Salah
or
Ahlus-Sunnah wal-Jama’ah

By
Molana Muhammad Ilyas Ghumman

Translation
Mohammad Ibrahim Teymori
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Foreword

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

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

إِنَّمَا مَوْضِعُ الصَّلَاةِ مِنْ الْمَوْضِعِ الرُّسُولُ مِنْ الْجَسَدِ

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

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

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

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

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

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

We request our readers to keep in mind a few points while reading this book:

In this book “Salaah of Ahlus-sunnah wal jama'ah”:
1. The rules and proofs of the Hanafi method of Salaah have been presented in a manner suited for general understanding.

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

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

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

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

Was-salaam
Muhammad Ilyas Ghumman
The prescribed times of *Salaah*

The time of *Fajr* (dawn) *Salaah*

1. The time of *Fajr* is from the start of dawn until sunrise.

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

2. Indeed the times of *salaah* have a beginning and an end. The beginning time for *Fajr* is when dawn begins, and its ending time is sunrise.

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

The time of *Dhur*

3. The time of *Dhur* is when dawn begins, and its ending time is sunrise.

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

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

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

The time of ‘Asr

The time of ‘Asr starts as soon as the time of Dhur ends, and it continues until sunset.
Abu Hurairah ﷺ has narrated that the messenger of Allah ﷺ said, “Whoever catches one rak‘at of ‘Asr before sunset, has acquired ‘Asr.”(6)

The time of Maghrib (sunset)

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

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

In the long hadith of Jabir ﷺ, it is stated,

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

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

وَيَصَلُّ اللَّهُ بِالْعَشَاءِ جَرِّيْجًا، آنَّهُ قَالَ لَآيَّيِ هَرَبْرَهُ رَضِيَ اللهُ عَنْهُ ما إِفْرَاطَ صَلَّاءَ الْعَشَاءِ؟ قَالَ طَلُوعُ الْفَجْرِ

And he would offer Maghrib salaah when the sun would set, and he would offer ‘Ishaa salaah when the horizon would be black.\(^\text{(10)}\)

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

The time of ‘Ishaa

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

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

Ubaid ibn Juraij ﷲ has narrated that he asked Abu

\(^{\text{(10)}}\) Sunan Abu Dawud; 1/63 | Sahih Ibn Hibban; p 492 No. 1494

\(^{\text{(11)}}\) Sunan Abu Dawud; 1/62
Hurairah ﷺ said, “When does the time for the *ishaa salaah* end?” He said “The dawn”.\(^{(12)}\)
Mustahab (Recommended) Times

The *mustahab* time for *Fajr*

> عن رافع بن خديج قال سبحانه رسول الله ﷺ يقول أَسْفِرُوا بالصَّبحِ فإنَّهُ أَعْظَمُ بالقُهُورِ.

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

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

> عن رافع بن خديج قال ﷺ لِبُلَهُمْ أَسْفِرُوا صَلاةَ الصُّبحِ حَتَّى تَرَى الْقُوَّمُ مَارِيَتَهُمْ.

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

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

The Sunnah time for Dhur Salaah in summeer

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

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

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

The recommended time for offering Dhur Salaah in winter

Sahih Bukhari; 1/77
Sahih Muslim; 1/224 | Sunan Abu Dawud; 1/64 | Sunan Nasa’i; 1/87 | Jami Tirmidhi; 1/40 | Sunan Ibn Majah; 1/49
Jami Tirmidhi; 1/40
Anas ibn Maalik ﷺ has narrated, “During the summertime, the messenger of Allah ﷺ would offer salaah when the temperature would become cooler, and in the winter time, he would offer the salaah early”. (19)

The recommended time for offering ‘Asr

Umme Salamah ﷺ (the wife of the messenger of Allah) said, “The messenger of Allah ﷺ used to offer Dhur salaah earlier than you do, and you offer ‘asr salaah earlier than he ﷺ used to” (20)

Ali ibn Shaibaan ﷺ said, “we went to the messenger of Allah ﷺ in Madinah. He ﷺ would delay the ‘asr salaah as long as the sun was white and clear”. (21)

(19) Sunan Nasa’i; 1/87 | Sahih Bukhari; 1/124
(20) Sunan Tirmidhi; 1/42 | Musnad Ahmad; 18/286 No. 26526
(21) Sunan Abu Dawud; 1/65 | Sunan Ibn Majah; 1/46
Abdullah Ibn ‘Amar has narrated that the messenger of Allah said, “Whenever you offer ‘asr salaah, then its time is until the sun turns yellow.” (22)

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

The recommended time for *Maghrib*

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

Salamah said, “We used to offer *Maghrib* salaah with the noble prophet as soon as the sun would disappear.” (23)

Abu Ayyub has narrated that the noble prophet said, “My ummah will remain on good” or he said “on fitrah (natural state) as long as they will not delay *maghrib* salaah until the stars come out.” (24)

The recommended time for *Ishaa*

Delaying the *isha* salaah, until one-third of the night

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

It has been narrated from Abu Hurairah  that the messenger of Allah  said, “If I did not fear hardship upon my *ummah*, I would have commanded them to delay the *‘ishaa* salaah until one third or half of the night had passed”.\(^{(25)}\)

The narration of Abu Barzah  contains the following words;

\(^{(26)}\) Then he said, “Until half of the night.”

\(^{(25)}\) *Jami Tirmidhi*; 1/42

\(^{(26)}\) *Sahih Bukhari*; 1/77
The Prohibited Times

After Fajr and ‘Asr Salaah

Abu Saeed Khudri has narrated that I heard the messenger of Allah saying, “There is no salaah after the morning prayer until the sun rises, and there is no salaah after ‘asr salaah until the sun sets”.

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

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

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

After dawn

It is disliked (makruh) to pray after dawn any sunnah or nafl salaah other than the two rak’ats sunnah of Fajr salaah.

Abdullah ibn Umar has narrated from Hafsah that “the messenger of Allah would only offer two short rak’ats after dawn”.

After Sunset

After sunset, it is prohibited to offer any salaah before the fardh of maghrib.

Ibn Umar was asked regarding offering of two rak’ats before the maghrib salaah. He said, “I never saw

(29) Jami Tirmidhi; 1/96
(30) Sahih Muslim; 1/250 | Sahih Bukhari; 1/157 | Jami Tirmidhi; 1/96
anyone offering these two *rak’aat* during the time of the messenger of Allah” (31)

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

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

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**At the time of Khutba**

(31) Sunan Abu Dawud; 1/189 | Musnad Abd ibn Humaid; p 256 No. 804 | Al-Asma’ Wal-Kenaa li Al-Dulaabi; 1/463 No. 1640
(32) Musnad Ash-Shamiyeen At-Tabarani; 3/212 No. 2110
(33) Kanz Al-Ummeal; 8/25 No. 21809 | Ittihaf Al-Khayarat Al-Maharah; 2/408 No. 2332 | Musannaf Abdur Razzaq; 2/289 No. 3998
Salman Farsi says that the messenger of Allah said, “Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil, or perfumes himself with the scent of his house, then proceeds (for the Jumu'ah salaah) and does not separate two persons sitting together (in the masjid), then prays as much as (Allah has) written for him and then remains silent while the imam is delivering the khutbah (religious sermon), his sins in-between the present and the last Friday shall be forgiven.\(^{(34)}\)

It has been narrated by Nabishah al-Huzali that the prophet said, “If the imam has not come out for the khutbah, then one should offer as much salaah as possible, and if he finds that the imam has come out for the khutbah, then he should sit, and listen to the khutbah attentively, and remain silent until the imam finishes the khutbah and the salaah”. \(^{(35)}\)

Ibn Umar has narrated that I heard the messenger of Allah saying, “Whenever any of you enters the masjid and the imam is on the mimbar (pulpit), then no salaah and no conversation is permissible until the imam has finished”. \(^{(36)}\)

\(^{(34)}\) Sahih Bukhari; 1/121 - 124  
\(^{(35)}\) Musnad Ahmad; 15/300 No. 20599 | Ghayat Al-Maqsad fi Zawaid Al-Musnad li Al-Haithami; 1/1154  
\(^{(36)}\) Majma Zawaid li Al-Haithami; 2/407 No. 3120 | Jami Al-Ahadith li Al-Suyuti; 3/114 No. 1879
At Sunrise, Sunset, Noon

٣٣٣) ﻋَنِ ﻣُوَﺳِّي بن عَلِيٍّ ﺍِنْ أَيِّهٍ قَالَ سَيَعْتُ عَمَّا بِنْ عَامِرٍ ﺍِجْرِيٌّ، يُقُولُ ثَلَاثَ سَاعَاتٍ كَانَ رَسُولُ ﷺ ﺍِبْنِهِاَنَّ نُصْلِيَ فِيهِنَّ، أوَّلُ ﻤُوَافَاتُ حِينَ تَقُلُّ ﺍِبْنُ السَّمْسُ بَارِعَةً حَتَّى تَرْقَعُ، وَجِينَ ﺑُقُومُ قَائمٌ الْفَجِيرَةُ حَتَّى ﺑُيِّبُلَ السَّمْسُ، وَجِينَ ﺑُضَيْفُ السَّمْسُ ﺑِفَغْرِبِ حَتَّى تَعْرَبُ.

Uqbah ibn Aamir al-Juhani ﷺ has narrated that the messenger of Allah ﷺ used to prohibit us from offering salaah, and from burying the deceased during three times: When the sun is rising until it is high, at noon time when the sun is at its zenith until the sun has moved and when the sun is about to set until it sets. (37)

(37) Sahih Muslim; 1/276 | Jami Tirmidhi; 1/200 | Al-Jama’ Baina As-Sahihain li Al-Humaidi; 3/351 No. 2993
Adhaan

The words of Adhaan

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

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

So I stood with Bilal ﷺ and repeated to him the words and he gave the adhaan. Umar ﷺ heard these words, while he was at his home. So he quickly came out while dragging his robe behind him and said, “O messenger of Allah! By the One who has sent you with the truth, I also saw the dream that I am hearing now [the adhaan].” So the messenger of Allah ﷺ said, “All Praise is for Allah.” (38)

The words of Iqaamah

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

(35)

Ibn Muhairiz ﷺ has narrated that he heard from Abu Mahzurah ﷺ that “the messenger of Allah ﷺ taught me the seventeen phrases of iqaamah.” (39)

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(38) Sunan Abu Dawud; 1/79 | Musnad Ahmad; 13/30-31 No. 16430 | Sunan Ibn Maajah; 1/51 | Sahih Ibn Hibbaan; p 532 No. 1679 | Sahih Ibn Khuzaimah; 1/223 No. 370
(39) Sharah Ma’aani Al-Athaar; 1/102
The seventeen phrases of *iqaamah* have been recorded in Sunan Ibn Maajah and Musannaf Ibn Abi Shaibah as the following.\(^{(40)}\)

\[
\begin{align*}
\text{اللهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ،} \\
\text{أَنْ تَعْفَعُونَ رَسُولَ اللَّهِ أَنْ تَعْفَعُونَ رَسُولَ} \\
\text{اللَّهِ حَيَّاً عَلَى الصَّلاةِ حَيَّاً عَلَى} \\
\text{الْقَلاَجِ حَيَّاً عَلَى الْقَلاَجِ قُدْ قَامَتِ الصَّلاةَ قُدْ قَامَتِ الصَّلاةَ}
\end{align*}
\]

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

\[
\begin{align*}
\text{مُمَّثِلُ هَذِهِ نِسْبَةً ثَمَّ قَامَ فَقَالَ مِثْلَهَا إِلَّا أَنَّهُ قالَ رَبَّا بَعْدَ مَا قَالُ حَيَّاً عَلَى الْقَلاَجِ قُدْ قَامَتِ الصَّلاةَ}
\end{align*}
\]

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

\[
\begin{align*}
\text{عَنْ عُبَيْدٍ رَضِيَ اللَّهُ بِهِ مَعْلُوْمَةً سَلَالَةَ بَيْنَ الْآَخَرِيَّينَ} \\
\text{أَنَّ سَلَالَةَ بَيْنَ الْآَخَرِيَّينَ كَانَ بَيْنَهَا الْإِقْلِمَةُ}
\end{align*}
\]

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

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\(^{(40)}\) Musannaf Ibn Abi Shaibah; 2/312 No. 2132 | Sunan Ibn Maajah; 1/52
\(^{(41)}\) Sunan Abu Dawud; 1/82 | Al-Sunan Al-Kubraa li Al-Baihaqi; 1/391 | Al-Mu’jam Al-Kabir li Al-Tabaraani; 8/447 No. 16691 | Jami’ Al-Masaneed; 1/299-301
The *iqamah* has also been reported from the *muaddhin* of the messenger of Allah ﷺ, Bilal ﷺ as,

He ﷺ used to say the words of *iqamah* twice. *(43)*

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

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

“When you give the *adhaan* for *Fajr Salah*, then add these words, *as-salaatu khairum-minan-nawm*.” *(44)*

Anas ﷺ said “It is *Sunnah* for the *muaddhin* to say *as-salaatu khairum-minan-nawm*, *as-saalatu hairum-min an-nawm* after saying *hayya ‘alal falaah*.” *(45)*

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*(42)* Musannaf ibn Abi Shaibah; 2/320 No. 2150 | Sharah Ma’aani Al-Aathaar; 1/102

*(43)* Sharah Ma’ani Al-Aathaar li Tahaawi;1/101 | Musannaf Abdur Razzaaq; 1/346 No. 1794

*(44)* Sunan Abu Dawud; 1/79 | Al-Sunan al-Kubraa li Al-Baihaqi; 1/422

*(45)* Al-Sunan al-Kubra li Al-Baihaqi; 1/423 | Sahih Ibn Khuzaimah; 1/233 No. 386
The method of pronouncing the adhaan and iqaamah

Jabir ☪ has narrated that the messenger of Allah ☪ said to Bilal ☪, “O Bilal! When you call out the adhaan, say it slowly, and when you call out the iqaamah, then say it quickly.”(46)

Ammaar ibn Sa’d ☪ (the muaddhin of the messenger of Allah ☪) has narrated that the messenger of Allah ☪ commanded Bilal ☪ to place his fingers in his ears when calling out the adhaan. He ☪ said, “This will make your voice louder.”(47)

The reply to adhaan and iqaamah

(46) Jami Tirmidhi; 1/48 | Musnad Abd Ibn Humaid; p 310 No. 1008 | Al-Sunan Al-Kubra li Al-Baihaqi; 1/428
(47) Sunan Ibn Maajah; 1/52
Umar ibn Al-Khattab has narrated that the messenger of Allah said, “When the muaddhin calls out Allaahu Akbar Allaahu Akbar, then any one of you says Allaahu Akbar Allaahu Akbar. When the muaddhin says Ash-hadu al-laa ilaaha ill-Allah, then says Ash-hadu al-laa ilaaha ill-Allah. When he says Ash-hadu an-na Muhammadar Rasoolullah, then says Ash-hadu an-na Muhammadar Rasoolullah. When he says, hay-ya ‘alas-salaah, then says, laa hawla wa laa quw-wata illaa billah. Then when he says, hay-ya ‘alal falaah, then says, laa hawla wa laa quw-wata illaa billah. And then when he says Allaahu Akbar Allaahu Akbar, then says Allaahu Akbar Allaahu Akbar. Then when he says laa ilaaha ill-Allah, then says laa ilaaha ill-Allah. He said; (Whoever says these words) with a pure intention will enter Paradise.”

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

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

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

“Allaahumma rabba hadhihid-da’ watit-taammati was-salaatil qaa imati, aati Muhammaadanil-waseelata wal-fadheelata, wab-athhu maqaamam-mahmoodanil-ladhi wa-‘adtahu.”

Translation of du’aa

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

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

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(50) Sahih Bukhari; 1/86 | Sunan Abu Dawud; 1/85 | Jami` Tirmidhi; 1/51
(51) Al-Sunan Al-Kubra li Al-Baihaqi; 1/410 | Al-Dawat Al-Kabeer li Al-Baihaqi; 1/34 | Ihya Uloom Al-Deen li Al-Ghazaali; 1/182
The number of rak’ats for fardh (obligatory) salaah

- Fajr _____ 2 rak’aats
- Dhur _____ 4 rak’aats
- ‘Asr _____ 4 rak’aats
- Maghrib ____ 3 rak’aats
- ‘Isha ____ 4 rak’aats

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

عن أبي مسعود قال أني جبريل عليه السلام الذي صلى الله عليه وسلم فقال فم فصل وذكرن ذلوك الشمس حين ماتت الشمس قضاء قضيَ الظهر أربعًا ثم أتاه جليل كان ظله مثله فقال فم فصل قضيَ العصر أربعًا ثم أتاه جليل غاب الشفق فقال فم فصل قضيَ العشاء أربعًا ثم أتاه جليل غوَّر ب השירות أربعًا ثم أتاه جليل غوَّر ب السَّمَس ركعتين ثم أتاه من الخف في الظهر حين صار ظله كل شيء مثله فقال فم فصل قضيَ العصر أربعًا ثم أتاه الظاهر بالعربية حين غوَّر ب الشمس فقال فم فصل قضيَ المغرب ثلاثًا ثم أتاه بعد أن غاب الشفق وأظلم فقأل
Abu Mas’ud al-Ansari has narrated that Jibrael came to the prophet and asked him to stand and offer salaat. This was in the afternoon when the sun had moved past the zenith. So the messenger of Allah stood up and offered the four rak’aats of Dhur.

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

Sunnah Mu’akkadah is twelve rak’at. The details are

- 2 rak’ats before Fajr
- 4 rak’ats before Dhur and 2 rak’aats after Dhur
- 2 rak’ats after Maghrib
- 2 rak’ats after ‘Ishaa

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

The Rak’ats of Fajr

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

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

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

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

- 4 rak’ats  Sunnah mu’akkadah
- 4 rak’ats  Fardh (obligatory)
- 2 rak’ats  Sunnah muakkaerah
- 2 rak’ats  Nafl (supererogatory)

‘Aaisha ﷺ has narrated that the prophet ﷺ never left the four rak’ats before Dhur, and the two rak’ats before Fajr.’

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

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

The **Rak’ats of ‘Asr**

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

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

**The Rak’ats of Maghrib**

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

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

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

**The Rak’ats of ‘Ishaa**

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

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

Saeed ibn Jubair ✈ has narrated that the companions of the prophet ✈ used to prefer offering four rak’ats before ‘Ishaa. (61)

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

‘Aaisha ✈ has narrated that the prophet ✈ used to offer three rak’ats for witr. In the first rak’at, he would recite sabbeh-hisma rabbikkal a’alaa, in the second rak’at, qul ya ayyuhal kafiroon and in the third rak’at, qul huwAllahu ahd and (or one of) the muaw-wadha-tain (surah Al-Falaq and surah An-

(61) Mukhtasar Qiyaam Al- Layl li Al-Marwazi; p 85
(62) Sunan Abu Dawud; 1/197
Abu Salama ibn Abdur Rahman has narrated that I asked 'Aaisha regarding the salaah of the prophet, so she said, “He used to offer thirteen rak‘ats (in total). He would first offer eight rak‘ats (tahajjud), then he would offer witr salaah, and then he would offer two rak‘ats while sitting”.

Umme-Salamah has narrated that the prophet used to offer two rak‘ats after witr.
The Method of Salaah

Making the intention

Allah says,

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

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

Facing the Qiblah

Allah says,

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

(66) Surah Al-Bayyinah; 5
(67) Musnad Abu Hanifah li Al-Haarithi; 1/250 No. 264 | Sahih Bukhari; 1/2
(68) Surah Al-Baqarah; 144
Abu Hurairah ﷺ has narrated that the messenger of Allah ﷺ said, “Whenever you stand to offer salaah, make wudhu properly and then face the Qiblah.”(69)

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

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

Prior to this, their faces were towards Shaam (Bait Al-Maqdis) so they turned themselves towards Ka’bah (while in salaah).(70)

Facing the Qiblah while saying the Takbir

Abu Hurairah ﷺ has narrated that once when the

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

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

(Qiyaam (Standing)

Allah says, “And stand before Allah in total devotion.” (72)

Imran ibn Husain ﷺ has said, “I asked the messenger of Allah ﷺ about salaah. He ﷺ told me to offer it while standing.”(73)

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

Anas ﷺ has narrated that the messenger of Allah ﷺ said, “O Anas! Keep your eyes on the place of your sajdah.”(74)

(71) Sahih Bukhari; 2/986 | Sahih Muslim; 1/170
(72) Surah Al-Baqar; 238
(73) Sahih Bukhari; 1/150 | Sunan Abu Dawud; 1/144
(74) Al-Sunan Al-Kubraa li Al-Baihaaqi; 2/284 | Mishkaat al-Masaabih;1/91
Ibn Abbaas ﷺ has narrated, “When ever the messenger of Allah ﷺ began his salaah; he would keep his gaze on the place of his sajdah.” (75)

Saying the Takbir-e-Tahrimah

Allah says, “and pronounces the name of his Lord, then offers salaah.” (76)

Ali ﷺ has narrated that the messenger of Allah ﷺ said, “The key to salaah is tahaarah (cleanliness) and its teheem (start) is saying Allaahu-Akbar and its tahleel (end) is tasleem (saying the salaam at the end).” (77)

The words of Takbir

Allah says, “And pronounce the greatness of your Lord.” (78)

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

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

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

**Muqtadi and Munfarid’s saying the takbir silently**

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

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

There are 22 Takbirs in a 4 rak’at salaah

Ikrimah has narrated that he offered salaah behind a shaykh at Makkah, who recited the takbir 22 times.

Note; by the word “Shaykh,” it is implied Abu Hurairah as explained in Sunan Al-Tahaawi vol.1, p.161.

Abu Maalik Ash’ari once gathered the people and taught them the method of salaah of the prophet. This hadith includes the following words;

“He led the people in Dhur salaah which had 22 takbirs.”

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

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

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

The method of Rafa’ Yadayn (Raising the Hands)

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

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

(84) Sharah Ma’aani Al-Aathaar li Tahaawi; 1/416
(85) Sunan Abu Dawud; 1/112
(86) Jami’ Tirmidhi; 1/56 | Sahih Ibn Khuzaimah; 1/263 No. 458
Waa’il ibn Hujr ﷺ has narrated, “I saw that when the prophet ﷺ would start his salaa, he would raise his hands (rafa’ yadayn) until his thumbs would touch his ear lobes.” (87)

Maalik ibn Al-Huwayrith ﷺ has narrated “When the messenger of Allah ﷺ would say the takbir, he would raise both of his hands parallel to his ears.” In another narration, it is recorded “he would align them up to his ear lobes.” (88)

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

Abdullah ibn Umar ﷺ has narrated that the messenger of Allah ﷺ said, “Whenever any of you starts his salaa, then let him raise his hands and make his palms face the Qiblah because Allah is in front of him.” (89)

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

"...We, the group of prophets were commanded to delay the suhur (eating before dawn for fasting), to hasten the iftar (breaking the fast), and to offer salaat while holding the left hand with the right hand." (90)

Placing the right hand on the wrist of the left hand

"Waa’il ibn Hujr has narrated, “I wanted to see how the messenger of Allah offer his salaat. So I saw that he stood for salaat, said the Takbir, and raised both of his hands parallel to his ears, then he placed his right hand on the back and the wrist and forearm of his left hand.” (91)
Sahl ibn Sa’d said, “The people (that is, companions of the prophet and the tabi’een) used to be ordered to place their right hands on their left hands at the time of salaah.”

Placing the hands under the navel

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

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

Anas has said, “Three things are from the characteristics

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(92) Sahih Bukhari; 1/102
(93) Musannaf Ibn Abi Shaibah; 3/321-322 No. 3959
(94) Al-Ahaadith Al-Mukhtarah li Al-Maqdasi; 2/387 | Musannaf Ibn Abi Shaibah; 3/324 No. 3966
of prophethood; to hasten breaking the fast (iftar), delaying the pre-dawn meal (sahari) and placing the right hand on the left hand under the navel.\(^{(95)}\)

Reciting the Thanaaa (Subhaanak-Allahumma)

\[\text{عَنْ أَبِي سَعْيَدِ أَنَّ النَّبِيَّ صلى الله عليه وسلم كان إذا أَفْتَتَحَ الصَّلاة قَالَ سُبْحَانَكَ اللَّهُمَّ وَيَفْخَمَكَ وَيَبْارَكَ اسْمُكَ وَتَعَالَيْ جَنَّتُكَ وَلَّا إِلَهَ غَيْرُكَ.}\]^\(^{(92)}\)

Abu Sa’eed al-Khudri ﷺ has narrated that whenever the messenger of Allah ﷺ started his salaah; he ﷺ would recite “Subhaanak-Allahumma wa bihamdika wa tabaarakasmuka wa ta’aalaa jadduka wa laa ilaaha ghairuk.”\(^{(96)}\)

\textit{Translation of the Thanaaa;}

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

\[\text{عَنْ عَبْدَةَ أَنَّ عُمَرَ بن الْحَطَابِ كَانَ يَجْهَرُ بِهِؤَالَ الْكِتَابَاتِ يَقُولُ سُبْحَانَكَ اللَّهُمَّ وَيَفْخَمَكَ وَيَبْارَكَ اسْمُكَ وَتَعَالَيْ جَنَّتُكَ وَلَّا إِلَهَ غَيْرُكَ.}\]^\(^{(93)}\)

Abdah ﷺ has narrated that Umar ibn Al-Khattaab ﷺ used to recite these words in an audible voice - \textit{Subhaanak Allahumma}…till the end. (This was most likely for the purpose of teaching others in that part of Salaah).\(^{(97)}\)

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\(^{(95)}\) Jawhar Al-Naqi Ala Al-Bayhaqi; 2/32  
\(^{(96)}\) Sunan Nasaa’i; 1/143  
\(^{(97)}\) Sahih Muslim; 1/172
Reciting the *Thanaa* in an inaudible voice

Ibrahim Nakh’ee has stated, “There are four things which the *Imaam* should recite in an inaudible voice. The first of them is *Subhaanak-Allahum-ma*.” (98)

Reciting *A’oudhubillaah*

Allah says, “So, when you recite the *Quran*, seek the protection of Allah against shaitaan, the accursed.” (That is, reciting *A’oudhubillaah*) (99)

Abu Sa’eed Al-Khudri has narrated that the messenger of Allah used to recite “*A’oudhubillaahi min-ash-shaitaanir-rajeem*” before the recitation of the *Quran*. (100)

Reciting *Bismillaah*

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

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

Reciting *A’oudhubillaah* and *Bismillaah* in an inaudible voice

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

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

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

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

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

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

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

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\(^{105}\) Sharah Ma’aani Al-Aathaar li Tahaawi; 1/150

\(^{106}\) Musannaf Ibn Abi Shaibah; 1/150

\(^{107}\) Sunan Abu Dawud; 1/126 | Sahih Muslim; 1/169 | Sunan Nasa’a’i; 1/145
Abu Saeed has narrated that the messenger of Allah said, “Whoever does not recite Alhamdulillah and another surah in fardh or in other salaahs, then his salaah is not valid.”

After Fatihah, reciting Bismillaah before the new surah

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

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

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

And when the Quran is recited, listen to it and be silent, so that you may be blessed.(10)

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

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

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

(10) Surah al-Araf; 204
(11) Tafseer Ibn Abi Haatim; 4/259 No. 9493
among the people that this verse (al-Araf 204) was revealed regarding \textit{salaah}.

Abu Hurairah \fu{4} has narrated that the messenger of Allah \fu{5} said that, “The \textit{imaam} is chosen for the purpose that he be followed. When he says \textit{takbir}, then say \textit{takbir}, and when he recites, then remain silent, and when he says \textit{ghairil-maghdubi} ‘alaihim wa lad daal-leen, then say Aameen.”

Jabir ibn Abdullah \fu{6} has narrated that a man recited behind the prophet \fu{8} in \textit{Dhuhr} or \textit{Asr salaah}, so another man gestured towards him to try to prevent him from reciting, but the man did not stop. When he finished his \textit{salaah}, he said to the man who was trying to stop him – “Are you preventing me from reciting behind the prophet \fu{8}?”. We discussed this issue until the prophet \fu{8} heard it, so he \fu{8} said, “Whoever offers \textit{salaah} behind the \textit{imaam}, the recitation of the \textit{imaam} is the recitation for the \textit{muqtadi}.”

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

Jabir narrated that the messenger of Allah said, “Whoever offers salaah behind the imam, the recitation of the imam is the recitation for the muqtadi.” (115)

Whenever Abdullah ibn ‘Umar was asked, if someone is behind the imam, should he recite? He would answer, “When a person is offering salaah behind the imam, then the imam’s recitation is sufficient for him. And if he is offering salaah alone [by himself], then he should recite.”

Abdullah ibn ‘Umar himself would not recite behind the maam. (116)

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

Abu Hurairah has narrated that the messenger of Allah said, “When the imam recites ghairil maghdubi alaihim walad

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

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

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

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

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

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

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

Performing Ruku’ (bowing)

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

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

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

Abu Hurairah ﷺ has narrated that when the messenger of Allah ﷺ would stand for *salaah*, he would say *Takbir* while in *Qiyam* (standing) and he would say *Takbir* while going into *ruku*’. (124)

The method of *Ruku*’

Anas ﷺ has narrated that the messenger of Allah ﷺ said to him, “O my son! When you perform *ruku*’, then place both of your palms on your knees and spread out your fingers, and keep your arms separated from your sides.” (125)

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

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

Tasbeeh of Ruku’

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

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

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

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

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

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

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

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

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

Qawmah (standing after ruku’)

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

Method of Qawmah

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

(131) Sahih Bukhari; 1/109
(132) Sahih Bukhari; 1/109 | Sahih Muslim; 1/170
(133) Sahih Bukhari; 1/110
‘Aaisha has narrated regarding the salaah of the prophet ﷺ,

وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوع لَمْ يَسْجُدْ حَتَّى يَسْتَوَى قَالَ أُمَّا دَارُكُمُ.

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

**Du’aa of Qawmah**

عَنْ رَقَاعَةِ بْنِ رَافِعِ الْرُّقَّٰقِ قَالَ كَانَ كَانَ يَودُوُنَّ تَصْلِيَّةَ الْعَلَيْلِ فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرُّكَوعِ قَالَ سَمِعَ اللَّهُ لِنِئَمِ حَمِيزَةَ قَالَ رَجِلُ وَرَأَعَ رَبَّنَا وَلَكَ الحَمْدُ حَمْيَا كِبْرِا طَيِّبَ مَبَارَكَ فِيهِ

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

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

قد أَفِلَحُ الْمُؤْمِنُونَ أَلَّذٰينَ هُمُ فِي صَلَاتِهِمْ خَشِيَّةٌ

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

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(134) Sahih Muslim; 1/194
(135) Sahih Bukhari; 1/110 | Sunan Abu Dawud; 1/119
(136) Surah Mu’minoon; 1-2
Ibn Abbaas regarding the meaning (commentary) of this verse says,

Khaashe’ (concentrative) people refers to those people who stand with submissiveness and humbleness, who don’t look right and left, and do not raise their hands in salaah [that is they do not do rafa’ yadayn in salaah]. \(^{(137)}\)

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

“Khaashe’ (concentrative) refers to those people who do not raise their hands in salaah except in takbir-e-tahreemah, [that is they do not do rafa’ yadayn during the salaah except in the beginning of it].” \(^{(138)}\)

Abdullah ibn Mas’ud said, “Should I not tell you about the salaah of the messenger of Allah?” The narrator said that, “he (Ibn Mas’ud) then stood up and raised his hands (rafa’ yadayn) the first time (in takbir-e-tahreemah) and he did not do so again (in the entire salaah).” \(^{(139)}\)

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

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

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

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(140) Mu’jam Al-Shiyokh li Al-Isma’ili; 1/693 No. 318 | Musnad Abi Ya’llaa Al-Mawsili; 8/453 No. 5039
(141) Musannaf Abdur Razzaaq; 2/51 No. 2569 | Al-Ilal li Al-Dari-Qutni; 4/106 Q. 457
(142) Musnad Abu Hanifah, Riwaayat of Abi Nu‘aim; p 344 No. 225 | Sunan Abu Dawud; 1/117
Salām ِنِّيِعَدَلِ اللَّهِ عَنَّ أَبِيَّهَا َقَالَ رَأَا تُرُسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا افْتَتَحَ الصَّلَاةُ رَفَعَ يَدَيْهِ حَدِيثًا مَّكَانِيَّةً، وَإِذَا أَرَادَ أَن يُرْكُعَ وَتَعْدَ ما يُرْقِعُ رَأْسُهُ مِنَ الرَّكُوعِ فَلاً يُرْقِعُ، وَلَا بُيْنَ السَّجَدَتَيْنِ.

Saalim bin Abdullah ☪ has narrated from his father Abdullah ibn ‘Umar ☪, “I saw the messenger of Allah ☪ raise his hands (rafa’ yadayn) when he started his salaah. He would not raise his hands (rafa’ yadayn) when going into ruku’ and when rising from ruku’, nor between the two sajdahs.”(143)

عَنْ عَبْدِ اللَّهِ بِنِّيَ عُمَرَ قَالَ كَأَمَّا مَعَ رَسُولِ اللَّهِ صَلَّي اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْقِطُ الرَّكُوعُ إِذَا اسْتَقَنِيَ فِي بَدْءِ الصَّلَاةِ وَفِي كَافِلِ الصَّلَاةِ عَنْدَ الرَّكُوعِ، فَلَمَّا هَاجَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْسَّمَيَاَتِ تَرَكَ رَفَعَ النَّبِيَّ مَحِيَّةً فِي كَافِلِ الصَّلَاةِ عَنْدَ الرَّكُوعِ وَتَبَتَّ عَلَى رَفَعِ الْيَدَيْنِ فِي بَدْءِ الصَّلَاةِ.

Abdullah ibn ‘Umar ☪ has stated, “When we were in Makkah with the messenger of Allah ☪ [before Hijrah], we used to raise our hands (rafa’ yadayn) in the beginning of salaah and in ruku’. When the prophet ☪ migrated to Madinah, he discontined the rafa’ yadayn of the ruku’ during the salaah and only continued raising his hands (rafa’ yadayn) in the beginning of salaah.”(144)

**Going into sajdah while saying takbir**

سَلَامَ ِنِّيِعَدَلِ اللَّهِ عَنَّ أَبِيَّهَا َقَالَ رَأَا تُرُسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا افْتَتَحَ الصَّلَاةُ رَفَعَ يَدَيْهِ حَدِيثًا مَّكَانِيَّةً، وَإِذَا أَرَادَ أَن يُرْكُعَ وَتَعْدَ ما يُرْقِعُ رَأْسُهُ مِنَ الرَّكُوعِ فَلاً يُرْقِعُ، وَلَا بُيْنَ السَّجَدَتَيْنِ.

Abdullah ibn ‘Umar ☪ has stated, “When we were in Makkah with the messenger of Allah ☪ [before Hijrah], we used to raise our hands (rafa’ yadayn) in the beginning of salaah and in ruku’. When the prophet ☪ migrated to Madinah, he discontined the rafa’ yadayn of the ruku’ during the salaah and only continued raising his hands (rafa’ yadayn) in the beginning of salaah.”(144)

**Going into sajdah while saying takbir**

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

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

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

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

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

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

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

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

**Performing *sajdah* on seven limbs**

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

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

(148) Sahih Ibn Khuzaimah; 1/342 No. 626
(149) Mustadrak li Al-Haakim; 1/3
(150) Sahih Bukhari; 1/112 | Sahih Muslim; 1/193
Abdullah ibn Mas’ud has reported that the prophet said, “Whenever any of you performs sajdah, he should say Subhaana rabbi-yal a’laa three times and his sajdah will be complete. And this is the least amount.” (151)

Raising the head from sajdah after saying takbir

Abu Hurairah has stated that, “Whenever the messenger of Allah would stand for salaah, he would say takbir while in qiyaam (standing, and he would continue saying the other takbirs in a similar manner). And when going down for sajdah, he would say takbir, and when raising his head from sajdah, he would say takbir.” (152)

Jalsah (sitting) between the two sajdahs

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

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

**Du’aa of Jalsah**

غَنِّيّ الصلاة صلّي الله عليه وسلم كان يقول بين السجدين في صلاة الليل: اللهم اغفر لي وارحمني، واجبرني، وأهدني، وارزقني، ومثله عن على

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

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

**Performing the second sajdah after saying takbir**

أَنَّهُ سَمَعَ أَبَاهُ هَرْثِبَةَ يَقُولُ قَانَ رسول الله صلى الله عليه وسلم إذا قام إلى الصلاة يركب
جَيْبَ يَقُومُ، فَيُسْكَبِّرُ جَيْبَ يَقُومُ سَاجِدًا، فَيُسْكَبِّرُ جَيْبَ يَقُومُ، ويَقْفُ رأسه، ثم يسكبّر جيّب يسجع.

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

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

> "I offered *salaah* behind the messenger of Allah ﷺ. When he ﷺ would perform *sajdah*, he would place his face between his palms." (156)

Joining the fingers

> "I know that when the prophet ﷺ would perform *sajdah*, he would join his fingers." (157)

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

> "I know the *salaah* of the messenger of Allah ﷺ better than all of you. I saw that when

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

Hafs ibn ‘Asim has stated, “I offered salaah beside Abdullah ibn ‘Umar. When I performed sajdah, I spread out my fingers, so Ibn ‘Umar said, “O nephew! When you perform sajdah, join your fingers and point them towards Qiblah. And also place your palms pointing towards Qiblah because they also perform sajdah along with your face.”

**Joining the heels of the feet**

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

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

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

Keeping the elbows away from the sides of the body

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

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

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

\[\text{Not spreading the elbows on the ground}\]

\[\text{عَنِ الْبَرَاءِ قَالَ ﷺ قَالَ ﷺ رَسُولُ الله ﷺ إِذَا ﺳَجَدَتْ ﻓَضَعَ ﻛَفِيْكَ وَأَرْفعَ مَرْفَقِكَ.}\]\n
Baraa ibn ‘Aazib ﷺ has narrated that the messenger of Allah ﷺ said, “When you perform \textit{sajdah}, place your hands (on the ground) and raise your elbows upwards.”\(^{(163)}\)

\[\text{عَنْ أَبِي إِسْحَاقَ ﷺ عَنِ النَّبِيِّ صلى الله عليه وسلم ﷺ قَالَ ﷺ اِخْتِبَاءٍ فِي السَّجْدَةِ ﻻَوْلَا يُبْسِطَ ﺛَعَالُ إِلَى الْكَلْبِ.}\]

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

\[\text{Raising the posterior for \textit{sajdah}}\]

\[\text{عَنْ أَبِي إِسْحَاقَ ﷺ قَالَ ﷺ وَضَفَّ لَنا الْسَّجْدَةَ ﺳَجْدَةً فَوْضَعَ ﻲَدْنِيهِ ﺑِالْأَرْضِ وَرَفَعَ عَجْبِهِ.}\]

\[\text{وَقَالَ ﷺ هَكَذَا رَأَيْتُ ﷺ رَسُولَ الله ﷺ صلى الله عليه وسلم يَفْعَلُ.}\]

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

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

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

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

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

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(165) Sunan Nasai; 1/166 | Sunan Abu Dawud; 1/137
(166) Sahih Bukhari; 1/102 | Sahih Muslim; 1/168
his hands, (he would do \textit{rafa’ yadayn} in takbir tahrimah). And when he would intend to go into \textit{ruku’}, and after raising his head from \textit{ruku’}, he would not do \textit{rafa’ yadayn}, and he would not do \textit{rafa’ yadayn} between the \textit{sajdahs}.ootnote{Musnad Abi ‘Awaanah; 1/334 No. 1251}

\textbf{Saying takbir and rising for the second rak’at}

\begin{footnotesize}


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Abu Hurairah \textit{\#} has stated, “When the prophet \textit{\#} would perform \textit{ruku’} and rise from \textit{ruku’}, he would say \textit{Allaahu Akbar}. And when he would rise after performing both \textit{sajdahs}, he would say \textit{Allaahu Akbar}.”

\textbf{Not doing Jalsah istiraahat}

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Abu Hurairah \textit{\#} has stated, “In \textit{salaah}, the prophet \textit{\#} would stand up (directly) on the toes of his feet.”

\footnote{Jami’ Tirmidhi; 1/64}
Abdur-Rahman ibn Yazeed ﷺ said, “I observed the salaah of Abdullah ibn Mas’ud ﷺ very attentively. I saw that he would stand and would not sit (after sajdah). In his first and second rak’at, he would stand up (directly after sajdah) on the toes of his feet.”

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

Doing Jalsah istiraahat due to excuse or weakness of age

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

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

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

In the narration of Abdullah ibn ‘Umar  it states;

\(173\) "عَنِ الْبَنِي عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُسَجُّدُ وَلَا يَفْعَلُ ذَلَّكَ حَيْنَ يُسَجِّدُ...\n
Abdullah ibn ‘Umar  has said, “The messenger of Allah  would not do (rafa’ yadayn) in his sajdahs. In another narration, it is stated that he would not raise his hands (that is he would not do rafa’ yadayn) whenever he would raise his head from sajdah.\(174\)

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

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

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

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

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

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

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

**Qa’dah (sitting) after every two rak’ats**

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

**Method of doing the first qa’dah (sitting)**

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

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

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

Reciting only tashahhud in the first qa’dah

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

Al-tahiyyaatu lillaahi was salawatu ... till the end.” (183)

Abdullah ibn Mas‘ud has stated, “The messenger of Allah taught me to do tashahhud in the middle of salaah and at the end of it”.... He then said, “When the person offering salaah is in the middle of his salaah, then he should rise after completing the tashahhud.” (184)

Hasan used to say, (that the person offering salaah) “should not recite anything more than the tashahhud in the first two rak‘ats.” (185)

The words of tashahhud

قالَ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ يَا ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ (180)

(183) Sunan Nasaa‘i; 1/174 | Al-Sunan Al-Kubraa li Al-Baihaqi; 2/148
(184) Musnad Ahmad; 4/238 No. 4382
(185) Musannaf Ibn Abi Shaibah; 3/47 No. 3038
The pointing of finger in tashahhud

Ali ibn Abdur Rahman Al-Muawiya has narrated that I was playing with some pebbles while in salaah. Abdullah ibn ‘Umar ﷺ saw me and said,
When the messenger of Allah used his left thigh.

Do as the messenger of Allah used to do.” I asked “What did the messenger of Allah used to do?” He said “When the messenger of Allah used to sit in salaah, he would place his right palm on his right thigh and he would keep all of his fingers together and would point with his finger of shahaadah (index finger). And he would keep his left palm on his left thigh.”

The method of pointing

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

Not moving the finger continuously when pointing

Abdullah ibn Zubair has narrated that “The prophet

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

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

‘Asim ibn Kulaib ☪ has narrated from his father (Kulaib) ☪ who has narrated from his grandfather (Shahab ibn Majnun) ☪ that he ☪ said “I went to the prophet ☪ while he was offering salaah. He had placed his left hand on his left thigh and his right hand on his right thigh. He ☪ had his shahaadah finger (index finger) pointing out and he was reciting this du’aa’” (190)

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

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

Mawlana Ashraf Ali Thaanvi ☪ has written, “I (Ashraf Ali) say that this hadith proves that the finger should be kept pointing outwards until the end of salaah.”(191)

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

Abdullah ibn Zubair  while describing how he saw the prophet  offering salaah, said; “His  gaze did not go beyond his index finger.”(192)

Reciting the tashahhud in an inaudible voice

Abdullah ibn Mas’ud  has said; “It is from the sunnah to recite tashahhud in an inaudible voice.”(193)

Rising from the first qa’dah while saying takbir

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

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

**Not raising the hands (rafa’ yadayn) when starting the third rak’at**

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

**Reciting Surah Al-Faatihah in the last two rak’ats of the Fardh salaah**

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

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

Abdullah ibn Mas’ud ☞ has said, “When we used to offer salaat behind the prophet ☞.... The messenger of Allah ☞ turned to us and said, “Indeed Allah is As-Salaam. Whenever any of you offers salaat, then he should say this (tashahhud) “At-tahiyyatu lillahi was-salawaatu wattayyibat... [till the end]”.”(197)

Abdullah ibn Mas’ud ☞ has said, “The messenger of Allah ☞ taught me to perform tashahhud in the middle and in the end of salaat.”(198)

Not doing Tawarruk

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

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

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

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

Reciting the Durood (Salutation)

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

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

The words of Durood (Salat = Salutation)

سَأَلَّنَا ﷺ رَسُولَ اللَّهِ صلى الله عليه وسلم ﷺ، ﷺ كَيْفَ الصَّلاةَ عَلَيْهِمَ ﷺ أَهْلَ الْبَيْتِ، ﻓِإِنَّ اللَّهَ قَدْ عَلَّمَنَا كَيْفَ نُسْلَمْ عَلَيْهِمَ ﷺ؟ قَالَ فَوَلَوْا اللَّهُمَ ﷺ صلى الله عليه وسلم ﷺ عَلَى مَحْمَدٍ وَعَلَى آَلِ مُحْمَدِ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمٍ وَعَلَى آَلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكَ عَلَى مَحْمَدٍ وَعَلَى آَلِ مُحْمَدِ، كَمَا بَارَكَ عَلَى إِبْرَاهِيمٍ وَعَلَى آَلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

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

اللَّهُمَّ صلى الله عليه وسلم ﷺ عَلَى مَحْمَدٍ وَعَلَى آَلِ مُحْمَدِ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمٍ وَعَلَى آَلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكَ عَلَى مَحْمَدٍ وَعَلَى آَلِ مُحْمَدِ، كَمَا بَارَكَ عَلَى إِبْرَاهِيمٍ وَعَلَى آَلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

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

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

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

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

The optional du’aa after tashahhud

عن عبد الله قال كن إنا مع النبي صلى الله عليه وسلم في الصلاة فلنا: السلام على ... قل ابكي صلى الله عليه وسلم ... فولوا الاجياث لله وصلواتك وطيبات السلام عليك يا النبي ورحمة الله وبركاته السلام علينا وعلى عباد الله الصالحين ... أنهدي أن لا إله إلا الله وأشهد أن محمداً عبده ورسوله ثم يخير من الدعاء أهجبه إليه في دعو...

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

The words of du’aa

رَبَّ أحْيُنِي مَعِيمَ الْصَّلَاةِ وَمِن ذُرِّيَّتي رَبْنَا وَتَقَلِّلْ ذُعَاهُ رَبَّنَا أَخْرِيَّيْنِي وَلَوْلِيَّتي وَالْمُؤْمِنِينَ يَمِيمَ

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

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

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

Translation

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

Not to precede the Imaam in any movements of salaah

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

The conclusion of the Salaah is with Salaam

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

The words of Salaam

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

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

The method of Salaam

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

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

(208) Jami’ Tirmidhi; 1/65 | Sharah Ma’aani Al-‘aathaar li Tahaawi; 1/190
(209) Sunan Nasaa’i; 1/194
(210) Sahih Muslim; 1/216
Muqtadis turning for Salaam at the same time as the Imaam

ʿItbaan ibn Maalik ὴ has stated, “We offered salaah with the messenger of Allah ὴ. When he ὴ made salaam, we also made salaam.”\(^{(211)}\)

Ibn ʿUmar ὴ used to prefer that the muqtadis make salaam at the same time as the imaam makes salaam.\(^{(212)}\)

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

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

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

Ibn Abbaas ﷺ has narrated that the messenger of Allah ﷺ said, “Whenever you stand in salaah, do not close your eyes.” (214)

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

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

“When you stand for salaah, say the takbir and then recite as much Quran as is easy for you. Then perform ruku’ so that you perform it (ruku’) properly and calmly, then raise your head so that you stand up straight. Then perform sajdah so that you perform it (sajdah) properly, and then rise until you stand properly. And do this in your entire salaah.” (215)

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

Abu Hurairah has narrated that the messenger of Allah said, “Whenever any of you leads the people in salaah, then make (the salaah) short because amongst them are weak, ill, and elderly people. And when any of you offers salaah alone, then let him make the salaah as lengthy as he wants.” (216)

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

The *Imaam* turning towards the *muqtadis*

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

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

*Dhikr* and *Adhkaar*

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

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(218) Sahih Bukhari; 1/117
(219) Sahih Bukhari; 1/117
Abu Hurairah ﷺ has narrated that the poor of muhaajireen (migrants) came to the prophet ﷺ and they said to him “The rich have preceded us in gaining high ranks and the bounties of paradise.” The prophet ﷺ asked “How?” They said, “They offer salaah like us, and they keep saum (fast) like we do, but they give sadaqah (charity) which we cannot give, and they set their slaves free, which we cannot do.” The prophet ﷺ said, “Should I not inform you of something that you can also become equal to those who have preceded you, and you will precede those after you, and no one can be better than you except those who do the same?” The people said “Please do tell us.” He ﷺ said, “After every salaah recite Subhaan-Allah, Alhamdulillaah, Allaahu-Akbar, each 33 times.”

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

(220)

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

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

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

Mughirah ibn Shu’bah ☪ has narrated that after every obligatory salaah, the prophet ☪ would say:


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

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

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\text{سَمِعْتُ عَلَيْنِ أَيُّهَا طَالِبُ رَضْيَةِ اللَّهَ رَضِيَّةُ رَبِّي، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلاَةً عَلَيْهِ وَسَلَّمُ}
\[
\text{عَلَى أَمْوَالِ الْمِيْدَانِ يَقُولُ مِنْ قُرْآنِ الْكُرْسَى مُخْرَجَ لِمُصَلَّأَتِهِ مَنْ يَمْنَعُهُ مِنْ دُخُولِهِ السَّيِّئَةِ إِلَّا الْمَوتُ،}
\]

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

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

**Making du’aa after salaah**

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\text{عَنَّ أَبِي أُمَامَةَ قَالَ قَالَ يَا رَسُولَ اللَّهِ أَيُّ الدُّعَاءِ أَسْمَعْتُ؟ قَالَ جُوْفَ اللَّهِ الَّذِي الْآخِرِ وَدَرَّ}
\[
\text{الْصَّلُّوَاتُ المَكْتُوبَاتُ.}
\]

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

\(^{(224)}\) Sahih Bukhari; 1/117 | Sahih Muslim; 1/218
\(^{(225)}\) Shu’ab Al-Iman li Al-Baihaqi; 2/458 No. 2395 | Mishkat Al-Masabih; 1/89
\(^{(226)}\) ‘Amaal Al-Yawm wa Al-Laylah li Al-Nasaa’i; p 182 No. 100 | Al-Mu’jam Al-Kabir li Al-Tabaraani; 4/260 No. 7408
\(^{(227)}\) Jami’ Tirmidhi; 2/187 | Al-Sunan Al-Kubraa li Al-Nasaa’i; 6/32 No. 9936 | ‘Amaal Al-Yawm wa Al-Laylah li Al-Nasaa’i; p 186 No. 7408
Raising the hands in du’aa

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

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

Anas has stated, “I saw the messenger of Allah so high that the whiteness of his armpits became visible.”

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(228) Jami’ Tirmidhi; 2/175 | Al-Mu’jam Al-Awsat li Al-Tabaraani; 2/255 No. 3196 | Jami’ Al-Ahadith li Al-Suyuti; 13/2 No. 12413
(229) Musnad Abi Yalaa; 7/142 No. 4108
(230) Sunan Ibn Maajah; 1/275 | Sahih Ibn Hibbaan; p 343 No. 880 | Jami’ Tirmidhi; 2/196
(231) Al-Jami’ Bayaan Al-Sahihayn; 2/437 No. 3943 | Al-Sunan Al-Kubraa li Al-Baihaqi; 3/357 | Sahih Ibn Hibbaan; p 342 No. 877
‘Umar ibn Al-Khattab ✈ has stated, “When the messenger of Allah ✈ would raise his hands in du‘aa, he would not lower them until he wiped them on his face.”(232)

Saa‘ib ibn Yazeed ✈ has narrated from his father that when the prophet ✈ would make du‘aa, he ✈ would raise his hands and (in the end) he would wipe them on his face.(233)

Making du‘aa by raising the hands after salaah

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

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

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

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

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

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

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

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

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

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

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(219) Maraseel Abi Dawud; p 28 | Al-Sunan Al-Kubraa li Al-Baihaqi; 2/223 | Jami’ Al-Ahadith Li Al-Suyuti; 3/233 No. 2110

(220) Al-Sunan Al-Kubraa li Al-Baihaqi; 2/222-223 | Al-Tabvib Al-Mawdu’i li Al-Ahadith; p 2639

Refer to the foote note of hadith No. 226
Abdullah ibn ‘Umar narrated that the messenger of Allah said, “When a woman offers salaah, then she should place one thigh on the other thigh. And when she performs sajdah, then she should place her stomach on her thighs which is better for her concealment. Allah looks at her and says “O My angels! Bear witness that I have forgiven her!””

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

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

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

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

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

(226)

Translation:

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

Sajdahtus-sahw (forgetfulness)

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

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

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

(247) Sunan Abu Dawud; 1/154  Sahih Muslim; 1/211

Performing sajdatu-s-sahw after the salaam

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

(248) Sahih Bukhari; 1/163  Sunan Nasaa’i; 1/185

Performing two sajdahs in sajdahtu-s-sahw

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

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

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

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

Performing sajdahtus-sahw after tashahhud

Abu Ubaidah ibn Abdullah ﷺ has narrated from his

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

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

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

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

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(246) Sahih Bukhari; 1/136 | Qiyaam Al-Layl li Al-Marwazi; p 218 | Musannaf Ibn Abi Shaibah; 4/463 No. 6765
(247) Qawa’id Al-Fiqh li Mohammad Amim Al-Ihsan; p 62 | Al-Ahkaam li Al-Aamudi; 2/165 | Kashf Al-Asrar li Abdul-Aziz Al-Bukhari; 1/173
(248) Musnad Abi Dawud Al-Tayalisi; 1/314 No. 594 | Sharah Ma’aani Al-Aathaar li Al-Tahaawi; 1/204 | Sunan Al-Daraqutni; p 283 No. 1624
Abdullah ibn Buraidah ✈ has narrated that his father heard the prophet ✈ saying, “Witr is haqq. Whoever does not offer witr, is not from us. Witr is haqq. Whoever does not offer witr, is not from us.” (249)

Abu Maryam ✈ has narrated that a man came to Ali ✈ and said “I fell asleep and I forgot to offer witr salaat and the sun rose. (So what should I do?)” Ali ✈ said “When you wake up and remember (witr), then pray it.” (250)

**Witr is three rak’ats**

(249) Sunan Abu Dawud; 1/208 | Musannaf Ibn Abi Shaibah; 4/505 No. 6932
(250) Musannaf Ibn Abi Shaibah; 4/485 No. 6869

Abu Sa’eed al-Khudri ✈ has narrated the same ruling from the prophet ✈ that he said, “If some one fell asleep or forgot to pray Witr, then he must pray it in the morning or when he remembers.” Mustadrak li al-Hakim; 1/412 No. 1155
Abu Salamah ibn Abdur-Rahman asked 'Aaisha ﷺ, “How was the (tahajjud) salah of the messenger of Allah ﷺ in Ramadhaan?” She replied “The prophet ﷺ would not offer more than eleven rak’ats in Ramadhaan and outside of Ramadhaan. He would first offer four rak’ats. Do not ask me about its beauty and its length. After this, he would offer another four rak’ats. Do not ask me about its beauty and its length. Then he would offer three rak’ats (Witr).” (251)

‘Aaisha ﷺ has narrated that the prophet ﷺ used to offer three rak’ats for witr. In the first rak’at, he would recite “Sab-bihisma rab-bikal ‘Alaa”, in the second “Qul ya ay-yuhal kaafiroon,” and in the third “Qul huw-Allaahu ahad” and (one of last two last surahs of the Qur’an) the mu-awwadhatain. (252)

Ubay ibn Ka’b ﷺ has narrated that the messenger of Allah ﷺ would offer three rak’ats for witr. In the first rak’at, he would recite “Sab-bihisma rab-bikal ‘Alaa,” in the second “Qul ya ay-yuhal kaafiroon,” and in the third “Qul huw-Allaahu ahad.” (253)

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

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

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

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

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

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

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

Three rak‘ats of Witr with one salaam

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

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

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

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

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

‘Aaisha has narrated that the Prophet would say, “After every two rak’ats, there is At-tahi-yah (i.e. tashahhud).”

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

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

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

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

**Du’aa of Qunoot**

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

اَللَّهُ أَنَّاَ نَسِيَّتِيْكَ وَنَسِيعَرُكَ وَنَوْمُكَ وَنَتْوَوْكَ عَلَيْكَ وَنَسِيَّ عَلَيْكَ الْخُمُرَ وَنَشْكُرُكَ وَلَا نَكُفُّرُكَ وَنَخْلُمُ وَنْذَلِكَ مِنْ يَدْجُوْرَكَ أَللَّهُمَّ إِنَّكَ تَبْيِّبُ وَلَا أَكْسِي وَنَسِيَ وَنَسْجُدُ وَأَلِيِّكَ نَسْعَيْنَ وَنَخْفِيْنَ وَنَرْجُو رَحْمَتَكَ وَنُخَفَّضُ عَذَابَكَ إِنَّ عَذَابَكَ أَلْبَحْرٌ مُّلْجَمٌ.

Translation

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

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

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

Reciting *Du’aa of Qunoot before ruku’*

\(^{(272)}\) سَأَلَّتُ أَدَسَ بَنَّ مَالِكٍ عَنِ الْذَّيْنَةِ، قَالَ، قَدْ كَانَ الْذَّيْنَةُ قُلِّلَ الْرَكْوَةَ، فَقَالَ، قَلَّتْ أَثْنَىَ الْرَكْوَةَ، فَقَالَ، قَلَّتْ أَثْنَىَ الْرَكْوَةَ، فَقَالَ، كَذَّبْتُ لَكُمْ، فَقَالَ، نَسَئَا، نَسَئَا رَسُولُ الْلَّهِ صلى الله عليه وسلم بعد الركوع شهراً.

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

\(^{(273)}\) ﴿وَيَقُلُّ قَبْلَ الْرَكْوَةِ﴾

Ubay ibn Ka’b ﷺ has narrated that the messenger of Allah, ﷺ would offer three *rak’ats* of *witr*, and he ﷺ would recite *Du’aa of Qunoot* before the *ruku*’.\(^{(273)}\)

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\(^{(272)}\) Sahih Bukhari; 1/136 | Sahih Muslim; 1/237

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

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

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

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

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

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

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(274) Sunan Al-Daraqutni; p 287 | Musannaf Ibn Abi Shaibah; 4/521-522 No. 6984
(275) Qiyam Al-Layl li Al-Marwazi; p 228 | Musannaf Ibn Abi Shaibah; 4/521 – 522 No. 6972
(276) Qurrat Al-Ainain li Bukhari; p 146 No. 162 | Qiyam Al-Layl li Al-Marwazi; p 230 | Al-Sunan Al-Kubraa li Al-Baihaqi; 2/212
It has been narrated about Abu Hurairah ﷺ that he used to raise his hands in *Du’aa of Qunoot* in the month of *Ramadan*.\(^{(278)}\)
Jumu’ah Salaah

Jumu’ah is Fardh (obligatory)

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

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

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

The Etiquettes of Jumu‘ah

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

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

Note; The famous jurisprudent, muhaddith and

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

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

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

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

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

Two adhaans on Jumu’ah

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

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

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

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

Umar has stated, “Jumu’ah salaah is two rak’ats, ‘Eid ul-Fitr is two rak’ats, ‘Eid ul-Adhaa is two rak’ats, and the traveller’s salaah is two rak’ats. These are complete and not shortened, according to the declaration of the prophet.” (295)

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

Abdullah ibn Mas’ud has narrated that the prophet would offer four rak’ats before Jumu’ah and four rak’ats after Jumu’ah. (296)

Abdullah ibn Mas’ud used to offer four rak’ats before Jumu’ah and four rak’ats after Jumu’ah. (297)

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

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

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

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

The Khutbah of Jumu’ah

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

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

The Khutbah of Jumu‘ah must be in Arabic

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

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

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

Imaam of tafseer Abu Al-Barakaat Abdullah ibn

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

**Evidence from Hadith**

... فإذا خرج الإمام طروا صمفهم ودُمِّت عيون الذكر.

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

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

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

عنَّ عمَّار بن ياسر، قالَ أمَّرْتُ رَسُولُ اللهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِفْقَارًا أَخْطَبَ

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

If any lecture delivered in a language other than Arabic

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

Khutbah of Jumu’ah has been always in Arabic

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

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

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

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

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

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

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

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

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

Ibn Umar has narrated that I heard the messenger of Allah say “Whenever any one of you enters the masjid while the imaan is on the mimbar, then no salaah and no speech is permissible until the imaan has finished.” (311)

Nubaisha al-Huzali has narrated that the prophet said, “If the imaan has not arrived for the khutbah, then offer as much salaah as possible. And if the imaan has already arrived for the khutbah, then sit and listen attentively and remain silent until the imaan completes the khutbah and the Jumu’ah salaah. (312)

There is no Jumu’ah in the villages

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

(312) Musnad Ahmad; 15/300 No. 20599 | Ghayat Al-Maqsad fi Zawa’id Al-Musnad li Al-Haithami; 1/1154
Allah the most exalted says, "O you who believe, when the call for salaah (prayer) is proclaimed on Friday, hasten for the remembrance of Allah, and leave off business. That is much better for you, if only you knew." *(313)*

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

Ibn Abbaas ﷺ has stated, “The first place where *Jumu’ah* took place after the *Jumu’ah* (salaah) was established in the *masjid* of the prophet ﷺ, was in the *masjid* of Abdul-Qays in Juwatha, in Bahrain.” *(314)*

Hafiz Ibn Hajar Asqalani ﷺ writes,

“It is clear that the tribe of Abdul-Qays did not conduct the *Jumu’ah salaah* without the command of the Prophet ﷺ.” *(315)*

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

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

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

واَلَّذِيْنَ لَيْسَ لَهُمْ عَلَى الْقُرآنِ عِلْمٌ عَلِيٌّ مِنَ الْقُرْآنِ عَلَيْهِمْ ﴿سُورَةُ الْبَيْتِ﴾

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

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

1) Shaykh Abul Hasan al-Lakmi has said It is a city. (317)
2) Immaam Abu Ubaid Abdullah Al-Bikri has said, “It is a city in Bahrain inhabited by the tribe of Abdul-Qais.” (318)

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

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

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

\(\text{264}\) When the prophet \(\text{he} \) made \textit{Hijrah} (migration to Madinah), he \(\text{he} \) stayed at “Qubaa” for fourteen or twenty four days. During this stay, Fridays also passed by, but there are no \textit{ahaadeeth} that establish that he \(\text{he} \) led \textit{Jumu’ah salaah} there or that he \(\text{he} \) commanded others for it. Thus, this proves that villages are not the place to conduct \textit{Jumu’ah}.\(^{(321)}\)

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

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

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

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

‘Aaisha ﷺ, the wife of the prophet ﷺ, has narrated, “Whenever the month of Ramadhaan would arrive, the messenger of Allah ﷺ would exert himself and would not approach his bed, until it had passed.”

And regarding the last ten days, she ﷺ has narrated,

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

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

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

The Prophet’s ﷺ blessed practice

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

جَبِيرُ بْنُ أَبُدُوْلِلَّهُ قَالَ: ﴿يَخْرُجُ النَّاسُ أَرْبَعَةَ وَعِشرَينَ رَكَٰعَةً وَأَوْتُ يُبِيْلَيْنَ﴾

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

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(324) Sahih Muslim; 1/372
(325) Tarikh Jurjaan li Al-Sahmi; p 142
Abdullah ibn Abbas has narrated that the prophet used to offer twenty rak'ats (taraaweeh) and witr in Ramadhaan.  

(326) Musannaf Ibn Abi Shaibah; 5/225 No. 7774
(327) Musnad Ahmad ibn Muni, Ittihaf al-Khayarat al-Mahara li al-Busiri; 2/424 No. 2390

The practice of the Righteous Khulafaa

During the khilaafah of 'Umar, 'Uthmaan, and 'Ali, twenty rak'ats were offered for taraaweeh.
Saa’ib ibn Yazeed has stated, “During the time of ‘Umar (and ‘Uthmaan the Sahaabah) used to offer twenty rak’ats taraaweeh salaah and (the qaaris) would recite surahs which have one hundred verses. And the people would use the support of their rods and canes during the time of ‘Uthmaan due to the length of the salaah.”

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

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

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

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

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

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

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

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

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

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

Ali al-Murtadhaa ﷺ

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

Imaam Zaid ﷺ has narrated from his father imam Zain

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

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

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

**Practice of other Sahaabah and Tabi’een**

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

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

Zaid ibn Wahb has narrated that Abdullah ibn Mas’ud used to lead us in (taraaweeh) salaah in Ramadhaan and when he would return home, it would still be night time. (The narrator of the hadith), Imaam A’mash said, “He used to offer twenty rak’ats (taraaweeh) and three rak’ats witr.” (340)

‘Ubay’ ibn Ka’b

Hasan Basri has narrated from Abdul-Aziz ibn Rafi’ that Ubay’ ibn Ka’b used to lead the people in Ramadhaan in Madinah for twenty rak’ats (taraaweeh) and three rak’ats witr. (341)

‘Ataa ibn Abi Rabaah

He was an eminent tabi’ie who met two hundred Sahaabah. (342)

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

Ibrahim Nakh’i

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

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

Shutair ibn Shakal

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

(343) Musannaf Ibn Abi Shaibah; 5/224 No. 7770
(344) Tahzib Al-Tahzib li Ibn Hajar; 1/168
(345) Kitab Al-Athar li Al-Imaam Abi Hanifahh, Rawaayat of Imaam Abi Yusuf; p 41 No. 211
(346) Tahzib Al-Tahzib li Ibn Hajar; 3/138
It has been narrated about Shutair ibn Shakal who was a student of ‘Ali  that, “he used to lead the people in the month of Ramadhaan in twenty rak’aats (taraaweeh) and three rak’ats witr.”(347)

Abul-Bakhtari  

He was a leading scholar of Kufa, and a student of Ibn ‘Abbaas  ‘Umar  Abu Saeed  and many others. (348)

It has been reported about him that, “he used to offer five tarweehaat (twenty rak’ats taraaweeh) in Ramadhaan and three rak’ats witr.”(349)

Suwaid ibn Ghaflah  

He was a famous tabi’i. He visited Abu Bakr  ‘Umar  ‘Ali  Abdullah ibn Mas’ud  and other sahaabah and has narrated ahaadeeth from them. (350)

(347) Al-Sunan Al-Kubraa li Al-Baihaqi; 2/496
(348) Tahzib Al-Tahzib li Ibn Hajar; 2/679
(349) Musannaf Ibn Abi Shaibah; 5/224 No. 7768
(350) Tahzib Al-Tahzib li Ibn Hajar; 3/107
Abul-Khasib has reported, “Suwaid ibn Ghafalah used to lead us in Ramadhaan for five tarweeha, (tha is) twenty rak’ats.”(351)

Ibn Abi Mulaikah

He was an eminent tabi’i who had the honour of visiting thirty sahaabah. (352)

Nafi ibn ‘Umar has narrated about him, “Ibn Abi Mulaikah used to lead us in Ramadhaan for twenty rak’ats.”(353)

Sa’eed ibn Jubair

He was from among the senior tabi’een and was an eminent scholar of Kufa. He has taken ahadeeth from Ibn Abbaas, Ibn Zubair, Ibn ‘Umar, Adi ibn Haatim and other sahaabah. Hajjaj ibn Yusuf had him killed unjustly. (354)

Ismail ibn Abdul-Malik has narrated about him that

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

Ali ibn Rabi’ah  

He was a student of Ali , Mughirah ibn Shu’bah , Samurah ibn Jundub and many other great sahaabah. (356)

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

The Four Imaams

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

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

**Imaam ‘Azam Imaam Abu Hanifah**

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

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

Imaam Abu Hanifah has stated that, “In Ramadhaan, (*taraaweeh*) prayer is *sunnah* ... every night other than *witr* to offer twenty *rak’ats*, that is five *tarweeha*.” (359)

**Imaam Maalik ibn Anas**

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

(358) Bidayat Al-Mujtahid li Ibn Rushd; 1/214
(359) Fatawa Qaadhi Khan; 1/112
“Imaam Malik ﷺ has preferred twenty rak’at for taraaweeh in one of his opinions.”(360)

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

**Imaam Muhammad ibn Idris Shaf’i ﷺ**

Imaam Shaf’i ﷺ has stated,

«قال وَأَحْبَبْ إِلَيَّ عُشْرُونَ ... وَكَذَلْكَ يُقُومُونِ يَمَّكَّنُ» (330)

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

وَهَكَذَا أَدْرَكْتُ يَلِيَّا يَمَّكَّنُ يُصَلُّونَ عَشْرَينُ رَكْعَةً

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

**Imaam Ahmad ibn Hanbal ﷺ**

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

وَالْمُحَتَّارَ عَنْدَ أَبِي عَبَيْدِ اللَّهِ رَحْمَةُ اللَّهِ فِيهَا عُشْرُونُ رَكْعَةً وَهَٰذَا قَالَ النَّوْرِيُّ وَأَبْو

حَنِيْفَةُ وَالشَّافِيُّ

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

The Great Pious Mashaa’ikh

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

Shaykh Abu Haamid Muhammed al-Ghazaali

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

Shaykh Abdul Qaadir Jilaani

(363) Al-Mughni li Ibn Qudaamah Al-Hanbali; 2/366 Q. 274
(364) Ihyaa Uloom Al-Deen li Al-Ghazaali; 1/242-243
He has mentioned in his famous book Ghunniyyat al-Taalibeen regarding taraaweeh; “Taraaweeh salaah is the sunnah of the prophet ﷺ and it is twenty rak’ats.” (365)

Shaykh Imaam Abdul Wahhab al-Sha’raani ﷺ

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

“The taraaweeh salaah in the month of Ramadhaan is twenty rak’ats.” (366)

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

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

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

(365) Ghunniyyat Al-Talibeen; p 267-268
(366) Al-Mizaan Al-Kubraa; p 153
fourteen hundred years *taraaweeh* has always been twenty *rak’ats* as passed on to us through *mutawaa’t* practice and it has never been less than that.

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

**Completing the Quran in Taraaweeh is Sunnah**

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

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

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

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

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

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

The method of the Janaazah salaah

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

Abu Hurairah ﷺ has narrated that “The messenger of Allah ﷺ informed them of the death of Najjaashi (Negus) on the very day on which the latter died. He ﷺ took the sahaabah to the musallaa and made them stand in rows and he ﷺ said four takbirās.” (372)

The famous Tabi’i Imaam Sha’bi ﷺ has said, “After the first takbir, (in the funeral prayer of the deceased), thanaa

(372) Sahih Bukhari; 1/178
(glorification) of Allah is recited. After the second, the durood (salutation) upon the Prophet ﷺ. After the third, the du’aa (supplication) for the deceased and after the fourth, salaam is offered.\(^{(373)}\)

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

### Thanaa (the glorification)

\[ عنْ إِبْرَاهِيمَ الْيَتَعَشِّي، قَالَ الْأَوَّلُ الْقَتَالُ عَلَى اللَّهِ وَالْثَّانِيَةُ صَالِهُ عَلَى الْبَنِي صَالِي اللَّهُ \\
وَإِبْعَادُ وَسَلَام، وَالْقَافِلَةُ دُعَاءً لِلْمُتَّمِّي، وَالْزَّبَعَةُ سَلَامٌ تَسَلَّمُ. \]

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

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

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\(^{(373)}\) Musannaf Abdur Razzaaq; 3/316 No. 6462  
\(^{(374)}\) Kitab al-Athar li al-Imaam Abi Hanifah, bi Rawayat al-Imaam Mohammad; p 48 No. 238  
\(^{(375)}\) Sunan Nasaa’i; 1/143
words “wa jalla thanaa uka” is recorded.

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

*Translation of Thanaa*

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

**Durood (Salutation) upon the Prophet ﷺ**

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

**Du’aa for the deceased person**

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

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

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

When the deceased is a minor

In the hadith, it is narrated

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

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

“Allahumma-ij’alhu lanaa salafan wa faratan wa zukhraa.” (379)

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

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

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

If the deceased child is a minor girl, then change the following words to match the Arabic text to the gender. That is, change *ij'alhu* to *ij'alhaa* and *shafi'an wa mushaffa'aa* to *shafi'atan wa mushaffa'ah.*

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

\[
\text{اذّنُ كَانَ لاَ يُحْسِنُ، يَلْبَيْيْ دَعَاءٌ شَاءَ.}^{(382)}
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\( ^{(380)} \) Sahih Bukhari; 1/178

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

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

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

\[\text{فَذَمُ سَلَّمَ عَنْ تَبَيُّنِهِ وَعَنْ شَمَالِهِ} \]

“Then he made salaam to his right and to his left.”\(^{(384)}\)

Abdullah ibn Mas’ud ﷺ has said,

\[\text{الْسَلَامُ عَلَى الْحَجَّازَةِ مَثْلَ الْتَسْلِيمِ فِي الصَّلَاةِ} \]

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

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

\[\text{عَنْ أَبِي هُرْبَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمُ مَنْ صَلِّ عَلَى جَنازةٍ فِي} \]
\[\text{الْمَسْجِدِ قَالَ شَيْءٌ مَّثْلَ آيَةٍ} \]

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

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

in the *masjid.*”

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

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

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

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

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(386) Sunan Abu Dawud; 2/98 | Sunan Ibn Maajah; 1/109 | Musannaf Abdur Razzaaq; 3/344 No. 6606
(387) Musannaf Abdur Razzaaq; 3/344 No. 6607
(388) Jami’ Tirmidhi; 1/206 | Sunan Al-Daraqutni; 2/75
(389) Sunan Al-Daraqutni; 2/75
Musa ibn Dihqan has stated, “I saw Aban ibn Uthman, (the ameer of Madinah), lead the funeral prayer. He recited four \textit{takbir}s and raised his hands (\textit{rafa’ yadayn}) during the first \textit{takbir}.”\footnote{Qurrat Al-Aynayn li Al- Bukhari; p 156 and 186}

Funeral prayer should not be offered in an audible voice

The method of offering funeral prayer has been recorded from Abu Umaamah ibn Sahl \footnote{Al-Sunan Al-Kubraa li Al-Baihaqi; 4/39}. The narration has the words “\textit{sirran fi nafsihi}”.

The funeral prayer will be offered in an inaudible voice. \footnote{Sunan Ibn Maajah; 1/108}

Jabir \footnote{Sunan Ibn Maajah; 1/108} has said, “The messenger of Allah \footnoteref{al-ala}, Abu Bakr \footnoteref{al-ala}, and Umar \footnoteref{al-ala} did not make anything specific to the funeral prayer for us.”\footnote{Sunan Ibn Maajah; 1/108}
Explanation of Hafiz ibn Hajar Al-Asqalaani ﷺ on this hadith

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

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

Joint du’aa after the funeral prayer is not proven

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

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

وَلَا يَدْعُو لَمْ يَذْعَوْا عُدْدًا صَلَّاءَةُ الْجَبَّارَةُ لَأَنَّهُ يُضِعُّ الْإِلْجادَةَ فِي صَلَاةِ الْجَبَّارَةِ ١٣٠٣٩

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

The famous Faqeeh Shaykh Allaamah Muhammad ibn

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

لا يقوم بالدعاء بعد صلوة الجنازة إلا أنه دعا مرّة

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

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

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

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

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

Some narrations and the explanations of muhaqqiq ulama are presented below:

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

Another narration includes these words,

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

\(^{(396)}\) It was the prophet’s special miracle that distant things were presented to him without any impediment. For example, the entire view of the battle of Muta was presented to the prophet as a miracle, and he was informing the sahaabah that the flag is now with Zaid ibn Harithah and he has been martyred now and so on.\(^{(398)}\)

Similarly, after returning from Mi’raj (ascension), when the disbelievers of Makkah asked the prophet about Bait al-Maqdas, it was shown to the prophet and all the veils in between were removed.\(^{(399)}\)

When Muaawiyah ibn Muaawiyah Laithi died, Jibrail came to the Prophet and asked him if he would like to offer the funeral prayer for Muaawiyah. The prophet said,

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

Ibn Abdul Barr ﷺ writes

لَا أَنْتَ وَلَّدِي أَعْلَمُ - رَفِعَتْ لَهُ جَانَّةً كَمَا كَشَفَ لَهُ عَنْ بَيْتِ الْمِقْدَرَةِ حِينَ سَلَتْهُ فَرَّضَ عَنْ صَفَتِهِ

The body of Najjaashi ﷺ was brought to the prophet ﷺ just as the Bait al-Maqdas was brought in front of him ﷺ when the Quraish asked him about Bait al-Maqdas. (401)

During the blessed life of the Prophet ﷺ, many sahaabah died in distant places, but the prophet ﷺ did not offer the funeral prayer for any of these absentees. And similarly, the righteous khulafaa did not offer the funeral prayer for an absentee during their era. This shows that offering the funeral prayer for an absentee is not permissible.

Offering the funeral prayer of Najjaashi was unique to the prophet ﷺ. The following Muhaqqiq ulamaa have given this explanation, ie.

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

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

_Shariah_ has prescribed two ‘_eids_ for the happiness of the muslims, ‘_eidul-Fitr_ after Ramadhaan, and ‘_eidul-ad-haa_ on tenth Dhul Hijjah. Offering _salaah_ on the occasion of these two ‘_eids_ is a proof that Muslims do not neglect the remembrance of their Lord on any occasion of happiness or grief.

The Method of ‘_eid salaah_

The _salaah_ of ‘_eidul-Fitr_ and ‘_eidul-ad-haa_ are offered as two _rak’ats_ each with six extra _takbirs_; three in the first _rak’at_ after the _thanaa_ and before the _Qiraa’at_ and three in the second _rak’at_, after the _Qiraa’at_ ,before _ruku_.

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

In the first _rak’at_, there is _takbeer tahreemah_ and three extra _takbirs_, which make a total of four _takbirs_. And in the second _rak’at_, there are three extra _takbirs_ and the _takbir_ for
ruku’, making the total four. So in total, there are four takbirs in each rak’at.

Sa’eed ibn al’Aas ﺍ‫ا ﺍ ﺍ‬ has stated that I asked Abu Musa al-Ash’ari ﺍ‫ا ﺍ ﺍ ﺍ‬ and Huzaifa ibn al-Yamaan; ﺍ‫ا ﺍ ﺍ ﺍ‬ “How many takbirs did the messenger of Allah ﺍ‫ا ﺍ ﺍ ﺍ ﺍ‬ recite in ‘eid-ul-ahad and ‘eid-ulFitr?’” Abu Musa ﺍ‫ا ﺍ ﺍ ﺍ ﺍ‬ said, “Four takbirs, like the takbirs of the funeral prayer.” And Huzaifa ﺍ‫ا ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ ﺍ 

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

"So they all agreed that the funeral prayer is four takbirs, just as the salaahs for ‘eidul-ad-haa and ‘eidul-Fitr is four takbirs each. Thus, all of them agreed on this.”

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

'Eid Khutbah

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

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

‘Eid Khutbah is after the Salaah

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

Collective du’aa after the ‘Eid Salaah

\(^{(409)}\) Musnad Al-Bazaari; 3/321 No. 1116 | Majma Al-Zawa’id li Al-Haithami; 2/439 No. 3239
\(^{(410)}\) Sahih Bukhari; 1/131
Umme Atiyyah has stated, “We were commanded to come out on the day of ‘eid, and to even bring the unmarried girls in veils and the grownup women too. They would remain behind the men and would say the takbirs with them and would make du’aa with them, and would hope for the goodness and blessings of that day.”(411)

The word du’aa in this hadith is not the du’aa during the khutbah because in the khutbah, only the imam makes the du’aa and not the listeners. And the hadith informs us that grownup women used to stand behind the men and recite the takbir with the men, and they used to say the du’aa with them. This proves the collective du’aa is made by men and women.(412)

Note; Women should not attend the Musalla.

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

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

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

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

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

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(413) Sahih Bukhari; 1/120 | Sahih Muslim; 1/183
(414) Musannaf Ibn Abi Shaibah; 4/234 No. 5845
(415) Musannaf Ibn Abi Shaibah; 4/234 No. 5846
(416) Musannaf Ibn Abi Shaibah; 4/234 No. 5847
The eminent *Tabi‘i*e Ibraahim Nakh‘i has said, “It is *makruh* (undesirable) for the women to attend the *salaahs* of the two ‘eids.”(417)

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(417) *Musannaf Ibn Abi Shaibah*; 4.234 No. 5844
Nafl (supererogatory) Salaah

Tahajjud salaah
The virtue for Tahajjud

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

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

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

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

The time for Tahajjud

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

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

The number of rak’ats of Tahajjud

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

Abdullah ibn Qais has stated that he asked ‘Aaisha

(419) Jami’ Tirmidhi; 12/19
(420) Sahih Bukhari; 1/154 | Sahih Muslim; 1/255
about the number of rak’ats that the prophet ﷺ would offer with witr. She replied, “Four and three, six and three, eight and three and ten and three. This was his (Tahajjud with) witr. It was never more than thirteen, and never less than seven.” (421)

‘Aaisha ﷺ has stated, “During the night, the prophet ﷺ used to offer nine rak’ats which included Witr.” (422)

Jabir ibn Abdullah ﷺ has narrated that the messenger of Allah ﷺ used to pray thirteen rak’ats after Isha salaah. (423)

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

‘Aaisha ﷺ has stated,

The messenger of Allah ﷺ (usually) would not offer more than eleven rak’ats (eight for tahajjud and three for witr) during Ramadhaan or outside of Ramadhaan. (424)

**Ishraaq salaah**

The time for Ishraaq salaah begins fifteen to twenty

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

Abu Umaamah has narrated on this same subject

“..then he offers two rak’ats or four rak’ats …”

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(425) Jami’ Tirmidhi; 1/130 | Al-Targhib wal-Tarhib li Al-Mundhiri; 1/178
(426) Shu’ab Al-Iman li Al-Baihaqi; 3/85 No. 2958 | Jami’ Al-Ahadith li Al-Suyuti; 20/492 No. 22717
(427) Al-Targhib wal-Tarhib li Al-Mundhiri; 1/178
Salaat ul-Duhaa (Chaasht) Salaah

Virtue of Salaat ul-Duhaa

Abu Darda ❄️ has narrated that the messenger of Allah ﷺ said, “Whoever offers two rak’ats of salaat ul-Duhaa, his name will not be written among the negligent ones. Whoever offers four rak’ats, his name will be written among the worshippers. Whoever offers six rak’ats, it will be sufficient for him for the day. Whoever offers eight, Allah will write his name among the obedient ones. And whoever offers twelve rak’ats, Allah will make a house for him in paradise.”(428)

Abu Dhar ❄️ has narrated that the messenger of Allah ﷺ said, “When the morning arrives, a sadaqah (charity) becomes wajib (necessary) on every joint of a person. Saying Subhaan-Allah is a sadaqah, saying Alhamdu-lillah is a sadaqah, saying La ilaaha illallah is a sadaqah, saying Allaahu Akbar is a sadaqah. Commanding good is a sadaqah, prohibiting evil is a sadaqah. And the two rak’ats of Duhaa is sufficient for all of these.”(429)

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

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

The narration of Abu Darda has been mentioned already.\(^{(430)}\)

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

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

The narration of Abu Dhar has also been mentioned already.\(^{(433)}\)

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

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

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

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

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

Salaat ul-Awwabeen

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

Abu Hurairah has narrated that the messenger of Allah

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

Ammaar ibn Yasir has narrated,

> قال رأيت حبيبي رسول الله صلى الله عليه وسلم صلى بعد المغرب ست ركعات، وقال من صلى بعد المغرب ست ركعات غفرت له ذنوبه وإن كانت مثل زيد البقر.

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

*Note;* This *salaah* is called *awwaabeen*, as proven by the following narrations of the *sahaabah*

> عن عبد الله بن عمر قال صلاة الأوابيين ما بين أن يلبس أهل المغرب إلى أن ينبر إلى العشاء.

Abdullah ibn Umar has been reported to have said,

“The time of *salaat ul-awwaabeen* starts after the *maghrib salaah* has been offered and remains until the time for *Ishaa* starts.”

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

### Salaat ul-Tasbeeh

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

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

The method is explained in the following hadith.

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

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

Subhaan-Allaahi walhamdu lillaahi, wa laa ilaaha illallaahu wallaahu akbar,

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

Repeat this for each of the four rak’ats.

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

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

(440) Sunan Abu Dawud; 1/190 | Jami’ Tirmidhi; 1/109 | Sunan Ibn Maajah; 1/99 | Al-Targhib wal-Tarhib li Al-Mundhiri; 1/269
*tasbeeh* fifteen times after *thanaa*. Then recite before *ruku’*, while in *ruku’*, after *ruku’*, in the first *sajdah*, while sitting after the first *sajdah*, then in the second *sajdah* - recite it ten times in each of these. Then do not sit after the second *sajdah*, rather stand up.” The rest is the same.\(^{(441)}\)

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

### Salaat ul-Haajah

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

It has been narrated in the *hadith*,

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

Translation of du’aa,

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

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

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(443) Musnad Ahmad; 18/568 No. 27370 | Ghaayat Al-Maqsad fi Zawaa’id Al-Musnad li Al-Haithami; 1/1362
Tahiyyat ul-Wudhu

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

Abu Hurairah ☪ has narrated that at the time of the morning salaah, the messenger of Allah ☪ said to Bilal ☪, “O Bilal! Tell me which deed of yours in Islam is most hopeful of being accepted, because I have heard the sound of your footsteps in Paradise.” Bilal ☪ replied “I have no such deed, however everytime I purify myself (wudhu etc.), during any time of the day or night, I offer as much salaah as I can.” (444)

Uqba ibn Amir ☪ has narrated that the prophet ☪ said,

“... When a muslim performs wudhu properly and then offers two rak’ats in such a state that his heart and all of his outer actions are fully focused on these two rak’ats, then paradise becomes waajib (obligatory) for him.” (445)

(444) Sahih Bukhari; 1/154 | Sahih Muslim; 2/292 | Al-Targhib wal-Tarhib li Al-Mundhiri; 1/106
(445) Sahih Muslim; 1/122 | Sunan Nasaa’i; 1/36
Zaid ibn Khalid al-Juhani has narrated that the prophet said, “Whoever performs wudhu properly and offers two rak’ats salaah which has no negligence in it, all of his previous sins will be forgiven.”

**Tahiyyat ul-Masjid**

When a muslim enters a masjid, it is mustahab for him to offer two rak’ats tahiyyat ul-masjid before sitting, as long as it is not a makruh time.

Abu Qatada al-Salami has narrated that the messenger of Allah said, “Whenever any of you enters a masjid, then he should offer two rak’ats before sitting.”

**Salaat ul-Istikhaarah**

When someone is faced by a task and he is confused or hesitant and cannot decide whether to go ahead or not, then he

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(446) Sunan Abu Dawud; 1/138 | Sharah Al-Sunnah li Al-Baghawi; 2/524 No. 1008 | Al-Targhib wal-Tarhib li Al-Mundhir; 1/106

(447) Sahih Bukhari; 1/63 | Sahih Muslim; 1/248
should offer two *rak'ats salaat ul-Istikhaarah* and then recite the *du’aa* of istikhaarah. Whichever side his heart then feels inclined to, he should choose that.

Jabir ibn Abdullah ﷺ has narrated that the messenger of Allah ﷺ would teach us to perform *Istikhaarah* in all matters just as he ﷺ would teach us the *surahs* of the *Quran*. He ﷺ would say, “Whenever a matter confronts you, offer two *rak’ats* (*istikhaarah*) and then recite this *du’aa.*”

**Translation of Du’aa**

“O Allah! I ask guidance through Your knowledge, and appeal to You to support me with Your power and ask You for Your bounty, because You are powerful while I am not, and You know while I do not; and You have the knowledge of the unseen. O Allah! If You know this matter (name your matter) is beneficial for my religion, my life, in this world and in the hereafter, then ordain it for me and make it easy for me, and then bestow Your blessings on me in that matter. O Allah! If You know that this matter is harmful for my religion, my life

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(448) *Sahih Bukhari; 1/155 | Sunan Abi Dawud; 1/222 | Jami’ Tirmidhi; 1/109*
and my hereafter, then turn it away from me and turn me away from it. And choose for me what is good wherever it may be, and make me be pleased with it.”

**Salaat ul-Tawbah**

If anyone has committed a sin, then he should make *wudhu* properly and offer two *rak'ats salaah* and make *tawbah* (repentance) and seek forgiveness for his sins from Allah.

Abu Bakr al-Siddiq has narrated, I heard the Messenger of Allah ﷺ say, “When a person commits a sin, he should make *wudhu* and offer (two *rak'ats*) *salaah* and seek forgiveness from Allah, and Allah will forgive him.” Then he ﷺ recited this verse “and those who, when they happen to commit a shameful act or wrong themselves, remember Allah, and seek forgiveness for their sins; and who is there to forgive sins except Allah? And they do not persist in what they have done, knowingly.” (Aal Imran; 135) (449)

**Salaat ul-Safar**

It is *mustahab* to offer two *rak'ats salaah* when leaving

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(449) Jami’ Tirmidhi; 1/92  |  Sunan Abu Dawud; 1/220  |  Sunan Ibn Maajah; 1/100
for a journey and after returning from it.

Mut’im ibn Miqdam ✐ has narrated that the messenger of Allah ✅ said, “When a person leaves for a journey, he does not leave behind for his family members anything better than two rak’ats salaah that he prays at home.”

Ali ✐ has stated, “Whenever you are about to leave for a journey, then offer two rak’ats salaah.”

Abdullah ibn Mas’ud ✐ has narrated that a man came to the prophet ✅ and said, “O Messenger of Allah ✅! I want to travel to Bahrain for business.” The prophet ✅ said, “Pray two rak’ats.”

Ka’b ibn Maalik ✐ has narrated that Allah’s messenger ✅ would return from journeys during the day time, close to noon. On return, he ✅ would proceed to the masjid and pray...
two rak’ats salaah and then he would stay in the masjid.” (453)

Abu Hurairah has narrated that the messenger of Allah said, “When you enter your home after returning from a journey, then pray two rak’ats salaah. This will prevent you from an evil entrance. And when you leave home for a journey, then offer two rak’ats. And this will save you from the evil of the trip.” (454)

Salaat ul-Istisqaa

Two rak’ats salaat ul-istisqaa is offered when there is no rainfall, and sometimes only du’aa (supplication) is made. Both methods have been narrated in the ahaadeeth.

Abdullah ibn Zaid has narrated that the messenger of Allah proceeded to the musalla to offer the salaat ul-istisqaa, and he faced the Qiblah, and prayed two rak’ats and then turned over his cloak (that is, he placed the right side on his left shoulder, and his left side on his right shoulder). (455)

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(453) Sahih Muslim; 1/248
(454) Majma’ Al-Zawa’id li Al-Haithami; 2/572 No. 3686
(455) Sahih Bukhari; 1/140 | Sahih Muslim; 1/293
Anas ibn Malik has narrated that Allah’s messenger was delivering *khutbah*, when a man entered the *masjid* and said “O messenger of Allah! The rain has stopped. Pray to Allah to send rain.” The messenger of Allah supplicated and it started to rain and we returned home with great difficulty. It continued to rain till the next Friday. The same man or another man then stood up and said, “O Messenger of Allah! Pray to Allah to turn it (the rain) away from us.” So the messenger of Allah said “O Allah! Around us, not on us.” Anas said, “I saw the clouds disperse. It was raining on the sides (of Madinah) but it was not raining in Madinah.” (456)

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(456) Sahih Bukhari; 1/138 | Sahih Muslim; 1/293