make me one of those who repent and make me one of those who purify themselves” (Allahumm aj’alni min al-tawwaabeena waj’alni min al-mutatahhireena) (3)

The Messenger of Allah ﷺ said,

"When a slave makes ablution and rinses his mouth, his wrong deeds fall from it. As he rinses his nose, his wrong deeds fall from it. When he washes his face, his wrong deeds fall from it until they fall from beneath his eyelashes. When he washes his hands, his wrong deeds fall from them until they fall from beneath his fingernails. When he wipes his head, his wrong deeds fall from it until they fall from his ears. When he washes his feet, his wrong deeds fall from them until they fall from beneath his toenails. Then his walking to the mosque and his Salah gives him extra reward." (4)

Abu Hurairah رضي الله عنه reported that the Messenger of Allah ﷺ said,

(1) Sahih Al-Bukhari and Muslim

(2) Sahih Muslim

(3) At-Tirmidhi

(4) Malik, an-Nasa'i, Ibn Majah and Al-Hakim





"Shall I inform you (of an act) by which Allah erases sins and raises degrees?" They said, "Certainly, O Messenger of Allah." He ﷺ said, "Perfecting the ablution under difficult circumstances, taking many steps to the mosque, and waiting for the (next) Salah after the (last) Salah has been performed. That is Ribat."⁽¹⁾

Ablution (Wudu) is like other ritual acts of worship. It has conditions (Shurut), obligatory acts (Wajibat), and recommended acts (Mustahabat).

We must complete the conditions and the obligatory acts to the best of our abilities to secure our ablution's validity (Wudu). Once it comes to the recommendations, we should strive to fulfill these acts to attain the highest quality of ablution and receive more rewards, but our ablution is still correct if we fail to complete them.

Types of Ablution (Wudu)

There are three types of Ablution (Wudu):

A. Compulsory Ablution (Wudu Wajib): It is the type which is required to remove the minor ritual bodily impurity to be able to observe a regular Salah, voluntary, Janazah, and Tawaf, as well as the debated subject of touching the Mus'haf, and the prostrations of recitation (Sujud Al-Tilawah).

B. Recommended Wudu (Wudu Mustahab): It is the type of Wudu (Ablution) which one performs before sleeping, reading the Quran, calling the Azhan, and Iqamah, and between intercourse, and after washing the dead, and severe anger.

If someone performs a recommended Wudu (Ablution), he still can observe a regular Salah without repeating his Wudu.

C. Prohibited Wudu (Wudu Muharram): It is where one obtains Wudu's water from unlawful sources, such as stealing it.

Conditions that Characterize Wudu as Compulsory

Three of conditions are like Salah's conditions:

- Being Muslim,

(1) Sahih Muslim





- Sanity,
- and the age of puberty.

Conditions that Establish Ablution (Wudu) as Sound and Valid

1. We must remove the impurities (feces and urine) from our private parts. We could do this through washing with water (Istinjā), or removal by using at least three stones or toilet paper (Istijmaār). We must ensure the complete removal of the impurities.
2. We must remove any cover that may prevent water from reaching the skin, such as nail polish, dirt (accumulated on the body), dough, wax, thick paint, etc.
3. We must use our water, not the water which we obtained illegally or forcefully. It must also be pure that is free from impurities and maintained in color, smell, and taste.
4. We must make ablution (Wudu) at the right time. This condition applies to the Muslims who have excuses, and they must make ablution (Wudu) when Salah's time enters.

The Obligatory Acts (Wajibat) of Wudu

There are obligations which the scholars agreed on without any dispute. Also, there are others which the scholars differed on whether they are compulsory or recommended.

The Confirmed and Agreed upon Obligations of Ablutions (Wudu) are as Follows

Ablution has certain components which if not fulfilled according to the correct Islamic procedures makes it void:

1. To formulate an Intention

- Formulating an intention before the act helps us distinguish the actions that we do out of habit and out of worship.
- It helps us determine what we are doing exactly. For example, when we pray Asr, it is like Zuhr. Therefore, the intention will place the distinction.





- Furthermore, when we resolve in our hearts to do something, we are reminded to do it for the sake of Allah ﷻ and not for fame or worldly gains. Hence, we will strive to formulate a sincere intention. When we initiate the act, we do it for Allah's ﷻ sake.
- One must have a determined intention to complete the steps of ablution (Wudu) to pray.
- It is not a mere removal of filth and dirt from our body parts or cooling down our body parts due to the extreme heat, or a combination of both.
- The intention is the act of the heart, so one should not verbalize it with the tongue.
- The evidence is a Hadith narrated by Umar Ibn Al-Khattab رضي الله عنه: The Prophet ﷺ said, "Indeed, actions are judged by intention."⁽¹⁾

2. To wipe over the head with our two wet hands at once

It is not sufficient to place the hands-on head or touch it with wet fingers. It has been recorded that the Prophet ﷺ used to wipe his head three different ways:

- a. He wiped the entire head.** Abdullah Ibn Zaid رضي الله عنه narrated that the Prophet ﷺ wiped his entire head with his hands. He started with the front of his head, then moved to the back, and then returned his hands to the front.⁽²⁾
- b. He wiped over the Turban only.** Amru Ibn Umayyah رضي الله عنه said, "I saw the Messenger of Allah, wiped over his turban and shoes."⁽³⁾
- c. He wiped over the scalp and the Turban's front portion.** Al-Mughirah Ibn Shu'bah رضي الله عنه said that he made ablution and wiped over the front part of his scalp, his Turban, and his socks.⁽⁴⁾

(1) Sahih Al-Bukhari and Muslim

(2) Related by "The Group"

(3) Sahih Al-Bukhari

(4) Sahih Muslim





3. To wash both feet up to the heels at least one time.

Ibn Umar رضي الله عنه said the Prophet lagged us in one of our travels. He caught up with us after we had delayed the afternoon prayer. We started to make ablution and were wiping over our feet, when the Prophet said, "Woe to the heels, save them from the Hell-fire." repeating it two or three times. ⁽¹⁾

4. To follow the prescribed sequence.

Some jurists hold pursuing the designated order as recommended. However, the verses in both Surat Al Nisa and Al-Maidah confirm this sequence, and Allah ﷻ mentioned the obligations in a specific order, the face, the hands, the head, and the feet. When the Prophet ﷺ performed the walking between Safa and Marwa, he taught us to follow the sequence in verse, and would say I begin with that which Allah ﷻ begun with. Also, we know that the Prophet ﷺ always performed ablution (Wudu) in this manner, and he did not disrupt this order. ⁽²⁾

The Recommended Acts of Ablution (Wudu)

We need to bear in mind that some scholars consider that some of the below mentioned actions are amongst the recommendations of ablutions. In contrast, others hold them compulsory:

1. Saying BismAllah at the beginning of the Wudu
2. Using the Siwak.
3. Washing the hands up to the wrist, thrice, at the beginning.
4. Rinsing the mouth and cleansing the nostrils with water three times.
5. Moving the fingers through the beard and running water through one's fingers and toes.
6. Repeating each act three times, except for wiping over the head.

(1) Sahih Al-Bukhari and Muslim

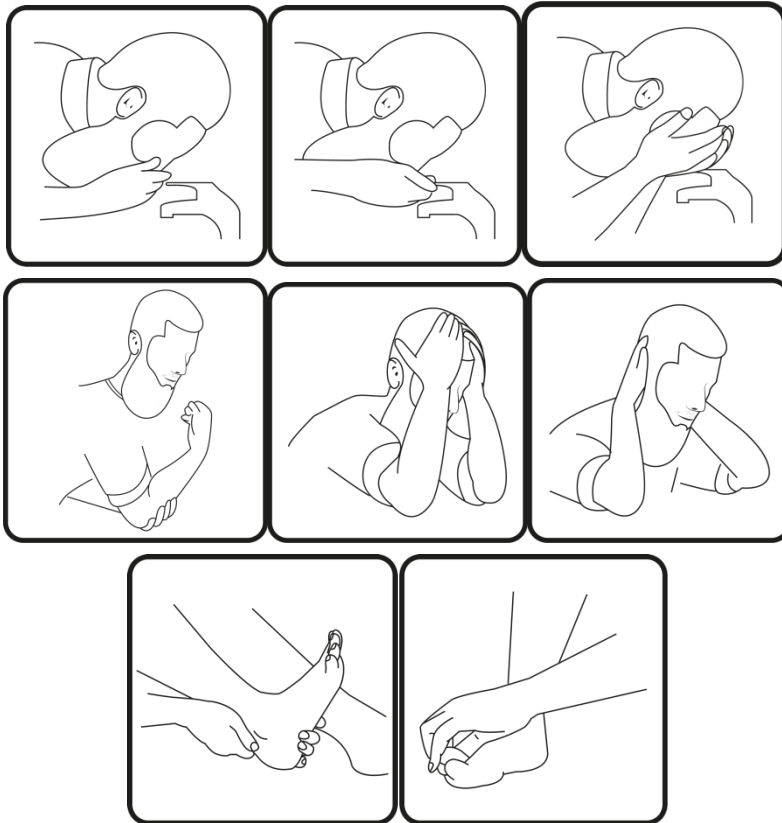
(2) Fiqh As-Sunnah





7. Washing the right bodily part, then the left.
8. Wiping the ears.
9. Being conservative in using water.
10. Making Dua (Supplication) after performing ablution

The close sequence, each of the above acts must be done without any pause in between them so as to let the previous part of the body that was washed become dry. The close sequence, each of the above acts must be done without any pause in between them to let the previous part of the body that was washed become.





The Nullifiers of Ablution (Wudu)

1. Whatever comes out from the two private parts, **males, females (front and rear), such as urine, feces.**

Abu Hurairah رضي الله عنه reported that the Messenger of Allah ﷺ said, "Allah does not accept the prayer of a person who has released gas until he makes a new ablution." A person asked from Abu Hurairah, "What does release gas mean?" He رضي الله عنه answered, "Wind with or without sound."⁽¹⁾

2. Loss of consciousness due to deep sleep, or insanity. Obviously when someone loses his consciousness, he is uncertain whether he passed wind or not. There is one exception where if one's buttocks have remained firmly on the floor during his sleep, no new ablution is necessary.

The evidence: The Companions of the Prophet ﷺ were waiting for the delayed night prayer until their heads began nodding up and down (from drowsiness and sleep). They would then pray without performing ablution.⁽²⁾

3. Touching the private part without a barrier invalidates Wudu according to many scholars. They quoted the evidence: "Whoever touches his private part, let him do ablution (Wudu)."⁽³⁾

Some of the scholars distinguished between touching with or without desire. Touching with desire is the nullifier of ablution (Wudu). It is a very strong opinion adopted by Ibn

(1) Sahih Al-Bukhari and Muslim

(2) Sahih Muslim

(3) Sahih Abu Daud by Al-Albani





Uthaymeen رحمته الله.⁽¹⁾

So, the ruling says, if someone touches his private part without desire, it is recommended to make ablution (Wudu), but if he touches it with desire, it is mandatory to make Wudu.

4. Touching a woman with desire.

Regarding the case of touching a woman who is not one's wife is forbidden in Islam, Ma'qil Ibn Yassar رحمته الله narrated that the Messenger of Allah ﷺ said,

"For one of you to be stabbed in the head with an iron needle is better for him than that he should touch a woman who is not permissible for him."⁽²⁾

This Hadith alone is sufficient to deter and to instill the obedience required of us by Allah y, because it implies that touching women may lead to temptation and immorality.

Aishah رضي الله عنها related that the Messenger of Allah ﷺ kissed her while he was fasting and said, "Kissing does not nullify the ablution, nor does it break the fast."⁽³⁾

Evaluating its authenticity, Abdul-Haqq رحمته الله says, "I do not know of any defect in the Hadith that could cause its rejection."

Aishah رضي الله عنها also reported, "The Prophet kissed some of his wives and went to prayer, without performing ablution."⁽⁴⁾

Aishah رضي الله عنها also mentioned that she would sleep between him and the Qibla'h, and he would lift her feet when he made prostrations, he would touch me, and I would move my feet."⁽⁵⁾

The Following are Not Nullifiers of Wudu

1. Eating the meat of camels.

- (1) Al-Sharh al-Mumti
- (2) Al-Tabarani in Al-Kabeer, Sahih by Albani
- (3) Musnad Al-Bazzar
- (4) Musnad Ahmad
- (5) Sahih Al-Bukhari





2. Bleeding from an unusual place.
3. Vomit, regardless of the amount, there is no sound Hadith that it nullifies ablution.
4. Doubts whether one has released gas.
5. Laughing during prayer.
6. Washing a dead person.

Wiping Feet Over the Socks (Al-Masah)

Wiping (Al-Masah) over the leather socks, slippers, or shoes that cover the ankles is another practice that reflects the ease Islam offers to its adherents. The wiping (Al-Masah) is done once by spreading the fingers apart and using the right hand to wipe the right foot and the left hand to wipe over the left foot.

If we assume that one cannot use one of his hands then he should start with the right before the left. Many people wipe the right foot with both hands then the left foot with both hands, but there is no basis for this as far as we know. No matter how it is done, wiping the top of the slipper (or sock) is sufficient, but what we have said here is best. You should not wipe the sides or back of the sock because there is no report concerning that. ⁽¹⁾

However, one must implement a few conditions before being allowed to wipe over their socks when making Wudu. They are as follows:

- They must be (Pure) free from impurities. Abu Saeed Al-Khudri رضي الله عنه narrated that the Messenger of Allah ﷺ led his Companions in prayer one day wearing shoes, which he took off while he was praying. He said that Angel Jibreel (Gabriel) had told him that there was something dirty on them. ⁽²⁾
- They must be worn after one has performed ablution (Wudu), or ritual bath (Ghusl). The evidence in the Prophet's ﷺ statement to Al-Mugheerah Ibn Shu'bah رضي الله عنه: "Don't worry,

(1) Fatawa al-Mar'ah al-Muslimah, vol. 1, p. 250

(2) Musnad Ahmad





because I put them on when I was clean."⁽¹⁾

In addition to that, one can wipe when ablution (Wudu) is required to remove the state of minor ritual impurity. It is not valid when a ritual bath (Ghusl) is required to remove a major ritual impurity.

The wiping is only valid within the permitted duration of time, one day and night for a resident and three days and nights for a traveler, and the time begins with the first wipe.

The evidence for both the above two conditions is the following Hadith narrated by Safwaan Ibn Assal رضي الله عنه: The Messenger of Allah ﷺ commanded us when we were traveling not to remove our Khufoof for three days and three nights, except in the case of major ritual impurity (Janabah). But we could keep them on and wipe over them in the case of stools, urine, and sleeping."⁽²⁾

Wiping should be on the top part of the feet and not the bottom part. Abd Khayr رضي الله عنه reported: Ali Ibn Abi Talib رضي الله عنه said, "If the religion were based upon one's opinion, one might expect the bottom of the leather sock to be wiped instead of the top. I have seen the Messenger of Allah, peace, and blessings be upon him, wiping over the upper part of his leather socks."⁽³⁾

Many authentic pieces of evidence assert the types of socks one can wipe over: All socks made from leather, felt, wood, linen, wool, cotton, camel hair, or goat hair; if they reach above the ankles, they are permitted.

Ibn Hazm رحمته الله said: "Whether leather is worn over them or not; or whether they are overshoes or slippers worn over slippers or socks worn over socks."⁽⁴⁾

It is also permissible to wipe over socks that have holes in them.

Sufyan Al-Thawri رحمته الله said: "One may wipe over the leather socks (Al-Khuff) so long as it is still clinging to the feet. Were the leather socks (Al-Khuff) of the Immigrants (Al-Muhajirin) and

(1) Sahih Muslim and Tirmidhi

(2) Musnad Ahmad

(3) Sahih Abu Dāwūd, Albani

(4) Al-Muhallah /321





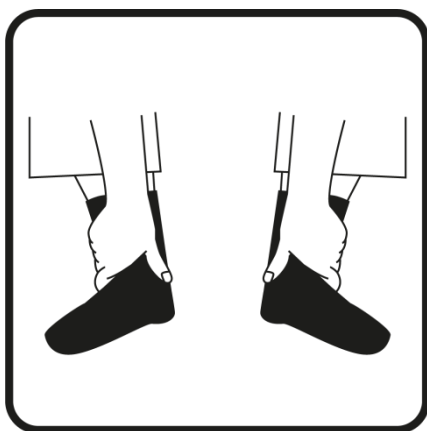
Ansar anything but full of holes and tears?" (1)

Other scholars added unsupported conditions, which are subject to further debate.

What Invalidates the Wiping?

The following invalidates the wiping:

- 1) The end of the permissible time for wiping.
- 2) Post-sex impurity
- 3) Removal of the socks. If (1) or (2) occurs while the person was in a state of purity, he need only wash his feet.



The Major Ritual Impurity

The state of major ritual impurity can happen due to unconscious ejaculation (Wet Dreams) or intercourse. Once it comes to women going through their monthly period (menses) or post-childbirth bleeding, they cannot observe Salah until they finish their state of major ritual impurity. Besides, they do not have to make up missed Salah while they are in such conditions. To come out of the state of major ritual impurity for both men and women, they must perform a complete body wash (Ghusl).

Prohibitions While in Major Ritual Impurity

(1) Musanaf Abd al-Razzaq





1. It is not permissible to stay and remain in the Masjid except in the case of a person passing through it. Allah ﷻ said,

“O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of Janabah, except those passing through [a place of prayer], until you have washed [your whole body].”⁽¹⁾

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا ﴾ [سورة النساء: 43]

[سورة النساء: 43]

2. It is not permissible to touch the Quran (according to most scholars). This is based on the authentic Hadith when the Prophet ﷺ said,

“Nobody touches the Quran except for the pure.”⁽²⁾

3. It is not permissible to recite the Quran until one takes the ritual bath (according to most scholars). Ali Ibn Abi Talib رضي الله عنه narrated: “Nothing would stop the Prophet from reciting the Quran except being in the state of major ritual impurity (Janabah).”⁽³⁾

4. It is forbidden to offer Salah or make circumambulation (Tawaf) around the Allah.

Definition of Ghusl

Linguistically, the root meaning of the Arabic word Ghusl refers to washing the entire body with water.

Technically, is to pour pure and purifying water over the entire body in a specific way to restore the body’s state of purity for the purpose of worshipping Allah ﷻ.

Types of Ghusl (Ritual Bath)

We can categorize the ritual bath (Ghusl) into two types:

A. Mandatory Ghusl (Ritual Bath)

(1) Quran 4:43

(2) Muta Imam Malik Albani ruled it as authentic

(3) At-Tirmidhi and Ahmad





There are certain cases which necessitates taking the Ghusl (Ritual Bath). We must perform it to eliminate the state of major ritual impurity and perform Salah. Ghusl becomes mandatory in the following cases:

1. The discharge of genital fluids (ejaculate) from the male or female genital parts. Allah ﷻ said,

“And if you are in a state of Janabah, then purify yourselves.”
(1)

{وَإِنْ كُنْتُمْ جُنُبًا فَأَطَهِّرُوا} [سورة المائدة: 6]

It takes place either while a person is awake or whilst asleep. In case of the former, taking the ritual bath is only obligatory if semen is discharged with sexual pleasure. In case of the latter, taking the ritual bath is always obligatory if semen is discharged during one's sleep, as in, through a wet dream.

However, if one had a wet dream without discharging semen or could not find any traces of semen then taking the ritual bath is not obligatory. This is based on the Hadith of the Prophet ﷺ who was asked if women are required to take the ritual bath if they have wet dreams and so he answered, “Yes, if she sees wetness or discharge.” (2)

2. Penetration of the male's private part into the female's even if no discharge of semen takes place.

This is based on the Hadith of the Prophet ﷺ who said, “When anyone sits between the four parts of her body (as in, her legs and arms) and then the two circumcised parts (the penis and clitoris) touch (i.e., penetration), the ritual bath becomes obligatory.” (3)

It is obligatory to take the ritual bath if penetration takes place even if there is no ejaculation based on the Hadith mentioned above, and the consensus of Muslim scholars.

(1) Quran 5:6

(2) Sahih Muslim

(3) Sahih Muslim





3. The end of menstruation and postpartum bleeding: The Prophet ﷺ said to Fatima bint Abu Hubaish رَضِيَ اللَّهُ عَنْهَا: "Do not pray during your period. After it ends, take the ritual bath and then pray." (1)
4. Death: This is based on the command of the Prophet ﷺ when he ordered the women to wash his deceased daughter, Zainab رَضِيَ اللَّهُ عَنْهَا. (2)

It is also based on his order to wash the deceased person who was in the state of ritual consecration (Arabic: Ihram). (3)

B. Voluntary Ghusl (Ritual Bath)

Ghusl becomes voluntary in the following cases:

1. After each intercourse when it is done more than once, based on Hadith narrated by Abu Rafi. (4)
2. Before Friday Salah.
3. Before Eid Salah.
4. Before wearing the Ihram for both Hajj and Ummrah.
5. Before entering Makkah.
6. Before standing on the mountain of Arafah (during Hajj).
7. After washing a dead person.
8. After accepting Islam.
9. After regaining the consciousness or waking up from coma.

How to Perform Ghusl (Ritual Bath)?

Ghusl (ritual bath), whether for mandatory reasons, or voluntary, has two ways to perform it:

The Basic Ghusl (Ritual Bath)

1. To pour water over the entire body at least one time, so that it

(1) Sahih Al-Bukhari
(2) Sahih Al-Bukhari and Muslim
(3) Sahih Al-Bukhari and Muslim
(4) Sahih Abu Dawud Al-Albani





reaches every part of the body, such as under the armpits, knees, and the back. As for the hair, we must run our fingers through them to ensure that not a single hair or root remains dry.

2. To intend with the ritual bath to eliminate the state of major ritual impurity, following Jannabah (post-sexual discharge), menses, or post-childbirth bleeding (Nefas), for the purpose of worshipping Allah ﷻ through the mandatory and the voluntary acts of worship.

The Recommended Ghusl (Ritual Bath)

However, there is a recommended way to perform Ghusl (ritual bath) based on the following evidence:

Aishah رضي الله عنها said that when the Messenger of Allah ﷺ did Ghusl for Janabah, he would wash his hands and do ablution (Wudu) as for Salah, then would wash, then would run his fingers through his hair, then when he thought that it [the water] had reached his skin, he would pour water over it [the head] three times, then he would wash the rest of his body. ⁽¹⁾

Steps of the recommended Ghusl (Ritual Bath)

1. The intention in the heart to eliminate the major ritual impurity.
2. Saying BismAllah.
3. Wash both hands at least three times.
4. Wash the private parts, to remove impurities.
5. Perform ablution (Wudu), just as you make Wudu for Salah, excluding the two feet.
6. Wash your head, hair, face, nose, mouth as many times as you want. You may use shampoos and conditioners at this stage.
7. Pour water on your head, and face down to the neck at least three times.
8. Washing the right bodily part, starting with the top down to

(1) Sahih Al-Bukhari and Muslim





the foot, and make sure that your fingers go through your right toes.

9. Do the same with your left bodily part, including the left foot and the toes.
10. Moderation in using water.
11. Supplication at the end, just as one would do at the end of ablution.

Does Ghusl (Ritual Bath) take the place of Wudu (ablution)?

Suppose Ghusl (ritual bath) is of the mandatory type, meaning to remove the major ritual impurity, as in the case of sexual discharge. In that case, this Ghusl suffices the Wudu (ablution) according to the correct scholarly opinion, if he does not nullify his purity while doing his Ghusl (ritual bath); as removing the major ritual impurity includes the minor as well.

The voluntary Ghusl (ritual bath), such as Jumu'ah and Eid, will not take the place of Wudu (ablution). One must perform Wudu whether before the Ghusl, as in the recommended way of performing Ghusl, or at the end of his Ghusl (ritual bath).

At-Tayammum (Dry Ablution)

Tayammum is the act one does to be pure and eligible for Salah, using clean sand or dust, which may be performed in place of ritual washing in specific cases.

How to Perform Tayammum (Dry Ablution)

If water is not accessible or using water to perform Ghusl or Wudu may have health risk factors, one may do Tayammum. It is to strike whatever covers the pure soil (the earth) such as sand, stone, and dirt with both hands after formulating an intention to perform ablution, or ritual bath (Ghusl), and saying "In the Name of Allah" (Bismillah). Then he wipes his face and hands up to the wrist, starting with the right hand.

Tayammum places us in a state of ritual purity exactly like ablution or ritual bath. Furthermore, we do not have to wait for Salah's time to enter to perform Tayammum, and we can observe Salah, touch the Quran, or any other actions which require Wudu. We can perform multiple Salah with one





Tayammum as long as we did not nullify our state of ritual purity, precisely like the case with regular ablution or Ghusl.

Abu Zhar رضي الله عنه reported that the Prophet ﷺ said,

"The soil is a purifier for a Muslim, even if he does not find water for ten years. Then, if he finds water, that is, to make ablution, and so on, it becomes incumbent upon him to use it."⁽¹⁾



Proof of Tayammum's Legitimacy

The Quran, Sunnah, and the consensus of the jurists authenticate the validity of Tayammum. Allah ﷻ said,

"...And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women [i.e., had sexual intercourse] and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allah is ever Pardoning and Forgiving."⁽²⁾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَأَمْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ

(1) Musnad Ahmad & At-Tirmidhi

(2) Quran 4:43





عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَايِبِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَئِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُنِّمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾ [سورة المائدة: 6]

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

"All of the earth has been made a pure place of prayer for my nation and me. Whenever a person from my nation wants to pray, he has something with which to purify himself, that is, the earth."⁽¹⁾

Cases of Tayammum

Tayammum may take the place of ablution (Wudu) only under specific provisions as follows:

1. If someone is unable to find a sufficient amount of water to perform ablution.

Imran Ibn Husayn رضي الله عنه said: "We were with the Messenger of Allah ﷺ during a journey. When he led the people in prayer, one man stayed apart. He asked him: "What prevented you from praying?" He replied: 'I need a ritual bath (because of having a wet dream), and there is no water.' The Messenger said: 'Use the soil, for it is sufficient (i.e., Tayammum).'"⁽²⁾

2. If someone has an injury or a particular illness, water will worsen or delay the healing process based on his best judgment and assumption.

Jabir رضي الله عنه said, "We were on a journey, and one of us was injured. Later, he had a wet dream. He asked his Companions, 'Can I perform Tayammum?' They said, 'No, not if you have water.' He performed Ghusl, which caused him to die. When news of this came to the Messenger of Allah ﷺ said: "They killed him! May Allah kill them! Do you not ask if you do not know? The remedy for ignorance is to ask. He could have performed Tayammum and not dropped water on his wound,

(1) Musnad Ahmad

(2) Sahih Al-Bukhari and Muslim





or wrapped it with something, then wiped over the wrapping, and then washed the rest of his body."⁽¹⁾

3. If the weather is freezing, and water as well, and one cannot heat it, he may perform Tayammum if performing ablution (Wudu) would cause physical harm.

Amr Ibn Al-As رضي الله عنه narrated that he was once participating in a military expedition. He had a wet dream during a freezing night and was afraid that he would die if he performed Ghusl. He prayed the morning (Fajr) prayer with his Companions. He then went to the Messenger of Allah ﷺ to ask him about this. The Messenger said: "O Amr! Did you pray with your Companions while you needed a ritual bath?" Amr said to the Prophet ﷺ the verse (which means): "...Do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful."⁽²⁾ The Prophet ﷺ smiled at this and did not say anything.⁽³⁾

4. If water is close by, but one is afraid to get it due to fear of an enemy or harming animal. Furthermore, lacking the proper means to access the water or lack of knowledge, whether this water is for public use.
5. If someone has a limited amount of water and needs to spare it for later use other than ablution or Ghusl, such as drinking.

Imam Ahmad رحمته الله said: "Many of the Companions performed Tayammum to save their water for drinking." Ali رضي الله عنه said: "A man who is traveling and becomes unclean because of sexual intercourse, or a wet dream, can perform Tayammum if he fears he will go thirsty. He should perform Tayammum and not Ghusl."⁽⁴⁾

6. If someone can obtain water but fears that Salah's time will expire, he may perform Tayammum and pray without repeating Salah even if he gets it later on.

(1) Musnad Ahmed
(2) Quran 4:29
(3) Sahih Al-Bukhari
(4) Ad-Daraqutni





Purification for People with Excuses

The legislation in Islam is flexible, straightforward, and characterized by easiness and facilitation. In any manner, Islam does not seek to cause us harm, hardships, or burden us beyond what we can bear. Allah ﷻ said,

"Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may give thanks."⁽¹⁾

{ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَليُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ } [سورة المائدة: 6]

Allah ﷻ also said,

"Allah tasks not a soul beyond its scope."⁽²⁾

{ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ } [سورة البقرة: 286]

The Prophet ﷺ said,

"The religion of Islam is easy and burdening oneself with that which he can bear, will not be able to continue in that way."⁽³⁾

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ said,

"Verily, the religion is easy, and no one burdens himself in religion but that it overwhelms him. Follow the right course, seek closeness to Allah, give glad tidings, and seek help for worship in the morning and evening and a part of the night."⁽⁴⁾

Islamic law always considers that people are not alike when carrying out commands due to individual excuses, and certain people may face difficulties in executing Allah's ﷻ commands.

To perform ablution and maintain the state of purity to perform Salah, some individuals have continuous unusual circumstances

(1) Quran 5:6

(2) Quran 2:286

(3) Sahih Al-Bukhari

(4) Sahih Al-Bukhari





during Salah's time, such as:

1. Women with prolonged flows of blood,
2. People who cannot control their urine drops,
3. People who cannot control their wind,

Because of the urine and blood flow, these individuals do not have to remove stained parts of the body and clothes.

The above categories and those who may join them based on analogy could perform their obligatory Salah, and all before and after additional voluntaries, including the funeral prayer (Salat-ul-Janazah) with one Wudu.

They must complete an individual ablution (Wudu) for each Salah after the time entered. They must perform a fresh ablution (Wudu) for each Salah, even if he has just made ablution (Wudu) for another Salah a short time before.

The Evidence

The evidence is what the Prophet said to the woman who suffered from extended non-menstrual bleeding (Istihadah). Aishah رضي الله عنها said: "Fatimah bint Abi Hubaysh رضي الله عنها came to the Prophet ﷺ, and said: 'O Messenger of Allah, I am a woman who experiences Istihadah and I do not become clean from bleeding. Should I forget about Salah?'

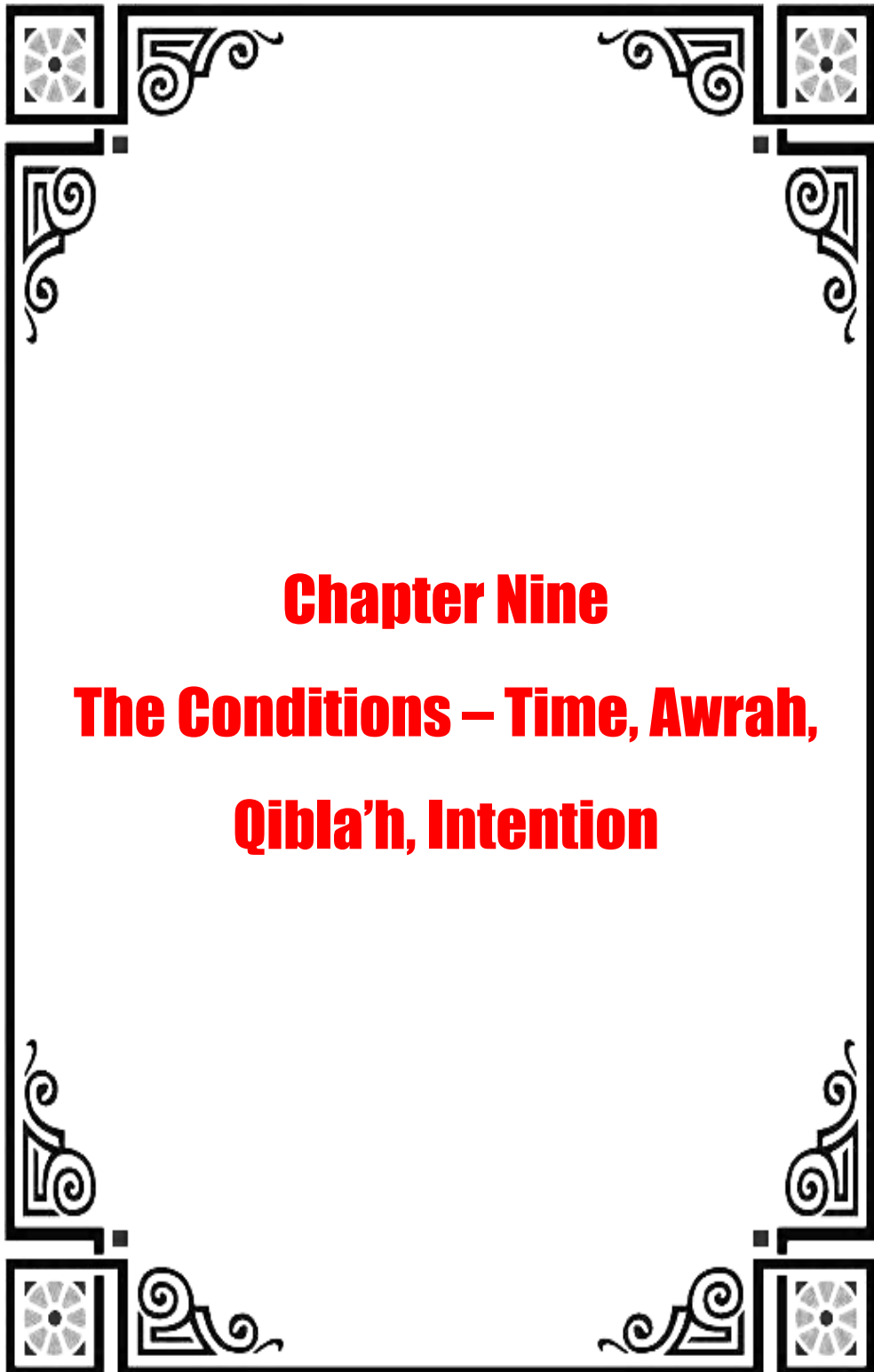
He said: 'No, that is from a vein; it is not menses. When your period starts, then stop praying, and when it ends, wash the blood from your body and pray again.'

In another version, Abu Mu'awiyah رضي الله عنه said: "The Prophet said, 'Do ablution (Wudu) for each Salah, until the time for the next Salah comes.'⁽¹⁾



(1) Al-Nasai





Chapter Nine
The Conditions – Time, Awrah,
Qibla'h, Intention



Introduction



Every sane Muslim, male or female, that has attained puberty, must establish the Salah five times every day. For their Salah to be sound and correct, they must fulfill six conditions to confirm Salah's validity.

In this chapter, we will present the remaining four conditions which make our Salah valid. They are as follows:

1. The entrance of the time of Salah,
2. Covering the Awrah,
3. Facing the Qibla'h,
4. The Intention

By the grace of Allah ﷻ, we were able to explain the first two conditions which are associated with the purification (Taharah), whether it is the bodily, the garment, or the ground we pray on.

The Entrance of Salah Time

The entrance of the time of Salah is the third condition. Allah ﷻ has set the time for each Salah, from the time it begins to the time it expires. Allah ﷻ said,

"Verily, As-Salah is enjoined upon the believers at fixed times."⁽¹⁾

{فَأَقِمْوْا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا} [سورة النساء: 103]

Furthermore, Allah ﷻ sent Angel Jibreel (Gabriel) to show the Prophet ﷺ the beginning and ending times for each Salah. All these assert that we must observe within the prescribed times- As if Allah ﷻ is telling us that as we cannot establish the Salah

(1) Quran 4:103





before its time, we cannot make up our Salah after its fixed times without valid or reasonable excuses.

Abu Musa Al-Ash'ari رضي الله عنه narrated that "A questioner came to the Messenger of Allah ﷺ asking him about the Salah and he did not respond. Following that, he established the Fajr Salah initially, being so dark that people could not recognize one another. When Zuhr time came, he commanded and established it at the time when the sun was descending from its mid-point, in a manner that the onlooker would have said that it was the middle of the morning (but he was more knowledgeable than them).

At Asr, he commanded and performed Asr while the sun was still raised in the sky. When Maghrib time came, he did the same as the sun had fallen (below the horizon). Isha was established at the time when the twilight had disappeared. Following this on the next day, he delayed Fajr until the onlooker would say after leaving from the prayer: "The sun has risen! Or has almost (risen)!" He delayed Zuhr until it became close to the time of Asr prayer of the previous day, and he delayed Asr until when the one who had finished praying was to look and say that the sun has become red. He delayed Maghrib until it was at the time when the twilight dissipates. Finally, he delayed Isha until the first third of the night had passed. Following that the next morning he called the questioner and told him that the time was between those two." In another narration, "Then he prayed Maghrib before the twilight dissipated on the next day."⁽¹⁾

The Five Daily Obligatory (Fard) Prayers

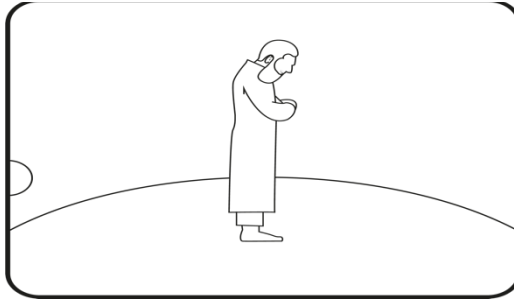
1. Salat-ul-Fajr (Dawn) Prayer

Salat-ul-Fajr comprises of two Rakahs. It begins from the time the true dawn appears until the sun rises.

The True Dawn is the whiteness (white light) that emerges from the direction of the east.

(1) Sahih Muslim

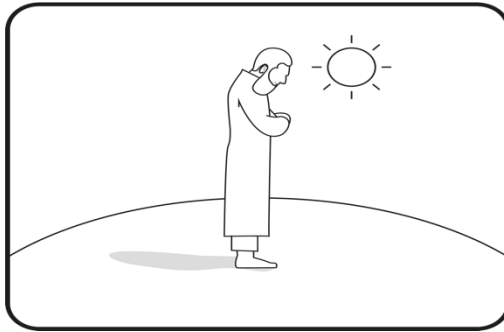




2. Salat-ul-Zuhr (Noon) Prayer

Salat-ul-Zuhr comprises of four Rakahs.

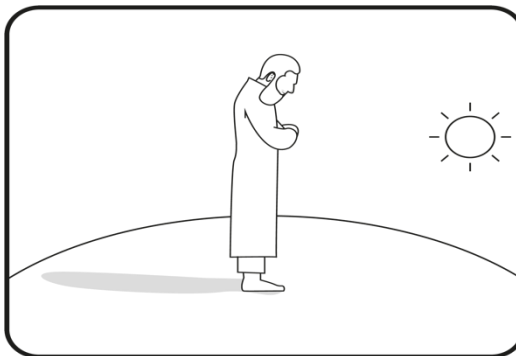
It begins when the sun moves away from the Zenith (Peak) until an object's shade elongates to equal its length.



3. Salat-ul-Asr (Afternoon) Prayer

Salat-ul-Asr comprises four Rakahs.

It begins when an object's shade equals its length (The end time of Salat-ul-Zuhr) until the shade of an object is twice its height.



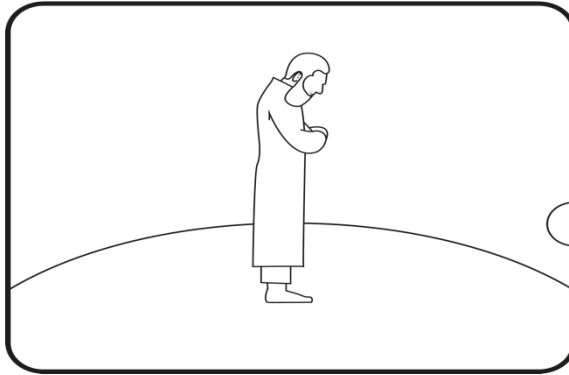


4. Salat-ul-Maghrib (Sunset) Prayer

Salat-ul-Maghrib comprises three Rakahs.

It begins at the sunset until the red radiance fades.

The red radiance is the red brightness that appears at the horizon during the sun's setting.

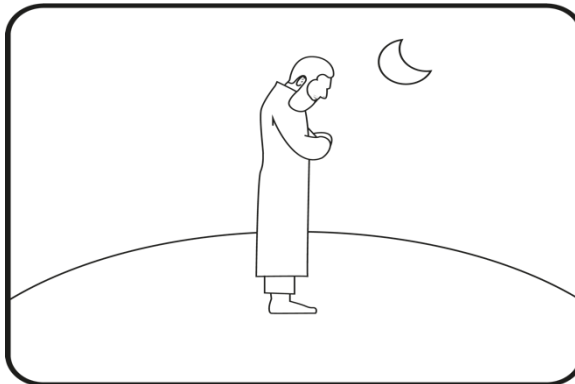


5. Salat-ul-Isha (Night) Prayer

Salat-ul-Isha comprises four Rakahs.

It begins from the end of Salat-ul-Maghrib (The sunset Salah) until midnight. The Prophet ﷺ said,

"...the time of Salat-ul-Isha extends to the middle of the night."⁽¹⁾



(1) Sahih Muslim





Voluntary Prayers (Nawafil)

Any Salah other than the five daily obligatory prayers is called the Voluntary Salah (Nawafil).

Voluntary Prayers (Nawafil) are a source of more reward to the believer. They are the second-best voluntary acts after fighting in the cause of Allah ﷺ.

Voluntary Prayers (Nawafil) are a means to earn Allah's ﷻ love and becoming Allah's ﷻ friend (Wali). Allah ﷻ said in a Qudsi Hadith,

"My slave keeps on coming closer to Me through performing Nawafil (voluntary prayers or doing extra deeds besides what is obligatory) until I love him"⁽¹⁾

Voluntary Prayers (Nawafil) make up for any shortcomings or incompleteness in the obligatory prayers.

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said,

"Suppose there is something defective in his obligatory prayers. In that case, the Almighty Lord will say: See if my servant has any voluntary prayers that can complete what is insufficient in his obligatory prayers."⁽²⁾

The Two Kinds of Voluntary Prayers (Nawafil)

1. The Regular (Rawatib) Prayers

They are associated with the five daily prayers, whether before or after them. Some of them are confirmed and others are unconfirmed.

One can observe the Qabliyah (Before) Rawatib prayers between the Call to Prayer (Azhan) and Iqamah. On the other hand, the Badiyah (After) Rawatib prayers after the mandatory Salah till the time of the next Salah. He may make it up at any time. They are to be observed preferably by the resident and not the traveler.

(1) Sahih Al-Bukhari

(2) Sunan At-Tirmidhi





The Confirmed (Rawatib) Prayers

They are twelve Rakahs daily as follows:

- Two Rakahs before Salat-ul-Fajr (Dawn) Prayer.
- Four Rakahs before and two Rakahs after Salat-ul-Zuhr (Noon) Prayer.
- Two Rakahs after Salat-ul-Maghrib (Sunset) Prayer.
- Two Rakahs after Salat-ul-Isha (Night) Prayer.

The Prophet ﷺ was consistent in observing these twelve Rakahs if he was resident, and he advised us to do likewise.

Umm Habibah رضي الله عنها narrated that the Prophet ﷺ said,

"Allah will build a house in Jannah for whoever is keen on observing twelve voluntary Salah units (Rakahs)."⁽¹⁾

The Messenger of Allah ﷺ placed high importance on the two Salah units before Salat-ul-Fajr. He said,

"It is more superior than the world and everything within it."⁽²⁾

The Unconfirmed (Rawatib) Prayers

They are as follows:

1) Four Rakahs before and four after Salat-ul-Zuhr.

The Prophet ﷺ said,

"Whoever preserves four Rakahs before Salat-ul-Zuhr, and four after it, Allah will make him forbidden for the Fire."⁽³⁾

These eight Rakahs are not something different than the regular Voluntary Prayer, which is part of the daily twelve Rakahs. Instead, they are the same. But if one wants the reward mentioned in this Hadith, he should observe four Rakahs voluntarily after Zuhr and not just the two.

2) Four Rakahs, before Salat-ul-Asr (mid-afternoon) Prayers.

(1) At-Tirmidhi, Sahih by Albani

(2) Sahih Muslim

(3) Sunnan An-Nasai





Ibn Umar رضي الله عنه narrated that the Prophet ﷺ said,

"May Allah have mercy on a person who prays four cycles before afternoon prayer."⁽¹⁾

3) Two Rakahs before Salat-ul-Maghrib (Sunset) Prayer.

Abdullah ibn al-Muzanni رضي الله عنه narrated that the Prophet ﷺ said, "Pray before the sunset prayer." On the third time, the Prophet ﷺ said, "For whoever wishes." He disliked for people to consider it an obligatory tradition.⁽²⁾

4) Two Rakahs before Salat-ul-Isha (Night) Prayer.

There is a piece of available evidence for this irregular voluntary Salah. Abdullah Ibn Mughafil رضي الله عنه narrated that the Prophet ﷺ said, "Between every two calls to prayer is a prayer. Between every two calls to prayer is a prayer." Then, on the third time, the Prophet ﷺ said, "For whoever wishes."⁽³⁾

What is meant by the Call to Prayers (Azhan) is the actual call to Salah (Azhan) and the Iqamah.

2. The Occasional (Non-Rawatib) Prayers

The second type of Voluntary Prayers are not associated with the five daily prayers. Hence, they become occasional or irregular (non-Rawatib). They are all the others voluntary except the confirmed and unconfirmed Regular Voluntary Prayers (Nawafil Rawatib). They are as follows:

1. Salat-ul-Witr, an essential voluntary prayer. The Prophet ﷺ never abandoned it whether he was a resident or a traveler. It begins after Isha till dawn.
2. Salat-ul-Tahajjud, or Qiyam Al-Lail. In Ramadan, it is called Salat-ul-Taraweeh. The time of this Salah is the same as the time of Salat-ul-Witr. These are eleven Rakahs performed in two Rakahs and one last Rakah.
3. Salat-ul-Duha (mid-morning Salah). It begins fifteen minutes

(1) Sunan al-Tirmidhi, Sahih by Albani

(2) Sahih Al-Bukhari

(3) Sahih Al-Bukhari and Muslim





after sunrise until Salat-ul-Zuhr.

4. Salat Al-Wudu: One may observe it after making ablution (Wudu).
5. Salat-ul-Tahyat Al-Masjid: One may observe it whenever he enters the Masjid
6. Salat-ul-Istikharah: One may perform two Rakahs followed with a supplication at any time when he is seeking guidance regarding a matter.
7. Congregation Voluntary Prayers, for example, the two Eid Salah, and Salat-ul-Khusuf.

The Forbidden Times of Salah

There are three times when it is forbidden to perform unrestricted voluntary Salah (Salah without cause):

The three times are as follows:

1. Salat-ul-Fajr (Dawn) Prayer, until twelve minutes after the sun rises.
2. The sun is in the center of the horizon (over our heads) at noon until it has passed its zenith, almost twelve minutes into afternoon.
3. Salat-ul-Asr until the sun sets completely.

The following Hadith is a piece of evidence that mention the three times. Uqbah Ibn Amir al-Juhani رضي الله عنه said, "There are three times at which the Messenger of Allah forbade us to pray or to bury our dead. When the sun has started to rise until it has fully risen when it is directly overhead at midday until it has passed its Zenith, and when the sun starts to set until it has fully set." ⁽¹⁾

Thus, it is forbidden to offer unrestricted voluntary Salah (Salah without reason or cause) during the timings mentioned.

(1) Sahih Muslim





Covering the Awrah

Covering the Awrah (Satr Al-Awrah) is the fourth condition for our Salah to be valid. It is to make sure that we cover our Awrah while in Salah.

Definition of Al-Awrah

Awrah is every part of the human body which a person screens to display modesty and maintain dignity. ⁽¹⁾

The technical definition of the Awrah is the parts of the human body that is unlawful for a man or a woman to reveal of their bodies.

Covering the Awrah is to cover the parts of the human body which would be shameful to reveal whether the individual is a male or female. ⁽²⁾

The Evidence

Allah ﷻ said,

“Oh children of Adam, take your ornament (by wearing your clean clothes) while praying.” ⁽³⁾

{يٰۤاٰدَمُ خُذْ زِيْنَتَكَ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ}

[سورة الأعراف: 31]

Abdullah Ibn Abbas رضي الله عنه said the meaning of the adornment in the verse is to wear garments, and what is meant by the Masjid is Salah. So, the meaning is to wear clothes that cover certain body parts every time you observe your Salah. ⁽⁴⁾

The Prophet ﷺ said, “Allah does not accept the Salah from a female who reached the age of puberty except with a head covering.” ⁽⁵⁾

Ibn Qadamah رحمته الله said, "Concealing the Awrah from the eyes of

(1) Al-Misbaah al-Munir

(2) Al-Mawsu'ah al-Fiqhiyah

(3) Quran 7:31

(4) Tafsir Ibn Jarir At-Tabari

(5) Sahih Abu Dawood, Albani





others is mandatory and is a condition which makes Salah valid."⁽¹⁾

Ibn Hajar رحمته الله said, "The scholarly consensus is of the view that concealing the Awrah is one of the conditions of Salah."⁽²⁾

While in Salah

We must also prevent the likelihood of the uncovering of our Awrah while in Salah. Sometimes, people wear tight and short outfits, so when they bend to bow down (Ruku) or go down for prostration (Sujud) while in Salah, they expose their private body parts, and the parts which must be covered during Salah.

Can a man pray with a bare shoulder?

There is a scholarly difference of opinion whether covering the shoulder is part of a man's Awrah or not while in Salah.

The majority held the position that it is not mandatory to cover the shoulders during Salah. They based their opinion on Jabir Ibn Abdullah's رحمته الله conversation with the Prophet ﷺ.

Sa'ed Ibn Al-Harith رحمته الله said: We asked Jabir Ibn Abdullah رحمته الله about praying in a single garment, and he said: I went out with the Prophet ﷺ on one of his journeys. I came at night for some purpose, and I found him praying and wearing a single garment. I wrapped myself in it and prayed beside him. When he had finished, he said: "What is this walking at night, O Jabir?" I told him of my need, and when I had finished, he said: "What is this wrapping that I see?" I said: It is too small. He said: "If it is large enough, wrap it around the body, and if it is too small, tie it around your waist."⁽³⁾

Other scholars considered the shoulder part of a man's Awrah, which must be covered during Salah, particularly the mandatory Salah. They ruled the invalidity of the Salah without covering the shoulder. They based their verdict on the following evidence when Abu Hurairah رحمته الله narrated that the Prophet ﷺ said,

(1) Al-Mughni

(2) Fath Al-Bari

(3) Sahih Al-Bukhari and Muslim





"No one of you should pray in a single garment with nothing on his shoulders."⁽¹⁾

Most scholars read the above Hadith as recommended. They said that the reasons behind the above Hadith of the Prophet's ﷺ statement are as follows:

1. If he envelops it around his waistline and no part of it is on his shoulders, the possibility of it dropping is high, and his Awrah will not become exposed, unlike if he sets part of it over his shoulder.
2. Furthermore, to make sure that his Awrah will not become exposed, he will need to hold this one single garment with one or two hands, which will cause him a distraction, and not fulfilling other acts such as placing the right hand on the left hand in Salah and raising the hands when saying Allah Akbar.
3. Another reason is Allah ﷻ commanding us to adorn ourselves when we observe the Salah, because he does not cover the upper body which is the place of adornment. Allah ﷻ said, "Take your adornment (by wearing your clean clothes)"⁽²⁾

{حُدُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ} [سورة الأعراف: 31]

Most scholars also refuted differentiating the mandatory from the voluntary Salah, which is baseless. Ibn Uthaymeen رَحِمَهُ اللهُ said, in the commentary on Sharh Zaad al-Mustaqni رَحِمَهُ اللهُ: "The Hadith does not invite any distinction between the Obligatory and Voluntary Salawaat."⁽³⁾

To conclude, a man doesn't need to cover his shoulders or shoulder blades when performing Salah. Still, it is recommended to do so as an adornment and out of respect for the Salah. But if he prays without covering the shoulders, his Salah would still be valid.

(1) Sahih Al-Bukhari and Muslim

(2) Quran 7:31

(3) Sharh Zad al-Mustaqni





Does a woman have to cover her feet in Salah?

The answer to the question is related to whether the feet are part of a woman's Awrah or not. The scholars differed on this matter.

Most scholars are of the view that they are a part of woman's Awrah. Therefore, she has to cover her feet in Salah. They cited the following Hadith as evidence for their position. Umm Salamah رضي الله عنها asked the Prophet ﷺ, "Can a woman pray to wear a chemise and headcover and no Izar (waist-wrapper)?" He said: "If the chemise is long enough to cover the tops of her feet (then that is fine)."⁽¹⁾

Al-Khattabi رحمته الله said: "Hadith by Umm Salamah رضي الله عنها supports the validity of the view of those scholars who did not regard it as permissible for a woman to pray if any part of her body is uncovered. Do you not see that he said: "If the chemise is long enough to cover the tops of her feet (then that is fine)." Thus, he made it a condition of her prayer being valid that no part of her body should be visible."⁽²⁾

The other opinion does not consider it Awrah. Therefore, according to them, Salah is valid without covering the feet. It is the widely held view among the Hanafi school of thought. They cited no evidence supporting their position except that the feet are part of a woman's body that is usually visible when she is at home. Yet, despite that, there is no proven Hadith to suggest that it is obligatory to cover the feet. They returned the Hadith narrated by Umm Salamah رضي الله عنها as Mawqouf (i.e., the transmitters' chain does not go back to the Prophet ﷺ and stops at Umm Salamah رضي الله عنها).

In the absence of definite and absolute evidence on the matter, Ibn Uthaymeen رحمته الله is the most favored, which states that women must cover the back of their feet during Salah, and if the bottoms happen to appear, there is no harm.

(1) Sahih Abu Dawud, Albani

(2) "Ma'alim as-Sunan 1/159





Ibn Uthaymeen رحمته الله said, "As there is no definitive evidence concerning this matter, I follow Shaykh al-Islam's view concerning this issue. I say that this is what appears to be the correct view if we do not state that in absolute terms because even if a woman has a garment that comes down to the floor when she prostrates, her feet' bottoms will be visible. (1)"

Facing the Qibla'h

In Arabic, Istiqbal Al-Qibla'h, the fifth condition associated with our Salah's validation, is to confirm that we aim our faces in the right direction, the Qibla'h of the Muslim, Allah's سبحانه Sacred House, the Allah in Makkah. Allah سبحانه said,

"So, turn your face towards Al-Masjid Al-Haram (in Makkah). And wherever you people are, turn your faces (in Salah) in that direction." (2)

{قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ.}

[سورة البقرة: 144]

Facing the Kabah is a condition for the validity of both Mandatory and Voluntary Salah. The followings are under an exemption from this obligation:

- ◆ Soldiers engaged in the battlefield in severe fighting or during the Prayer of Fear (Salat-Al-Khawf).
- ◆ Individuals who cannot figure out the Qibla'h may use their best judgment. If they happen to find out that they prayed in the wrong direction, they do not have to repeat their Salah. However, if a reliable person directs him while in Salah, they must immediately turn to the correct direction, and his prayer will be valid.
- ◆ A severely ill person who cannot move his body to face the Qibla'h.
- ◆ A traveler onboard a ship or airplane, or any other means of

(1) Ash-Sharh al-Mumtī 2/161

(2) Quran 2:144





transportation and unable to identify the right Qibla'h or facing the Qibla'h may compromise his safety or security.

- ◆ Someone who is riding an animal or a vehicle and wishes not to stop his travel may observe Voluntary Salah (such as Witr) while riding or traveling without facing the Qibla'h. However, it is recommended for him if he is able, to turn it towards the Qibla'h for the initial Takbir. After that, it does not matter in which direction it turns.

The Intention

Intention, In Arabic is Niyyah. The sixth condition for Salah to be valid is Intention. A Muslim must have an Intention before commencing Salah. An Intention is an act of the heart and vocalizing it with the tongue is an innovation.

Umar Ibn Al-Khattab رضي الله عنه narrated that the Prophet ﷺ said,

"Verily, deeds are only with intentions, and every person will have only what they intended."⁽¹⁾

The significance of Intention

The Intention is significant because of the following reasons:

- 1- It helps us distinguish what we do as habits from what we do as a ritual.
- 2- It also helps identify the act. For example, it is recommended to pray Rakahs before Asr. Now the Intention will identify the four Rakahs, whether it is obligatory or voluntary.
- 3- It also helps us recognize to pair the Intention with sincerity to do the act for Allah's ﷻ sake.

Characteristics of a Valid Intention

There are certain conditions to validate our intention, and they are as follows:

1. Intention in the heart, not the tongue.

The place where we formulate and initiate the Intention is the

(1) Sahih Al-Bukhari and Muslim





heart, not with the tongue. No one has mentioned any difference of opinion concerning this matter, except that some later generations expressed unfounded and baseless approval.

Al-Nawawi رحمته الله defined the Intention as: Resolve in the heart to do an obligatory or other action. ⁽¹⁾

We must understand that the Intention is a thought which occurs in the heart regarding doing something, nothing more than that.

2. Determined Intention.

The Intention cannot be a mere willingness or inclination to doing something. Instead, it has to be held with resolve and with no hesitation or conditioning that undermines such determination.

Ibn Qudamah رحمته الله said: "The meaning of Intention is to resolve to do something, i.e., to have the resolution in the heart to do something, and to be determined to do it without hesitation."⁽²⁾

3. Sincere Intention

The Intention must be paired with sincerity, that we are doing this act for the sake of Allah سبحان. The sincerity of the Intention is something which only Allah سبحان can judge. Therefore, it is a condition of Salah's acceptance.

4. Specific Intention

The Intention must identify which Salah we are about to start observing.

Is it the four Obligatory Rakahs of Zuhr or Asr?

Is it the two Sunnah Rakahs before Fajr or the two Obligatory Rakahs Fajr?

Exchanging the Intention During Salah

The Salah we observe whether it is restricted or unrestricted is

(1) Al-Majmoo 1/310

(2) Al-Mughni





as follows:

1. **Restricted Compulsory Salah:** The Salah we have to observe at a prescribed time, such as the five daily prayers.
2. **Restricted Voluntary Salah:** It is the Salah which we observe for a specific reason, such as the greeting of the Masjid, the voluntary Salah before and after the mandatory Salah (we may perform this type during the forbidden times).
3. **Unrestricted Voluntary Salah:** It is the Salah which we observe without for a specific reason, anytime during the day or night whenever we wish. We must bear in mind that we cannot perform this type during the forbidden times (after Salat-ul-Asr till sunset, and after Salat-ul-Maghrib till sunrise).

It is permissible to exchange our Intention during Salah from a restricted Salah, whether compulsory, such as Fajr, or voluntary, like the Sunnah before Fajr; to unrestricted and the Salah would be valid.

It is NOT permissible to exchange our Intention during Salah from restricted Salah, whether compulsory or voluntary, to another restricted; and the Salah would be invalid.

Let's present some scenarios once it comes to shifting the Intention during Salah:

- Exchanging the Intention during Salah from an unrestricted voluntary to another is not likely, but the Salah would be valid.
- Exchanging the Intention during the Salah from a restricted compulsory Salah such as Zuhr to unrestricted voluntary Salah is permissible, and the Salah is valid, but remember you still must pray Zuhr.
- Exchanging the Intention during Salah from a restricted compulsory Salah (Asr) to another one (Zuhr) is invalid; and the Salah is incorrect.
- Exchanging the Intention during Salah from a restricted voluntary Salah such as Salat Ad-Duha to another restricted voluntary such as the Sunnah of Fajr; and the Salah is incorrect.





Joining More Than One Salah with One Intention

The jurists discussed this subject extensively. They concluded that the Salah which one observes depends on whether it is obligatory or voluntary.

The Obligatory Salah

It must be performed with a single intention. One cannot join two mandatories with one Intention, such as Salat-ul-Zuhr and Salat-ul-Asr.

Furthermore, we cannot merge any of them with a voluntary Salah in one Intention, such as the four Rakahs before Asr and Salat-ul-Asr.

The Voluntary Salah

There are two types of Voluntary Salahs:

The First Type of Voluntary Salah: Completing a certain number of Rakahs is the objective (the wisdom). It means the objective, the wisdom, the purpose, the goal, or the wisdom behind the act is to perform a certain number of Rakahs.

Hence, completing a certain number of Rakahs with a single intention is the primary goal, such as performing twelve voluntary Rakahs daily of regular (Rawatib) Salah: two before Fajr, four before and two after Zuhr, two after Maghrib, and two after Isha.

Umm Habibah رضي الله عنها, the Prophet's ﷺ wife, narrated that: The Messenger of Allah ﷺ said, "Whoever performs twelve cycles of prayer in each day and night, then by them, Allah will build a house for him in Paradise." Umm Habibah رضي الله عنها said, "I have never abandoned them since I heard it from the Messenger of Allah, peace, and blessings be upon him." ⁽¹⁾

Hence, it is not permissible to join any of this type with another Salah from the same type in a single Intention. Also, it is not permitted to combine in a single Intention with second type of the voluntary Salah (discussed below).

(1) Sahih Muslim



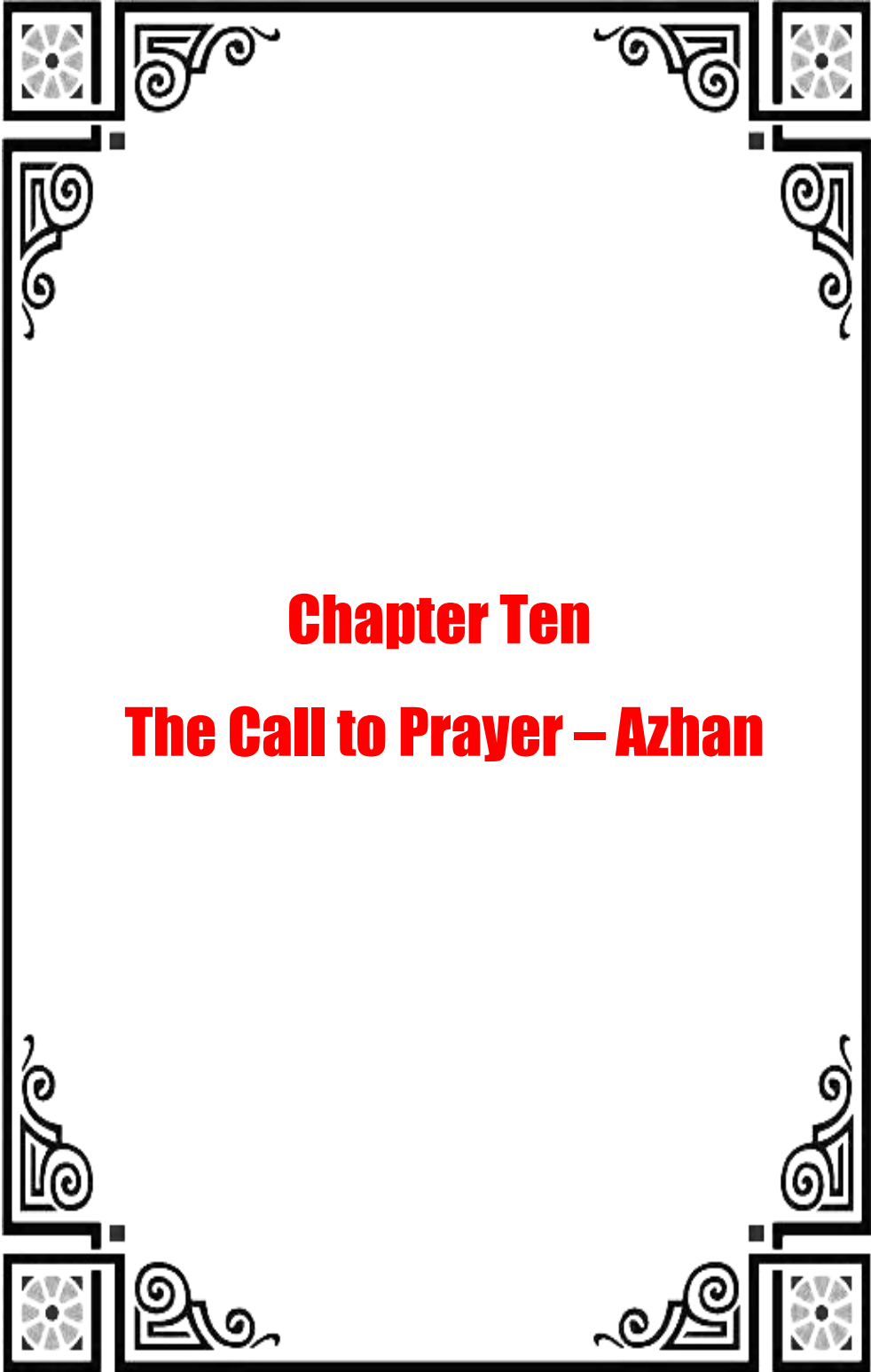


The Second type of Voluntary Salah: Performing a Salah is the objective. It means the objective, the goal, the wisdom behind the act is performing a Voluntary Salah. Examples of this category are as follows:

- Tahyiat-ul Masjid (Greeting the Masjid),
- Sunnah of Wudu,
- Salat-ul-Duha,
- Salat-ul-Istikharah,
- Salat-ul Al-Layl,
- The two Rakahs before Maghrib and Isha,
- The Voluntary Salah between the Azhan and Iqamah,
- All unrestricted Voluntary Salah.

It is permissible to join two or more of the above in one Intention, such as performing Tahyiat-ul Masjid and Sunnah of Wudu jointly.





Chapter Ten
The Call to Prayer – Azhan



Introduction



Azhan is an act of worship in Islam. It is an announcement recited by a caller, or an announcer, called Al-Mua'zzin, from the Mosque five times a day when the Salah's time enters.

The word Azhan means "to listen, to hear, be informed about." Allah ﷻ said,

"And proclaim (make Azhan) to mankind the Hajj (pilgrimage)"⁽¹⁾

{ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ }
[سورة الحج: 27]

Azhan also means to announce something. Allah ﷻ said,

"Azhan (Announcement) from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah and His Messenger are free from liability to the idolaters."⁽²⁾

The technical definition of Azhan is to worship Allah ﷻ by uttering loudly with a unique and melodious voice named sentences in a specific way when the time of the Salah enters.

Azhan is one of the unique traits and visible symbols of Islam. If the Azhan is heard in a town, it confirms the presence of Muslims in that town.

The inaugural Allah Akbar is the Salah's commencement, but the Call to Salah (Azhan) inspires us to prepare ourselves for Allah's ﷻ upcoming meeting (Salah). The Azhan should group a wealth of inward effects of humbleness, humility, fear, love, and hope.

(1) Quran 22:27

(2) Quran 9:3





Ruling on Azhan

Unfortunately, Azhan for many Muslims became more of a play of unnoticed words because of the busy lifestyle. They rely on radio, TV, and recorders to broadcast it. Meanwhile, the correct opinion is that they should announce it themselves at their locations if they are not in the Masjid.

Scholars differed concerning the rulings of Azhan, whether it is mandatory or not. The correct opinion is a communal duty (Fard Kifayah), which means if it is announced in the Masjid with a loud voice so that every member can hear it; individuals are no longer required to say it. It is the view of Imam Ahmad رحمته الله, Ibn Taymiyyah رحمته الله, and Ibn Uthaymeen رحمته الله.

The evidence for that comes from the Sunnah. Malik Ibn al-Huwairith رحمته الله said: "We went to the Messenger of Allah ﷺ when we were young men close in age, and we stayed with him for twenty days. The Messenger of Allah ﷺ was merciful and kind; he thought that we were missing our families, so he asked us about our families whom we had left behind. Then he said, "Go back to your families, and stay with them; teach them and instruct them. When the time for Salah comes, let one of you give the Call to Prayer and let the oldest of you lead you in Prayer." (1)

This Hadith indicates that the Azhan is a communal obligation because the Prophet ﷺ enjoined that only one person should give the Call to Prayer for a group; he did not tell the whole group to give the Call to Prayer. (2)

Al-Nawawi رحمته الله said: "This indicates that giving the Call to Prayer and praying in the congregation are prescribed for travelers. It also shows that it is always encouraged to make the Call to Prayer, whether one is traveling or not." (3)

Narrated by Abdullah bin Abi Qatadah رحمته الله: My father said, "One night we were traveling with the Prophet and some people said, 'We wish that Allah's Apostle would take a rest along with us

(1) Sahih Al-Bukhari and Muslim

(2) Tawdeeh al-Ahkam 1/424

(3) Sharh Muslim 5/175





during the last hours of the night.' He said, 'I am afraid that you will sleep and miss the (Fajr) prayer.' Bilal رضي الله عنه said I would make you get up. So, all of them slept. The Prophet ﷺ got up when the edge of the sun had risen and said, 'O Bilal! What about your statement?' He replied, 'I have never slept such a sleep.' The Prophet ﷺ said, 'Allah captured your souls when He wished and released them when He wished. O, Bilal! Get up and pronounce the Azhan for the Prayer.' The Prophet ﷺ performed ablution, and when the sun came up and became bright, he stood up and prayed."⁽¹⁾

The point of reference in the above Hadith is that despite the time of Salat-ul-Fajr expiring, the Prophet ﷺ still commanded Bilal to make the Call to Prayer (Azhan).

Benefits of Azhan

Many Muslims are unaware of the benefits Azhan can bring to them. Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said,

"If the people knew what there is in the Call to Prayer and the first row, and they had no other way but drawing lots. Then they would draw lots."

If they make the Call themselves, then repeat behind the caller to Salah (Mua'zzin) and follow it with Dua. Abu Sa'eed Al-Khudri رضي الله عنه narrated that the Prophet ﷺ one day said to him, "I see that you love sheep and the countryside. When you are with your sheep or in the countryside and the time for the Salah comes, then raise your voice with the Call to Prayer, for no Jinn, human, or anything else hears the voice of the Mua'zzin as far as it reaches, but he (or it) will testify for him on the Day of Resurrection." Abu Sa'ed رضي الله عنه said: I heard that from the Messenger of Allah."⁽²⁾

The Prophet ﷺ is leading us to take advantage of the Call to Prayer (Al-Azhan), as it is a chance to earn more reward if we

(1) Sahih Al-Bukhari

(2) Sahih Al-Bukhari





call the Azhan ourselves (Men) or repeat after the caller to prayers (Al-Mua'zzin) (Men and Women). The rewards can make up for any defects while in Salah.

The one who Calls to Prayer (Al-Mua'zzin) can get the reward of everyone who hears and responds to his Call. For example, if a hundred men pray with him, he gets the rewards an equal reward for each of them without losing any of their rewards. Mu'awiyah رضي الله عنه narrated that the Messenger of Allah ﷺ said,

"The people who Call to Prayers (Al-Mua'zzin) will have the most extended neck of the people on the Day of Resurrection." (1)

Many of us wish to free ourselves from Shaytan. Imagine the Azhan can grant you this wish. Shaytan is very keen on distracting us from finding these spiritual perceptions.

Once Shaytan hears the first Call to the Salah (The Azhan), he flees and runs away in rage from where someone proclaims the first Call (Azhan) and the second Call (Iqamah). Jabir رضي الله عنه narrated that the Prophet ﷺ said,

"Verily when Shaytan hears the Call to Prayer, he flees to a very distant place." (2)

We know that Shaytan is no longer present to distract us. We can now enhance our focus to gather the needed humbleness and humility for a wonderful and comforting Salah.

"Say as the Mua'zzin say," our Prophet ﷺ recommended. He said, "When you hear the Azhan, repeat what the Mua'zzin says." (3)

For us to collect a reward like the Caller to Prayer (The Mua'zzin), all we need to do is repeat the exact words of the Azhan after him with little exception. When the Caller to Prayer (Al-Mua'zzin) says come to Salah and come to Success, we say Al-Hauqalah La Hawla Wala Quwwata Illa Billah" four times.

(1) Sahih Muslim
(2) Sahih Muslim
(3) Muwatta Imam Malik





More Rewards to Earn after Azhan

The Prophet ﷺ said,

"When you hear the caller to prayer (Al-Mua'zzin) calling for the prayer, repeat his words then ask Allah's blessings upon me, because the one who asks Allah's blessings upon me once will be rewarded ten blessings by Allah."⁽¹⁾

Abdullah bin Amr bin Al-As رضي الله عنه reported: I heard the Messenger of Allah ﷺ saying,

"When you hear the Azhan, repeat what the Mua'zzin says. Then ask Allah to exalt my mention because everyone who does so will receive in return ten rewards from Allah. Then beseech Allah to grant me Al-Wasilah (which is said in the Dua above), which is a high rank in Jannah, fitting for only one of Allah's slaves, and I hope that I will be that man. If anyone asks Al-Wasilah for me, it becomes incumbent upon me to intercede for him."⁽²⁾

The text of As-Salawat Al-Ibrahimiyyah is: Allahumma salli ala Muhammadin wa ala ali Muhammadin, kama sallayta ala Ibrahim wa ala ali Ibrahim innaka Hameedun Majeed. Allahumma Barik ala Muhammadin wa ala aali Muhammadin kama barakta ala Ibrahim wa ala aali Ibrahim innaka Hameedun Majeed.

Translation: O Allah, bestow your favor on Muhammad and the family of Muhammad as You have bestowed Your favor on Ibrahim and the family of Ibrahim, you are Praiseworthy, Most Glorious. O Allah, bless Muhammad and the family of Muhammad as You have blessed Ibrahim and the family of Ibrahim, you are Praiseworthy, Most Glorious.⁽³⁾

After the Azhan, it is recommended to say this Dua (Supplication): Allahumma rabba hadhihi-d-da'awati-t-tammati wa-s-Salati-l-qa'imati, ati Muhammadan il-wasilata wa-l-fadilata (wa-d-darajata-r-rafi'ati) wa-b'ath-hu maqamam mahmudan

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- (1) Sahih Muslim
 - (2) Sahih Muslim
 - (3) Sahih Al-Bukhari





illadhi wa'adtahu (innaka la tukhliful mi'ad).

Translation: O Allah, Lord of this most perfect Call, and of the Prayer that is about to be established, grant to Muhammad the favor of nearness (to You) and excellence and a place of distinction, and exalt him to a position of glory that You have promised him.

Narrated by Jabir bin Abdullah رضي الله عنه: Allah's Messenger ﷺ said, "Whoever after listening to the Azhan says (Dua is given above) then intercession for me will be permitted for him on the Day of Resurrection."⁽¹⁾

The Words of Azhan

Several versions of the Call to Prayers (Azhan) have been narrated through authentic accounts from the Prophet ﷺ. Implementing all transmitted versions is the Sunnah. This way, we can end disputes and differences that may be raised by those who have no knowledge or are fanatical about their school of thought (Mazhab).

Ibn Taymiyyah رحمته الله said: "The correct view is to accept everything that has been narrated from the Prophet and not to disapprove of any of these narrations. Because the variations in the Azhan and Iqamah are like the variations in the recitation and Tashahhud. No one has the right to disapprove of anything that the Messenger of Allah has prescribed for his Ummah."⁽²⁾

Ibn Uthaymeen رحمته الله said: "Everything that has been narrated in the Sunnah about the Call to Prayer (Al-Azhan) is permissible. The basic principle is that in the case of ritual acts which are narrated differently, it is preferable to do them in all of those ways."⁽³⁾

(1) Sahih Bukhari

(2) Majmoo Al-Fatawa, 22/66-69

(3) Al-Sharh al-Mumti 2/51,52





Azhan According to Malik رحمته الله and Al-Shafi'i رحمته الله

According to Imam Malik رحمته الله, there are seventeen sentences of Azhan. However, Al-Shafi'i رحمته الله said that there are nineteen sentences to be recited. Both based their opinions on the Call to Prayer (Azhan) the Prophet ﷺ taught Abu Mahzurah رضي الله عنه.

Abu Mahzurah رضي الله عنه narrated that the Prophet ﷺ taught him this Azhan:

Allah Akbar, Allah Akbar,

Allah Akbar, Allah Akbar,

Ash-hadu an la ilah ill-Allah, (to himself)

Ash-haduan la ilah ill-Allah, (to himself)

Ash-hadu anna Muhammadan Rasool-Allah, (to himself)

Ash-hadu anna Muhammadan Rasool-Allah (to himself)

(Then he should repeat)

Ash-hadu an laa ilaah ill-Allah,

Ash-hadu an laa ilaah ill-Allah,

Ash-hadu anna Muhammadan rasul-Allah,

Ash-hadu anna Muhammadan rasul-Allah.

Hayya' ala As-Salah

Hayya' ala As-Salah

Hayya' ala'l-Falaah

Hayya' ala'l-Falaah

Allah Akbar, Allah Akbar,

Laa ilaaha ill-Allah. (1)

According to Imam Malik رحمته الله, in some other reports in Sahih Muslim "Allah Akbar, Allah Akbar" is twice only and not four, at the beginning of the Azhan.

(1) Sahih Muslim





Azhan according to Abu Hanifah رحمته الله and Ahmed رحمته الله

According to both Ahmed رحمته الله and Abu Hanifah رحمته الله, the Azhan consists of fifteen phrases: the Azhan of Bilal رحمته الله.

The evidence for the view of Abu Hanifah رحمته الله and Ahmad رحمته الله: Abd-Allah Ibn Zayd رحمته الله narrated: When the Messenger of Allah ﷺ ordered that a bell should be made so that it could be struck to call the people to Prayer, a man walked around me while I was sleeping [i.e., in a dream], carrying a bell in his hand. I said, "O slave of Allah, will you sell this bell?" He asked, "What will you do with it?" I said, "We will call the people to prayer." He said, "Shall I not tell you of something better than that?" I said, "Yes." He said, "Say: Allah Akbar, Allah Akbar, Allah Akbar, Allah Akbar; Ash-hadu an laa ilaah ill-Allah, Ash-hadu an la ilah ill-Allah; Ash-hadu anna Muhammadan Rasol-Allah, Ash-hadu anna Muhammadan Rasool-Allah; Hayya 'ala al-salaah, Hayya 'ala al-salah; Hayya 'ala'l-falah, hayya 'ala'l-falah; Allahu Akbar, Allahu akbar; La ilaha ill-Allah."

Then he went a short distance away from me and said: "And when the Prayer is about to begin (Iqamah), say: Allah Akbar, Allah Akbar; Ash-hadu an laa ilaah ill-Allah; ash-hadu anna Muhammadan Rasool-Allah; hayya 'ala al-salaah, hayya 'ala'l-falaah; qad qaamat il-salaah, qad qaamat il-salaah (prayer is about to begin); Allahu akbar, Allahu akbar; Laa ilaaha ill-Allah."

The following morning, I went to the Messenger of Allah ﷺ and told him what I had seen. He said, "This is a true dream, in sha Allah. Get up with Bilal and teach him what you saw, for he has a more melodious voice than you." So, I got up with Bilal and taught him, and he gave the Call to Prayer. Umar ibn Al-Khattab heard that in his house, and he came out, dragging his lower garment and saying, "By the One Who sent you with the truth, O Messenger of Allah, I saw the same as he saw!" The Messenger of Allah ﷺ said, "Al-Hamdulillah."⁽¹⁾

(1) Sahih Al-Bukhari





The Azhan Sums Up Islam

Let us learn what the words of Azhan signify, so we come to realize the power of Azhan in regaining the right perception of our lives and the entire universe.

Azhan sums up the teachings of Islam. There is no one worthy of worship and submission except for Allah ﷻ. Muhammad ﷺ is Allah's ﷻ Messenger. We can find true salvation through obedience to the will of Allah ﷻ, of which Salah is a meaningful expression.

Azhan begins with what the Salah begins with: "Allah is Greater" (Allah Akbar); as if Azhan reminds us of the most critical truth in our lives. Allah ﷻ created us to worship Him. Then He must be far greater than our business, games, laptop, computer, family, and children. Allah ﷻ is more significant than all of it. It's time to report to Him now. Allah Akbar is uttered six times in each Azhan, four at the beginning and two towards the end.

Now the release of the motives, why do we forsake everything for this Call?

The answer rests in the Mua'zzin (The One who makes the Call to Prayer), vocalizing the universal declaration of Faith (The Shahadah): I bear witness that there is no one worthy of worship except Allah ﷻ, and I bear witness that Mohammed ﷺ is the Messenger of Allah ﷻ.

We should repeat the Call to Prayer's words behind the Mua'zzin, fulfilling the Prophet's ﷺ guidance:

"When you hear the Azhan, repeat what the Mua'zzin says."⁽¹⁾

Saying "Allah Akbar" four times makes you supplicate to Allah; for You alone, O Allah, I will leave all things that may occupy me from answering this Call to Salah. Saying "La Ilaha Illa Allah" twice reminds you over and over that "There is no one worthy of my worship, obedience, and submission except You." It also reveals sincerity, the first condition for the acceptance of our

(1) Imam Malik – Muwatta





deeds.

We affirm that Muhammad ﷺ is Allah's ﷻ Messenger when we utter it twice right after La Ilaha Illa Allah. You will adhere to the Prophet's ﷺ way of implementing obedience and submission. You affirm the pledge of adherence to the Prophet's ﷺ way, which is the second condition of acceptance with sincerity.

Next comes the invitation to the upcoming meeting with Allah ﷻ in Salah, which is the path to our success: "Hayya Ala Salah," and "Hayya Ala Falah." It means "Come to Salah, Come to Success." The Mua'zzin is informing us that it is time to begin mobilizing our forces to seriously get ready. The Prophet ﷺ instructed the caller to this meeting to proclaim the notification as loud as possible to gain a great reward.

The next words should inspire in us absolute comfort and enthusiasm. The following four statements are the promise of success and the path to it. Come to Salah "Hayya Ala Salah," Come to Success "Hayya Ala Falah." But once it comes to these four, we do not repeat them. Instead, the Prophet ﷺ advised us to say "La Hawla Wa La Quwwata Illa Billah," which means "There is no might or power except through Allah." You are saying I cannot do it without Allah's ﷻ support and control. The manifestation of You alone We Worship, You are Alone I seek help to do so (Iyaka Na'budu Wa Iyaka Nasta'een).

And finally, the words that end the Azhan are like those that started it: "La Ilaha Illa Allah." Whereas "Allah Akbar" in the beginning calls upon you to ignore this world for a short period because the Hereafter (Aakhirah) is far greater. Now "La Ilaha Illa Allah" commands you to concentrate on your Salah and establish it with sincerity.

The next time you hear the Azhan, listen to it as the long-awaited announcement, that you're about to meet with the One who you love (Allah ﷻ). The Azhan is an excellent reminder of this Hadith. The Prophet ﷺ said,

"Whoever loves to meet with his Lord, his Lord also loves to





meet with him."⁽¹⁾

The Masjid or the House?

Upon hearing the Call to Prayer (Azhan), the war against Shaytan begins. The first battle is concluding to go to the Masjid to observe the Salah in a congregation.

According to the correct scholarly opinion, performing the five daily prayers in a congregation is obligatory upon healthy and able based on a great deal of evidence.

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said,

"By the One in Whose hand is my soul, I had thought of ordering that would be gathered, then I would command the Call to Prayer to be given, and I would appoint a man to lead the people in Prayer, then I would go to men [who do not attend the congregational Prayer] and burn their houses down around them. By the One in Whose hand is my soul, if anyone of you had known that he would receive a bone covered with meat or two (small) pieces of meat in a sheep's foot, he would come for Isha prayer."⁽²⁾

Ibn al-Mundhir رضي الله عنه said: "The fact that he was thinking of burning down the houses of people who did not attend the Prayer is the most apparent evidence that attending Prayer in congregation is obligatory. Because it would not be permissible for the Prophet (peace and blessings of Allah be upon him) to do this concerning something that was Mustahab and not obligatory."⁽³⁾

Overlooking Salah in a congregation in the Masjid is to throw away a tremendous number of rewards. Numerous texts of the Quran and Sunnah indicate the importance of Prayer in the congregation. For example, the Prophet ﷺ said,

"The Prayer of a person in congregation is twenty-five levels better than the Prayer of a person prayed in his house or the

(1) Sahih Al-Bukhari

(2) Sahih Al-Bukhari and Muslim

(3) Al-Awsat, 4/134





market. It is because when one of you excellently performs ablution and then goes to the mosque desiring only the Prayer, he will not walk a step except that he will be raised a rank and a sin will be expiated. While he prays, the Angels invoke prayers upon him for as long as he remains seated in his place of worship, saying, 'O Allah have mercy on him. O Allah forgive him. O Allah, turn towards him.' And you are continually considered in the Prayer as long as you are waiting for the Prayer."⁽¹⁾

Praying in a congregation in the Masjid is a chance to spend time at the most beloved of places to Allah ﷻ on earth. Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said,

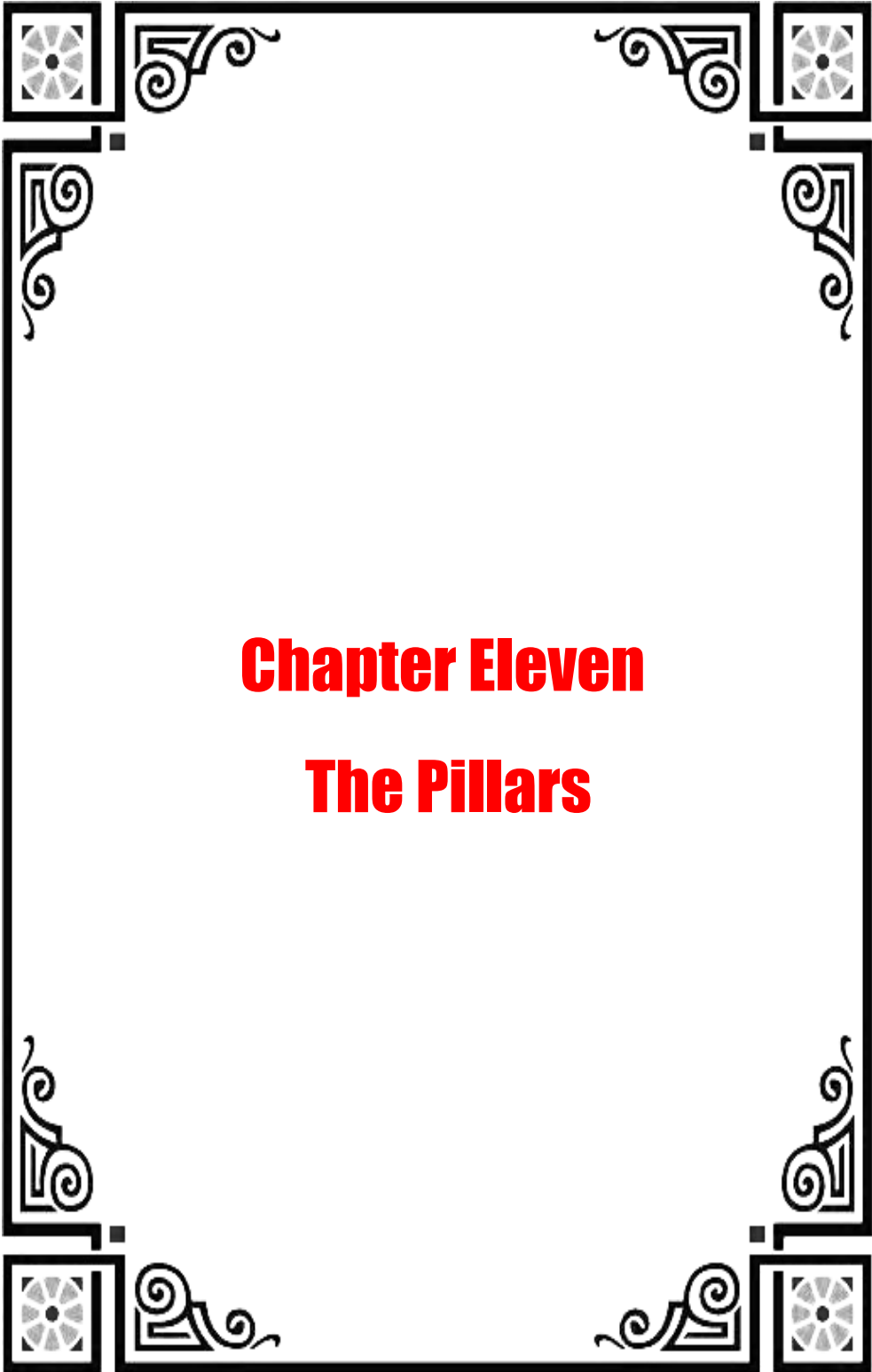
"The most beloved of places to Allah are the mosques, and the most hated of places to Allah are the markets."⁽²⁾

Praying in a congregation in The Masjid is a means of strengthening the spiritual and brotherly bond amongst the Muslim community and acquiring knowledge.



(1) Sahih Muslim
(2) Sahih Muslim





Chapter Eleven
The Pillars



Introduction



The Pillar (Ar-Rukn) is essential for completing an action. The pillar is a structural portion of the actual act, different from the condition which must be done before initiating the act.

The similarity between the pillars and the conditions, they both must be completed. One can't omit them deliberately. Deliberately, omitting a pillar of Salah renders Salah invalid. There is no other way to correct Salah except redoing the whole Salah or the pillar.

An example of a pillar in Salah is the action of bowing down (Ruku). It is a pillar of it, and if it is absent, then the Prayer is nullified.

There are fourteen Pillars (Arkan) of Salah:

1. Standing (Al-Qiyam)

The first pillar of Salah is (Qiyam), which means Standing. It is an essential part of Salah. Salah begins in the standing position.

To stand when able is mandatory in the obligatory Salah, and optional in the voluntary Salah.

The only time it is permissible to sit down when praying is having a disability that prevents one from standing or makes standing a challenge. It is also permitted to sit down in Salah when one is sick and standing will deteriorate his illness or delay recovery.

It is also permissible for a paralyzed person who cannot stand in Salah to sit down. The same goes for an older person who has difficulty standing.

Imran Ibn Husayn رضي الله عنه said: "I had hemorrhoids, and I asked the Prophet about Standing in Salah." He ﷺ said: "Pray standing, if you cannot, then sitting; and if you cannot, then lying on





your side.” (1)

There is an addition to the above Hadith. The Prophet ﷺ added, “If you cannot, then lying on your back, and Allah does not burden any soul beyond its scope.” (2)

Ibn Qudamah رحمته الله said, “If standing makes worsen the illness of the sick, then he should pray sitting. The scholars are unanimously agreed that a person who cannot stand may pray sitting.” (3)

The same applies to someone afraid and praying standing would compromise his safety and security. For example, someone who prays, meanwhile he is hiding behind a screen from enemies who are seeking to harm him. In case of standing, they will spot him, but if he sits, the wall will hide him from the enemies. In that case, he should pray sitting down. This is also indicated by the verse in which Allah تعالى said,

“And if you fear (an enemy), perform Salah (pray) on foot or riding.” (4)

{ فَإِنْ خِفْتُمْ فَرَجَلًا أَوْ كَبَاتًا } [سورة البقرة: 239]

It is permissible for someone standing in Salah who has a risk to his life in case he sits down. But how should he sit?

Concerning the Voluntary Salah (Nawafil Salah), it is permissible to sit with no excuse, according to scholarly consensus. Still, the reward of the one who sits is half the reward of one who stands, because of the following report.

Abd-Allah Ibn Amr رضي الله عنه narrated: Someone told me that the Messenger of Allah ﷺ said, “The Salah of the one who sits is half of the Salah of the one standing.” Then, I came to see the Prophet ﷺ and found him praying while sitting down. Right away, I put my hand on his head to check on him. He said, “What is wrong?” I said, “Someone told me the Salah of the one sitting down is half

(1) Sahih Al-Bukhari

(2) Sahih Al-Bukhari, Abu Dawood and al-Nasaa'i

(3) Al-Mughni

(4) Quran 2:239





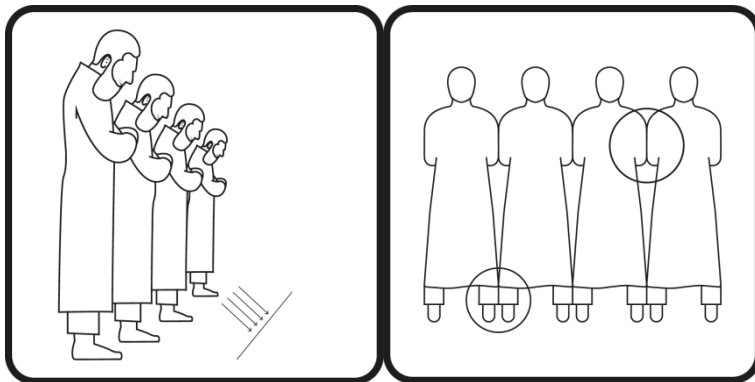
of the one standing, and you are observing Salah sitting down?" The Prophet ﷺ answered, "Yes," "Yes, but I am not like one of you." (1)

Al-Nawawi رَحِمَهُ اللهُ said in his explanatory of Sahih Muslim: "It means that Salah sitting down is half the reward of the Salah standing. Furthermore, it indicates its validity but brings a lesser reward. The Hadith is to be understood as referring to a voluntary Salah offered sitting when one can stand.

However, if a person offers a voluntary Salah sitting down because he cannot stand, then the reward is not reduced. Instead, it will be the same as the one who stands.

Concerning obligatory Salah, if a person prays sitting down when he can stand, Salah is invalid, and he will not be rewarded. Instead, he is a sinner, and he must repent from doing that." (2)

It is not permissible for the person praying sitting down to place his head in prostration on something raised upon from the ground. Instead, he should only move for his prostration (Sujud) lower than that for his bow (Ruku), as we have already mentioned. It is what he does if he is unable to place his head upon the ground directly.



(1) Sahih Muslim

(2) Explanation of Sahih Muslim by An-Nawawi





Mandatory Salah on a Ship or Airplane

It is permissible to pray the Obligatory Prayer on a ship, and likewise in an airplane. A person may pray sitting in either of them if he fears that he will fall over, or if someone fears for his safety due to the increasing Islamophobia in the world.

In the case of old age or bodily weakness, it is allowed for him to support himself against a pillar or with a stick, if praying while standing. It is permissible to pray the Voluntary Prayer during the night standing or even sitting without an excuse, and he can combine both standing and sitting down. So, he may pray and recite whilst sitting, and then shortly before bowing down (Ruku), he may stand and recite the few verses that remain for him whilst standing. Then he bows and prostrates, and then he does the same in the second Rakah. If he prays sitting, he sits with his legs crossed, or in any manner of sitting that is comfortable for him.

2. The Inaugural Takbir (Takbiratu Al-Ihram)

The inaugural (Opening) Takbir (Takbiratu Al-Ihram) is the second pillar of Salah's fundamental part. Deliberately deserting it would characterize Salah as invalid.

Takbiratu Al-Ihram refers to the first time the one praying initiates the Salah. He does that by saying 'Allah Akbar' (Allah is the Greatest), raising his hands between the shoulders and ears level, with palms facing outwards, to begin Salah.

The word Ihram is a derivative of the Arabic word for "Forbidden." It refers to many permissible things before saying the inaugural Allah Akbar (Takbiratu Al-Ihram), such as talking, eating, and drinking; they become forbidden for the duration of the Salah.

Salah starts with Takbiratu Al-Ihram. Once one says it, he has entered into the Salah, and he must fulfill the conditions, pillars, and duties.

Ali Ibn Abi Talib رضي الله عنه narrated that the Prophet ﷺ said,

"The key to Salah is purifying oneself ablution (Wudu), it is entered into by Takbir (saying Allah Akbar) and exited by





Taslim (Saying Assalāmu' Alaykum Wa Rahmatu Allāhi)."⁽¹⁾

He should raise his hands while saying the inaugural Allah Akbar or before it, or after it. All of these postures are established in the Sunnah.

He should raise his hands with the fingers extended. He should raise his palms to the level of his shoulders. Sometimes, he should raise them even further, up to the level of his ear lobes, or in between them.



Fulfilling the First Two Pillars When Late for Salah

When joining Salat-ul-Jamaa'h (Congregational Salah) late, after the Imam has already made Ruku, one must walk calmly to Salah, and he should not run because it is permissible to join the congregational Salah late. The Prophet ﷺ said,

"When the Iqamah of Salah is proclaimed, one should walk calmly, without rushing. Whatever he misses, just complete it."⁽²⁾

If he catches the Salah while the Imam is bowing down (in Ruku), he must fulfill the first two pillars of Salah, perform the standing, and making the inaugural Takbir (Takbiratu Al-Ihram). So, the first thing is to stand straight, then saying Allah Akbar, while raising the hand, then making another Takbir, which will take you to the position where the Imam, which in this case, is the Ruku.

(1) Sahih Abu Daud, Al-Albani

(2) Sahih Al-Bukhari





Imam An-Nawawi رحمته الله said: "It is compulsory to utter the inaugural Takbir (Takbiratu Al-Ihram) while in the standing position. The ruling also includes the one who is late for the congregational Salah. He must articulate the inaugural Takbir (Takbirat Al-Ihram) correctly while he is standing; if one pronounces any letter of it while not standing, he has not started his Salah, and there is no difference of scholarly opinion concerning that."⁽¹⁾

3. Reciting Surat Al-Fatihah

The third pillar is to recite Surat Al-Fatihah in every unit of Salah (Rakah). Deliberately deserting this pillar renders the Salah invalid.

One must recite Al-Fatihah in each unit of Salah (Rakah), whether he is the Imam of a congregation, lead in a loud or silent Salah, or praying by himself. The Prophet ﷺ said,

"There is no Salah for the one who does not recite the Opening of the Book (Surat Al-Fatihah)."⁽²⁾

The scholarly understanding concluded that the negation in the above Hadith (There is no Salah) is suspending Salah's validity.

The Prophet ﷺ also said, "Perhaps, you recite (some Quran in Salah) while standing behind your Imam." The Companions said, "Yes." The Prophet ﷺ then said, "Don't do that except if what you are reciting is Al-Fatihah as there is no (valid) Salah for the person who does not recite Al-Fatihah."⁽³⁾

Reciting Al-Fatihah Behind the Imam in a Loud Salah

Reciting Al-Fatihah in each Rakah is mandatory when:

1. Praying alone and praying behind the Imam in a silent Salah such as Salat-ul-Zuhr (noon prayer) or Salat-ul-Asr (mid-afternoon prayer).
2. Praying behind the Imam during the Silent Rakahs in a loud

⁽¹⁾ Al-Majmo 3/296

⁽²⁾ Sahih Al-Bukhari

⁽³⁾ Sahih Abu Dawood, Albani





Salah, such as the last Rakah of Salat-ul-Maghrib (sunset prayer) and Salat-ul-Isha (night prayer).

The ongoing debate is concerning reciting Al-Fatihah behind the Imam in a loud Salah. There are two scholarly opinions regarding this matter:

1. The first is that most of the scholars regarded reciting Al-Fatihah behind the Imam as compulsory in every unit of Salah, whether the Salah is loud or silent.

The evidence to validate their position is that the Prophet ﷺ said,

"There is no Salah for the one who does not recite the Opening of the Book, Surat Al-Fatihah."⁽¹⁾

Al-Hafiz ibn Hajar رحمه الله said, "There is enough evidence that permits the one who is praying behind an Imam to recite Al-Fatihah in a loud Salah, without any exceptions."⁽²⁾

Also, when the Prophet ﷺ taught the one who had not appropriately prayed, he told him to recite Al-Fatihah.⁽³⁾

Ubadah رحمه الله narrated that the Prophet ﷺ stumbled in his recitation in Salat-ul-Fajr. After he made Taslim, ending the Salah, he said, "Perhaps you recite behind your Imam?" The Prophet ﷺ said, "Perhaps, you recite (some Quran in Salah) while standing behind your Imam." The Companions said, "Yes." The Prophet ﷺ then said, "Don't do that except if what you are reciting is Al-Fatihah as there is no (valid) Salah for the person who does not recite Al-Fatihah."⁽⁴⁾

2. The second opinion is that the Imam's recitation suffices the one who is praying behind him.

The scholars who held this position used generic evidence assumed from the following verse when Allah عز وجل said,

"So when the Quran is recited, listen to it, and be silent that

(1) Sahih Al-Bukhari

(2) Fath Al-Bari

(3) Sahih Al-Bukhari

(4) Sahih Abu Dawud, Albani





you may receive mercy."⁽¹⁾

They also quoted the following Hadith. Abu Musa Al-Ash'ari رضي الله عنه narrated that "When the Imam recites then listen attentively."⁽²⁾

They also mentioned that the one who joins the Congregational Salah when the Imam is in Ruku (bowing down) and bows down with him, the entire Rakah is valid, and he does not have to repeat it.

Abu Hurairah رضي الله عنه narrated that the Prophet Muhammad ﷺ said,

"If you come to the Salah while we are prostrating (Sujud), you should prostrate, then repeat the entire Rakah, because it is not counted as a valid Rakah. But the one who joins the Imam while in Ruku, and he was able to participate before the Imam standing up from Ruku, then the entire Rakah is counted, and he does not have to repeat it."⁽³⁾

Hence, omitting Al-Fatihah's recitation does not affect the validity of the Rakah, and one does not have to repeat it.

What Should We Do?

Indeed, there is enough evidence to validate both opinions mentioned above. But what should we do in this situation?

If we end up praying behind an Imam who is knowledgeable of "The Pauses Hadith," he does not pause between Al-Fatihah and the recitation based on the following evidence:

Samarah Ibn Jundub رضي الله عنه narrated that, "The Prophet used to remain silent, and pause twice in Salah: The first at the beginning of Salah, and the second pause when he finishes the recitation."⁽⁴⁾

The First Pause after the inaugural Takbir (Takbiratu Al-Ihram), he used to engage in the inaugural supplication (Dua Al-Istiftah)

(1) Quran 7:204

(2) Sahih Muslim

(3) Sahih Ibn Hibban; Al-Hakim's Mustadraq

(4) Sahih Abu Daud, Albani





according to the following Hadith.

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ used to keep silent between the Takbir and the recitation of Quran and that interval of silence used to be a short one. I said to the Prophet ﷺ, "May my parents be sacrificed for you! What do you say in the pause between Takbir and recitation?" The Prophet ﷺ said, "I say, 'O Allah, separate me from my sins as You have separated the East from the West. O Allah cleanse me of my transgressions as the white garment is cleansed of stains. O Allah wash away my sins with ice and water and frost.'"⁽¹⁾

As you can see, there is no pause or silence after reciting Al-Fatihah. Hence the recitation of the Imam would suffice the one who is led in Salah.

Ibn Baz رحمته الله said, "What is meant by "When the Imam pauses" is when the Imam pauses after reciting Al-Fatihah, and before he recites after it. If the Imam does not remain silent, then the one who is praying behind him has to recite Al-Fatihah even if the Imam is reciting, according to the more correct of the two scholarly opinions."⁽²⁾

Hence to reconcile both positions, it is highly recommended for the one led in Salah to recite Al-Fatihah. Whether he recites it simultaneously when the Imam recites Al-Fatihah in the loud prayers, or when the Imam is reciting a Surah after Al-Fatihah, or during the Imam's pause after reciting Al-Fatihah in case he pauses.

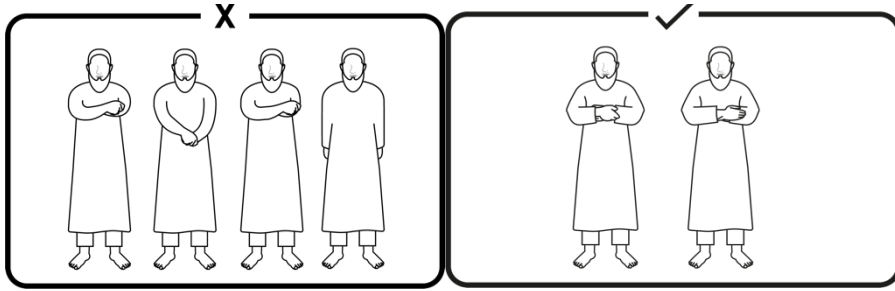
Suppose he is unable or become distracted because of the loud recitation of the Imam. In that case, the recitation of the Imam of Al-Fatihah suffices him according to the second view.

If the Imam is unaware of the "Two Pauses" Hadith, he remains silent for a short while after Surat Al-Fatihah. The one led in Salah recites Al-Fatihah during the Imam's break after finishing the recitation of Al-Fatihah if he paused.

(1) Sahih Al-Bukhari and Muslim

(2) Fatawa Al-Shaykh Ibn Baz, vol. 11, p. 221





Reciting Al-Bismillah Loud or Silent in Salah

Certainly, reciting “BasmAllah Ar-Rahman Arrahim” (Al-BasmAllah) out loud in Salah is permissible and not an innovation whatsoever.

However, most of the time, the Prophet ﷺ did not utter it out loud. Instead, he recited it quietly. Anas رضي الله عنه narrated that the Prophet ﷺ, Abu Bakr and Umar رضي الله عنهما began Salah with the words, "Al-Hamdu Lillahi Rabbi l- 'Alamin (All praise be to Allah, Lord of the Worlds)."⁽¹⁾

According to another report narrated: They did not recite out loud the words "BasmAllah Ar-Rahman Arrahim" (In the name of Allah, the Most Gracious, the Most Merciful)."⁽²⁾

The Description of the Recitation of Al-Fatihah

One should recite Al-BasmAllah (Saying, BasmAllah Ar-Rahman Arrahim) silently at the beginning of every Rakah. Next, it is highly recommended to pause at the end of every verse as we are having a conversation with Allah ﷻ during Salah based on the following Hadith when Abu Hurairah رضي الله عنه reported: The Prophet ﷺ said,

"Allah said: I have divided prayer between Myself and my slave into two halves, and my servant shall have what he has asked for.

When the servant says, 'All praise is due to Allah the Lord of the worlds,' Allah says: My servant has praised me. When he says,

(1) Sahih Al-Bukhari
(2) Musnad Ahmad





'the Gracious, the Merciful,' Allah says: My servant has exalted me. When he says, 'the Master of the Day of Judgment,' Allah says: My servant has glorified me, and my servant has submitted to me. When he says, 'You alone we worship, you are alone we ask for help,' Allah says: This is between my servant and Me, and my servant will have what he asked for. When he says, "Guide us to the straight path, the path of those whom you have favored, not those who went astray," Allah says: This is for my servant, and my servant will have what he has asked for."⁽¹⁾

Recent Reverts Reciting Al-Fatihah in Salah

It is obligatory upon even those who do not know Arabic that they memorize it. However, one who is still unable to recite it, then it is sufficient for him to say what this Companion learned to say from the Messenger of Allah ﷺ. Abd-Allah Ibn Abi Awfa رضي الله عنه narrated that a man came to the Prophet ﷺ and said: "O Messenger of Allah, teach me something of the Quran that will suffice me, for I cannot read." He said, "Say: Subhaan-Allah wa'l-hamdu Lillaah wa laa ilaaha ill-Allah wa Allahu akbar wa laa hawla wa la quwwata illa Billah. (Translation: Glory be to Allah, praise be to Allah, there is no god except Allah and Allah is most significant, there is no god except Allah and there is no power and no strength except with Allah)."

The man made a grabbing gesture with his hand (indicating that he had learned a lot) and said, "This is for my Lord, what is there for me?" He said, "Say: Allahumma ighfir li warhamni wahdini warzuqni wa 'aafini (Translation: O Allah, forgive me, have mercy on me, guide me, and grant me provision and good health)." He made another grabbing gesture with his other hand and stood up.⁽²⁾

4. Bowing Down (Ruku)

The fourth Pillar of Salah is to bow down (Ruku) when one finishes reciting Al-Fatihah or the Quran. After the recitation, he

(1) Sahih Muslim

(2) Al-Nasaa'i, Abu Dawood, its chain of transmitters is Hasan, by al-Mundhiri in al-Targheeb Wa'l-Tarheeb





should remain silent for a short while, long enough to return his breathing to normal. Then, raise both hands up to the shoulders, or earlobes, or in between them, make Takbir (say Allah Akbar), and go down in Ruku. Allah ﷻ said,

“O you, who believe, bow down in (Ruku), prostrate, and worship your lord.”⁽¹⁾

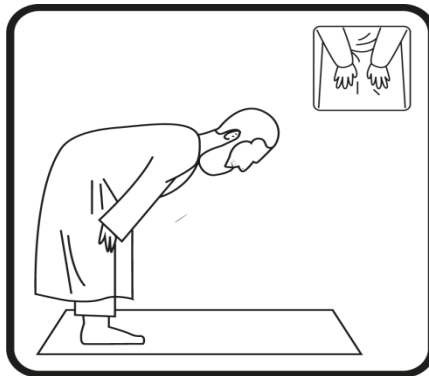
{يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَرْكَعُوا وَاسْجُدُوا وَعَبُدُوا رَبَّكُمْ} [سورة الحج: 77]

One should place his hands firmly upon his knees and spread his fingers as if grasping his knees. All of this is obligatory. He should then stretch out his back and make it level, such that if water were to be poured upon it, then it would settle upon it. It is an obligation.

He should neither cause his head to drop lower than his back, nor should he raise it above it. Instead, he should make it level with his back.

He should keep his elbows (straight and) apart from his sides. During Ruku, one should put his hands on the knees and say, ‘Subhana Rabbi al Azeem’ at least once, three is perfect, and more than that is recommended; preferably an odd number.

It is not allowed for one to recite Quran while bowing (In Ruku), nor while in prostration (Sujud).



5. Rising from Ruku (Ar-Rafi)

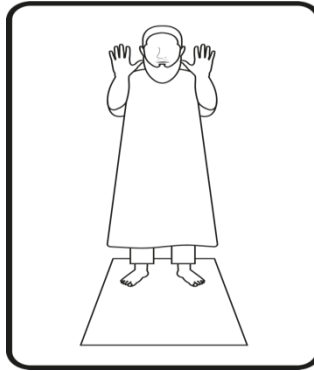
(1) Quran 21:77





The fifth Pillar of Salah is to rise back and straighten his back from Ruku. He also must say "Sami Allahu Liman Hamidah)," while raising his back, translating as "Allah hears and answers the one who praises Him," which is a duty of Salah.

He should lift both hands when he rises, in the manner that has preceded.



6. Straightening the Back (Al-Itidal)

The sixth Pillar of Salah is to stand straight after rising from Ruku, and to remain tranquil, such that every bone is restored to its place.

He should make this standing about as long as the Ruku (bowing), as has preceded.

He must say while standing, "Rabbana Wa Lakal-Hamd," which means "O our Lord! All praise is for You."

Anas رضي الله عنه used to demonstrate the Salah of the Messenger of Allah ﷺ. When showing his students, he would raise his head from bowing (Ruku) and stand still so long that we thought he forgot to go down in prostration (Sujud).⁽¹⁾

(1) Sahih Al-Bukhari



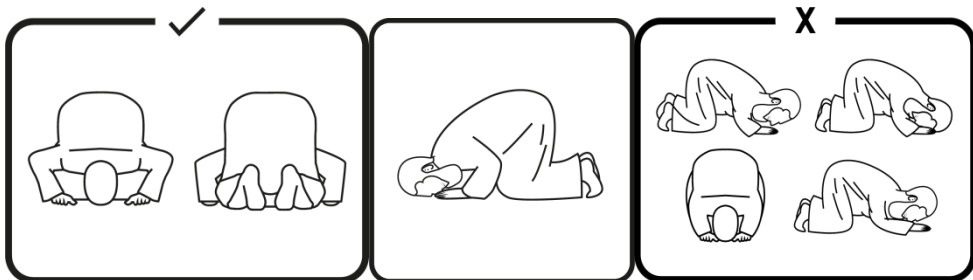
7. Prostrating on Seven Bones (Sujud)

The seventh Pillar of Salah is to prostrate on the ground if able to.

One makes Takbir (saying Allah Akbar), without raising hands, and then go down to the ground. Prostration must be on seven bones the forehead, nose, palms of both hands, knees, and toes all touching the floor.

One should bend toes towards the Qibla'h.

One should keep his arms away from the sides of the body and the ground. The Prophet ﷺ said, "I have been commanded to prostrate on seven bones: on the forehead (he pointed to his nose), and on the two hands, the two knees and the edges of the two feet (i.e., the toes)."⁽¹⁾



8. Rising from Sujud and Sitting for a While

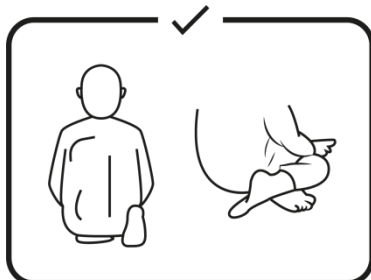
The eighth Pillar of Salah is to rise back up from Sujud saying Allah Akbar, then sit upright with the knees bent and palms placed on them. Then the following should be said at least once,

(1) Sahih Al-Bukhari and Muslim





“Rabbi Ighfir Lee” (Oh my Lord, forgive me); thrice is recommended, and more than that is permissible, while keeping an odd number.



9. Prostration the 2nd Sajdah

Salah's ninth Pillar is to return to the position of prostration (Sujud) for a second time.

One should make Takbir (saying Allah Akbar) while sitting, and then prostrate.

While in prostration, he does what he did during the first prostration (Sajdah).

10. Sitting for Tashahhud (Al-Julus)

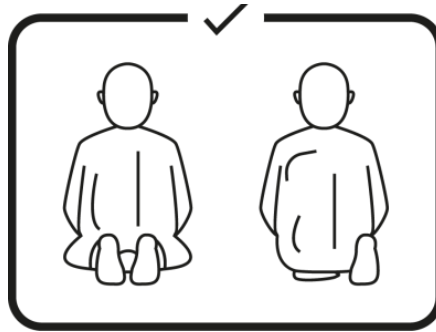
Salah's tenth Pillar is to rise back up from prostrating (Sujud) and sit for Tashahhud.

One makes Takbir (saying Allah Akbar) and sits for the final Tashahhud. It is sufficient and acceptable to sit in any manner during Tashahhud.

Suppose the Salah comprises only two Rakahs and has one Tashahhud. Then, it is recommended to sit by Iftirash style, which means to place the right foot upright, with the toes facing Qibla'h direction, and laying the left foot on the ground while sitting on it. Palms are placed on the knees.

This time suppose that Salah has two Tashahhud, and more than two Rakahs, as in Salat-ul-Zuhr, Asr, Maghrib, and Isha. In this case, it is recommended in the first Tashahhud to observe the Iftirash sitting style (explained above). In the second Tashahhud, it is recommended to observe the Tawarruk sitting style, which means to spread the left foot out under the right leg and sit on his buttocks.





Left: Iftirash. Right: Tawarruk

11. The Final Tashahhud (At-Tahyat)

Salah's eleventh Pillar is the final Tashahhud.

For those Salah, which contains only one Tashahhud, as in Salat-ul-Fajr, and the voluntary two-Rakah Salah, the Tashahhud is the pillar of Salah.

In a two-Tashahhud Salah, as in Salat-ul-Zuhr, Asr, Maghrib, and Isha, the first Tashahhud is a duty of Salah. Meanwhile, the second Tashahhud is a Pillar of Salah.

Abdullah Ibn Masud رضي الله عنه said that "Before Tashahhud was made compulsory on us, we used to say: "As-Salaamu 'ala Allahi min' Ibadihi. As-Salamu' Alaa Jibreel Wa Mikaa'eel" (Peace be on Allah from His servants. Peace be on Jibreel and Mika'eel).

The Prophet ﷺ said: 'Do not say: Peace (Salam) be on Allah, for indeed Allah, is As-Salam (the source of peace). Instead, you can say "At-Tahiyyaatu Lillaahi was-Salawaatu wat-Tayyibaat. As-Salaamu 'alayka ayyuhaan-Nabee wa Rahmatullaahi wa Barakaatuh. As- Salaamu 'alaynaa wa 'alaa 'Ibaadillaahis-Saaliheen. Ash-hadu an Laa Ilaaha IllaaAllah wa Ash-hadu anna Muhammadan 'abduhu wa Rasul Allah.'"⁽¹⁾

The above is the first part of Tashahhud, which is recited in a Salah comprising two Tashahhud, and this part is to be recited in the first Tashahhud.

The Meanings of the First Part of Tashahhud

(1) Sahih Muslim





"At-Tahiyyaat Lillah" means that all of the greetings and glorifications belong to Allah ﷻ alone.

"As-Salawaat" means all of the supplications and praises belong to Allah ﷻ. There is an opinion that as-Salawaat refers to the five daily prayers.

"Wat-Tayyibaat" means Allah ﷻ is Tayyib (good). He does not accept any of the sayings or actions except for Tayyib (good).

"As-Salamu' Alayka Ayyuhaan-Nabee Wa Rahmatu Allahi Wa Barakatuhu" means that you are supplicating for the Prophet ﷺ to have safety, mercy, and blessing.

"As-Salaamu' Alaynaa Wa 'Ala 'Ibadil Allahi As-Saliheen" means you are sending Salam (Peace) upon yourself and to every righteous servant in the heaven and the earth.

"Ash-Hadu An Laa Ilaaha IllaaAllah Wahdahu Laa Shareeka Lahu" means I testify There is no one worthy of my worship except Allah ﷻ, and Muhammed ﷺ is slave and Messenger.

The Second Part of Tashahhud (As-Salat-ul-Ibrahimiyyah)

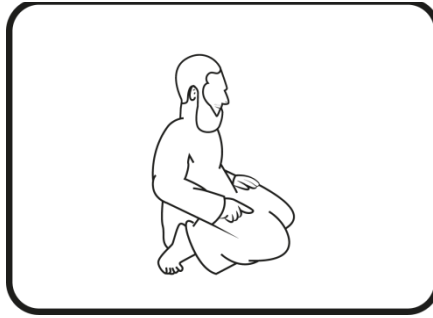
In a two-Rakah Salah, as in Salat-ul-Fajr, and in three and four Rakahs' Salawaat, recite As-Salat-ul-Ibrahimiyyah in the second Tashahhud.

One should say quietly: "Allahumma Salli' ala Muhammadin Wa 'ala ali Muhammadin Kama sallaita 'ala Ibrahima wa 'ala ali Ibrahima wa barik 'ala Muhammadin wa 'ala ali Muhammadin Kama barakta' ala Ibrahima Wa' ala ali Ibrahima Fil a'lamina Innaka hamidun Majid."

The Meanings of the Second Part of Tashahhud

The second part means: O Allah, bestow Your mercy upon Muhammad ﷺ and his family, as You bestowed it upon Ibrahim and his family. O Allah bless Muhammad ﷺ and his family, as You blessed Ibrahim and his family. Indeed, You are Praiseworthy and Glorious."





12. The Salutation (At-Taslim)

Salah's twelfth Pillar is to make Taslim: Saying "Assalam Alaikum Warahmatu Allahi Wabarakatho."

One should make Taslim, which means to give salutations to his right side, turning his face so that he can see his right cheek's whiteness.

He then makes Taslim, which means to give salutations to his left side, turning his face so that he can see his left cheek's whiteness.

Several Ways of Making Taslim

1. To say: "As-Salamu' Alaykum Wa Rahmatullahi Wa Barakatuhu" (May Allah grant you peace, security, and May His Mercy and Blessings be upon You) to his right.

And to say "As-Salamu' Alaykum Wa Rahmatullahi," (May Allah grant you peace and security, and may His Mercy be upon you) to his left.

2. To say: "As-Salamu' Alaykum Wa Rahmatullahi," (May Allah grant you peace and security, and may His Mercy be upon you) to his right and left.

3. To say "As-Salamu' Alaykum Wa Rahmatullahi," (May Allah grant you peace and security, and may His Mercy be upon you) to his right.

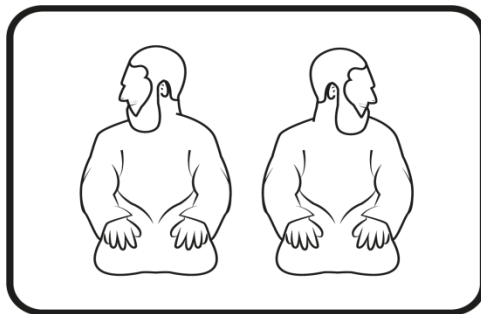
And to say "As-Salamu' Alaykum," (May Allah grant you peace and security) to his left.

4. To give a single salutation facing forwards and turning slightly to the right and saying: "As-Salamu' Alaykum" (May Allah





grant you peace and security).



13. The Sequence (At-Tartib)

Salah's thirteenth Pillar is to follow a sequential order between the Pillars of Salah. The evidence to validate this Pillar is through the Hadith regarding the man who prayed incorrectly.

Abu Hurairah رضي الله عنه narrated, "One day we were sitting with the Prophet ﷺ when a man entered and prayed. [Then he rose from prayer] and greeted the Prophet ﷺ with Salaam. So, the Prophet ﷺ told him: 'Go back and pray for you have not prayed.' It occurred three times, and finally, the man said: 'I swear by the One who sent you as a Prophet in truth, I cannot do better than this, so teach me (the correct way to pray).' So, the Prophet ﷺ said: 'When you get up to pray, say the Takbir (Allah Akbar). Then recite what is easy for you from the Quran. Then bow until you feel tranquility bowing. Then rise until you feel tranquil standing. Then prostrate until you feel tranquility while prostrating. Then rise from it until you feel tranquility sitting. Then do this in all of your prayers.'" ⁽¹⁾

14. Tranquility (At-Tumaninah)

Tumaninah means tranquility and calmness when we perform the different Pillars and Duties of Salah. It is hard to set a measure for such a requirement, such as saying one should allocate so many seconds or minutes for each Pillar. The objective is to perform the Pillars and duties of Salah with calmness and tranquility.

(1) Sahih Al-Bukhari





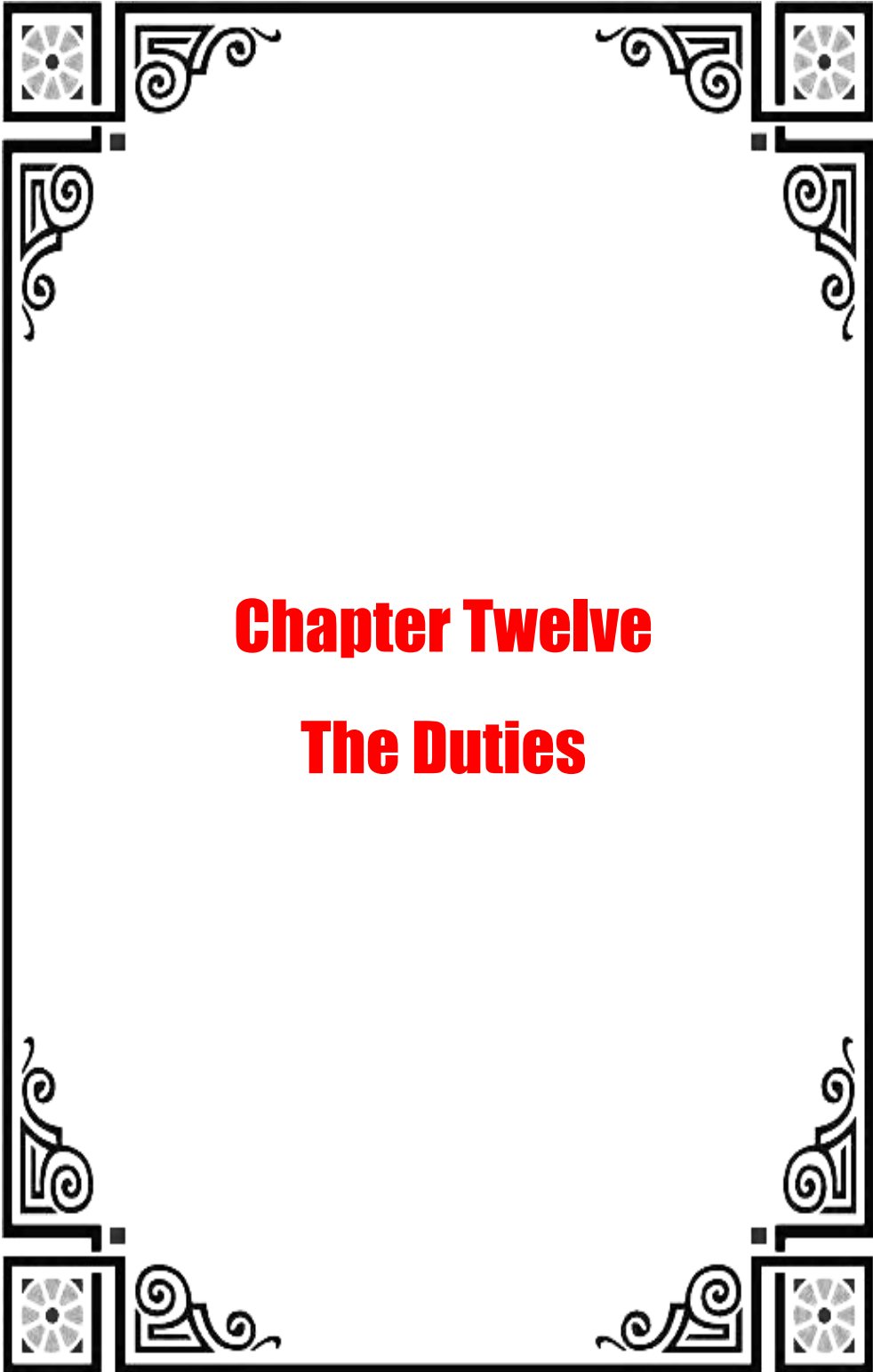
Jurists described Tumaninah (Calmness or Tranquility) as the body parts stay still and quiet in every position of Salah, so much so that he can utter the required Dhikr in each position.

This Pillar's evidence is the same as the one we provided for Salah's thirteenth Pillar i.e., to follow a sequential order between the pillars of Salah, mentioned in that Hadith about the man who prayed incorrectly. ⁽¹⁾



(1) Sahih Al-Bukhari





Chapter Twelve
The Duties



Introduction



to Wajibatu-Salah

In Arabic, Wajib means "Duty," or "Obligation," and is the singular of Wajibat (Duties). It refers to Salah's obligatory parts, which one cannot omit deliberately, like the conditions and the pillars. However, by abandoning a duty out of forgetfulness or ignorance, and if one remembers it later, he does not have to repeat the act. But he can fix it with two prostrations of forgetfulness (Sujud As-Sahw).

There are eight duties of Salah, and all of them are in the form of utterances except one, which is to sit for the middle Tashahhud in a Salah comprising three or four Rakahs, as in the Zuhr, Asr, Maghrib, and Isha Salawaat.

1. The Shifting Takbir (Takbirat-ul-Intiqal)

It is a disputed duty of Salah. The Shifting Takbir (Takbir Al-Intiqal) refers to saying "Allah Akbar" when we move from one position to another.

All the Takbirat (Allah Akbar) are duties of Salah, except for the Inaugural Takbir (Takbiratu Al-Ihram), which is a Pillar of Salah.

Narrated Abdullah bin Umar رضي الله عنه: I saw the Messenger of Allah ﷺ launching the Salah with "Allah Akbar" while raising his hands to the level of his shoulders at the time of saying the Takbir (Allah Akbar), and on saying Allah Akbar for bowing (Ruku), he did the same; and when he said, "Sami's-Allahu Liman Hamidah," he did the same and then said, "Rabbana Wa Lakal-Hamd." ⁽¹⁾

Ruling on the Shifting Takbirat

The scholars differed as to whether the Shifting Takbirat (Takbirat Al-Intiqal) are recommended, or duties of Salah. We

(1) Sahih Al-Bukhari





have two opinions on the matter:

- I. The first opinion is of the majority of Hanafi, Maliki, and Shafi'i Mazhabs. It is that the Shifting Takbirat (Takbirat Al-Intiqal) are among the recommended and not duties (Wajib).

Hence leaving any of them deliberately or out of forgetfulness does not nullify the Salah, and it does not require Sujud As-Sahw at the end of Salah.

The above view is also that of Abu Bakr رضي الله عنه, Ibn Masud رضي الله عنه and Ibn Umar رضي الله عنه. They validate their position with the Hadith about the man who prayed incorrectly. ⁽¹⁾

- II. The second is that they are a duty of Salah, which is the Hanbali view, and deliberately abandoning one of them nullifies Salah. Upon forgetting them, Sujud As-Sahw will be required at the end of Salah.

To reconcile both opinions and be on the safe side, one should be keen on uttering the shifting Takbirat (Takbirat Al-Intiqal) and never intentionally drop any of them. Due to forgetfulness, if one leaves any of the Shifting Takbirat (Takbirat Al-Intiqal), he does not have to perform Sujud As-Sahw, and his Salah is valid.

2. Saying Tasbih in Ruku

It is a disputed duty of Salah. To make Tasbih while bowing down (In Ruku) is to say "Subhana Rabbiyal 'Azeem," which means "Glory be to my Mighty Lord." It is to be said when bowing down (Ruku) at least one time, while three is recommended, or any odd number more than that.

Most of the scholars are of the view that it is enough to make Tasbih by saying " Subhana Rabbiyal 'Azeem" once while in Ruku (bowing down), and to say "Subhan Rabia Al Al'a" once while in Sujud (Prostration).

If one makes Tasbih in both Ruku and Sujud only once, their Salah will be considered valid. However, it is highly recommended to follow the Prophet's ﷺ example and utter them

(1) Sahih Al-Bukhari





at least three times.

Hudhaifah رضي الله عنه saw the Messenger of Allah ﷺ praying at night. He said, "The Prophet bowed and paused in Ruku the same duration of his standing, and he said while in Ruku, "Subhana Rabiya Al-Azeem" (Glory be to my mighty Lord). Then he raised his head."⁽¹⁾

3. Saying Tasbih in Sujud

It is also a disputed duty of Salah. Al-Tasbih in Sujud is saying "Subhaana Rabby al-A'ala" (Glory be to my most high Lord) when prostrating, at least one time; three is recommended, or any odd number above that.

If one makes Tasbih in both Ruku and Sujud only once, their Salah will be considered valid. However, it is highly recommended to follow the Prophet's ﷺ example and utter them at least three times.

Hudhaifah رضي الله عنه saw the Messenger of Allah ﷺ praying at night. He said, "Then he prostrated and paused in prostration the same duration he stayed in the position of standing. He said while prostrating: "Subhana Rabia Al-A'la" (Glory be to my mighty the highest)."⁽²⁾

Rulings on Tasbih in both Ruku and Sujud

The scholars differed on as to whether Tasbih, to say "Subhan Rabia Al-Azeem' in Ruku, and Subhan Rabia Al-Ala' during Sujud are Salah's recommendations or duties (Wajibat). We do have two views as follows:

- 1) The view of the majority, including Malik رضي الله عنه, Abu Hanifah رضي الله عنه, and Al-Shafi'i رضي الله عنه, regarded them amongst the recommendations, and not the duties. Hence, leaving them intentionally or out of forgetfulness does not invalidate the Salah and does not oblige Sujud As-Shaw.
- 2) The second view, which is the prevailing and dominant one, is

(1) Sahih Abu Daud, Al-Albani

(2) Sahih Abu Daud, Al-Albani





that they are amongst Salah's duties, which must be uttered at least once in Ruku and Sujud. If one deliberately abandons any of them, his Salah is no longer valid.

If he leaves any of them due to forgetfulness and remembers 'before' completing his rising from Ruku or Sujud, then he can go down to say the Tasbih. He does not have to perform Sujud As-Sahw.

If he leaves any of them due to forgetfulness and remembers 'after' completing Ruku or Sujud's rise, then he should not return to Ruku or Sujud. Instead, he performs Sujud As-Sahw at the end of the Salah.

Rulings on Reciting Tasbih in the Wrong Place

Suppose someone mistakenly or due to forgetfulness, said "Subhana Rabbia Al-Ala" while in Ruku, or said, "Subhan Rabbia Al-Azeem" in Sujud. What is the ruling then?

If one intentionally swaps the Tasbih in Salah's wrong position, such as the Tasbih which should be recited in Ruku, in place of the one in Sujud, then his Salah is no longer valid.

If he did this due to forgetfulness or mistakenly, and he is still able to go back to recite the right Tasbih, he should do that, if he has not entirely risen from Ruku or Sujud. In this case, one does not have to perform Sujud As-Sahw.

If he is not able to go back to recite the right Tasbih because he has fully risen from Sujud or Ruku and engaged in the next pillar of Salah, then he should continue with the rest of his Salah. He can perform Sujud As-Sahw at the end of the Salah.

Ibn Uthaymeen رحمته الله said: "If a person says a prescribed Tasbih in the wrong position, and he could not fix it while in Salah, he has to perform Sujud As-Sahw at the end of the Salah." ⁽¹⁾

4. Saying Tasmi When Rising from Ruku

It is a disputed duty of Salah. Tasmi is to say "Samia-Allahu Liman Hamidah," which means "Allah hears those who praise

(1) Ash-Sharh al-Mumtī 3/359





Him.”

One utters Tasmi while rising back from bowing down (Ruku). This applies to the Imam leading Salah and someone who is observing Salah solely.

5. Saying Tahmeed after rising from Ruku

It is a disputed duty of Salah. Tahmeed, is to say "Rabbana Wa Lakal-Hamd," after rising from Ruku, and this applies to everyone praying, whether leading Salah as an Imam, or led in Salah.

"Rabbanaa Wa Lakal-Hamd," means "To you belong all praise our Lord."

The following Hadith is the evidence for the third and fourth duties. Abu Hurairah رضي الله عنه narrated: "When the Prophet said, "Sami'-Allahu Liman Hamida" (Allah heard those who praise Him), he would follow it by saying, "Rabbana Wa Lakal-Hamd" (To you belong all praise our Lord)." ⁽¹⁾

There are four approved forms of Tahmeed, which we should adhere to because they are validated by evidence:

- Rabbana Wa Laka'l-Hamd (Our Lord, and to You be praise)
- Rabbana Laka'l-Hamd (Our Lord, to You be praise)
- Allahumma Rabbana laka'l-hamd (O Allah, Our Lord, to You be praise)
- Allahumma Rabbana Wa laka'l-hamd (O Allah, Our Lord, and to You be praise)

It is permissible to say one of these forms individually at one time. It is not permissible to combine two of them at the same time.

Ruling on Tasmi and Tahmeed in Salah

The scholars differed on the ruling of saying Tasmi (Sami' Allahu Liman Hamidah) and Tahmeed (Rabbana Lakal-Hamd) while rising from Ruku. We have two prominent opinions on the

(1) Sahih Al-Bukhari





subject:

- Most scholars, like Abu Hanifah رحمته الله, Malik رحمته الله, and al-Shafi'i رحمته الله regard the Tasmi and Tahmeed as recommendations and not the duties (Wajibat).

Hence leaving them does not require Sujud As-Sahw, and Salah is still valid.

- The second, which is of the Hanbali, is that Tasmi and Tahmeed are amongst Salah's duties (Wajibat), and one cannot desert them intentionally. If he does, Salah is nullified.

But if he leaves them due to forgetfulness; then he has to perform Sujud as-Sahw at the end of the Salah. ⁽¹⁾

Ibn Uthaymeen رحمته الله said, "The Messenger always did Tasmi and Tahmeed in Salah, and he never abandoned them under any circumstances. Furthermore, they indicate the movement from Ruku and standing straight. Hence, they are duties of Salah." ⁽²⁾

To be on the safe side, one should regard the Tasmi and Tahmeed as duties of Salah which is the second view. He has to be keen on uttering them whether he is leading others, or he is led in Salah. If he leaves any of them due to forgetfulness, then he can perform Sujud As-Sahw at the end of Salah.

6. Saying "Rabbi Ighfir Lee" While Sitting

It is a disputed duty of Salah. It means to ask Allah's رحمته forgiveness. "Rabbi Ighfir Lee," translates as "O my Lord, forgive me." It is said in between the two prostrations.

Ruling on Saying "Rabbi Ighfir Lee"

The scholars differed on saying "Rabbi Ighfir Lee" during the sitting between the two Sajdah as on whether it is a recommendation or a duty of Salah. We have two views as follows:

(1) Ibn Qudamah in al-Mughni 1/578

(2) As-Sharh al-Mumti 3/433





- Most of the schools of thought, namely the Hanafi, Maliki, and Shafi'i, regard saying "Rabbi Ighfir Lee" between the two prostrations while sitting down as one of the recommendations of Salah and not a duty (Wajib). The evidence is that the Prophet ﷺ did not order the person who did not know how to pray to say it. (1)

Hence, forgetting to say it does not require Sujud As-Sahw at the end of Salah.

- However, according to the Hanbali School of thought, it is a duty (Wajib). Hence, forgetting to utter it requires Sujud As-Sahw.

They validated their view with a Hadith narrated by Hudhaifah رضي الله عنه, who said, "I prayed with the Prophet ﷺ, and I heard him saying between the two prostrations: "Rabbi Ighfir Lee" (O my Lord, forgive me)." (2)

The dominant ruling is that saying "Rabbi Ighfir Lee" is not a duty (Wajib). Instead, it is a recommendation since the Prophet ﷺ did not teach the person who did not know how to pray to say it.

To reconcile both opinions and be on the safe side, one should be keen on uttering "Rabbi Ighfir Lee," but if we happen to leave it, Salah would still be valid, and we do not have to perform Sujud As-Sahw.

7. The First Tashahhud

The first Tashahhud or 'The Greetings' (At-Tahyiaat), is the portion of the Salah where one sits on the ground facing the Qibla'h, right after the two prostrations to glorify Allah سبحانه, greets His Messenger ﷺ and Allah's سبحانه pious slaves, followed by the universal declaration of Faith (As-Shahadah).

(1) Sahih Al-Bukhari

(2) Sahih Abu Daud, Al-Albani





The following is the portion of the first Tashahhud one recites silently: "At-Tahiyyatu lillahi was- Salawatu wat-Tayyibatu As-Salamu alaika ayyuhannabiyyu wa rahmatullahi wa barakatuhu. Assalamu 'alaina wa'ala ibadil-Lahis -Salihin ash hadu al-La Ilaha il-Lal lahu wa ash hadu anna Muhammadan abduhu wa rasuluhu."

The meanings are as follow: "Greetings, prayers, and goodness belong to Allah. Peace is on you, O Prophet, and the mercy of Allah and His blessings. Peace is on us, and the righteous servants of Allah. I bear witness that there is no god but Allah and bear witness that Muhammad ﷺ is His servant and Messenger."

The first Tashahhud is generally in a three-Rakah Salah, like Salat-ul-Maghrib, or a four-Rakah Salah as in Salat-ul-Zuhr, Asr, and Isha. After reciting this portion, he stands up for the remaining Rakah(s).

However, during a Salah that has only one Tashahhud, typically in a two-Rakah Salah, like Salat-ul-Fajr, and most voluntary prayers, one remains seated after Tashahhud, and recites the Abrahamic Salah (As-Salatul-Ibrahimiyyah) silently, as we explained when we presented Salah's pillars.

8. Sitting for the First Tashahhud

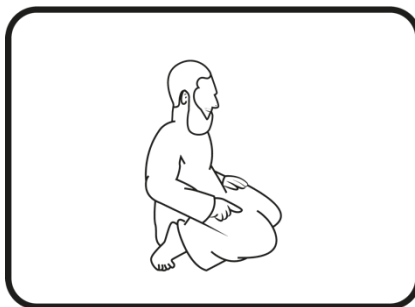
Sitting during the first Tashahhud is an undisputed duty of Salah according to the following Hadith. Aishah رضي الله عنها narrated: "The Messenger of Allah used to begin Salah with Takbir...At the end of every two Rakahs, he recited the Tashahhud; and he used to place his left foot flat (on the ground) and raise the right; he prohibited the devil's way of sitting on the heels, and he forbade people to spread out their arms like a wild beast. And he used to finish the prayer with the making Taslim." ⁽¹⁾

(1) Sahih Muslim





Upon the completion of the second prostration (Sujud), in the second Rakah, of a three-Rakah Salah (Salat-ul-Maghrib), or a four-Rakah Salah, as in Salat-ul-Zuhr, Asr, and Isha, one makes Takbir (Allah Akbar), and sits for the Tashahhud, Iftirash sitting style is applied, which means to place the right foot upright, with the toes facing Qibla'h direction, and lays the left foot on the ground while sitting on it. Palms are placed on the knees.



Forgetting to Sit for the Middle Tashahhud

Suppose one forgot to sit for the first Tashahhud in a Salah with three or four Rakahs, and he stood up for the third Rakah. In that case, we have some scenarios as follows:

- a. If he remembers before standing up straight, he should return for Tashahhud and perform Sujud As-Sahw at the end of the Salah.
- b. If he remembers after standing up straight and before starting to recite Surat Al-Fatihah, then he should continue with his Salah, but if he returns to the sitting position, his Salah would still be valid.
- c. If he remembers after standing up straight and starting to recite Surat Al-Fatihah, then he should not return. He continues with his Salah and performs Sujud As-Sahw at the end of the Salah.
- d. If he returns to the sitting position deliberately, knowing that his return is incorrect, Salah will be invalid since he engaged in performing another Pillar of Salah.

Al-Mugheerah bin Shu'bah رضي الله عنه narrated that the Prophet ﷺ said: "If the Imam stands up after the second Rakah, and





remembers that he has to sit before he straightens himself (upright), then sits down, and if straightened upright, he should not sit, and make two prostrations of forgetfulness.”⁽¹⁾



(1) Sahih Abu Dawud, Al-Albani





Chapter Thirteen
Sujud As-Sahw



Introduction



As humans, forgetfulness, mistakes, and doubts are likely. Therefore, Allah legislated the method of fixing these unintentional mistakes if they happen during Salah. One way to do so is to complete two prostrations of forgetfulness (Sujud As-Sahw).

Sujud As-Sahw is prescribed to compensate for mistakes which we make in Salah due to forgetfulness. Suppose someone abandoned a duty of Salah deliberately, such as uttering the Tasbih (Subhan Rabbi Al-Ala) while in prostration (Sujud), then Salah becomes invalid.

Sujud As-Sahw (Prostration of forgetfulness) will not fix deliberate abandonment of Salah's duties. Instead, it corrects mistakes that happened due to forgetfulness or doubt. Suppose someone neglects a recommended act deliberately or out of forgetfulness, such as reciting Quran after Al-Fatihah in the first two Rakahs. In that case, his Salah is still valid despite his mistake. However, even then, Sujud As-Sahw is not necessary to make up for such error.

Sujud As-Sahw does not make up for Salah's Pillars, which one abandons whether out of forgetfulness or intentionally. One must perform Salah's Pillars, even if he has to repeat the entire Rakah if necessary, to complete the missing Pillar.

Three Cases Oblige Sujud As-Sahw

In three cases, when they occur during Salah, one must perform two prostrations of forgetfulness (Sujud As-Sahw) at the end of the Salah, whether before or after making Taslim (ending the Salah by saying Assalam Alaikum Warahmatu Allahi).





These three cases are as follows:

- 1. Az-Ziyadah (Adding):** Adding extra action to the Salah unintentionally, such as performing an additional Ruku or prostration (Sujud). He can make up for his mistake by performing two prostrations of forgetfulness (Sujud As-Sahw) at the Salah's end.
- 2. An-Naqs (Omitting):** It is to omit Salah's duty due to forgetfulness such as forgetting to make one of the shifting Takbir (saying Allah Akbar), or making Tasbih while in prostration (Sujud) (saying Subhan Rabbi Al-Ala). Subsequently, he can correct his mistake by performing two prostrations of forgetfulness (Sujud As-Sahw), at the end of the Salah.
- 3. Ash-Shak (Doubting):** It is to doubt or to be uncertain whether one acted or not. Suppose while in Salah, one questions himself whether he completed three or four Rakahs from Salat-ul-Zuhr (noon prayer). In this case, he should assume that he met the lesser number (three Rakahs) and act accordingly, which is to perform the missing Rakah and then perform two prostrations of forgetfulness (Sujud As-Sahw) at the end of the Salah.

Forgetting a Duty (Wajib) in Salah

If one forgets to perform a duty in Salah, then we have either of the below-mentioned two scenarios:

A. He has already moved to the next Salah's position, which is a Pillar of Salah. In this case, he is not to return to do the forgotten duty. Instead, he continues with his Salah and performs Sujud As-Sahw at the Salah's end as explained below.

B. He has not arrived at the next Salah's position. In this case, he is to return to fix the forgotten Salah's duty. Still, he has to perform Sujud As-Sahw at the end of the Salah.

Let's have an example to explain the above points where one raises his head from Ruku. Suppose someone remembers that he forgot to make Tasbih (saying Subhan Rabia Al-Azeem: How perfect is my Lord, the Supreme) while in Ruku. In this case, he





should not return to the Ruku because the rule states that, "If one shifts from performing a Duty to a Pillar of Salah, he should not abandon the Pillar to redo the Duty. Instead, he should perform Sujud As-Sahw before making the final Taslim (saying Assalam Alaikum Warahmatu Allahi) at the Salah's end.

The rule is that if one abandons a Duty intentionally, such as saying the Tasbih while in Ruku, then his Salah will be nullified. Likewise, if he intentionally returns to the Ruku to redo the Tasbih, his Salah will also be invalid because he added an extra Rukn (Ruku in this case).

However, his Salah can still be valid if he did it due to ignorance or forgetfulness, but in this case, he must make the prostration of forgetfulness (Sujud As-Sahw) if he was praying individually or leading a congregation.

Does Loss of Focus in Salah Oblige Sujud As-Sahw?

The three cases mentioned earlier only oblige to perform two prostrations of forgetfulness (Sujud As-Sahw) at the end of the Salah, whether before or after making Taslim (ending the Salah by saying Assalam Alaikum Warahmatu Allahi).

Should we perform Sujud As-Sahw due to loss of focus or wandering of the mind?

None of the above reasons include when one's mind wanders because it is almost impossible to avoid it, so we hope Allah ﷻ will forgive us for it.

Hence, Salah is valid if one completes the named Conditions, Pillars, and Duties, besides avoiding the nullifiers. We need to strive to ward off the whispers of Shaytan until these whispers are reduced or completely stopped.

Ibn Uthaymeen said, "If a person is overwhelmed by thoughts of either worldly matters or religious matters while in Salah, most scholars are of the view that his Salah is still valid and that these Whispers (Waswas) do not invalidate it. Still, it is severely





causing him to lose portions of Salah's reward."⁽¹⁾

The remedy for that is to do what the Prophet ﷺ commanded, namely spitting drily to the left three times and seeking refuge with Allah ﷻ from the accursed Shaytan. If he does that, Allah ﷻ will take it away.

Suppose if one is in a congregational Salah and unable to spit because there are people to his left. In that case, he should seek refuge with Allah ﷻ from the accursed Shaytan. If he does that and repeats it, Allah ﷻ will take that away from him. Allah ﷻ is the source of all strength.⁽²⁾

When to Perform Sujud As-Sahw?

The question whether to perform Sujud As-Sahw before or after making the final Taslim at the end of the Salah is one of the most confusing subjects for many Muslims.

Therefore, many scholars regarded that Salah is valid whether one performs Sujud As-Sahw before making the final Taslim (saying Assalam Alaikum to end Salah) or after.

In principle, one must strive to learn the correct timing of Sujud As-Sahw, but there is no blame on him if he commits to whichever way. For example, Imam Shafi'i رحمه الله believes that Sujud As-Sahw is to be performed before making the final Taslim regardless of the mistake's causes (adding, omitting, or doubting).

Imam Abu Hanifah believes that Sujud As-Sahw is to be performed after making the final Taslim regardless of the mistake's causes (adding, omitting, or doubting).

As for both Imam Malik رحمه الله and Imam Ahmed رحمه الله, they hold that in the case of adding (Zayadah), Sujud As-Sahw comes after making the final the Taslim. In the case of omitting (Naqs), Sujud As-Sahw comes before making the final Taslim.

As for the state of uncertainty and doubt, they detailed it as

(1) Sahih Abu Daud, Albani

(2) Fatawa al-Shaykh 14/88





follows:

Sujud As-Sahw after the Final Taslim

In the following cases, one should perform Sujud As-Sahw after making the final Taslim at the end of Salah:

1- Adding an extra act by mistake: If one offers an additional prostration (Sajdah) or an entire Rakah to Salah, his Salah is still valid, but he needs to perform Sujud As-Sahw, after making the final Taslim. So, he makes a final Taslim to exit Salah, then performs Sujud As-Sahw, then makes another final Taslim. Hence, he will end up making two final Taslim.

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ performed his Taslim after two Rakahs in either Salat-ul-Zuhr or Salat-ul-Asr, which has four Rakahs. His Companions alerted him, so he completed the missing two Rakahs, then made a final Taslim, then prostrated twice (Sujood As-Sahw), followed with another final Taslim."⁽¹⁾

2- Omitting one of the Salah's duties by mistake: Suppose, someone cuts his Salah short due to forgetfulness. In that case, he remembers after he finished the Salah, stands up to complete the rest of Salah, then offers Sujud As-Sahw after making the final Taslim, and then he makes another Taslim.

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ led us in praying Asr, and he said he made the final Taslim after two Rakahs. A Companion by the name of Dhul-Yadain رضي الله عنه stood up and said: 'Has the Salah been shortened, O Messenger of Allah ﷺ or did you forget?'

The Messenger of Allah ﷺ said: 'Neither.' He said: 'One of them happened.' The Messenger of Allah ﷺ turned to the people and said: 'Is Dhul-Yadain speaking the truth?' They said: 'Yes.'

So, the Messenger of Allah ﷺ completed what was left of the Salah, and then he prostrated twice when he was sitting after making the final Taslim."⁽²⁾

(1) Sahih Al-Bukhari and Muslim

(2) Sunnan An-Nasa'i





Sujud As-Sahw before the final Taslim

In the following cases, one should perform Sujud As-Sahw before making the final Taslim at the end of Salah:

1- Suppose someone omitted one of Salah's duties, such as forgetting to say the Tasbih (saying Subhaan Rabbi Al-Ala), while in Sujud, and he does not remember until after he has gotten up from prostrating (Sujud). He does not have to go back to Sujud to say the Tasbih. Instead, he finishes up his Salah, and then performs Sujud As-Sahw before making the final Taslim. The Prophet ﷺ said,

“If the Imam stands up after the second Rakah and remembers that he has to sit before he straightens himself (upright), then sits down, and if straightened upright, he should not sit and make two prostrations of forgetfulness (Sujud As-Sahw).” (1)

2- The case of uncertainty and doubt: Suppose that one is uncertain whether he added an extra act or forgot to perform one of Salah's duties.

In the case that he is entirely uncertain whether he prayed three or four Rakahs in a Salah made of four Rakahs. He should continue with the lesser number and complete his Salah accordingly. Then he does Sujud As-Sahw before making the final Taslim.

Hence, it becomes clear to perform Sujud As-Sahw before making the final Taslim, if one omitted one of the Salah's duties, and is uncertain how many Rakahs he has done.

What to Say While in Sujud As-Sahw?

There is no special Dhikr to be recited. Instead, one should perform Sujud As-Sahw as done in the regular Sujud in Salah.

He should recite Tasbih by saying "Subhana Rabbi Al-Ala (Glory be to my Lord, The Highest). He should say that at least one time, while three or any odd number is recommended.

In between the two prostrations (during sitting), one should say, "Rabbi Ighfir Lee," which means (My Lord, forgive me) at least one time.



(1) Sahih Abu Dawud, by Al-Albani





Chapter Fourteen
The Recommended



Introduction



The next category is of the recommended utterances (Aqwal) and actions (Afa'l), which are highly recommended to deliver while praying.

The recommended actions are those which we are encouraged to perform to enhance the quality of Salah, and to receive more rewards once they are done. However, we suffer no penalty in case we fail to do them, whether intentionally or out of forgetfulness.

Also, we do not have to perform Sujud As-Sahw when we abandon them out of forgetfulness. In principle, striving to fulfill the recommended utterances and actions in Salah displays the righteousness in the hearts of those who exalt and pay so much attention to the perfection of Salah.

The recommended acts may also be called Mustahabb, Mandub, Sunnah, Masnoon or Nafil. However, we chose to avoid the word Sunnah in order not to mix it with the Sunnah of the Prophet ﷺ which is a source of the religion of Islam. Allah ﷻ said,

"Thus, whosoever honors Allah's Rituals such as (Salah, Zakah, Hajj, and Sacrifice), then it is truly a display of the piety they have in their of hearts."⁽¹⁾

{ ذَٰلِكَ وَمَنْ يُعِظْكُمْ شَعْبَكُمْ أَلَّا فِئْتَهُمَا مِنْ تَقْوَى الْقُلُوبِ } [سورة الحج: 32]

The Recommended Acts of Salah

The recommended acts of Salah are of two types:

- I. The utterances (Al-Aqwal)
- II. The actions (Al-Afa'l)

(1) Quran 22:32





A. The Utterances (Al-Aqwal)

These are the recommended sayings in Salah:

1. The Inaugural Supplication

It is the Supplication that we say silently after the inaugural Allah Akbar (Takbiratu Al-Ihram) and before reciting Surat Al-Fatihah. It is one of the recommended utterances of Salah. It helps ease our minds before starting to recite Quran.

The Prophet ﷺ used many inaugural supplications (Dua Istiftah) to recite at Salah's beginning.

It is permissible to combine more than one Dua (Supplication) at one time.

Abu Hurairah رضي الله عنه, Aishah رضي الله عنها, and Ibn Abbas رضي الله عنه have narrated regarding the first three inaugural supplications. The scholars linked them to specific prayers (Salah) as follows:

Abu Hurairah رضي الله عنه narrated the first Dua: The Prophet ﷺ performed it in the Masjid. Hence it is exclusive to the obligatory Salah because the Prophet ﷺ encouraged us to observe the mandatory Salah in the Masjid. Abu Hurairah رضي الله عنه said: When the Messenger of Allah ﷺ would start his Salah, he would remain silent for a while. I said: "May my father and mother be sacrificed for you, O Messenger of Allah. What do you say when you are silent between the Takbir and the recitation?" He said: "I say: "Allahumma baa'id bayni wa bayna khataayaaya kama baa'adta bayna al-mashriqi wa'l-maghrib. Allahumma naqqini min khataayaaya kama yunaqqa al-thawb al-abyad min al-danas. Allahumma ighsilni min khatayaaya bi'l-thalji wa'l-maa'i wa'l-barad." (Translation: O Allah, put a great distance between me and my sins, as great as the distance You have made between the East and the West. O Allah cleanse me of sin as a white garment is cleansed from filth. O Allah, wash away my sins with snow and water and hail). (1)

Aishah رضي الله عنها narrated the second Dua: The Prophet ﷺ performed

(1) Sahih Al-Bukhari and Muslim





it at home. Hence, the Prophet ﷺ said it exclusively during the voluntary Salah because he encouraged us to perform voluntary Saqlah at our houses." Aishah رضي الله عنها narrated that when the Prophet ﷺ opened the Salah, he would say, "Subhanaka Allahumma Wa Bihamdika Wa Tabarakasmuka Wa Ta'ala Jadduka Wa la ilaha Ghayruka." (Translation: Glorious You are O Allah, and with Your praise, and blessed is Your Name, and exalted is Your majesty, and none has the right to be worshiped but You). ⁽¹⁾

The third Dua has been mentioned by Ibn Abbas رضي الله عنه and is linked it Salat-ul-Tahajjud. Ibn Abbas رضي الله عنه narrated: "When the Prophet ﷺ got up at night to offer the Tahajjud prayer, he used to say: "Allahumma lakal-hamd. Anta qaiyyimus-samawati wal-ard wa man fihinna. Walakal-hamd, Laka mulkus-samawati wal-ard wa man fihinna. Walakal-hamd, anta nurus-samawati wal-ard. Wa lakal-hamd, anta-l-haq wa wa'duka-lhaq, wa liqa'uka Haq, wa qauluka Haq, wal-jannatu Han wan-naru Haq wannabiyuna Haq. Wa Muhammadun, sallal-lahu'alaihi wasallam, Haq, was-sa'atu Haq. Allahumma aslamtu Laka wabika amantu, wa 'Alaika tawakkaltu, wa ilaika anabtu wa bika khasamtu, wa ilaika hakamtu faghfir li ma qaddamtu wama akh-khartu wama as-rartu wama'a lantu, anta-l-muqaddim wa anta-l-mu akh-khir, la ilaha illa anta (or la ilaha ghairuka)." (Translation: O Allah! All the praises are for you; You are the Holder of the Heavens and the Earth, and whatever is in them. All the praises are for You; You have the possession of the Heavens and the Earth And whatever is in them. All the praises are for You; You are the Light of the Heavens and the Earth And all the praises are for You; You are the King of the Heavens and the Earth, and all the praises are for You; You are the Truth, and Your Promise is the Truth, and to meet You is true, Your Word is the Truth, And Paradise is true. Hell is true, and all the Prophets (Peace be upon them) are true, And Muhammad ﷺ is true, And the Day of Resurrection is true. O, Allah! I surrender (my will) to You; I believe in You and depend on You. And repent to You, And with Your help, I argue (with my opponents, the non-believers) And I

(1) Sahih At-Tirmidhi Hadith Albani





take You as a judge (to judge between us). Please forgive me my previous and future sins; whatever I concealed or revealed, And You are the One who make (some people) forward and (some) backward. There is none to be worshipped but you).”

Sufyan said that Abdul Karim Abu Umairya added to the above, "Wala Haula Wala Qowata illa Billah" (There is neither might nor power except with Allah). (1)

The fourth Dua: The Prophet ﷺ said, “Wajjahtu wajhi lilladhi Fataras-Samawat Wal Arda Hanifa Wama Ana Minal Mushrikin. Inna Salati Wanusukey Wamahyaya Wamamaty Lillahi Rabbil `Alamin, La Sharika Lahu Wabidhalika Umirtu Wana Minal Muslimin. Allahumma Antal Malik, La Ilaha Illa Ant. Anta Rabby Wana `Abduka, Zhalamtu Nafsy Wa'taraftu Bidhanby Faghfir Ly Dhunuby Jami'an Innahu La Yaghfirudh-Dhunuba Illa Ant. Wahdiny Li Ahsanil Akhlaq La Yahdy Li Ahsaniha Illa Ant, Wasrif `Anny Say'aha La Yasrfu `Anny Say'uha Illa Ant. Labbayka Wasa'dayk, Wal Khayru Kulluhu Biyadayk, wash-Sharru Laysa Ilayk. Ana Bika Wailayk, Tabarakta Wata'alayt. Astaghfiruka Wa-'Atubu Ilayk.” (Translation: I have turned my face sincerely towards He who has brought forth the heavens and the Earth, and I am not of those who associate (others with Allah). Indeed, my prayer, sacrifice, life, and death are for Allah, Lord of the worlds, no partner has He, with this, I am commanded, and I am of the Muslims. O Allah, You are the Sovereign. None has the right to be worshipped except You. You are my Lord, and I am Your servant. I have wronged my soul and have acknowledged my sin, so forgive me all my sins, for no one forgives sins except You. Guide me to the best of characters for none can guide to it other than You and deliver me from the worst of characters for none can deliver me from it other than You. Here I am, in answer to Your call, happy to serve you. All good is within Your hands, and evil does not stem from You. I exist by your will and will return to you. Blessed and High are You, I seek Your forgiveness and repent unto You).” (2)

(1) Sahih Al-Bukhari

(2) Sahih Muslim





The fifth Dua: The Prophet ﷺ said, "'Allahumma Rabba Jibril, Wamika'il, Wa-Israfil Fatiras-Samawati Walard, `Alimal-Ghaybi Wash-shahadah, Anta Tahkumu Bayna `Aibadika Fima Kanu Fihi Yakhtalifun. Ihdiny Limakh-Tulifa Fihi Minal-Haqi Bi-Idhnik, Innaka Tahdy Man Tasha'u Ila Siratin Mustaqim." (Translation: O Allah, Lord of Jibreel, Meeka'eel, and Israfil (Great Angels), Creator of the Heavens and the Earth, Knower of the seen and the unseen. You are the arbitrator between Your servants in that which they have disputed. Guide me to the Truth by Your leave, in that which they have differed, for verily You guide whom You will to a straight path)." (1)

The sixth Dua: The Prophet ﷺ said, "'Allahu Akbaru Kabira, Allahu Akbaru Kabira, Allahu Akbaru Kabira, Wal Hamdu Lillahi Kathira, Wal Hamdulillahi Kathira, Wal Hamdulillahi Kathira, Wasubhanallahi Bukratawa-'Asila. (Three times) A'udhu Billahi Minash-Shaytan: Min Nafkhihi Wanaftihi Wahamzih." (Translation: Allah is Most Great, Allah is Most Great, Allah is Most Great, much praise be to Allah, much praise be to Allah, much praise be to Allah, and I declare the perfection of Allah in the early morning and the late afternoon. (Three times). I take refuge with Allah from the devil, from his pride, his poetry, and his madness." (2)

2. Al-Istiazaah (Seeking Refuge)

It is to say, "A'uzzu Billahi minas-Shaytanir-Rajeem." This means "I seek refuge with Allah from the cursed Shaytan."

Seeking refuge (Al-Istiazaah) is not part of the above-explained inaugural supplications. However, they are amongst the recommended utterances (Aqwal), which one should recite at the beginning of each Rakah of Salah.

The Prophet ﷺ used to seek refuge with Allah ﷻ when he prayed. He used to say, "A'uzzu Billahi minas-Shaytanir-Rajeem min Hamzihi Wa Nafkhihi Wa Nafathih." This means, "I seek refuge with Allah from the accursed Shaytan, from his evil

(1) Sahih Muslim

(2) Sahih Abu Daud, Albani





insinuations.” (1)

Sometimes, the Prophet ﷺ would expand on this and say, "A'uzzu Billahi il-Samee il-Aleem Min al-shaytan il-Rajeem min Hamzihi Wa Nafkhihi Wa Nafathih." This means, "I seek refuge with Allah, the All-Hearing, the All-Seeing, from the accursed Shaytan, from his evil insinuations.” (2)

The scholars differed whether Al-Istiazaah is to be recited in the first Rakah or every Rakah of the Salah.

The first opinion is that we should say Al-Istiazaah in every Rakah right before reciting Surat Al-Fatihah. They validated their position with the verse in Surat Al-Nahl when Allah ﷻ said, "So when you want to recite the Quran, seek refuge with Allah." (3) They are of the view that since Surat Al-Fatihah is a chapter of the Quran, therefore, we should recite Al-Istiazaah before it. (4) Among the scholars who held this view are Al-Hasan al-Basri رَضِيَ اللهُ عَنْهُ, Ata رَضِيَ اللهُ عَنْهُ, Ibrahim Al-Nakhai رَضِيَ اللهُ عَنْهُ, Ibn Hazm رَضِيَ اللهُ عَنْهُ, and Albani رَضِيَ اللهُ عَنْهُ.

However, there is another view that says to recite it in the first Rakah will be sufficient, since all the Quranic recitations during the rest of Salah are covered under the initial Al-Istiazaah which one recites in the inaugural Rakah.

3. Reciting Al-Basmallah (Al-Basmallah)

It is to be said before reciting Al-Fatihah as "Bismillah Ar-Rahmaan Ar-Raheem" (Translation: In the name of Allah, the Most Gracious, the Most Merciful).

There is a scholarly difference of opinion regarding reciting the BasmAllah before Surat Al-Fatihah or after it. The sound argument is that the Prophet ﷺ recited the BasmAllah in his Salah before reciting Surat Al-Fatihah, but he did not recite it out loud in Salah, in which he recited Quran out loud. They also said: It is recommended to recite the BasmAllah in every Rakah

(1) Sahih Abu Daud, Albani

(2) Sahih Abu Daud, Albani

(3) Quran 16:98

(4) Al-Majmoo 3/323





before reciting Surat Al-Fatihah. ⁽¹⁾

Scholars differed regarding reciting Al-BasmAllah in the first Rakah or every Rakah of Salah. The cause of the dispute is as to whether Al-BasmAllah is a verse of Al-Fatihah or not.

Scholars who regarded Al-BasmAllah as a verse of Al-Fatihah recommended reciting it in every Rakah. The others who didn't consider it a verse of Al-Fatihah said, "Recite it the first Rakah only."

To reconcile both positions and be on the safe side, we recommend saying it silently in every Rakah.

4. Making Tasbih Thrice in Ruku and Sujud

To make Tasbih in Ruku is to say "Subhan Rabbi Al-Azeem," which means "Glory be to my Lord the Greatest."

To make Tasbih in Sujud is to say "Subhan Rabbi Al-Ala," which means "Glory be to my Lord the Highest."

It is highly recommended to say the respective types of Tasbih three times in each Ruku and Sujud. However, saying them just one time is enough to validate the Salah if they maintain calmness while in Ruku and Sujud to utter them.

Ibn Qudamah said, "The worshipper says 'Subhana Rabbi Al-Azeem' three times, and this is the minimum level of perfection. If he says it once, it is enough, and his Salah is valid." He also said, "The worshipper says 'Subhana Rabbi Al-Ala' three times, and if he says it once, it is enough."⁽²⁾

Reflecting upon the meanings of Tasbih

It is essential to reflect upon the meanings of the Tasbih in both positions, and say it while the heart and mind reflect upon their implications:

"Subhan Rabbi Al-Azeem" in Ruku

It means Allah ﷻ is above any imperfections they attribute

(1) Fataawa al-Lajnah al-Da'imah 6/378

(2) Al-Mughni





falsely to Him since He is Al-Azeem (The Greatest), which means He is the Greatest regarding his Divine Essence, Actions, Names, and Attributes, and no one is equal to Him.

"Subah Rabbi Al-Ala" in Sujud

It means Allah ﷻ is above any imperfections they falsely attribute to Him because He is Al-Ala (The Highest) regarding the following three:

A. The Highness of His Divine Essence

It means Allah ﷻ is above the throne, above the creations. Allah ﷻ said, "The Most Beneficent (Allah) Istawa (rose over) the (Mighty) Throne (in a manner that suits His Majesty)." (1)

{الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} [سورة طه:5]

B. The Highness of His Divine Attributes

It means no one is like Him. Allah ﷻ said, "There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (2)

{لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ} [سورة الشورى:11]

C. The Highness of His Divine Will and Power

It means everything Allah ﷻ wills, they will come into existence, and no one can stop Him or prevent His will and orders from coming into existence. Allah ﷻ said, "Allah has full power and control over His Affairs, but most of the men know not." (3)

{وَاللَّهُ عَلَىٰ أَمْرِهِ وَكَانَ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ} [سورة يوسف:21]

5. Saying "Oh Allah, forgive me."

"Rabbi Ighfir Lee" (My Lord, forgive me) is recited while sitting in between the two prostrations.

Hudhaifah narrated that the Prophet ﷺ used to say between the

(1) Quran 20:5

(2) Quran 42:11

(3) Quran 12:21





two prostrations, "Rabbi Ighfir Lee," which means My Lord, forgive me. (1)

It is sufficient to say it once. Moreover, it is recommended to say it twice or thrice to attain the level of perfection. Furthermore, the Prophet ﷺ used to follow "Rabbi Ighfir Lee," with the Supplication: "Allahuma Ighfir li Warhamni Wajburni Wahdini Warzuqni." (Translation: O Allah, forgive me, have mercy on me, console me, guide me, and grant me provision. (2)

To ask Allah ﷻ for forgiveness has a lot of benefits. It displays humility because we are sinful, the sins become a cause of anxiety and distress, and more importantly, they distance us away from Allah ﷻ.

When we ask Allah ﷻ to forgive us, we seek relief from every anxiety and every distress. Furthermore, we receive the blessings which come with Allah's ﷻ forgiveness.

Allah ﷻ said on the tongue of Prophet Nuh عَلَيْهِ السَّلَام (Noah) to his people,

"Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver. He will send [rain from] the sky upon you in [continuing] showers. And give you increase in wealth and children and provide for you gardens and provide for you rivers." (3)

{ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَبْنِ

وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا } {سورة نوح: 12}

The Prophet ﷺ said,

"If anyone persists in praying for forgiveness, Allah will appoint for him a way out of every distress and a relief from every anxiety and will provide sustenance for him from where he

(1) An-Nasa'i

(2) Sunan At-Tirmidhi

(3) Quran 71:10-12





expects not."⁽¹⁾

6. The Supplication Upon Rising from Ruku

Upon rising from Ruku, we say "Samia Allahu liman Hamidah," which means "Allah answers whoever praises him." After that, we say, "Rabbana Wa Lakal Hamdu," which means "Our Lord, for you, is all praise."

Ibn Abi Awfa رضي الله عنه reported: When the Messenger of Allah ﷺ raised his back from bowing, he would say, "Allah has heard one who praised Him. O Allah, our Lord, to You belong praise as fills the heavens, fills the earth, and fills anything You will after them."⁽²⁾

There are four ways to utter Tahmeed after rising from Ruku, as we explained in the previous chapter, where we presented Salah's duties.

So far, all the previous supplications are duties. Afterward, comes the recommended supplication, which is made only in conjunction with the previous two.

One says, "Rabbana Walakal-Hamdu Hamdan Katheeran Tayyiban Mubarakan Feeh, mil-as-Samawati Wamil-al-ard, wama baynahuma, wamil/a ma shi/ta min shay-in baaad, ahlath-thana-i walmajd, ahaqu maqalal-aaabd, wakulluna laka aaabd. allahumma la maniaaa lima aatayt, wala muaatiya lima manaaat, wala yanfaaaau thal-jaddi minkal-jad." (Translation: An abundant beautiful, blessed praise filling the heavens and the earth and all between them abound with your praises and all that you will abound with your praises. O possessor of praise and majesty, the truest thing a slave has said (of you), and we are all your slaves. O Allah, none can prevent what you have willed to bestow, and none can bestow what you have willed to prevent, and no wealth or majesty can benefit anyone, as from you is all wealth and majesty).

Rifaa bin Rafi رضي الله عنه narrated: "One day we were praying behind

(1) Sahih Abu Daud, Albani

(2) Sahih Muslim





the Prophet ﷺ. When he raised his head from bowing, he said, "Sami'a-l-lahu Liman hamida." A man behind him said, "Rabbana walaka-l hamd hamdan Kathiran taiyiban mubarakan fih." (Translation: O our Lord! All the praises are for You, many good and blessed praises). When the Prophet ﷺ completed the prayer, he asked, "Who has said these words?" The man replied, "I." The Prophet ﷺ said, "I saw over thirty Angels competing to write it first." The Prophet ﷺ rose (from bowing) and stood straight till all his spinal column's vertebrae came to a natural position." (1)

7. Reciting after Surat Al-Fatihah

Al-Fatihah and the Quran's recitation should be made out loud during the loud Salah and recited silently in the silent Salah.

Ata said: Abu Hurairah رضي الله عنه said: "In every prayer there is recitation. We heard the Prophet say, we tell you, and what he did not tell us about, we cannot tell you. Whoever recites Umm Al-Kitaab (i.e., Surat Al-Fatihah) has done enough, and whoever does more than that is better." (2)

To recite an additional Quran, whether an entire chapter (Surat) or a portion of one, after reciting Surat Al-Fatihah is not a duty. Instead, it is a recommendation of Salah.

The recitation of the additional Quran in the first two Rakahs of a Salah with three or Rakahs is confirmed, whether the Salah is mandatory or voluntary Salah, whether the Salah is one of the loud or silent.

Al-Nawawi رحمته الله said: The statement of the Prophet ﷺ, "Whoever recites Umm al-Kitaab (Surat al-Fatihah) has done enough, and whoever does more than that, that is better" indicates that reciting Surat Al-Fatihah is a pillar of Salah." (3)

Ibn Uthaymeen رحمته الله said, "According to the majority of scholars, reciting additional Quran after Surat Al-Fatihah is recommended." (4)

(1) Sahih Al-Bukhari

(2) Sahih Al-Bukhari and Muslim

(3) Sharh Muslim

(4) Al-Sharh Al-Mumti 3/103





Ruling on reciting Quran in the third and fourth Rakah

Concerning reciting an additional portion of Quran in the third and fourth Rakahs, there is a dispute amongst scholars as to whether it is still recommended, as in the first two Rakahs, or disliked.

The correct opinion is that it is permissible to recite other portions of the Quran after reciting Surat Al-Fatihah in the third and fourth Rakahs, but he should do this infrequently. Meanwhile, he may do that as often as he wants in Salat-ul-Zuhr based on the Hadith in Sahih Muslim.

8. The Supplication after the Final Tashahhud

After finishing the last Tashahhud, and right before making Taslim, it is recommended to make the following Dua (Supplication). Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said,

"When any one of you recites the final Tashahhud, let him seek refuge with Allah from four things. Let him say: 'Allahumma Inni A'uzzu Bika Min' Azaabi Jahannam Wa min' Azaab Al-Qabr Wa Min Fitnat Il-Mahya Wa'l-Mamat Wa Min Sharr Fitnat Il-Masih Ad-Dajjal.'" (Translation: O Allah, I seek refuge with You from the punishment of Hell and the punishment of the grave, and the trials of life and death and the worst of the turmoil of the Dajjal (antichrist)).⁽¹⁾

In addition to these four, the Prophet ﷺ taught Aishah to add two more to seek refuge with Allah ﷻ from sin and heavy debt.⁽²⁾

Aishah رضي الله عنها narrated that the Prophet ﷺ used to say during his Salah,

"Allahumma Inni A'uzzu Bika min 'Azab al-Qabr Wa A'uzzu Bika min Fitnat il-Masih ad-Dajjal Wa A'uzzu Bika min Fitnat il-Mahya Wa Fitnat il-Mamaat. Allahumma Inni A'uzzu Bika Min al-Ma'tham Wa'l-Maghram." (Translation: O Allah, I seek refuge with You from the punishment of the grave, and I seek refuge

(1) Sahih Muslim

(2) Sahih Al-Bukhari and Muslim





with You from the turmoil of the Dajjal, and I seek refuge with You from the trials of life and the trials of death. O Allah, I seek refuge with You from sin and heavy debt).⁽¹⁾

Someone said to him: "How often you seek refuge from heavy debt!" He said: "When a man gets into debt, he speaks and tells lies, and he makes a promise and breaks it."⁽²⁾

The Prophet ﷺ also taught Abu Bakr Al-Siddiq رضي الله عنه a Dua, which he could recite during his Salah, which indicates that we could recite this Dua after the final Tashahhud.

Abu Bakr Al-Siddiq رضي الله عنه said to the Messenger of Allah ﷺ, "Teach me a Dua that I can recite during my Salah." He said: "Say: 'Allahumma Inni Zalamtu Nafsi Zulman Katheran Wa la Yaghfir U-Zunoub Illa Anta, Faghfir lee Maghfiratan min 'Indaka Warhamni, Innaka anta al-Ghafoor Ar-Raheem.'" (Translation: O Allah, indeed I have wronged myself much, and none forgives sins besides You. So, grant me forgiveness from You and have mercy on me, for You are the All-Forgiving, Most Merciful)."⁽³⁾

It is also recommended to make any other supplications one wishes to make.

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said, "When any one of you recites the Tashahhud, let him seek refuge with Allah from four things from the punishment of Hell, the punishment of the grave, the trials of life and death, and the evils of the Dajjal, then let him pray for himself for whatever he wants."⁽⁴⁾

B. The Recommended Actions (Afa'l)

Below is a list of actions (Afa'l), which are recommended to fulfill in Salah. If one complies with these actions, he will enhance the quality of his Salah, and receive more reward. However, one suffers no penalty if he leaves the recommended

(1) Sahih Al-Bukhari and Muslim

(2) Sahih Al-Bukhari

(3) Sahih Al-Bukhari

(4) Sunnan An-Nasa'i





actions; his Salah would still be valid. These recommended actions are as follows:

1. Raising the Hands while Making Takbir

There are four times in Salah where it is recommended to extend the hands while saying Allah Akbar:

- The inaugural Takbir (Takbirat Al-Ihram), with which we launch the Salah.
- Before going down to bowing (Ruku).
- When we rise from bowing down (Ruku).
- When we get up to perform the third, and the fourth Rakah as in Salat-ul-Zuhr, Asr, Maghrib, and Isha.

Nafi رضي الله عنه said when Ibn Umar رضي الله عنه started to pray, he would say Takbir and raise his hands, and before he bowed, he would raise his hands, and when uttered "Samia Allahu liman Hamidah," he would raise his hands; and when he stood up following the first two Rakahs he would raise his hands. Ibn Umar attributed that to the Prophet of Allah ﷺ. (1)

The specific way of raising the hands, according to many reports, assert that we should raise them and level them with the shoulders. According to another account, they should be leveled with the earlobes. It is also permissible to raise the hands in between earlobes and the shoulders position.

Abdullah Ibn Umar رضي الله عنه said: I saw the Messenger of Allah ﷺ when he started to pray, he raised his hands until they were level with his shoulders. He also did that before he bowed, and after rising from bowing, upon saying "Samia Allahu liman Hamidah," but he did not do that when he prostrated. (2)

Malik Ibn Al-Huwayrith رضي الله عنه narrated that when the Messenger of Allah ﷺ said Takbir at the beginning of the Salah, he would raise his hands until they were level with his ears, and before he bowed, he would raise his hands until they were level with his

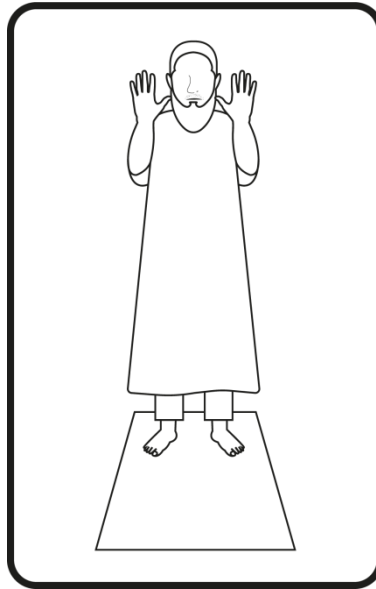
(1) Sahih Al-Bukhari

(2) Sahih Al-Bukhari and Muslim





ears. When he rose from bowing down and said, "Samia Allahu liman Hamidah," he did the same thing. (1)



2. Position of the Hands in Salah

It is confirmed that when the Prophet ﷺ used to pray, he would put his right hand on his left on the chest, above the naval, while reciting the Quran.

Wa'il Ibn Hajar رضي الله عنه said I saw the Prophet ﷺ raising his hands and saying Takbir when he started his Salah, then he wrapped his cloak around himself, then placed his right hand on his left. (2)

The Prophet ﷺ used to say: "We, the group of Prophets, have been commanded to place our right arms on our left arms during prayer." (3)

Sahl Ibn Sa'd al-Sa'idi رضي الله عنه: "The Prophet ﷺ commanded the people to place the right hand on the left forearm when praying." Abu Hazim رضي الله عنه said: "All I know is that he attributed it to the Prophet ﷺ." (4)

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- (1) Sahih Muslim
 - (2) Sahih Muslim
 - (3) Sahih Ibn Hiban, Al-Albani
 - (4) Sahih Al-Bukhari





Also, the Prophet ﷺ passed by a man who was praying, and he placed his left arm on his right, so the Prophet ﷺ pulled them apart and put the right on the left."⁽¹⁾

The view supported by evidence that the Prophet ﷺ used to put his right hand on his left on the chest above the naval is the view of most scholars.



Ibn Qadamah رحمته الله said Ibn Al-Munzir رحمته الله narrated the following from Malik رحمته الله: "As for placing the right hand on the left during prayer, it is one of the recommended actions of Salah according to most scholars. That was narrated from 'Ali, Abu Hurayrah, Al-Nakha'i, Abu Majlaz, Sa'eed ibn Jubayr, Al-Thawri, Al-Shafi As-hab Al-Ra'i (Ibn Hazim)."⁽²⁾

Notice that Ibn Qadamah رحمته الله is quoting Ibn Al-Munzir رحمته الله who is quoting Malik رحمته الله. The people who favor letting their arms drop by their sides while reciting claim they follow Imam Malik رحمته الله.

The other claim is that Allah عز وجل commanded us to have submissiveness (Khushu) in Salah, holding the left hand's wrist with the palm of the right hand, and doing this movement after Takbiratu Al-Ihram opposes Khushu.

Such a rationalizing has no place in our religion since it will never be admitted as evidence to validate an act of worship. The

(1) Sahih Abu Daud, Al-Albani

(2) Al-Mughni 1/281





hub of Khushu (Submissiveness) is the heart, not the hands, and their position in Salah position. Furthermore, no Hadith proved that the Prophet ﷺ let his arms hang by his sides when standing during Salah.

3. The Manner of Placing the Hands

There are two ways one may follow to position his hands in Salah.

The first is to place the right hand on the left hand, wrist, and forearm:

Wa'il Ibn Hujr رضي الله عنه said: "I said: I will watch how the Messenger of Allah while he is performing Salah. So, I watched him, and he stood and made Takbir (He said, Allah Akbar), raising his hands until they were level with his ears. Then he placed his right hand on his left hand, wrist, and forearm."⁽¹⁾

The second position is to hold the left hand's wrist with the palm of the right hand:

Wa'il Ibn Hujr رضي الله عنه said: "I saw the Messenger of Allah when he was standing in Salah; he held his right hand over his left."⁽²⁾

Al-Albani رضي الله عنه said, "The Prophet would place his right hand over the back of his left hand, wrist, and forearm, and he told his Companions to do likewise. Sometimes he would clasp his right hand over his left and place them on his chest."⁽³⁾

4. Placing the Hands Above the Naval

Just as the Prophet's ﷺ practice is confirmed on how to hold the hands and not let them hang by one's sides, it is also established that they must be positioned above the naval on the chest, and not elsewhere.

As for the Hadith used by those who consider placing the held hands below the naval, "It is Sunnah to place one hand over the other below the navel when praying." Hadith experts classified this as weak (Da'eef).

(1) Sahih Abu Daud, Al-Albani

(2) Sahih An-Nasai, Al-Albani

(3) Sifat Salaat al-Nabi, page 68

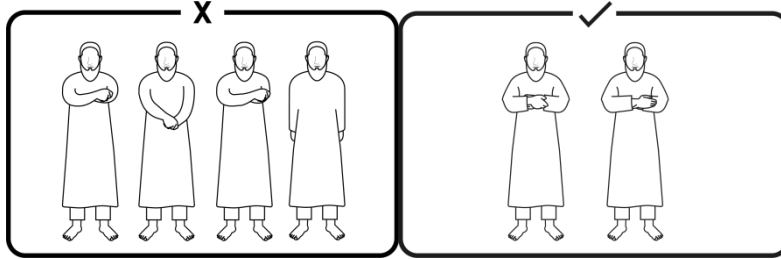




Ibn Uthaymeen رحمته الله quoted: Imam Ahmed رحمته الله stated that "The hands to be placed above the navel on the chest on Salah."

Hence, the correct view is that the hands to be placed on the chest, and above the navel. The best report to confirm this view is a Hadith narrated by Wa'il ibn Hujr رحمته الله. (1)

Wa'il Ibn Hujr رحمته الله said: "I prayed with the Messenger of Allah, and he placed his right hand over his left hand on his chest." (2)



5. Placing the Hands Below the Naval

The Hadith they based their view on is classified as weak by experts.

Ibn Uthaymeen رحمته الله said: The view of placing the hands held below the naval is assumed based on a weak Hadith. (3) "It is Sunnah to place the right hand over the left beneath the navel when praying." (4)

6. The Position of Eyesight while in Salah

The correct way is looking at the place of prostration while in Salah except in Ruku and Tashahhud.

Aishah رضي الله عنها said: "The Messenger of Allah entered the Allah, and his gaze did not go beyond the site of his prostration until he came out." (5)

Also, Abd al-Razaq al-San'ani رحمته الله in al-Musannaf, compiled confirmation statements by Muslim Ibn Yassar, Ibrahim Al-

(1) Al-Sharh al-Mumti' 3/36, 37

(2) Sahih Ibn Khuzaymah, Al-Albani

(3) Weak (Da'eef) Abu Dawood, by al-Nawawi, Ibn Hajar and others

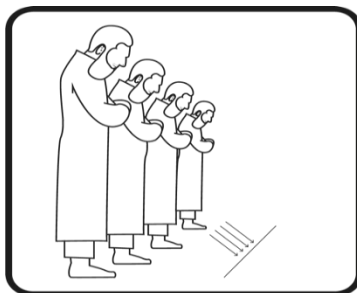
(4) Al-Sharh al-Mumti' 3/36, 37

(5) Sahih Ibn Hibban, Al-Albani



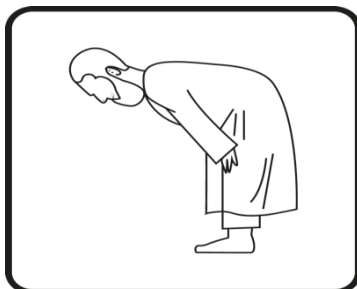


Nakhai, and Muhammad Ibn Sirin that, "If it falls where you prostrate, that is good."⁽¹⁾



When making Ruku, one should look between his feet and his Ruku because it is recommended not to raise one's head or gaze. Instead, he should be at level with his back.

Aishah رضي الله عنها said: "The Messenger of Allah used to start his prayer with Takbir, and when he bowed, he would not raise or lower his head. Instead, it was somewhere between the two."⁽²⁾



While in Tashahhud, one should look at his finger. It is a sound exception, supported by authentic reports. Abd-Allah Ibn Al-Zubayr narrated رضي الله عنه that "When the Prophet ﷺ sat for the Tashahhud, he would place his left hand on his left thigh and point with his index finger and would not let his gaze go beyond his finger."⁽³⁾

7. Keeping arms away from the sides in Sujud

When prostrating, it is recommended to keep the arms away from touching the sides of the stomachs, and above the ground.

Abu Humayd Al-Sa'idi رضي الله عنه said describing the Salah of the Prophet ﷺ: "When he prostrated, he placed his hands (on the ground) without sticking the arms out or pressing them against

(1) Musanaf 'Abd al-Razzaq

(2) Sahih Muslim

(3) Sahih Abu Dawud, Al-Albani





his sides."⁽¹⁾

Also, Maymonah bint al-Haarith رضي الله عنها said: "When the Messenger of Allah prostrated, he kept his arms so far apart that we could see the whiteness of his armpits from behind."⁽²⁾

Al-Nawawi رحمته الله said: "What this means is that he held his elbows and upper arms away from his sides."⁽³⁾

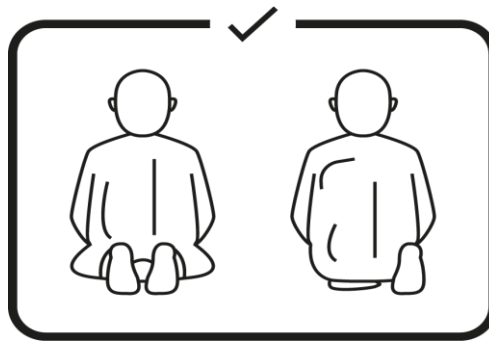


8. Muftarishan Sitting Style (Iftirash)

It is recommended to implement the Iftirash sitting style which requires sitting down, except for the last Tashahhud of a Salah with more than one Tashahhud, as in Salat-ul-Zuhr, Asr, Maghrib, and Isha.

Iftirash sitting style: It is to place the right foot upright, with the toes facing Qiblah's direction, and laying the left foot on the ground while sitting on it.

Aishah رضي الله عنها narrated that the Messenger of Allah ﷺ would spread his left foot and keep the right one standing.⁽⁴⁾



- (1) Sahih Al-Bukhari
- (2) Sahih Muslim
- (3) Sharh Sahih Muslim
- (4) Sahih Muslim





9. Mutawarikan Sitting Style (Tawarruk)

In a Salah with three or four Rakahs, as in Salat-ul-Zuhr, Asr, Maghrib, and Isha, it is recommended to implement the Mutawarikan (Tawarruk) sitting style when reciting the second Tashahhud.

Mutawarikan (Tawarruk) sitting style: It is to place the left foot under the right leg and sit on the posterior during the last Tashahhud.

Abu Humayd Al-Sa'idi رضي الله عنه said, "I have preserved for you the Prophet's Salah. I saw him. When he would sit from two Rakahs, he would sit on his left foot and raise his right. When he sat in the final Rakah, he would bring forth his left foot [from under the shin], raise the other, and sit on his posterior."⁽¹⁾

Again, we do Iftirash. If a Salah has two Tashahhuds, as in Zuhr, Asr, Maghrib, Isha, then you do Iftirash in the first one and Tawarruk in the second one. If a Salah has only one Tashahhud, as in Fajr, then you just do Iftirash in that sitting.



(1) Sahih Al-Bukhari





Chapter Fifteen
The Permissible



Introduction



There are things which one may end up doing due to a need while in Salah. These things, if one does them without a necessity, may result in nullifying his Salah.

Some of the permissible acts during Salah may cause distractions. Although they are permissible, they will reduce the quality of our Khushu (Submissiveness). Hence, it is highly recommended to deal with them before Salah.

The following is a list of these actions. They fall under the category of the permissible acts:

1. Walking a few steps facing the Qibla'h

One may need to open the door or prevent someone from walking between him and the Qibla'h during Salah.

Aishah رضي الله عنها said: "Allah's Messenger was offering Salah in a locked room. I came and knocked, he walked over to open it for me. Then he returned to his place of Salah. The door was in the direction of the Qibla'h."⁽¹⁾

We need to bear in mind that Aishah's رضي الله عنها room was small, and not like today's room size, so the steps must be limited and not a long distance.

Also, we must maintain facing the Qibla'h while stepping forward and backward. The door must be in the direction of the Qibla'h for someone to do so.

Al-Azraq Ibn Qais رضي الله عنه narrated that Abu Barzah Al-Aslami رضي الله عنه was at Al-Ahwas, at the bank of a river, and he prayed while holding the reins of his horse. The horse started going back, and

(1) Sahih Abu Dawud, Al-Albani





Abu Barzah followed the horse. A man from the Khawarij said: 'O Allah, be rough on this man, see how he is doing his prayer.' When Abu Barzah finished his prayer, he said: 'I heard your statement. Certainly, I participated in six or seven or eight battles with the Prophet, and I am certainly aware of his leniency. Certainly, I would rather restrain my animal than let him run off loose as that would have caused me a great deal of trouble.' It was Asr prayer that Abu Barzah offered, and he prayed two Rakahs."⁽¹⁾

Concerning taking a lot of steps, Ibn Hajr رحمته الله said: "The jurists agreed that taking many steps invalidates an obligatory Salah. They interpret the Hadith of Abu Barzah as referring to taking just a few steps."^{(2) (3)}

2. Returning Greetings by a Body Motion

While in Salah, it is permissible to return the salutation by a hand motion. Also, if someone happens to speak to you, and there is a need to respond to him, one may respond by making a body motion, such as signaling with one's finger or hand or by nodding the head.

Jabir رضي الله عنه said: "The Messenger of Allah ﷺ sent me somewhere while he was going to the tribe of Mustaliq. I came to him, and he was praying while on the back of his camel. [When] I spoke to him, he and Zubair motioned with their hands. I heard him reciting and saw him gesturing with his head. When he finished, he said: 'What have you done about the thing I sent you for? Nothing kept me from talking to you save that I was in Salah.'"⁽⁴⁾

Abdullah Ibn Umar رضي الله عنه said, "I asked Suhaib رضي الله عنه: 'How did the Messenger of Allah respond to the people when they greeted him while he was praying?' He said: 'He would signal to them with his hand.'"⁽⁵⁾

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- (1) Sahih Al-Bukhari
 - (2) Fath al-Bari
 - (3) Fiqh As-Sunnah with abridgment
 - (4) Sahih Muslim
 - (5) Sahih Abu Dawud, Al-Albani





Ibn Umar رضي الله عنه said: "I asked Bilal رضي الله عنه, 'How did the Messenger of Allah return their Salam when they greeted him while he was praying?' He said, 'With a gesture of his hand.'"(1)

Anas رضي الله عنه said that the Prophet ﷺ would signal while offering Salah. (2) (3)

3. Looking Around due to a Need

It is permissible to turn our faces to the right or left if there is a need to do that. The permissibility is for turning the face during Salah, and not the entire upper body away from the Qibla'h.

The scholars agreed that Salah becomes invalid if one turns his entire body away from the Qibla'h because he dropped one of Salah's conditions by facing the Qibla'h.

Ibn Abbas رضي الله عنه related: "The Messenger of Allah would turn to his right and left he would not turn his head to see behind him."(4)

Abu Dawud رضي الله عنه recorded that when the Prophet ﷺ prayed, he looked toward a valley because he had sent some horsemen to guard the valley. (5)

Anas Ibn Sirin رضي الله عنه said: "I saw Anas ibn Malik lift his eyes to something while he was praying."(6)

If one turns around needlessly while in Salah, he is stealing from Salah, and Shaytan is the one who is helping him to achieve that. Hence it is amongst the disliked actions in Salah.

Aishah رضي الله عنها said, "I asked the Messenger of Allah ﷺ about turning in Salah, and he said: 'It is the portion that the Shaytan steals from the slave's prayer.'"(7)

Abu ad-Darda رضي الله عنه narrated that the Prophet ﷺ said, "O people, be

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- (1) Sahih Abu Dawud, Al-Albani
 - (2) Abu Dawud, Al-Albani
 - (3) Fiqh As-Sunnah, with abridgement
 - (4) Musnad Ahmad
 - (5) Sahih Abu Daud, Al-Albani
 - (6) Musnad Ahmad
 - (7) Sahih Al-Bukhari





careful about turning for there is no Salah for the one who turns. If you must do it, do it in the voluntary prayers and not in the obligatory prayers."⁽¹⁾

Anas رضي الله عنه narrated that the Messenger of Allah ﷺ said to him: "Be careful about turning during Salah as turning in the Salah is disastrous. If you must do it, then do it in the voluntary prayers but not in the obligatory Salah."⁽²⁾

Al-Harith Al-Ash'ari رضي الله عنه narrated that the Prophet ﷺ said: "Allah gave Yahya, son of Zakariyah, five commands that he was to abide by and was to order the tribe of Isra'el to abide by..." One of them was, "Verily, Allah orders you to pray, and when you pray, do not turn for Allah looks to the face of His slave in salah as long as he does not turn."⁽³⁾

Abu Zhar رضي الله عنه reported that the Prophet ﷺ said: "Allah faces the slave while he is in the Salah and keeps facing him as long as he does not turn. If [the slave] turns, [Allah] turns away from him."^{(4) (5)}

4. Holding a Child During Salah

It is permissible to carry a child while in Salah, due to a need. Sometimes supervising a child while in Salah can prevent disturbances to others, loss of Khushu due to being preoccupied with the child's whereabouts and ensuring the child safety.

Abu Qatadah رضي الله عنه narrated that the Prophet ﷺ offered Salah and Umamah bint Zainab was on his neck [shoulder]. When he performed Ruku, he put her down, and when got up from his Sujud, he would place her back on his neck."⁽⁶⁾

Taj Udeen Al-Fakihani رحمته الله commented on this Hadith: "The purpose behind the action of the Prophet ﷺ of carrying Umamah in the Salah was to set an example before the Arabs who

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- (1) Musnad Ahmed
 - (2) Sunnan At-Tirmizi
 - (3) Sunnan An-Nasa'i
 - (4) Sahih Ab Dawud, Al-Albani
 - (5) Fiqh As-Sunnah with abridgement
 - (6) An-Nasa'i





considered having daughters and holding them around as something wrong or shameful."

Abdullah Ibn Shidad رضي الله عنه related that his father said: "The Messenger of Allah ﷺ came to us either during the noon or afternoon prayers and he was carrying Hassan or Hussain. The Prophet ﷺ proceeded to the front and put him down and made Takbir for Salah. During the Salah, he made a long Sajdah. I raised my head and saw the child on the back of Allah's Messenger ﷺ while he was in Sajdah. I returned to my Sajdah. When the Messenger of Allah ﷺ finished the Salah, the people said to him: 'O Messenger of Allah, you prostrated during your Salah so long that we suspected you were thinking about some matter or you were receiving some revelation.' He said: 'None of that happened, but my son was resting, and I hated to rush him until he had finished what he desired.'" ⁽¹⁾ ⁽²⁾

5. Mother with Her Children at Home

If a mother can pray when the children are sleeping, that is better, and should hasten to pray before they wake up.

If she can leave children with someone who will watch them so that she can focus on her prayer and not be distracted by anything else, then that should be done.

If she can distract the children with some toys, then that's better. If she can't do that, then she should keep them with her in the room and close the door. By doing that, there will be no need to worry about them, and she will be able to deal with a lot of these Whispers (Waswas) herself.

There is nothing wrong with her looking around while praying to check on them if need be if something necessitates looking around. Some Hadith indicate nothing wrong with looking around while praying if there is a need to do so.

6. Weeping and crying in Salah

It is permissible to weep and cry aloud in Salah due to Allah's ﷻ

(1) An-Nasa'i

(2) Fiqh As-Sunnah with abridgments





fear or other reasons such as pain of any type. Allah ﷻ said, "When the revelations of the Merciful were recited unto them, they fell prostrating and adoring."

This verse is general and includes one who is praying.

Abdullah Ibn Ash-Schikhir رضي الله عنه related: "I saw the Messenger of Allah praying and his chest was 'buzzing,' like the buzzing of a cooking pot, due to crying."⁽¹⁾

Ali رضي الله عنه reported: "I saw that not one of us was standing save the Messenger of Allah who was praying under a tree and crying until the dawn."⁽²⁾

Aishah رضي الله عنها narrated the incident that occurred during the Prophet's ﷺ fatal illness. The Messenger of Allah ﷺ said: "Order Abu Bakr to lead the people in prayer." Aishah responded: "O Messenger of Allah, Abu Bakr is a very soft-hearted man, and he cannot control his tears, and if he recites the Quran, he cries." Aishah رضي الله عنها later admitted: "I said that only because I hated that the people should blame Abu Bakr for being the first to take the place of the Messenger of Allah." The Messenger of Allah ﷺ said: "Order Abu Bakr to lead the people in Salah. You women are like the companions of Yusuf."⁽³⁾

The Prophet ﷺ insisting on Abu Bakr رضي الله عنه leading Salah, after Aishah رضي الله عنها told him that he would overcome by weeping, proves that it is permissible to cry while praying.

Umar رضي الله عنه prayed Fajr and recited Surah Yusuf, and when he reached the verse "I expose my distress and anguish only unto Allah," he raised his voice in crying. ^{(4) (5)}

7. Killing Harmful Animals While in Salah

It is permissible to prevent any harm that may inflict the

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- (1) Sahih Abu Dawud, Al-Albani
 - (2) Sahih Ibn Hibban, Al-Albani
 - (3) Sahih Abu Dawud, Al-Albani
 - (4) Sahih Al-Bukhari
 - (5) Fiqh As-Sunnah with abridgement





worshipper while in Salah. There is no harm to kill harmful animals that would only require a limited action, and will not affect the Salah, such as killing snakes and scorpions. Abu Hurairah رضي الله عنه reported that the Prophet ﷺ said,

"Kill the snake and the scorpion during the Salah."⁽¹⁾

If killing a snake or a scorpion while in Salah would require interrupting Salah, it is permissible to do so and resume the Salah from where one stopped, provided that the time one took is not too long.

Aishah رضي الله عنها said the Prophet ﷺ ordered us to kill individual harmful animals, wherever they are found, snakes, crows whose color combines black and white, rats, rapacious wild dogs, and scorpions.⁽²⁾

However, if one finds a snake in the house, he should let it leave the house in three days. If it doesn't leave in three days, he can then kill it.

Abu Sa'eed Al-Khudri رضي الله عنه narrated that the Prophet ﷺ ordered anyone who sees a snake in his house to ask it to leave and give it three days, for it may be a Jinn. If it does not leave, he should kill it.⁽³⁾

Snakes and scorpions alike can harm man, and a person must be alert about them. But we still need to remember that both scorpions and snakes sting and bite only by Allah's ﷻ permission and will. However, Allah ﷻ commanded us to seek the means to protect ourselves.

8. Correcting the Imam in Salah

Suppose the Imam leading the Salah makes a mistake during the Salah, such as forgetting Ruku or Sujud. It is permissible to alert him by saying "Subhan Allah" for the brothers and clapping for the sisters.

(1) Sahih Abu Dawud, Al-Albani

(2) Sahih Muslim

(3) Sahih Muslim





Sahl ibn Sa'd As-Saadi رضي الله عنه narrated that the Prophet ﷺ said: "If someone is faced with something during Salah, he should say 'Subhan Allah.' Clapping is for the women and saying "Subhan Allah" is for the men."⁽¹⁾

So, if the Imam makes a mistake related to the Quran's recitation during Salah, men may help correct his recitation as follows. If the mistake happens in the recitation of Al-Fatihah, we must prompt him to correct his error. If it is apart from Al-Fatihah and does not alter the meaning, then we do not have to fix it. If the mistake changes the verses' purposes, we must point out his error to correct it.

Umar رضي الله عنه narrated that the Prophet asked: "Were you present with us [during the prayer]?" He replied: "Yes." So, the Prophet ﷺ asked him: "What prevented you from correcting me?"⁽²⁾

It is also permissible to carry a copy of the Quran to recite from it and turning its pages during the voluntary Salah. Furthermore, crying, moaning, or groaning is permissible during Salah due to the wordings on the Quranic verse.

9. Saying “Al-Hamdulillah” in Salah

It is permissible to say "Al-Hamdulillah" (All praise belongs to Allah), in two cases. First, if one sneezes; second, when one remembers a bounty that Allah ﷻ bestowed upon him.

Rifa'h Ibn Rafi رضي الله عنه narrated that, "I prayed behind the Messenger of Allah ﷺ, and I sneezed and said, "Al-Hamdulillah" (Praise be to Allah), a great deal of praise, beautiful and blessed, as our Lord loves and is pleased with.' [Afterward,] the Messenger of Allah ﷺ asked: 'Who spoke during the Salah?' No one said anything. He asked again, and no one said anything. He asked again, and I said: 'It was I, O Messenger of Allah!' He then said: 'By the One in whose hand is Muhammad's soul, thirty some odd Angels raced to get that phrase to raise it [to the

(1) Sahih Abu Dawud, Al-Albani

(2) Sunan Abu Dawud





Lord]."⁽¹⁾

10. Reciting from the Mus-haf in a Voluntary Salah

It is permissible to use a Mushaf or an application on a device to recite Quran while in a voluntary Salah, such as Taraweeh during Ramadan.

Imam An-Nawawi رحمته الله said, "If one sometimes turns pages during a Salah, it does not invalidate it. If he happens to look at something that is not the Quran and he reads it to himself, it does not invalidate the Salah, even if it is done for a long time, although it is a disliked act in Salah."^{(2) (3)}

11. Prostrating upon One's Headdress

Ibn Abbas رضي الله عنه narrated that Allah's Messenger ﷺ prayed in one garment and covered his face with a portion of it to avoid the ground's heat or coldness. ⁽⁴⁾

However, the ruling states that it is disliked if it is done without any genuine reason.

12. Spitting to One's Left in Salah

If one needs to spit during Salah, he should do it without interrupting his Salah and disturbing others if he is praying in a congregation.

Spitting during Salah is permissible and does not nullify it. He could do one of the following. He could take out of his pocket a paper towel, or a napkin to spit in it. He could also use part of his garment. If not, he could spit to his left side if he is praying in a place where he could do that.

The Prophet ﷺ said,

"Whenever anyone of you stands to perform the prayer, he should not spit in front of him as he is silently invoking his Lord

(1) Sahih Al-Bukhari

(2) Sharh Muslim

(3) Fiqh As-Sunnah with abridgement

(4) Musnad Ahmed





during his prayer and should not spit to his right-hand side as there is an Angel on his right-hand side, rather should spit to his left-hand side or under his feet so that he would scrape it off with his feet [bury it]."⁽¹⁾

13. Accidentals while in Salah Upon Needs

You can use some sort of hand signal to indicate something to someone due a serious need for the one praying to alert them to something or pointing with the finger or hand to indicate that you are in prayer to someone who enters and greets you. This can be done by making one's palm face down and the back of the hand face up.

One may turn off the cellular phone if it goes off in Salah because it will distract other Muslims' submissiveness in Salah. Handling a child is also permissible to carry and hold a child during the Salah.

Ibn al-Qayyim رحمته الله summed up some of the permissible acts during the Salah which the Prophet ﷺ used to perform at times. He said: The Prophet ﷺ would pray, and Aishah would be lying between him and the Qibla'h. When he performed Sajdah, he would signal to her with his hand, and she would pull back her leg, and when he would stand, she would stretch out her leg again.

The Prophet ﷺ was praying, and Shaytan came to him to disturb his Salah, and the Prophet ﷺ choked until his saliva came upon his hand.

The Prophet ﷺ would pray upon the pulpit, making Ruku there, but when the time came to perform Sajdah, he would descend, move backward, prostrate upon the ground, and then return to the pulpit.

He once prayed toward a wall, and an animal tried to pass between him and the wall. The Prophet ﷺ prevented the animal from passing to the extent that its stomach was against the wall.

Once while he was praying, two girls from the tribe of Abd al-

(1) Sahih Al-Bukhari





Muttalib were fighting behind him, and he separated them with his arms while he was praying. Ahmad's رضي الله عنه version says that they grabbed onto his knees, and he divided them without leaving the Salah.

He would also puff out air while praying. The Hadith, which states: "Puffing out is speech," cannot be traced to the Messenger of Allah ﷺ, but Sa'id رضي الله عنه related it in his Sunan from Ibn Abbas رضي الله عنه as one of Ibn Abbas' رضي الله عنه statements - if it is authentic.

Places Where it's not Permissible to Pray

The entire earth was made a source of purity (Tayammum), and a mosque for the Prophet ﷺ and his followers is one of Allah's جبرئيل favors upon Muslims. Hence, the Prophet ﷺ used to establish Salah wherever it was due.

Jabir bin Abdullah رضي الله عنه narrated that Allah's Messenger ﷺ said,

"I have been given five things which were not given to any amongst the Prophets before me. The entire earth has been made for me a place for praying and a thing to perform Tayammum. Therefore, my followers can pray wherever the time of a prayer is due."⁽¹⁾

However, the Prophet ﷺ names a few places as exceptions from this ruling, such as the places where camels lie down, graveyards, and impure places. These exceptions are made because the original pure state of the earth is changed by circumstances and effects related to the human being and Shaytan's practices. Below are the places where it is not allowed to offer Salah at:

Graveyards

We have several Hadith where the Prophet ﷺ warned us against establishing Salah in the graveyards.

Abu Sa'id al-Khudri رضي الله عنه narrated that The Messenger of Allah ﷺ said,

(1) Sahih Al-Bukhari





"The entire earth has been made a place of prayer, except for graveyards and washrooms."⁽¹⁾

Aishah رضي الله عنها narrated that the Prophet ﷺ said,

"Allah cursed Bani Israel because they took the graves of their prophets as mosques."⁽²⁾

Abu Marthad Al-Ghanawi رضي الله عنه narrated that the Prophet ﷺ said,

"Do not pray facing a grave and do not sit on one."⁽³⁾

Jundub Ibn Abdullah Al-Bajali رضي الله عنه heard the Prophet ﷺ said, five days before he died,

"The people before you took graves as mosques. I prohibit this to you."⁽⁴⁾

The Prophet ﷺ is also reported to have said,

"Allah curses those who visit the graves and take them as mosques and light lamps over them."

Many scholars held that the prohibition is of the disliked, regardless of whether the grave is in front of the imam or behind him.

According to others, this prohibition is one of complete forbiddance, and as such, prayer at a gravesite is not valid. The wisdom behind that is to block the way to committing Shirk or assume that the individual who is praying in the graveyard is imploring the engraved. Furthermore, when a person prays in a mosque in which there is a grave, Shaytan may tempt him to call upon the deceased or to seek his help, or to pray to him or prostrate to him, thus committing major Shirk.

Salat-ul-Janazah in the Graveyard

An exception for this case is Salat-ul-Janazah (The funeral Prayer) as there are pieces of evidence to validate that it can be performed in the graveyard.

(1) At-Tirmidhi

(2) Sahih Al-Bukhari and Muslim

(3) Sahih Muslim

(4) Sahih Al-Bukhari





If one misses Salat-ul-Janazah over a dead person, it is recommended to go to the graveyard and offer Salat-ul-Janazah over the deceased's grave. He should stand in the Qibla'h direction, and the grave should be in a middle position. Scholars limited this to a certain period, with a month's duration set at maximum.

Abu Hurairah رضي الله عنه narrated that a black woman (or a man) used to clean the Masjid (mosque). Allah's Messenger ﷺ once noticed that she was absent and asked about her, but they told him that she had died. He said, 'Why did you not inform me?' They responded in a way that conveyed that she was of little importance. The Prophet ﷺ said, 'Lead me to her grave.' They led him to it, and he prayed over her. He said, 'These graves are full of darkness upon their occupants, and Allah illuminates them by my prayer over them.'⁽¹⁾

Mosques Built on Graves

It is forbidden to establish Salah in mosques which has graves. It is not permissible for graves to be left in mosques, whether that is the grave of a Wali (Saint) or anyone else.

If we want to build mosques around a grave, we must first dig up and transfer the remains to the public graveyards, with each set of remains placed in an individual tomb as with all other graves.

Aishah رضي الله عنها narrated that the Prophet ﷺ said, "May Allah curse the Jews and the Christians, for they took the graves of their Prophets as places of worship." Aishah said, "He was warning against what they had done."⁽²⁾

Jundab Ibn Abd-Allah Al-Bajali رضي الله عنه narrated that the Prophet ﷺ said,

"Those who came before you took the graves of their Prophets and righteous people as places of worship. Do not take graves as places of worship – I forbid you to do that."⁽³⁾

(1) Sahih Al-Bukhari

(2) Sahih Al-Bukhari and Muslim

(3) Sahih Muslim





Umm Habiba رضي الله عنها and Umm Salamah رضي الله عنها mentioned about a church they had seen in Abyssinia (Ethiopia) in which there were pictures. They told the Prophet ﷺ about it, on which he said,

"If any religious man dies amongst those people, they will build a place of worship at his grave and make these pictures in it. They will be the worst creature in the sight of Allah on the Day of Resurrection."⁽¹⁾

What About the Prophet's ﷺ Grave?

The grave worshippers always put forward this argument. They questioned: How come the Prophet's ﷺ grave is in his mosque even though it is forbidden to take graves as places of worship?

The scholars addressed this subject and refuted those who quote that the Prophet's ﷺ grave is inside his mosque as evidence that it is permissible to take graves as places of worship or to include graves in mosques.

When the Prophet ﷺ passed away, some people said that he would be buried near the Mimbar, and others said that he would be buried in al-Baqi. Abu Bakr Al-Siddiq رضي الله عنه came and said, "I heard the Messenger of Allah ﷺ say, 'No Prophet was ever buried except in the place where he died.'" So, they dug a grave for him there. When he was about to be washed, they wished to take off his shirt, but they heard a voice saying, "Don't take off his shirt," so they did not take off his shirt, and he was washed with it on.⁽²⁾

Hence, it is the Sunnah to bury the Prophets where they died, which happens to be the house of Aishah. Ibn Baz رحمته الله said, "The answer to that is that the Companions did not bury him in his mosque. Instead, they buried him in the house of Aishah رضي الله عنها."⁽³⁾

The Hadith also explains the wisdom behind the Prophets being buried in the places where they passed away. Allah ﻋﺰﻩ ﻭﺟﻠﻮﻩ wished it

(1) Sahih Al-Bukhari

(2) Bayhaqi, Dalailun-Nubuwwa, and Suyuti

(3) Majmoo' Fatawa al-Shaykh Ibn Baz





to be so and took the soul of the Prophet ﷺ where he would be buried.

When al-Waleed ibn Abd al-Malik expanded the Prophet's ﷺ mosque at the end of the first century, he joined the room into the mosque. It was wrong to do that, and some of the scholars blamed him for that.

Ibn Uthaymeen رحمه الله was asked about the ruling on praying in a mosque in which there is a grave. He replied: "Praying in a mosque in which there is a grave fall into two categories:

1. Either the grave was there before the mosque, and the mosque was built over the grave. We must shun this mosque and refrain from praying therein, and the Muslim authorities must knock it down.
2. The mosque was there before the grave, and the deceased was buried after the mosque was built. In this case, we must dig the grave and transfer the remains to the public graveyard.

As for praying in such a mosque, it is permissible so long as the grave is not in front of the worshipper because the Prophet forbade praying in graves' direction."⁽¹⁾

Churches and Synagogues

There have been scheming and plotting to promote and advance the theory that Judaism, Christianity, and Islam are Abrahamic religions. As if you are in good hands if you adopt one of the three religions, which is devious. The three faiths are indeed one heavenly religion, which Allah ﷻ named Islam. But a Jew must believe Prophet Isa عليه السلام (Jesus) and Muhammad ﷺ are Allah's Messengers to be Muslim, and a Christian must accept Muhammed ﷺ to become a Muslim.

One of the orchestrated means to encourage this mixing amongst the Muslims is to design one place of worship where the icons of the three religions are present side by side.

By the way, one may offer his Salah inside a church or a

(1) Majmoo' Fatawa Ibn' Uthaymeen





synagogue independently, provided that the owner of the church give permission and make sure that they do not face an icon of Shirk such as a cross. There is no mixing and confusion in this situation.

Abu Musa Al-Ash'ari رضي الله عنه and Umar ibn Abdulaziz رضي الله عنه prayed in a church. Ash-Sh'abiy رضي الله عنه, Ata رضي الله عنه, and Ibn Sireen رضي الله عنه did not see anything wrong with praying in a church (if one happened to be in a church at the time of Salah).

Al-Bukhari رضي الله عنه said, "Ibn Abbas would pray in churches under unusual circumstances except for those with statues or sculptures."

The Muslims of Najran wrote to Umar رضي الله عنه saying that they found no place cleaner or better to pray in than a church. Umar رضي الله عنه wrote to them: "Sprinkle it with water and leaves and pray therein."

According to the Hanafi and Shafi'i schools, it is disliked praying in such places in general.

Resting Places of Camels

A man asked Allah's Messenger ﷺ whether He (again) said: "May I observe Salah in the sheep's resting places?" The Messenger of Allah ﷺ said: "Yes." The questioner also said: "Can I pray where camels lie down?" The Prophet ﷺ said: "No."⁽¹⁾

It is prohibited to pray in the camels' resting places because of the presence of impurities, and these are the places where demons and evil Jinn dwell. Most scholars say that this prohibition is equal to a dislike, while the Hanbali consider it Haram.

Dunghills, Bathrooms, and Butcheries

It is prohibited to pray on dunghills, slaughterhouses, and bathrooms as there is presence of impurities. Therefore, such places are homes for Shaytan and sites where people do things that are Haram.

It is forbidden to pray at such places without any barrier, and if

(1) Sahih Muslim





there is such a barrier, one may pray, but it is disliked by most of the scholars, while Ahmad رحمته الله and other scholars say it is prohibited.

The Prophet ﷺ said,

"The whole earth is a place of Prayer except public baths and graveyards."⁽¹⁾

Abu Hurairah رضي الله عنه reported: We stopped for rest along with the Messenger of Allah ﷺ and did not awake till the sun rose. The Apostle of Allah ﷺ then told us that everybody should take hold of his camel's nose string (get out of this ground) for it was the place where the devil had visited us. We did accordingly. He then called for water and performed ablution, and then observed two prostrations. Ya'qub said: "Then he prayed (performed) two prostrations. Then Takbir was pronounced for Prayer, and then he offered the Morning Prayer (in congregation)."⁽²⁾

Land that has been Unlawfully Taken or Gained

Abu Salama bin Abdur-Rahman رضي الله عنه, who had a dispute with some people on a piece of land, went to Aishah رضي الله عنها and told her about it. She said, "O Abu Salama, avoid the land, for Allah's Messenger ﷺ said, 'Any person who takes even a span of land unjustly, Allah will encircle his neck with it down seven earths.'"⁽³⁾

The Mosque of Dirar

The Mosque of Dirar was built in the time of the Prophet ﷺ to divide the Muslim communities. Allah ﻋﺰﻩ ﻭﺟﻠﻮﻩ said,

"Those [hypocrites] who took for themselves a mosque for causing harm and disbelief and division among the believers and as a station for whoever had warred against Allah and His Messenger before. And they will indeed swear, "We intended only the best." And Allah testifies that indeed they are liars. Do not stand [for Prayer] within it - ever. A mosque founded on righteousness from the first day is more worthy for you to stand

(1) Sahih Abu Daud, Albani

(2) Sahih Muslim

(3) Sahih Al-Bukhari





in. Within it are men who love to purify themselves, and Allah loves those who purify themselves.”⁽¹⁾

{وَالَّذِينَ أَخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفَرِّقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ
وَرَسُولَهُ مِنْ قَبْلُ وَلِيَحْلِفْنَ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٧﴾ لَا نَقُومُ فِيهِ أَبَدًا
لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَهَّرُوا وَاللَّهُ
يُحِبُّ الْمُطَهَّرِينَ } [سورة التوبة: 108]

Places of (Earlier) Punishments of Allah ﷺ

We were going for the Battle of Tabuk and when we reached the places of the dwellers of Al- Hijr, Allah's Messenger ﷺ said about the dwellers of Al-Hijr (to us),

"Do not enter (the dwelling places) of these people unless you enter weeping, but if you weep not, then do not enter upon them, lest you be afflicted with what they were afflicted with."⁽²⁾

Ruling on Prayer in the Kabah

Offering Salah in the Allah is valid regardless of whether it is an obligatory prayer or a supererogatory prayer.

Ibn Umar رضي الله عنه reported: "The Messenger of Allah ﷺ entered the house [the Allah] with Usamah ibn Zaid, Bilal, and Uthman ibn Talhah and they closed the door behind themselves. When they opened the door, I was the first to come upon them, and I asked Bilal: 'Did the Messenger of Allah pray [while he was inside]?' He said: 'Yes, between the two Yemeni pillars.'"⁽³⁾



(1) Quran 9:107-108

(2) Sahih Al-Bukhari

(3) Sahih Al-Bukhari and Muslim





Chapter Sixteen
The Disliked



Introduction



The Disliked (Al-Makruh) is contrary to The Recommended (Al-Mustahab). They are specific actions and utterances that we must strive to avoid, but the act is still valid if we happen to do them. We only suffer a loss of some reward for doing them according to our reasons.

Technically, they are actions and utterances while in Salah that Allah ﷻ and His Messenger ﷺ did not prevent us from doing in clear-cut manner. The following is another definition which we favor because it sheds more light on the concept of disliked actions and utterances in Islam. If one strives to avoid them out of obedience, he will be rewarded. Meanwhile, the one who does them suffers no penalty.

Avoiding the disliked (Makruh) out of obedience is rewarding in Islam because indulging in what is disliked (Makruh) brings one step closer to the unlawful (Haram).

The Unlawful, or the Forbidden (Haram) means that which Allah ﷻ and His Messenger commanded us not to do in a clear-cut manner.

If one refrains from doing the unlawful (Haram) out of obedience, not out of fear of disgrace, inability, and shyness, then he will be rewarded. And if he indulges in doing the forbidden (Haram), he will undergo punishment unless he repents.

Al-Nouman ibn Bashir رضي الله عنه narrated that the Messenger of Allah ﷺ said,

“Verily, the lawful is clear, and the unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus, he who avoids doubtful matters clears himself regarding his religion and his honor. He who falls





into doubtful matters will fall into the unlawful, like the shepherd who pastures near a sanctuary, all but grazing therein. Verily, every king has a sanctum, and the sanctum of Allah is his prohibitions. Verily, in the body is a piece of flesh which, if sound, the entire body is sound, and if corrupt, the entire body is corrupt. Truly, it is the heart.” (1)

The Disliked (Makruh) Actions in Salah

Below is a list of the disliked actions during Salah:

1. Looking Around in Salah Without Necessity

It is recommended to fix our gaze on the place of prostration (Sujud) while in Salah. The essence of proper focus, humility, and submissiveness (Khushu) in Salah means that (the worshipper) should fix his gaze on the place of prostration. (2)

Ibn Qadamah رحمته الله said, "The essence of doing that is to maintain a proper focus, humility, and submissiveness (Khushu) in Salah." (3)

Aishah رضي الله عنها said "I asked Allah's Messenger about looking hither and thither in Salah. He replied, "It is a way of stealing by which Shaytan takes away (a portion) from the prayer of a person." (4)

Abu Zhar رضي الله عنه reported that the Prophet ﷺ said,

"Allah faces the slave while he is in the Salah and keeps facing him as long as he does not turn. If [the slave] turns, [Allah] turns away from him." (5)

Al-Harith Al-Ash'ari رضي الله عنه narrated that the Messenger of Allah ﷺ said,

"Allah commands you to perform Salah, and when you perform Salah then do not turn away, for Allah is facing the face of His worshipers as long as he does not turn away." (6)

(1) Sahih Al-Bukhari and Muslim

(2) Al-Mughni

(3) Al-Mughni

(4) Sahih Al-Bukhari

(5) Sahih Abu Dawud, Al-Albani

(6) Sahih At-Tirmidhi, Al-Albani





2. Closing One's Eyes in Salah Without Necessity

When we close our eyes in Salah, we end up deserting the Sunnah of directing our gaze on the place of prostration (Sujud). Furthermore, it resembles us with the worship of the old Persian Magus (Magians) who used to close their eyes, seeking humility before the fire.

Suppose someone intentionally closes his eyes in Salah, concluding that this is a form of worship. In that case, he has undoubtedly introduced something to the religion which does not belong to it. It means he is an innovator.

Sometimes we may find ourselves obliged to close our eyes in Salah to avoid distractions, such as the uncovering of private parts of the person praying in front of us. Also, we end up praying in areas where uncontrolled distractions are present, and one cannot maintain full attentiveness. It is permissible to close his eyes to avoid that.

Ibn al-Qayyim رحمته الله said: "The correct position is: if keeping one's eyes open does not affect one's attention, then it is preferred to keep them open; however, if there is something in front of the person, such as decorations, which could affect his attention, then it is, in no way, disliked closing his eyes. In fact, under such circumstances, to say it is preferred to close one's eyes are more consistent with the principles and goals of the Shariah than to say that it is disliked."

3. Placing the Forearms on the Ground in Sujud

One must keep the forearms raised while in prostration (Sujud). Placing the arms on the ground is copying the dog's sitting style.

Anas Ibn Malik رضي الله عنه reported: The Prophet ﷺ said,

"Be straight in prostration and let none of you put his forearms on the ground like a dog." ⁽¹⁾

(1) Sahih Al-Bukhari and Muslim





4. Placing the Hands-on Hips (At-Takhassur)

The Prophet ﷺ prohibited us from placing the hands around the hip area while standing in Salah, which is called (At-Takhassur).

At-Takhassur in Salah indicates the absence of humility and humbleness. Furthermore, we end up resembling the Jews in their prayer.

Abu Hurairah رضي الله عنه relates that the Messenger of Allah ﷺ prohibited putting one's hands on one's hips during the Salah. (1)

5. Doing Talathum and Sadl in Salah

The definition of At-Talathum is covering the mouth with clothes. And the Sadl is hanging something from the shoulders without placing the arms through the sleeves.

It is permissible to cover one's mouth with a mask because of fear of infection but doing it without a necessity is disliked in Salah.

Abu Hurairah رضي الله عنه said that the Messenger of Allah ﷺ prohibited As-Sadl in Salah and prohibited a man to cover his mouth. (2)

Al-Khattabi رحمته الله explained: "As-Sadl is to lower one's garment until it reaches the ground."

Al-Kamal ibn Al-Hamam رحمته الله added: "This also applies to wearing a cloak without putting one's arms through its sleeves."

It is a combination of hanging something from the shoulders without placing the arms through the sleeves and lowering one's garment until it reaches the ground.

Both As-Sadl and Talathum reflect the absence of humility, the loss of attentiveness, and tranquility. Having a garment piece (or cloak) tends to hang down in Salah and forces one away from concentration and devotion.

It will also require the one who is praying to frequently arrange straightening it because it is not fixed on one's body, which will

(1) Sahih Abu Dawud, Al-Albani

(2) Sahih Abu Daud, Al-Albani





undoubtedly lead to the loss of calmness and tranquility required in Salah. The Prophet ﷺ said, "Be tranquil (calm) in your Salah."⁽¹⁾

6.Trailing of Garments and Pants in Salah (Al-Isba'l)

The definition of Isba'l is to lengthen the garment and let it trail below the ankles. It is a prohibition, whether out of arrogance or not. It is disliked in Salah for sure, but Salah is still valid. Isba'l is forbidden in Islam. It is one of the major sins.

Ibn Umar رضي الله عنه narrated that the Prophet ﷺ said,

"Allah will not look on the Day of Resurrection at the person who drags his garment (behind him) out of self-esteem."⁽²⁾

Al-Mughirah bin Shubah رضي الله عنه said: "I saw the Prophet of Allah ﷺ, seized the wrap of Sufyan Bin Suhail, saying: 'O Sufyan, do not lower garments below the ankles. Verily Allah detests those who lower their garments below the ankles.'"⁽³⁾

The ruling on the Musbil's Salah?

Ibn' Uthaymeen was asked about the salah's validity of the one whose garments trail below the ankles. He said, "There is a difference of opinion regarding the validity of the Salah of Al-Musbil (His garments trail below his ankles.

The first opinion regards the Salah as valid even though the act is a major sin. He fulfilled the mandatory condition of Salah covering the Awrah.

The second view, "which the correct one in our opinion," regarded the Salah invalid because he has covered his 'Awrah with an unlawful garment. They say that one of the conditions of covering the 'Awrah is that the garment worn should be permissible." We say furthermore, if the act of Isbal is a major sin out of Salah, how will it be permissible during Salah?

(1) Sahih Muslim

(2) Sahih Al-Bukhari and Muslim

(3) Sahih Ibn Majah, Al-Albani





The bottom line is that one is risking his Salah's validity because of Isbal; One should fear Allah and raise his garment so that it will be above his ankles.⁽¹⁾

As mentioned above, there is a difference of opinion regarding the validity of the Musbil's Salah. Nevertheless, they agreed it is forbidden to do Isba'l in Islam, whether it is out of pride or not because only Allah ﷻ can distinguish what is in the hearts.

Some use the story of Abu Bakr As-Siddiq رضي الله عنه, who spoke to the Prophet ﷺ: "My garment (Izzar) drops below the ankles if I am not paying attention." The Prophet ﷺ said to him, "You are not one of those who do that out of pride."

So, if we are not doing this out of pride, it is permissible. Now who told Abu Bakr رضي الله عنه that he was not doing this out of pride? It is none but the Messenger of Allah's ﷺ, the one who receives revelation from Allah ﷻ who knows what is in the hearts.

Who can be able to judge the hearts of others after Allah's Messenger ﷺ?

Furthermore, suppose that one is not trailing his garments out of pride. He is still spreading the culture of Isba'l amongst the people who are seeing him as they do not know whether he is doing this out of pride or not.

Also, we have other Hadith that forbid Isba'l regardless. Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said,

"What is below the ankles of a lower garment is sentenced to the Hellfire."⁽²⁾

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

"There are three to whom of Allah will not speak on the Day of Resurrection or look at them or purify them, and theirs will be a painful torment: one of the three is, who lets his garment hang beneath his ankles."⁽³⁾

(1) Fatawa Ibn' Uthaymeen, part 12, p. 306

(2) Sahih Al-Bukhari

(3) Sahih Muslim





When Umar رضي الله عنه was stabbed in the Mihrab, he was lying on the ground wounded and bleeding. A young man entered came to give him glad tidings. When Umar رضي الله عنه saw that his garment (Izzar) was touching the ground. He said: "Bring the young man back to me." He said: "O son of my brother, pull up your garment, for it is cleaner for your garment and more fearing of your Lord."

So, Umar رضي الله عنه did not inquire whether the young man was doing Isba'l out of pride or not. He advised him not to do that.

7. Tucking, Lifting, and Folding Clothes (Al-Kaft)

The definition of Al-Kaft is to gather, lift, fold, and tuck the clothes in one's hand from the front or back right before prostrating to prevent them from touching the floor.

When garments touch the floor, they can be easily stained with impurities, wrinkled, or getting dirty. Furthermore, falling into Isba'l, which is a major sin, is amongst Salah's dislikes, as we explained earlier. Such an act can only suggest harboring pride and arrogance against humility, which is the essence of Salah.

Ibn Abbas رضي الله عنه narrated that the Prophet of Allah ﷺ was ordered to prostrate on seven parts and not tuck up the clothes or hair (while praying). ⁽¹⁾

Can I do Kaft to avoid Isba'l?

Suppose someone has his garment below the ankles (Isba'l). Should he fold and gather his garment to prevent it from falling beneath the ankles?

The answer is to apply the following ruling: Retreat to the least of the two evils. Al-Kaft is disliked (Makruh). Meanwhile, Al-Isba'l is forbidden (Haram). So, it is permissible to do what is disliked avoiding the forbidden.

8. Raising One's Sight to the Sky or Upwards

Another disliked action while in Salah is to raise one's sight. He will end up abandoning the established Sunnah of directing the

(1) Sahih Al-Bukhari





gaze on the place of prostration (Sujud). The Prophet ﷺ warned us against its serious consequences. Abu Hurairah رضي الله عنه reported that the Messenger of Allah ﷺ said,

"Those who raise their sight to the sky during the prayer should stop doing so, or their sights will be snatched away."⁽¹⁾

9. Joining the Fingers (Tashbik)

One of the etiquettes of the Masjid is not to join one's fingers.

Thumamah Al-Hannaat رضي الله عنه narrated that Ka'b Ibn Ujrah رضي الله عنه saw him when he was heading towards the mosque. They met one another, and he said: "He found me joining my fingers and told me not to do that and said: The Messenger of Allah ﷺ said: "When one of you does ablution (Wudu) and does it well, then goes out heading to the mosque, let him not join his fingers, for he is in a state of prayer.""⁽²⁾

Al-Khattabi رحمته الله said: "Joining the fingers is something that some people do absent-mindedly, or some do it to crack their knuckles. A man may sit and join his fingers and wrap his hands around his knees (while seated) to relax or try to sleep, so it may cause him to lose his ablution (Wudu). Furthermore, all these actions do not befit the Salah or the state of the one who is performing it."⁽³⁾

It is permissible to join the fingers if one has completed Salah, and he intends not to offer Salah in the Masjid, according to the story of Dhu'l-Yadayn رضي الله عنه.

10. Sweeping the Ground in Salah Without a Need

It is disliked swinging with one's clothing or body to even the ground or remove the rocks unless there is some need to do so.

Ma'yaqib رضي الله عنه reported: "I asked the Prophet ﷺ about dusting [away] the pebbles during Salah, and the Prophet ﷺ said, 'Do not dust [away] the pebbles while you are praying, but if you must

(1) Sahih Muslim

(2) Sahih Abu Daud Al-Albani

(3) Ma'alim As-Sunan





do it, then do it only once to level the pebbles."⁽¹⁾

Abu Zhar رضي الله عنه reported that the Prophet ﷺ said, "When one of you stands for the Salah, mercy is facing him. Therefore, he should not wipe away the pebbles."⁽²⁾

11. Staring at Distractive Objects During Salah

Unfortunately, our Masjids and home are full of distractions, such as decorations, calligraphy, marketing materials, pictures of the Allah, and Names of Allah ﷻ. All of this is not allowed in Allah's ﷻ houses, and they do occupy the worshippers and influence their submissiveness (Khushus) in Salah.

Aishah رضي الله عنها narrated that the Messenger of Allah ﷺ prayed in a cloak that had some designs on it. He said: "These designs have distracted me. Take it away."⁽³⁾

We see here that these items distracted the Messenger of Allah ﷺ himself. Then what about us?

Anas رضي الله عنه said: Aishah had a curtain to cover the doorway of her house. The Prophet ﷺ said to her, 'Remove your curtain for its pictures always distract me during my prayers.'

This Hadith establishes the ground for the ruling that while in Salah, if someone ends up looking at designs, pictures, or writings will not nullify his Salah. But of course, it would still be disliked (Makruh).

12. Motioning with the Hands While Making Taslim

It is disliked when one makes Taslim to end Salah, to make a hand motion, which is to turn the hands to the right side, when making Taslim towards the right side, and likewise when making Taslim to the left.

Jabir Ibn Samurah رضي الله عنه said: "We prayed behind the Prophet, and he said: 'What is wrong with them that they make salutation

(1) Sahih Abu Daud, Al-Albani

(2) Sunan At-Tirmidhi

(3) Sahih Al-Bukhari and Muslim





with their hands as if they were the tails of horses? It is enough for you to place your hand on your thigh and say, As-Salaam 'Alaikum, As-salam 'Alaikum!"⁽¹⁾

13. Praying While Desirable Food is Present

When we are about to pray, we must remove any possible distraction while in Salah. Hence, it is disliked starting Salah while food which one likes to eat is present. He should fulfill his needs because it will undoubtedly come between him and developing submissiveness (Khushu) in Salah.

Once the individual's basic needs, such as eating, drinking, and using the bathroom are met, he will have a freed-up mind to focus solely on Salah. He will not be reminded of these needs while in Salah, and he will be more tentative to complete and perfect his pillars, duties, and the rest of the acts of the Salah.

If the food is present before the Salah, but one does not have the urge to eat it, and he can wait until after the Salah, then it is permissible to pray before eating, provided that skipping the food will not disturb his heart and mind in Salah.

Aishah رضي الله عنها narrated that the Prophet ﷺ said,

"If dinner is served and the prayer is ready, start with the dinner [first]."⁽²⁾

Nafi رضي الله عنه reported that sometimes we would serve Ibn Umar رضي الله عنه the food while the Iqamah was being made, but he would not come to the Salah until he finished his meal, although he could hear the reciting of the Imam.⁽³⁾

14. Praying While Needing Attend Bathroom

It is also disliked beginning Salah while urgently needing to relieve oneself.

Thauban رضي الله عنه narrated that the Messenger of Allah ﷺ said,

(1) Sunan An-Nasa'i

(2) Sahih Muslim

(3) Sahih Al-Bukhari





"It is not allowed to offer Salah while he needs to go to the bathroom."⁽¹⁾

The wisdom behind it being disliked is the same as in the case of food and water. By the way, Salah would be still valid, but the individual will have the most challenging time to develop Khushu in Salah.

Aishah رضي الله عنها reported that she heard the Messenger of Allah ﷺ said,

"No one should pray when the food is served nor when one needs to answer the call of nature."⁽²⁾

15. Praying When One is Overcome by Sleep

Aishah رضي الله عنها reported that the Messenger of Allah ﷺ said,

"When one of you becomes drowsy in Salah, he should lie down until he is fresh again; otherwise, he will not know if he is asking forgiveness or vilifying himself."⁽³⁾

Abu Hurairah رضي الله عنه reported that the Messenger of Allah ﷺ said,

"When one of you gets up at night for Salah and his tongue falters in reciting the Quran and he is not certain about what he is reciting, he should sleep."⁽⁴⁾

Another possible distraction that we should avoid before we begin Salah is tiredness, to the extent of needing to rest or sleep to go away with it.

16. Praying at a Fixed Place in the Mosque

Scholars regarded designating a fixed Salah place inside the Masjid as disliked. Imam's spot would be an exception since he must be in front of the congregation. One may set a designated Salah's place in his house but not in a community Masjid.

(1) Sahih Abu Dawud, Al-Albani

(2) Sahih Muslim

(3) Sahih Al-Bukhari and Muslim

(4) Sahih Muslim





Abdurrahman Ibn Shabl رضي الله عنه said, "The Prophet prohibited pecking like a crow [i.e., while prostrating], imitating a lion's manner of sitting, and a man to pick a special place in the mosque [to pray] like a camel has his place [to sit]." ⁽¹⁾

17. Dressing as in Ishtimaal As-Samma and Idhtiba

The definition of Ishtimaal as-Samma is to wrap one's body with a garment in a manner that one cannot take his hands out of it.

According to some jurists, wrapping oneself in one single garment while there is no other underwear to cover the private parts leads to revealing his privates. Also, to be wrapped up with a garment without taking hands out of it would typically prevent one from performing the prescribed Salah's actions correctly. ⁽²⁾

According to some scholars, "Ishtimaal as-Samma" means to make Idhtiba, which is to expose the right shoulder and put the left edges of the garment under the left armpit while wearing a single loose garment that might fall and thus reveal the Awrah. Therefore, if one fears that his Awrah might be exposed, then it is forbidden.

Ishtimaal as-Samma's style shows negligence and carelessness regarding how we worry about guarding our private parts against exposure and looking neat when performing our Salah.

Al-Idhtiba

Al-Idhtiba means to sit on the buttocks and erect the legs together (sticking them to the stomach) while tying them with a garment or holding them with the hands. Sitting in such a manner could easily expose one's Awrah which is forbidden.

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ forbade two kinds of dresses. He forbade Ishtimaal as Samma and Al-Idhtiba in one garment in such a way that one's private parts are exposed towards the sky. ⁽³⁾

(1) Ibn Khuzaimah, ibn Hibban and by Al-Hakim

(2) Ibn' Uthaymeen, Ash-Sharh Al-Mumti

(3) Sahih Abu Daud Al-Albani





18. Turning Off a Cell Phone While in Salah

Muslims who take their cell phones inside the Masjids and refrain from turning them off or don't put their sound on mute during Salah will cause disturbance and distress to the rest of the congregation.

The Imam and the rest of the congregation will have a tough time developing the needed inward submissiveness (Khushu) in Salah.

Allah's ﷻ houses (Masjids) can quickly turn into nightclubs due to the musical tones Muslims use as ringtones now. Suppose a cell phone rings in Salah and the music sounds all over the Masjid. In that case, the only way for this person to stop the chaos and the disturbance he caused in the house of Allah ﷻ is to bend down to turn it off, which would mean introducing a new position in Salah.

It is a sign of righteousness and pity to exalt Salah's ritual, especially in the houses of Allah ﷻ. Every Muslim must heed the consequences of causing a whole congregation to lose their focus in Salah.

We must refrain from going into the Masjid while our cell phones are not muted. Also, we must refrain from using musical ringtones because music is forbidden anyway.

19. Yawning in Salah

It is disliked yawning in Salah, and one should strive to resist it. But if he happens to yawn, then he should cover his mouth and contain it as much as possible to prevent making sounds. Allah ﷻ hates yawning, so we should avoid it entirely, if possible, in Salah.

Abu Hurairah رضي الله عنه reported that the Prophet ﷺ said,

"Allah loves sneezing and dislikes yawning. As for yawning, it is from Shaytan, so if any of you feels the urge to yawn, let him resist it as much as he can, for if any of you yawns, the Shaytan





laughs at him."⁽¹⁾

On the contrary, Shaytan loves yawning, so he is the one who provokes the human to yawn, which is suggestive of laziness and fatigue. He also attempts to enter into our bodies while our mouths are open. To prevent him, the Prophet ﷺ commanded us to cover our mouth with our hands while yawning.

20. Reciting Quran While in Sujud and Ruku

It is disliked reciting the Quran while in Ruku or Sujud. Among those who are allowed to recite a portion of the Quran in Ruku and Sujud are the Imams who try to review the part which they will recite in the next Rakah due to their fear of making mistakes. However, it is permissible to supplicate using Quranic verses because the intention is not to recite the Quran but to make Dua.

Ibn Abbas رضي الله عنه reported that the Prophet ﷺ said,

"I have been forbidden to recite the Quran in the state of bowing and prostration. So, while bowing, exalt the Lord in it, and while you are in prostration, strive your hardest supplicating, as it is most likely that Allah will answer your supplications."⁽²⁾

Once may supplicate during his Ruku based on the following Hadith. Aishah رضي الله عنها said: "The Prophet used to say in his bowing and prostrations, "Subhanaka-Allahumma Rabbana Wa-Bihamdika Allahumma-Ighfirli." (Translation: How perfect You are O Allah, our Lord, and I praise You. O Allah, forgive me).⁽³⁾

The Prophet ﷺ used to implement the command of Allah ﻋﺰﻩ ﻭﺟﻠﻮ revealed to him in Surat Al-Nasr. Allah ﻋﺰﻩ ﻭﺟﻠﻮ said,

"So, glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives."⁽⁴⁾

(1) Sahih Al-Bukhari

(2) Sahih Muslim

(3) Sahih Al-Bukhari and Muslim

(4) Quran 110:3





{ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا } [سورة النصر: 3]

21. Racing with the Imam in Congregation Salah

We must follow the Imam without unreasonable delay. It is disliked racing with him and move at the same time as him. Hence, the proper way is to follow him when he completely settles in his position. For example, if the Imam is prostrating (making Sujud), one should remain in prostration (Sujud) and not move until the Imam has reached the next position.

Anas رضي الله عنه narrated that the Prophet ﷺ said,

“The Imam is appointed to be followed. So when he says the Takbeer, say the Takbeer; when he bows down for Ruku (the bowing), bow down for Ruku; when he stands up from the Ruku, stand up from it; when he says: Sami‘Allahu liman hamidah (Allah listens to him who praises Him), say: Rabanna lak-al-hamd (Our Lord, to you, is Praise); and when he performs the Sujud (prostration), perform Sujud.”⁽¹⁾

Also, Al-Bara رضي الله عنه narrated, “When the Prophet said, Sami‘Allahu liman Hamidah, none of us bent his back (for Sujud) till the Prophet prostrated, and then we would prostrate after him.”⁽²⁾



(1) Sahih Al-Bukhari and Muslim
(2) Sahih Al-Bukhari and Muslim





Chapter Seventeen
The Nullifiers



Introduction



The Nullifier (An-Naqid) and Invalidator (Al-Mubtil) are the actions or utterances that if we do while in Salah, the Salah will no longer be valid.

Salah's nullifiers and invalidators are well known, but their number is different from one jurist to another. To make it easy for students to understand and absorb Salah's nullifiers, we categorized them based on the structural factors that lead to its validity. They are the conditions, pillars, and duties of Salah.

The following nullifiers or invalidators are amongst the most known when it comes to Salah:

Nullifiers Affiliated with the Conditions of Salah

We presented in full detail the six conditions which must be fulfilled before beginning to perform Salah. They are physical purity, removal of impurities, entrance of Salah time, covering of the Awrah, facing the Qibla'h, and formulating an intention.

We must bear in mind that these conditions must be fulfilled before the Salah. However, we must maintain these conditions from the time we enter the Salah throughout the Salah's completion.

If any of the conditions are deserted during the Salah, then the validity of the Salah will be questioned.

There are certain conditions, including ablution, impurities, Awrah, and Qibla'h, which we will present in considerable detail:

1. The nullifiers of ablution are nullifiers of Salah.

If someone passes wind while in Salah, it nullifies the ablution (Wudu), a condition of the validity of Salah. The rule applies when the passing of the wind happens in a healthy person and not because of a disease.

Suppose one is suffering from a continuous passing of wind,





which he cannot stop for a period enough to make ablution (Wudu) and pray on time. In that case, the purity (Taharah) guidelines of the people with excuses apply to him.

If one who is undergoing such conditions makes ablution (Wudu) after entering each prayer time, then prays the obligatory and voluntary Salawaat (prayers), his Salah would be valid.

2. Having Najasah on body or clothes during Salah

There are a few scenarios where one begins his Salah while having one of the following impurities on his body, clothes, or place of Salah:

- Human urine or feces
- Al-Wadi
- Al-Madi
- Feces and urine of animals whose meat is not permissible to eat (e.g pigs), or animals that feed on flesh
- Dog saliva
- Water remaining after an animal that feeds on flesh has drunk from it.

We have four common scenarios:

- 1) He did not know of the presence of the impurity on one of the three areas or knew earlier but completely forgot to remove it before beginning his Salah. Then, after he completes his Salah, he notices or remembers it again. According to the correct view, his Salah is valid, and he does not have to repeat his Salah.
- 2) He begins his Salah, and during it, notices or remembers the impurity. If he removes it immediately, then his Salah is valid. He does not have to repeat any part of his Salah during which he was unaware of the impurity according to the correct opinion.
- 3) If he begins his Salah while aware of the impurity's presence, his Salah is invalid because he did not fulfill a condition





knowingly.

- 4) Similarly, if he begins his Salah, he notices the impurity, overlooks removing it right away, and continues with his Salah. His Salah is invalid, and he must repeat the Salah.

The evidence for the four scenarios mentioned above can be deduced from one Hadith narrated by Abu Sa'eed Al-Khudri رضي الله عنه who said: "While the Messenger of Allah was leading his Companions in Salah, he took off his shoes and placed them to his left. When the people saw that, they took off their shoes too. When the Messenger of Allah finished his Salah, he asked, 'What made you take off your shoes?' They said, 'We saw you take off your shoes, so we took ours off too.' The Messenger of Allah said, 'Jibril (peace be upon him) came to me and told me that there was something impurity on them. When any one of you comes to the mosque, let him look and if he sees anything dirty on his shoes, let him wipe them and then pray in them.'"⁽¹⁾

3. Uncovering the Awrah deliberately

The Awrah refers to the body parts which one must cover adequately before entering Salah, until he completes it. According to most scholars, the Awrah of a man is the area between the navel and the knees, according to the majority of scholars. ⁽²⁾

Concerning women, the hair and the entire body are Awrah, and she must cover them, apart from the face and hands. If she does that, then her prayer is valid, according to scholarly consensus. ⁽³⁾

Suppose the Awrah becomes uncovered during the Salah, then we have a few scenarios:

A. Suppose one uncovers his Awrah intentionally while in Salah or wears certain clothes in Salah. In that case, he knows that when he bows down (in Ruku) or prostrates (in Sujud), it will

(1) Sahih Abu Dawud, Al-Albani

(2) Al-Mughni 3/7

(3) Al-Sharh al-Mumti 2/160





uncover his Awrah due to its tightness or shortness. His Salah is invalid, and he must repeat his Salah.

B. If one's Awrah uncovers accidentally and immediately covers what was revealed of the Awrah, whether little or a lot, then the prayer is valid, and he does not have to repeat the Salah.

C. If one begins his Salah with his Awrah covered, and he is unsure whether the Awrah has become uncovered, he should ignore that doubt and complete his Salah. Since the basic principle is that the Awrah is still covered and developing doubt about what you were particular about should not be given any attention.

Abbas Ibn Tamim رضي الله عنه narrated that his paternal uncle said: Someone complained to the Prophet ﷺ about when one thinks that something has happened while he is in Salah. He said: "Do not stop until you hear a sound or notice a smell." (1)

We should pay attention to fulfilling the conditions of Salah properly before we enter the Salah. If we do that, we will avoid doubts and distractions during the Salah.

One should put on clothes that he is confident will cover his Awrah. He should not wear clothes that could reveal the Awrah while in Salah. An example of such clothes that may reveal the Awrah are short T-shirts, and other kinds of clothing that may be pulled up and show the lower back, lest some part of his Awrah be uncovered when he bows or prostrates.

4. Deviating a great deal from the Qibla'h

It is established by evidence derived from the Quran, Sunnah and Ijma (consensus) of the jurists that facing the Qibla'h is a condition of Salah's validity. However, the scholars debated the definition of turning away from the Qibla'h.

We need to remember the ruling on turning away from the Qibla'h using the neck and the eyes. It is disliked if it is done without a necessity but is permissible if there is an urgent need to do so. So, the turning away or the deviation from the Qibla'h

(1) Sahih Al-Bukhari and Muslim





that we are addressing here, is the one done with the entire body.

In principle, before we perform Salah, we must make sure that we face the Qibla'h, whether using natural signs or using a compass, or asking trustworthy people in that place who know in which direction the Qibla'h is. Now let's present a couple of scenarios based on this principle:

A. If someone does his best to figure out the direction of Qibla'h and completes his Salah accordingly, but then he finds out that he was mistaken, his Salah will be valid, and he does not have to repeat it.

B. If someone discovered that he is not facing the right direction during his Salah, and he turns towards the right direction during Salah, then his Salah is valid, and he does not have to repeat it.

C. If someone unknowingly deviates away slightly from the Qibla'h during Salah because he was unable to define the exact direction, then his Salah will be valid, and he does not have to repeat the Salah.

D. Sometimes, one may live in an area where people are confused about the exact direction of Qibla'h. Let's assume there is a slight deviation from the accurate Qibla'h, and the community is overlooking the matter. The rule states that those who live far away from the Allah must face in its general direction. It means that they do not have to face precisely in that direction.

Abu Hurairah رضي الله عنه said: The Messenger of Allah said: "Whatever is between the east and the west is the Qibla'h."⁽¹⁾

E. If someone deviates away from the Qibla'h knowingly, whether slightly or to a large extent during Salah, his Salah is no longer valid. He must repeat his Salah.

Nullifiers Associated with the Pillars of Salah

We must fulfill the pillars of Salah or otherwise, our Salah will be

(1) Sahih Ibn Majah, Al-Albani



deemed invalid. The followings are nullifiers of our Salah when it comes to the fourteen pillars, which we explained in a previous chapter:

1. Intentionally and knowingly omitting one of the Salah's pillars, such as bowing, prostration, or standing.
2. Deliberately repeating one of the pillars associated with actions (Afa'l) such as Ruku, and the utterances (Aqwal) such as reciting Al-Fatihah more than one time.
3. Intentionally performing one of the pillars more than what is required, such as making Ruku twice.
4. Deliberately doing some pillars before others.
5. Intentionally, making Taslim saying "Assalam Alaikum" thus ending the Salah before completing it.
6. Consciously changing the meaning while reciting.
7. Considerable leaning against an object, without a need while performing a mandatory Salah, because standing is a Salah pillar.

Nullifiers Associated with Salah's Confirmed Duties

Identifying the duties of Salah is challenging because of the scholarly differences of opinions. If one intentionally abandons knowingly and deliberately a confirmed duty, then his Salah will be deemed invalid. If he does so out of forgetfulness, then he will have to perform Sujud As-Sahw at the end of his Salah.

In a previous chapter, we explained the eight duties of Salah, and we clarified the confirmed and the unconfirmed ones. Now, below is a list of the eight duties of Salah:

1. The Shifting Takbir (Takbirat-ul-Intiqal).
2. Al-Tasbih in Ruku.
3. Al-Tahmeed when rising from Ruku.
4. Saying "Rabana Wa Lakal Hamd."
5. Al-Tasbih in Sujud.
6. Saying Rabbi Ighfir Lee in Jalsah.





7. The first Tashahhud.
8. Sitting for the first Tashahhud.

There are only two scenarios once it comes to the duties of Salah, they are as follows:

- 1) If one deliberately omits one of Salah's confirmed Duties, Salah becomes invalid, and he must repeat his Salah.
- 2) Suppose one omits any of the confirmed duties of Salah, such as the first Tashahhud. And he remembers before performing the next pillar, which is the recitation of Al-Fatihah. In that case, he could go down to complete it, and then do Sujud As-Sahw at the end. However, if a person forgets completely or become unable to go back to it, his prayer is valid, but he must do the prostration of forgetfulness (Sujud As-Sahw).

Other Nullifiers

1. Excessive movements for no reason

Scholars discussed this nullifier in detail as it is a bit difficult to determine a standard for a few movements and many movements in Salah.

The forbidden movements would nullify the Salah. These are the unnecessary continuous movements done for no reason because it is like mocking Allah's ﷺ signs. The scholars described these movements would invalidate the Salah.

These movements appear from behind as if someone isn't performing Salah. Taking many consecutive steps or performing actions that are not part of the Salah repeatedly invalidates the prayer.

Ibn Uthymeen رحمته الله classified the movements into a few categories that **do not nullify Salah**:

1. The first is the necessary or mandatory movement one has to make in Salah to remove impurity from one's garment. As an example, moving to face the Qiblah's right direction or cover the Awrah.
2. The second is the recommended movements, such as walking





a few steps to fill an empty spot in the front row of a congregation Salah.

3. The third is the permissible movement of carrying a child in Salah to secure his safety and calmness.
4. The fourth is the disliked movements, such as touching one's nose, beard, or clothes and being distracted by that. ⁽¹⁾

An-Nawawi رحمته الله listed the followings as examples of the permissible movements in Salah, which are somehow necessary, and they do not invalidate the Salah:

- To nod in reply to a salutation,
- To take off one's shoes,
- To raise the headdress and to put it back in place,
- To put on or taking off a light garment,
- To carry or hold a small child,
- To prevent someone from passing in front of the person in prayer,
- To cover one's spit in one's clothing, and similar other actions.

2. Deliberately speaking in Salah

If one intentionally utters any speech unrelated to the Salah and is not beneficial, then his Salah becomes invalid. If he speaks by mistake or out of ignorance of the ruling, his Salah is valid, and he does not have to repeat his Salah.

Muawiya Ibn Al-Hakam رضي الله عنه said: "I was praying behind the Messenger of Allah, and someone in the congregation sneezed. I said [to him]: 'May Allah have mercy upon you.' The people then stared at me, showing their disapproval of my act. I said: 'Woe to me, why do you stare at me so?' They started to strike their hands on their thighs, and when I saw that they wanted me to become silent, I was angered but said nothing. When the Messenger of Allah finished the prayer, and may my father and

(1) Ash-Sharh Al-Mumtu by Ibn Uthaymeen





mother be ransomed for him, I found no teacher better than him either before or after him. He did not scold, beat, or revile me but he simply said: "Talking to others is not seemly during the Salah, for the Salah is for glorifying Allah, extolling His Greatness, and reciting the Quran."⁽¹⁾

The point of reference in this Hadith, Muawiya ibn Al-Hakam, spoke out of ignorance of this ruling, and the Prophet ﷺ did not order him to repeat his Salah.

3. Laughing Loud in Salah

No doubt, laughing or the urge to laugh during Salah shows a lack of submissiveness (Khushu). It is a result of indulgence in thinking about unrelated matters to Salah's actions and utterances.

Salah is the greatest act of worship in Islam, and it is our chance to meet our Creator. Imagine, if someone indulges in laughing loud or has the urge to laugh; it shows how careless that person is.

So, laughing with a loud voice will invalidate the Salah, and this person needs to repeat his Salah, whether it is mandatory or voluntary Salah. Most of the scholars say that there is no problem with smiling. It doesn't nullify the Salah.

Ibn Al-Munzir رحمته الله recorded the consensus of jurists (Ijma) that laughing during Salah invalidates it.⁽²⁾

An-Nawawi رحمته الله mentioned some more details on the nature of laughing. He said, "Laughing aloud, which produces a sound. Also, if one entirely suppresses it completely so that no sound came out, his Salah is still valid. If it is a burst of hearty laughter, it will invalidate the Salah. Custom would determine whether it is a major or a burst of minor laughter."⁽³⁾

4. Eating and Drinking Intentionally in Salah

One of the nullifiers of Salah is intentionally eating or drinking

(1) Sahih Muslim

(2) Al-Ijma

(3) Sharh Sahih Muslim





during Salah intentionally. Sometimes, we may end up with some small food particles, which we chewed but did not swallow. They may go down our throats without the intention to consume them; hence this does not nullify the Salah. Likewise, drops of sweat may accidentally land inside our mouths, and get mixed up with our saliva. So, this also does not nullify our Salah.

Ibn al-Munzir رحمته الله said: "There is a consensus amongst the jurists that if someone during Salah, eats, or drinks, his Salah is nullified whether it is a mandatory or a voluntary Salah, and he has to repeat the mandatory Salah. According to the majority of scholars as what invalidates an obligatory Salah also invalidates a voluntary Salah."⁽¹⁾

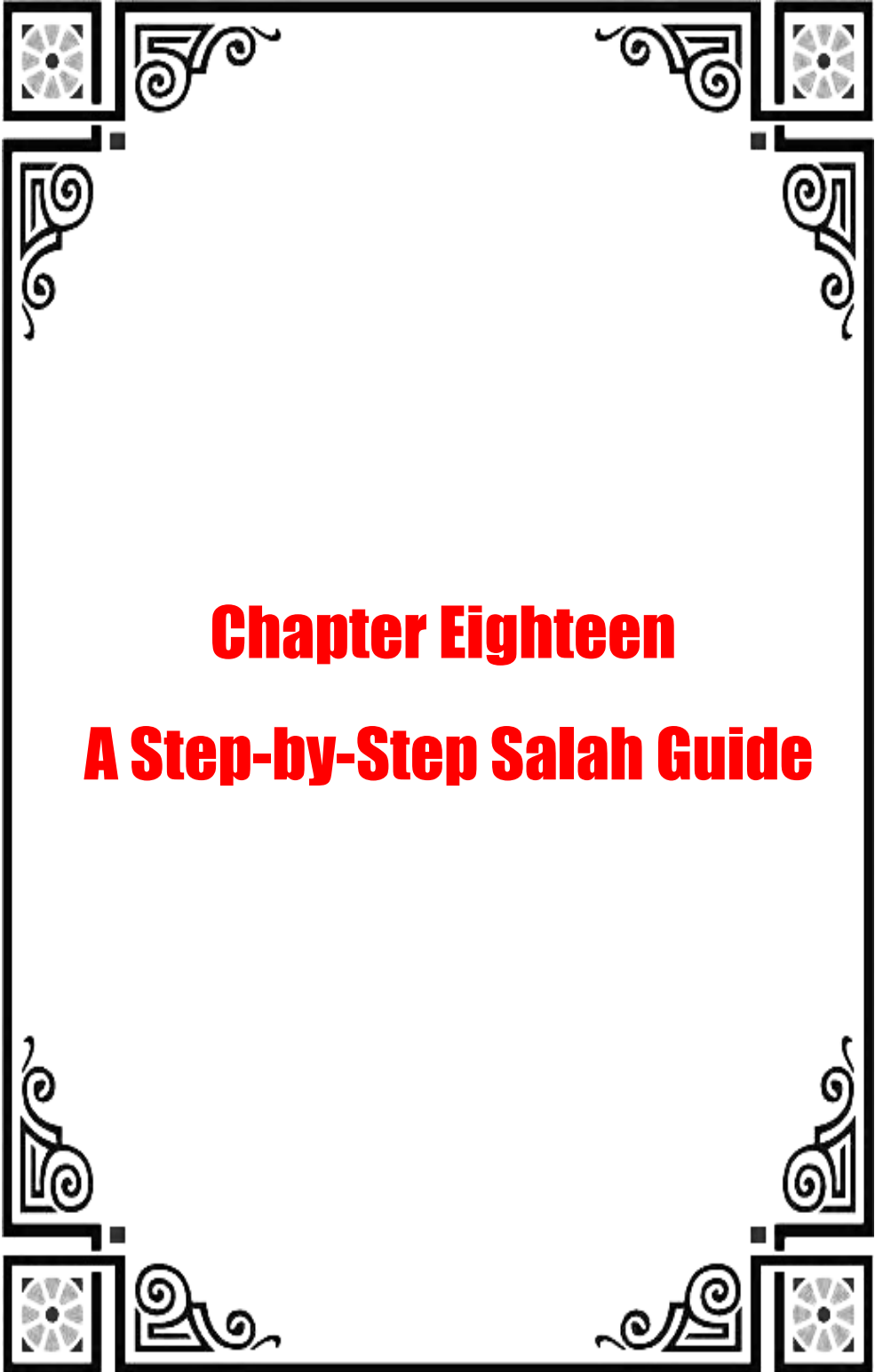
5. Stopping Salah Before its Completion

If someone ends the Salah before completing its units, pillars, duties, he has nullified his Salah, and he is to repeat this Salah.



(1) Al-Ijmah page 4





Chapter Eighteen
A Step-by-Step Salah Guide



Introduction



Allah ﷻ is the Sole Creator of everything. He is the Provider and Nourisher. Human souls seriously need to know the Creator and to have a genuine relationship with Him. Both the knowledge of Allah ﷻ and establishing the proper relationship with Him brings true happiness.

The loss of both the knowledge and the connection is the leading cause of sorrow and depression to invade the lives of Muslims all over the world. The condition of the Muslim Ummah is in dire need of a sober recovery. The blueprint for reformation is the same that the first three esteemed generations of the Muslim Ummah employed.

The later generation of the Muslims Ummah disregarded the first command in the Quran: To read to acquire the knowledge.

The first field of knowledge which Muslims completely overlooked is the Aqeedah matter, the belief system, Tawheed, or Iman (Faith). In other words, the Muslims of today have disregarded the six Pillars of Iman (Faith): Belief in Allah ﷻ, Angels, Books, Messengers, Day of Judgment, and the predestination (Qadar).

The loss of the understanding and the practical application of the belief system led them to lose the sweetness of faith.

Faith's (Iman) sweetness is the peace, tranquility, and serenity one experiences when one engages in Allah's ﷻ remembrance. It is the feeling Allah ﷻ grants the believers to get a small taste of the real and everlasting Jannah in the hereafter.

Ibn al-Qayyim رَحِمَهُ اللهُ reported: I heard Shaykh Al-Islam Ibn Taymiyyah رَحِمَهُ اللهُ say, "Verily, there is a Paradise in this world and whoever does not enter it now will not enter the Paradise





(Jannah) of the Hereafter (Aakhirah)." ⁽¹⁾

Ibn Taymiyyah رحمته الله was imprisoned, facing torture and threats, but he still had the most pleasurable life among the people, with the most relaxed feelings in heart, and happiest of all of them.

He said, "What can my enemies do to me? Indeed, my Paradise and garden are in my chest. If they imprison me, it is seclusion. If they kill me, I am a martyr, and If they expel me, it is traveling in the cause of Allah." ⁽²⁾

Ibn al-Qayyim رحمته الله also quoted another scholar who said, "There come sometimes in which I say, 'If the people of Paradise are in a state like this, they are enjoying a good life.'" ⁽³⁾

Ibn al-Qayyim رحمته الله quoted another devout Muslim as saying, "Sometimes we experience moments of joy. If the kings and the children of the kings knew what [felicity] we are in, they would fight us over it with their swords." ⁽⁴⁾

The Muslim Ummah also neglected to establish the Salah, the way the Prophet ﷺ commanded them, which led them to lose the comfort, Salah provides. The Prophet ﷺ used to say to Bilal when it was time to pray, "Let us find comfort in Salah, Oh Bilal."

Salah is the second pillar of Islam and the distinction between a Muslim and non-Muslim. Salah is offered five times a day individually or in a congregation (Jamaa'h).

Salah is the best way to establish Allah's تذكار remembrance. Allah تعالى commanded Prophet Musa to establish the Salah to establish Allah's تذكار remembrance. Allah تعالى said,

"And establish Salah to remember Me (Allah)." ⁽⁵⁾

{وَأَقِمِ الصَّلَاةَ لِذِكْرِي} {سورة طه: 14}

Five fixed times every day, one must be keen on guarding these

- (1) Madārij As-Sālikīn
- (2) Al Wabil As-Saa'ib Min Al Kalam At-Tayyab
- (3) Al-Waabil Al-Saa'ib
- (4) Al-Wabil As-Saa'ib
- (5) Quran 20:14





designated times. Allah ﷻ said,

"Salah at fixed times has been enjoined on the believers."⁽¹⁾

{ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا } [سورة النساء: 103]

We will present in this chapter an easy step-by-step guide to Salah. Hopefully, this will help Muslims, especially those new to Salah, such as reverts or Muslims embarking on returning to Allah ﷻ.

Salah with Two Rakahs: Step-by-Step

First Rakah

1. Ensure that all impurities (Najasat) are eliminated from the body, garment, and the place where Salah is observed. (For a complete list of Nejasat, please review chapter seven)
2. Perform ablution (Wudu) or ritual bath (Ghusl) if necessary. (Review chapter eight to learn more)
3. Salah's minimum Awrah: Men could wear any clothes that cover the navel to the knees. It is recommended to cover the shoulder. Women cover the whole body except the face and palms and the upper part of the feet.
4. Make Niyyah (Intention) in the heart for the prayer you want to pray.
5. Stand upright facing the direction of the Qibla'h (Allah). The position is called (Al-Qiyam).
6. Make Takbir (Allah Akbar) while raising hands to the ears, shoulders, or in between. It is the inaugural Takbir (Takbirat Al-Ihram).
7. While standing, place the right hand on top of the left hand on the chest and look down to the place of prostration (Sujud).
8. Recite quietly the inaugural supplication (Dua Al-Istiftah), which is only recited at the beginning of Salah's first Rakah.

(1) Quran 4:103





There are different ones. The following supplication (Dua) is one of them: "Subhanaka Allahumma Wa bi Hamdika Wa Tabara Kasmuka Wa Ta'ala Jadduka Wa la ilaha Ghairuka" (Translation: O Allah, how perfect You are, and praise be to You. Blessed is Your Name, and holy is Your Majesty. There is no god but You).

9. Recite Al-Isi'azah quietly, which is to say: A'ozzuu Billahi Minash -Shaitanir Rajim," which means "I seek refuge with Allah from the cursed Shaytan."
10. Recite Al-BismAllah quietly: "Bismillahir Rahmanir Rahim," which means "In the name of Allah, the Most Gracious, the Most Merciful."
11. Recite Surat-ul-Fatihah quietly. It is the first chapter (Surat) of the noble Quran and is a pillar of Salah in each Rakah.
12. Follow the recitation of Al-Fatihah with the recitation of a portion of the Quran. It can be as short as Surat Al-Ikhlās, Al-Falaq, or An-Nas. It can also be a group of verses from one of the long chapters.
13. Make Takbir (Allah Akbar) while raising your two hands, perform Ruku by bowing down, placing hands on knees, making sure that your head is leveled with your back, and looking in between the place of prostration (Sujud), and your feet.
14. While in Ruku, say silently: "Subhana Rabbiyal Azeem," which means "How Perfect is my Lord, the Supreme." It is recited at least once, and three or any odd number more than that is recommended.
15. While rising from bowing down (Ruku), raise your hands to your shoulders and say, "Sami'Allahu liman Hamidah," which means "Allah hears those who praise Him."
16. As you stand up straight, say, "Rabbana Lakal Hamd," which means "Our Lord, praise be to You."
17. Make Takbir (Allah Akbar) and go down in Prostration (Sujud). Place forehead, nose, both palms, knees, and feet on the ground. Make sure that your feet and toes are touching the





ground and bent towards the Qibla'h.

18. While you are in prostration (Sujud), quietly say "Subhan Rabi Al-Ala," which means "How Perfect is my Lord, the Highest." It is recited at least once, and three or any odd number more than that is recommended.
19. Ensure that your arms are kept away from the body's sides (the stomach) and above the ground.
20. Make Takbir (Allah Akbar) and rise from prostration (Sujud), sit upright in Muftarishan sitting style (Iftirash), which means to place the right foot upright, with the toes facing Qiblah's direction, while sitting on the left foot, which is placed on the ground.
21. While sitting in between the two prostrations (Sajdahs), place the palms on knees and say: "Rabbi Ighfir Lee," which means "O my Lord! Forgive me" once, twice, or thrice.
22. Make Takbir (Allah Akbar) and perform a second prostration (Sujud) and repeat what you did during the first prostration (Sujud).
23. Remember, this is the closest position you can have near Allah ﷻ, so make as much Dua as you can.

Second Rakah

1. Make Takbir (Allah Akbar) and rise to complete the second Rakah.
2. Ensure that you perform the same actions and utterances except for the inaugural supplication (Dua Al-Istiftah) recited in the first Rakah at the beginning of Salah.
3. Upon completion of the second prostration (Sujud), in the second Rakah, make Takbir (Allah Akbar), and sit for the Tashahhud in Muftarishan sitting style (Iftirash), which means to place the right foot upright, with the toes facing Qiblah's direction, and lay the left foot on the ground while sitting on it. Palms are placed on the knees.
4. Say Tashahhud quietly: "At-Tahiyyatu Lillahi was- Salawatu watTayyibatu. As-Salamu' Alaika Ayyuhannabiyyu Wa





Rahmatullahi Wa Barakatuhu Assalamu' Alaina Wa'ala Ibadil-Lahis -Salihin ash Hadu al-La ilaha il-Lal Lahu Wa ash Hadu anna Muhammadan Abduhu Wa Rasuluhu." (Translation: Greetings, prayers, and goodness belong to Allah ﷻ. Peace is on you, O Prophet ﷺ, and the mercy of Allah ﷻ and His blessings. Peace be on the righteous servants of Allah ﷻ and us, I bear witness that there is no one worthy of worship except Allah ﷻ, and I bear witness that Muhammad ﷺ is His servant and Messenger).

5. In a Salah with three Rakahs, as in Salat-ul-Maghrib, or four Rakahs, as in Salat-ul-Zuhr, Asr, and Isha, you stand up for the remaining Rakahs after you have done the first Tashahhud.
6. For a two-Rakah Salah, as in Salat-ul-Fajr, remain seated in Iftirash sitting style and add the following to the Tashahhud. Recite As-Salat-ul-Ibrahimiyyah quietly: "Allahumma Salli' ala Muhammadin Wa' ala Ali Muhammadin Kama Sallaita' ala Ibrahim Wa 'ala Ali Ibrahim Wabarik' ala Muhammadin Wa' ala Ali Muhammadin Kama Barakta' ala Ibrahim Wa' ala Ali Ibrahim Fil A'lamina Innaka Hamidun Majid." (Translation: O Allah ﷻ, send Your mercy upon Muhammad ﷺ and the family of Muhammad ﷺ. You let it come upon Ibrahim and the family of Ibrahim O Allah ﷻ, bless Muhammad ﷺ and the family of Muhammad ﷺ as You blessed Ibrahim and the family of Ibrahim Indeed You are Praiseworthy and Glorious).
7. After completing the Tashahhud and As-Salat-ul-Ibrahimiyyah, make the following supplication (Dua) quietly: "Allahumma Inni Auzzu Bika min Azabi Jahanam Wamin A'uzzu Bika Min Azab Al-Qabri Wamin Fitnatil Mahya Wal Mamat Wamin Sharri Fitnatil Masihu Addajjal. Rabbi-Ghfir li Waliwalidayya, rabbi-Rhamhuma kama Rabbayani Saghira" (Translation: O Allah ﷻ! I seek refuge with Allah ﷻ from the torment of the Hellfire, punishment in the grave, the trials and afflictions of life and death, and the deception of Al-Masih Ad-Dajjal. O my Lord! Grant my parents and forgiveness, and bestow Your mercy upon them, just as they brought me up when I was little).





8. Make Taslim (Assalam Alaikum Warahmatu Allahi) while turning your face to the right and the left, repeating the same words.

Salah with Three and Four Rakahs: Step-by-Step

The following are a simple step-by-step guide for Salat-ul-Zuhr, Asr, Maghrib, and Isha, that have three or four Rakahs. Complete the same steps in the remaining Rakahs with the following exceptions:

1. After the first Tashahhud, make Takbir (Allah Akbar) and stand up and recite only Surat Al-Fatihah, with no additional portion of the Quran.
2. Carry on, doing the remaining actions you have done before (Ruku, rising, and Sujud). Then stand again for the fourth Rakah.
3. In the last Rakah, whether it is the third Rakah as in Salat-ul-Maghrib or the fourth as in Salat-ul-Isha or Zuhr, you have to make Sujud, sit up in Mutawarikan style (Tawarruk), which means to place the left foot under the right leg and sit on the posterior.
4. The Tawarruk sitting style is only done in a Salah of more than two Rakahs, and during the second Tashahhud.
5. While sitting in Mutawarikan style, quietly recite the Tashahhud, As-Salat-ul-Ibrahimiyyah, and the concluding supplications before making Taslim.

Loudly Reciting Salah

1. Salat-ul-Fajr (Dawn) Prayers: Recite Al-Fatihah and the additional Quran loudly in both Rakahs.
2. Salat-ul-Maghrib (Sunset) Prayers: Recite the first two Rakahs loudly.
3. Salat-ul-Isha (Evening) Prayer: Recite the first two Rakahs loudly.
4. Salat-ul-Jumu'ah (Friday) Prayers: It comprises two Rakahs. The Imam recites Al-Fatihah and the additional Quran loudly.





Salat-ul-Jumu'ah is always in the place of Salat-ul-Zuhr for the one who observes it in the Masjid with the congregation.

5. Salat-ul Al-Layl, Salat-ut-Tahajjud, Qayamu-Al-Layl, or Taraweeh in Ramadan: Recited loudly.

Silently Reciting Salah

1. Salat-ul-Zuhr (Noon) Prayers, and Salat-ul-Asr (Mid-afternoon) prayers: Each comprises four Rakahs. Recite all four Rakahs silently.
2. In general, the third and fourth Rakahs are always recited silently during the obligatory prayers, as in Salat-ul-Maghrib (Sunset) Prayer and Salat-ul-Isha (Night) Prayer.





Chapter Nineteen
Glimpses on Khushu



Introduction



We may be able to master completing the physical aspects of Salah's conditions, pillars, and duties. The challenge always remains in developing and maintaining Salah's inward elements, which we call Khushu (Submissiveness).

The reasons behind Khushu being a challenging task to accomplish are mostly hidden and hard to identify by the individual. Even the individuals who can recognize these reasons still face another challenge: The different levels of Khushu based on their ability to resist distractions. The pattern of our Khushu does not always remain the same.

No one is immune from distractions in Salah whether interior in the forms of feelings, detours, and whispers of Shaytan or exterior as revealed in the atmosphere of Salah's area.

Sometimes, our Khushu will skyrocket and other times it will go low-based on our state of Faith (Iman). Hence, faith's condition is a powerful ingredient that will determine the type of Khushu we can develop in Salah regardless of distractions. Therefore, working consistently on renewing our faith and examining our intentions before Salah is exceptionally crucial to uphold a fair Khushu in Salah.

The first step is to address the subject of Khushu in Salah where we should try to define it in simple words so that we know the nature of the substance we must strive to attain in Salah. Khushu is detrimental to our Salah if we are unable to realize it. It is essential to know it, the signs of having it, the symptoms of abandoning it, and the means and ways to develop and improve it in Salah.

Definition of Khushu

Salah is the greatest of Islam's practical pillars, and Khushu is





one of Salah's vital components. In the chapter named "The Believers" (Al-Mu'minun), Allah ﷻ started by declaring their ultimate success, then right away the qualities which led them to this success. The first quality is the subject matter of this chapter. Allah ﷻ said,

"Successful indeed are the believers. Those who offer their Salawaat (prayers) with all solemnity and full submissiveness." (1)

{قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ} [سورة المؤمنون: 2]

Salah is the greatest of Islam's practical pillars, and Khushu is one of Salah's vital components. Khushu is an Arabic term, but it is more of a concept explained by several words. Each of the following terms touches on one aspect of Khushu: Humbleness, calmness, serenity, tranquility, dignity, submissiveness, softness, submission, longing (out of love and fear) within the heart due to consciousness of Allah's ﷻ Majesty.

The recognition of our weaknesses and poverty to Allah ﷻ leads to the nonexistence of our pride, arrogance, and superiority from our hearts is the gateway to attain Khushu in Salah.

Ruling on Khushu

According to the correct view, Khushu is a duty of Salah (Wajib). Allah ﷻ said,

"And seek help in patience and Salah, and truly it is a burden and hard except for Al-Khaashioon." (2)

{وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ} [سورة البقرة: 45]

Ibn Taymiyyah رحمته الله commented on the above verse, "It implies a rebuke to the one who does not develop Khushu in Salah." A condemnation only applies when something obligatory is omitted or when something forbidden is done.

(1) Quran 23:1-2

(2) Quran 2:45





He also said, "Khushu includes calmness, submission, and humility. Whoever pecks like a crow in his Sujood (prostration) does not have Khushu. Whoever does not raise his head fully from Ruku (bowing) and pause for a while before going down into Sujud is not calm because calmness implies doing things at a measured pace, so the person who does not do something at a measured pace is not calm. Whoever is not calm does not have Khushu in his Ruku or Sujud, and whoever does not have Khushu is a sinner."

He also added, "Another indication that Khushu is obligatory in Salah is the fact that the Prophet ﷺ warned those who do not have Khushu, such as the one who lifts his gaze to the sky in Salah because this movement and raising of the eyes goes against the idea of Khushu."⁽¹⁾

The Prophet ﷺ said,

"Whoever does ablution (Wudu), and does it well, then prays two Rakahs focusing on them completely (According to another report): and does not think of anything else, will be forgiven all his previous sins [according to another report: will be guaranteed Paradise]."⁽²⁾

The Place of Khushu

The locality of Khushu is the heart, and its effects are manifested in the physical body. The heart is the king, and the rest of the limbs are like the soldiers who receive and carry out his orders. If negligence, insinuations, and whispers weaken the heart, Khushu will disappear from Salah.

The actualization of Khushu rests on the presence of the heart and mind in Salah. Hence, the key to Khushu is the heart. When the heart is full of Khushu, the limbs will follow and become subservient in humility to Allah ﷻ.

An-Numan Ibn Bashir رضي الله عنه narrated that the Prophet ﷺ said,

(1) Majma Al-Fatawa, 22/553-558

(2) Sahih Al-Bukhari





"Indeed, in the body, there is a limb, when it is sound, the rest of the body will be sound, but if it is corrupt, the rest of the body will be corrupt. It is the heart."⁽¹⁾

Khushu: The First to Disappear from the Earth

Sheikh Muhammed Salih Al-Munajjid said, "Khushu is very important, but it is something that is easily lost and is rarely seen, especially in our own times, which are the last times. As Khushu will be the first thing to disappear from the earth."

The Prophet ﷺ said,

"The first thing to be lifted up (taken away) from this Ummah will be Khushu until you will see no one who has Khushu."⁽²⁾

We are living in the last times; the words of Hudhaifah رضي الله عنه are particularly pertinent to us: "The first thing of your religion that you will lose is Khushu, and the last thing that you will lose of your religion is Salah. There may be a person praying who has no goodness in him, and soon you will enter the mosque and not find anyone who has Khushu."⁽³⁾

He added, "Khushu is a severe and serious, major issue, which is impossible to achieve without the help of Allah. Being deprived of Khushu is nothing short of a calamity."

Hence, the Prophet ﷺ used to say in his Dua: "Allahumma Inni A'uodhu Bika min Qalbin la Yakhsa" (Translation: O Allah, I seek refuge with You from a heart that has no Khushu)."^{(4) (5)}

Khushu in the Quran

Allah عز وجل said,

"And stand before Allah with compliance."⁽⁶⁾

(1) Sahih Al-Bukhari

(2) Sahih Al-Targheb, no. 543. He said it is Sahih

(3) Madarij As-Salkin 1/521

(4) Sunan At-Tirmidhi

(5) Excerpt from "33 Ways of developing Khushu in Salah

(6) Quran 2:238



{وَقَوْمًا لِلَّهِ قَانِتِينَ} [سورة البقرة: 238]

Mujahid رحمته الله commented on the above verse, "An element of compliance is Khushu which is shown in lowering the gaze, looking where we prostrate, and to humble oneself out of fear of Allah."⁽¹⁾

Allah ﷻ also said,

"and truly it is extremely burdening and hard except for Al-Khashi'oun..."⁽²⁾

{وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ} [سورة البقرة: 45]

Ibn Al-Qayyim رحمته الله said, "Khushu means that the heart stands before the Lord in humility and submission."⁽³⁾

Beware of Khushu of a Hypocrite

Sheikh Muhammed Salih Al-Munajjid said, "Making a show of Khushu is condemned. Among the signs of sincerity is to conceal our Khushu."

Hudhaifah رحمته الله said, "Beware of the Khushu of hypocrisy." He was asked, "What is the Khushu of hypocrisy?" He said, "When the body shows Khushu, but there is no Khushu in the heart."

Fudayl Ibn Ayad رحمته الله said: "It is disliked for a man to show more Khushu than he had in his heart." One of them saw a man showing Khushu in his shoulders and body, and said, "O So and so, Khushu is here" – and he pointed to his chest, "not here" – and he pointed to his shoulders.⁽⁴⁾

Ibn al-Qayyim رحمته الله explained the difference between the Khushu of the true faith and the Khushu of hypocrisy: The Khushu of true faith is when the heart feels aware and humble before the Greatness and Glory of Allah ﷻ, and is filled with awe, fear, and

(1) Ta'zem Qadr al-Salah

(2) Quran 2:45

(3) Madarij As-Salkin 1/520

(4) Madarij As-Salkin 1/521





shyness, so that the heart is utterly humbled before Allah ﷻ and broken, as it were, with fear, shyness, love and the recognition of the blessings of Allah ﷻ and his own sins.

So, no doubt, Khushu of the heart is followed by the Khushu of the body. The Khushu of hypocrisy is put on with a great show, but there is no Khushu in the heart. One of the Companions used to say, "I seek refuge with Allah from the Khushu of hypocrisy." It was said to him, "What is the Khushu of hypocrisy?" He said, "When the body appears to have Khushu, but there is no Khushu in the heart."

The person who truly feels Khushu before Allah ﷻ is a person who no longer feels the flames of physical desire; his heart is pure and is filled with the light of the greatness of Allah ﷻ. His selfish desires have died due to the growing fear and awe that have filled his heart. His heart has become dignified and feels secure in Allah ﷻ and His remembrance, and tranquility descends upon him from his Lord. (1) (2)

Ways to Develop Khushu in Salah

Sheikh Muhammed Salih Al-Munajjid said that when we look at the things that help us to have Khushu in Salah, we find that they can be divided into two categories:

A. The first helps strengthen Khushu.

B. The second kind aids in warding off distractions that weaken Khushu. (3)

Ibn Taymiyyah رحمته الله explained the two categories that help us to have Khushu. He said, "Two things help us develop Khushu:

(1) To have a firm determination to do what is obligatory. It is generally associated with strengthening one's Faith

(1) Al-Ruh, p. 314, Dar al-Firkedn, Jordan

(2) Excerpt with abridgment from "33 Ways of developing Khushu in Salah"

(3) Excerpt with abridgment from "33 Ways of developing Khushu in Salah"





(Iman). Pursuing the means of strengthening our faith (Iman) is the gateway to develop and maintain Khushu in Salah. Strong faith (Iman) leads the Prophet ﷺ to say, "In your world, women and perfume have been made dear to me, and my joy is in prayer." According to another Hadith, he said, "Let us find comfort in prayer, O Bilal." He did not say, "Let us get it over and done with."

(2) The second is reducing distractions. It means pushing away all distractions that make you think of something other than the prayer itself and warding off thoughts that keep your mind off the Salah's purpose. It is something that differs from one person to another because the extent of whispers (Waswas) has to do with the degree of one's doubts and desires and the heart's focus, and dependence on what it loves, and its efforts to avoid what it dislikes."⁽¹⁾

Ways to Strengthen Khushu in Salah

Sheikh Muhammed Salih Al-Munajjid said, "Khushu in Salah happens when a person empties his heart for the Salah and focuses on it to the exclusion of all else and prefers it to everything else. Only then does he find comfort and joy in it, as the Prophet ﷺ said: "... and my joy has been made in Salah."⁽²⁾

Based on the above division, to strengthen Khushu, we can reinforce our Khushu in Salah through the following means. Each one of them has a piece of evidence to designate them as either recommendation or obligation:

1. Preparing oneself for Salah properly.
2. We should repeat the words of the Azhan after the Mua'zzin.
3. We should say the Dua after the Azhan.
4. We should recite Dua between the Azhan and the Iqamah.
5. Doing Wudu properly.

(1) Majmu" Al-Fatawa, 22/606-607

(2) Tafsir Ibn Kathir, 5/456. The Hadith is in Musnad Ahmad, Sahih by Al-Albani





6. Making Dua after Wudu.
7. Wearing our best and cleanest clothes.
8. Covering our Awrah properly.
9. Purifying the spot where we are going to pray.
10. Getting ready early and waiting for the Salah.
11. Observe the Qabliyah (before) voluntary Salah.
12. Moving at a measured pace during Salah.
13. We should remember death in Salah and consider our Salah as a farewell.
14. We should ponder upon the verses and Azkar (words of remembrance) being recited in Salah.
15. Recognizing that Allah ﷻ looks at you in Salah.
16. We must realize that we are having a conversation with Allah ﷻ while reciting Al-Fatihah.
17. Knowing with certainty that Allah ﷻ answers our Dua.
18. We should beautify our voices when we recite the Quran in Salah.
19. Understanding the benefits of Khushu.
20. Knowing that we only benefit from the Salah with Khushu.
21. Praying with a barrier (Sutrah) in front of one and praying close to it.
22. Seeking refuge with Allah ﷻ from Shaytan at the beginning of Salah.
23. Placing the right hand on the left hand on the chest.
24. Looking at the place of prostration.
25. Moving the index finger and realizing its impact on Shaytan.
26. Varying the Azkar (ways of remembrance) and Dua in Salah.
27. Making Dua while in Sujud in Salah.
28. Seeking refuge with Allah ﷻ from the Shaytan.
29. Thinking of how our righteous predecessors used to pray.





30. Knowing the advantages of Khushu in Salah.

31. Recite the Azkar after the Salah.

Ways to Decrease Distractions of Khushu in Salah

Sheikh Muhammed Salih Al-Munajjid said that the followings measures can help us reduce the number of distractions of Khushu in Salah:

- 1.** We must remove anything that may distract the worshipper.
- 2.** Avoiding praying in places where people pass through, or where there is a lot of noise and voices of people talking, or engaging in conversations, arguments, etc., or visual distractions.
- 3.** Avoid praying in places that are very hot or very cold, if possible.
- 4.** Not praying in a garment with decorations, writing, bright colors, or pictures will distract the worshipper.
- 5.** Not to pray when there is food prepared that one wants to eat.
- 6.** Not to pray when one needs to answer the call of nature.
- 7.** Not to pray when one feels sleepy.
- 8.** Not to pray behind someone who is talking (or sleeping).
- 9.** Not to pray while occupying oneself with smoothing the ground in front of one.

As we expect other worshippers not to distract us in Salah, we should also refrain from distracting others, and this includes:

- 1.** Not disturbing others with one's recitation.
- 2.** Not turning around during prayer.
- 3.** Not raising one's gaze to the heavens.
- 4.** Not spitting in front of someone when praying.
- 5.** Trying not to yawn when praying.
- 6.** Not putting one's hands on one's hips when praying.





7. Not letting one's clothes hang down (Sadl) during prayer.
8. Not resembling animals in Salah.





Conclusion



The sweetness of faith due to the correct understanding and application of Tawheed, and the gained comfort from properly and adequately performed Salah, are two missing elements of Islam missing from our lives. If the Muslim Ummah is seriously considering rectifying their condition, we must find the means to regaining those two elements.

Muslims must strive to regain those two elements. They are the primary means which rectified the first generation of this Ummah. Likewise, today's Muslims can only repair their condition through the correct belief system (Tawheed) and perform Salah the prophet's way.

The correct belief system, Tawheed, or Faith (Iman), is not the subject of this book, but Alhamdulillah we authored and authoring a series of books on the subject of beliefs titled the right belief series. So far, we have three books out, know your Lord, worship your Lord, and Matters of Names and rulings. In sha Allah, we are working on completing the rest of the series.

One of the Prophet's companions did not perform the Salah the prophet's Way, he received so much attention, until he learned how to pray correctly. Correcting, perfecting, and perform our Salah the Prophet's way is the main aim of this work, "Let's Pray the Prophet's way." There are many obstacles of adherence that hinder us from praying the prophet's way. Top of the list is being a fanatic to a Mazhab, imam, scholar, or Shaykh while understanding and implementing the Prophet's Way.

Muslims must follow the messenger of Allah, the prophet's way. Besides that, they may follow anyone else who leads and guides them to it, provided that authentic proof is furnished and verified. Furthermore, Muslims must wholeheartedly believe that the four Major Imams Abu Hanifah, Malik, Ahmed, and As-Shafi'i, were amongst those who worked hard to lead and guide them to the Prophet's Way. They only existed very early, when pieces of evidence were not as developed as we have them now.





But they commanded their followers not to blindly follow them, instead verify whether they used the right evidence or not. Their slogan was, if the Hadith is authentic, then it overrides my opinion.

Unfortunately, Muslim scholars and students of knowledge of today are more occupied with convincing Muslims to perform the Salah, not to pray the Prophet's way. How far away from rectification is our beloved Ummah!

To abandon Salah willfully and knowingly (Juhood) places a Muslim out of the fold of Islam. Neglecting the Salah out of laziness is One of Islam's most severe and notable sins (Major sins). It ranks number four according to Imam Adh-Dhahabi's رحمته الله book The Majors.

There is no justified reason for Muslims to drop the five daily prayers. Each Salah of the five daily prayers is a prime time to connect with Allah ﷻ without any mediator. The moment we begin our Salah and say, Allah Akbar, we join the company of Allah ﷻ, the Creator, the Sustainer, and Sovereign of the universe.

The topic of Iqamat-us-Salah – the observance of Salah – is based on just two words, yet its subject matter entails a diverse ocean of wisdom and understanding. These two words encompass a fundamental commandment of Allah ﷻ the Exalted. They entail the purpose for mankind's` creation and the means of acquiring this purpose.

The first injunction for mankind mentioned in the Holy Quran is to worship Allah ﷻ. Islam has made it compulsory for Muslims to observe a specified form of worship called Salah, one of the five pillars of Islam and a fundamental faith requirement.

One must fulfill Salah's conditions, pillars, and duties. Meanwhile, avoid as much the disliked, and be sure not to nullify his salah. The Conditions, Pillars, and Duties are the outward elements of Salah. Still, the inward feature that is submissiveness (Khushu) is a serious and significant issue, which is impossible to achieve without the help of Allah ﷻ. Being deprived of Khushu is nothing short of a calamity. Hence,





the Prophet ﷺ used to say in his Dua: "Allahumma innee a'oodhua'oodhu bika min qalbin laa yakhsha"" (Translation: O Allah, I seek refuge with You from a heart that has no Khushu...)(1)

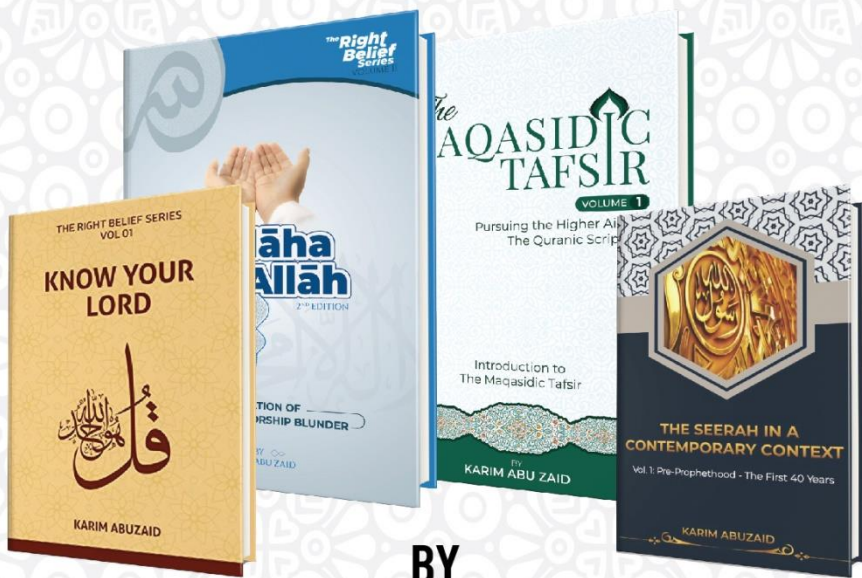
Whoever finds their joy in Salah, he realized the comfort one gains from Salah. Hence, he will also be favored by Allah ﷻ in the Hereafter (Aakhirah). Whoever finds joy in Allah ﷻ will be content with everything and whoever does not find joy in Allah ﷻ will be destroyed by his feelings of grief and regret worldly matters.

Finally, we ask Allah ﷻ to make us among those who have Khushu and to accept our repentance. May He reward all those who helped prepare this book, and may He benefit all those who read it. Ameen. All praise be to Allah ﷻ, Lord of the Worlds.



(1) At-Tirmidhi, 5/485, no. 3482, Sahih Sunan at-Tirmidhi, 2769





BY

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