

مهة الصلاة - انجليزي

Manner of Performing Prayer



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المحتوى الإسلامي

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Introduction

All praise is due to Allah, Lord of the worlds, and may His peace and blessings be upon His slave and His messenger, our Prophet Muhammad, and upon his family and all of his Companions.

To proceed, Islam, the true religion, which we are honored to follow, is built upon pillars, standards, and steady principles without which it cannot stand, and which are absolutely necessary for every Muslim. In the Hadīth of ‘Abdullah ibn ‘Umar (may Allah be pleased with him and his father), which is mentioned in the two Sahīhs, he reported that the Prophet (**may Allah's peace and blessings be upon him**) said: "ISLAM IS BUILT UPON FIVE (PILLARS): TESTIFYING THAT THERE IS NO GOD WORTHY OF WORSHIP BUT ALLAH AND THAT MUHAMMAD IS THE MESSENGER OF ALLAH, ESTABLISHING PRAYER, PAYING ZAKAH, PERFORMING HAJJ, AND FASTING THE MONTH OF RAMADĀN."¹ ANOTHER NARRATION READS: "FASTING THE MONTH OF RAMADĀN AND MAKING HAJJ TO THE (SACRED) HOUSE."²

The first pillar, thus, is the two testimonies of faith. No one is deemed a Muslim except after uttering them, as indicated by the authentic Hadīth that reads: "I HAVE BEEN COMMANDED TO FIGHT PEOPLE UNTIL THEY SAY: 'LA ILĀHA ILLALLĀH (THERE IS NO TRUE GOD BUT ALLAH).'"³ After uttering the testimony of faith, the four practical pillars must be established. Salah (prayer) comes right after the testimony of faith, and its high status has been highlighted in many Hadīths, which are

¹ Narrated by Al-Bukhāri (8) and Muslim (21).

² Narrated by Muslim (22).

³ Narrated by Al-Bukhāri (25) and Muslim (22) from the Hadīth of Ibn ‘Umar (may Allah be pleased with him and his father).

authentically reported from the Prophet (may Allah's peace and blessings be upon him), including the following:

The Prophet (may Allah's peace and blessings be upon him) said: "WHAT STANDS BETWEEN A MAN AND POLYTHEISM AND DISBELIEF IS THE ABANDONMENT OF PRAYER."⁴

Moreover, the Prophet (may Allah's peace and blessings be upon him) said: "THE COVENANT BETWEEN US AND THEM (DISBELIEVERS) IS PRAYER; SO, WHOEVER ABANDONS IT HAS DISBELIEVED."⁵

‘Abdullah ibn Shaqīq reported that: The Companions (may Allah be pleased with them) did not deem the abandonment of any deed as an act of disbelief except for the prayer.⁶

As for accusing the one who abandons the remaining pillars of disbelief, i.e., Zakah, Hajj, and fasting, out of negligence despite acknowledging their obligation, it is a debatable issue among scholars. Some scholars believe that the one who abandons any of these pillars is deemed a disbeliever, which is one of the opinions in

⁴ Narrated by Muslim (82) from the Hadīth of Jābir (may Allah be pleased with him).

⁵ Narrated by At-Tirmidhi (2621) and he said: "This is a Hasan Sahīh Gharīb (sound, authentic, strange) Hadīth"; an-Nasā'i (462); Ibn Mājah (1079); and Ahmad (22937), from the Hadīth of Buraydah (may Allah be pleased with him). It was judged as Sahīh (authentic) by Ibn Hibbān (1454) and al-Hākīm (11), and he said: "It has an authentic Isnād (chain of transmission) and it contains no ‘illah (subtle defect) from any aspect."

⁶ Narrated by At-Tirmidhi (2622), and its Isnād was judged as authentic by An-Nawawi in "Khulāsāt al-Ahkām" (660).

the School of Imam Ahmad ⁷. However, according to the predominant opinion, he is not deemed a disbeliever; rather, he has committed a serious violation that might lead him to disbelief.

Concerning the prayer, and based on the Hadīths reported in this regard from the Prophet (**may Allah's peace and blessings be upon him**) and the Companions' consensus on the disbelief of the one who abandons it, which was reported by 'Abdullah ibn Shaqīq, the great Tābi'ī, the adopted opinion is that the one who abandons prayer is deemed a disbeliever, even if he acknowledges its obligation⁸, we ask Allah to grant us safety and wellness.

After learning about the great significance of prayer, it is time to learn about the manner of performing prayer.

It was authentically reported that the Prophet (**may Allah's peace and blessings be upon him**) said: "PRAY AS YOU SAW ME PRAY."⁹The Prophet (**may Allah's peace and blessings be upon him**) is the example and the role model, and it is from him alone that we can learn about the Sharia of Allah Almighty.

Therefore, the knowledge seeker must focus on what is authentically reported from the Prophet (**may Allah's peace and blessings be upon him**) and follow his example. Indeed, the manner in which he performed prayer has been reported through proven

⁷ See: "Sharh az-Zarkashi 'ala Mukhtasar al-Khiraqi" (6/249), "Al-Mubdi' fi Sharh al-Muqni'" (480/7), and "Majmū' al-Fatāwa" (7/302).

⁸ See: Fatwas of the Permanent Committee (2/43), Fatwa no. (5703).

⁹ Narrated by Al-Bukhāri (631) from the Hadīth of Mālik ibn al-Huwayrith (may Allah be pleased with him).

channels. Hence, a Muslim is required to follow his example, starting from the conditions of prayer, then beginning the prayer, until completing the prayer, and what follows.

Conditions of Prayer

It is important for us to learn about the conditions of prayer, although they are not part of the prayer itself, because failing to meet such conditions deems the prayer invalid. Scholars have clarified these conditions, which are:

First: Islam, as the disbeliever's prayer is invalid, and if he prays, his prayer will not be accepted.

Second: Sanity, as the prayer offered by someone lacking sanity, like the mad person, is invalid.

Third: Discernment, and the criterion of the discerning person is to understand the speech addressed to him and give the corresponding reply. Thus, the prayer offered by an undiscerning boy is invalid.¹⁰

Fourth: Ritual purification from Hadath (ritual impurity), as the Prophet (may Allah's peace and blessings be upon him) said: "ALLAH DOES NOT ACCEPT THE PRAYER OF ANYONE OF YOU WHO IS IN THE STATE OF HADATH (MINOR RITUAL IMPURITY), UNTIL HE PERFORMS ABLUTION."¹¹ He also said: "NO PRAYER IS ACCEPTED WITHOUT PURIFICATION."¹²

¹⁰ Discernment is not related to age; rather, it differs according to the level of understanding. See: "Al-Insāf" (1/281).

¹¹ Narrated by Al-Bukhāri (6954) and Muslim (225) from the Hadīth of Abu Hurayrah (may Allah be pleased with him).

¹² Narrated by Muslim (224) from the Hadīth of Ibn 'Umar (may Allah be pleased with him and his father).

Fifth: Ritual purification from Najāsah (material impurity) as indicated by the Hadīth of Abu Saʿīd al-Khudri (may Allah be pleased with him) where he said: "Once the Messenger of Allah (may Allah's peace and blessings be upon him) was leading his Companions in prayer when all of a sudden he removed his sandals and placed them on his left. When the people saw that, they threw off their sandals too. When the Messenger of Allah (may Allah's peace and blessings be upon him) finished his prayer he said: 'WHAT MADE YOU ALL THROW OFF YOUR SANDALS?' They said: 'We saw you throw off your sandals, so we threw off ours.' The Messenger of Allah (may Allah's peace and blessings be upon him) said: 'JIBRĪL (GABRIEL) (PEACE BE UPON HIM) CAME TO ME AND TOLD ME THAT THEY HAD SOME FILTH ON THEM.' Then the Prophet (may Allah's peace and blessings be upon him) said: 'WHEN ANYONE OF YOU COMES TO THE MOSQUE, HE SHOULD LOOK (AT HIS SANDALS). IF HE SEES ANY FILTH OR DIRT ON HIS SANDALS, HE SHOULD WIPE IT OFF AND PRAY IN THEM.'"¹³

Sixth: Covering the 'Awrah (must-cover body parts); for men, it is from the navel to the knees.

Men must also cover their shoulders or one of them because of the Hadīth that reads: "NONE OF YOU SHOULD OFFER PRAYER IN A SINGLE GARMENT THAT DOES NOT COVER THE SHOULDERS."¹⁴ Another wording reads:

¹³ Narrated by Abu Dāwūd (650) and Ahmad (11877), and it was judged as Sahīh (authentic) by Ibn Khuzaymah (1017), Ibn Hibbān (2185), and Al-Hākim (486).

¹⁴ Narrated by Al-Bukhāri (359) and Muslim (516) from the Hadīth of Abu Hurayrah (may Allah be pleased with him).

"WITH NOTHING THEREOF COVERING HIS SHOULDERS."¹⁵ If one, however, prays with his shoulders revealed, his prayer will still be valid, but he will be considered sinful. This is unlike covering the 'Awhrah, which is a condition for the validity of prayer; if it is not fulfilled, the prayer is invalid.

The woman's 'Awhrah, on the other hand, includes all of her body except her face, in case no foreign men are present. Yet, if she prays in the presence of foreign men, she must cover her face as well.

Some scholars stated that hands take the same ruling of the face. Thus, there is nothing wrong with revealing hands in prayer.¹⁶

Some scholars said the same regarding the two feet, which is the opinion adopted in the Hanafi School of Fiqh¹⁷. Shaykh-ul-Islam Ibn Taymiyyah (may Allah have mercy upon him) also inclined to this opinion.¹⁸ So, if a woman prays with her feet or their soles

¹⁵ Narrated by Abu Dāwūd (626) from the Hadīth of Abu Hurayrah (may Allah be pleased with him).

¹⁶ See: "Tuhfat al-Muhtāj" 2/112.

¹⁷ See: "Tabyīn al-Haqā'iq" 1/96.

¹⁸ Shaykh-ul-Islam said: "It has been proven by the Sharia texts and consensus that the woman does not have to wear Jilbāb (full-length outer garment) while praying in her home; however, she is required to wear it if she goes out. Thus, she may pray at home while revealing her face, hands, and feet the way women used to walk before being commanded to draw their outer garments over themselves. As a matter of fact, the 'Awhrah in prayer is not related to the 'Awhrah in looking in any way." "Majmū' al-Fatāwa" 22/115.

uncovered, she incurs no sin; however, it is preferable to cover her whole body without revealing anything thereof.

In any case, revealing hands and feet is not a serious issue, but anything else must be covered.

Seventh: Facing the Qiblah Facing the Qiblah means facing the direction of the Ka'bah not the Ka'bah itself; however, some scholars stated that facing the Ka'bah itself is what is required.¹⁹This entails great hardship, yet facing the direction of the Ka'bah is sufficient, and this is supported by the Hadīth that states: "WHAT IS BETWEEN THE EAST AND THE WEST IS QIBLAH."²⁰This means that a slight deviation in direction is not a serious issue, Allah willing.

As for the sick person, there is nothing wrong if he is unable to face the Qiblah because Allah does not charge a soul except with what is within its capacity.

Eighth: The beginning of the prayer time, as the prayer that is performed before its due time is invalid, except for that which is combined with the prayer that precedes it, like combining 'Asr with Zhuhr in the advanced combination.

Ninth: The intention, as prayer is invalid without intention just like all other prescribed deeds. This is supported by the following Hadīth of 'Umar (may Allah be pleased with him) that is mentioned

¹⁹ See: "Al-Mughni" 1/317, 318; "Al-Minhāj al-Qawīm Sharh al-Muqaddimah al-Hadramiyyah" (p.116).

²⁰ Narrated by At-Tirmidhi (344) who said: "It is a Hasan Sahīh (sound authentic) Hadīth"; An-Nasā'i (2243); and Ibn Mājah (1011) from the Hadīth of Abu Hurayrah (may Allah be pleased with him).

in the two Saḥīhs and other collections of Hadīth: "VERILY, THE REWARD OF DEEDS DEPENDS ON THE INTENTIONS, AND EACH PERSON WILL BE REWARDED ACCORDING TO WHAT HE INTENDED. SO, HE WHOSE MIGRATION IS FOR THE SAKE OF ALLAH AND HIS MESSENGER, THEN HIS MIGRATION IS FOR THE SAKE OF ALLAH AND HIS MESSENGER, AND HE WHOSE MIGRATION IS TO ACHIEVE SOME WORLDLY GAIN OR TO TAKE SOME WOMAN IN MARRIAGE, THEN HIS MIGRATION IS FOR THAT WHICH HE MIGRATED FOR."²¹

²¹ Narrated by Al-Bukhāri (1) and Muslim (1907).

Pillars of the Prayer

Standing

Ruling of Standing

Standing is the first act of prayer in case of ability. So, if one prays sitting despite being able to stand, his prayer will be invalid. In the Hadīth of ‘Imrān ibn Husayn (may Allah be pleased with him), the Prophet (may Allah's peace and blessings be upon him) said: "PRAY STANDING; IF YOU CANNOT, THEN SITTING; IF YOU CANNOT, THEN LYING ON YOUR SIDE."²² This is in case of the obligatory prayer. As for the supererogatory prayer, it is valid even when one performs it while sitting despite his ability to stand; however, he will get half the reward only, as the Hadīth states: "THE PRAYER OF THE ONE SITTING EQUALS ONLY HALF THE PRAYER OF THE ONE STANDING."²³

Someone may ask: Given the general indication of the Hadīth, as it did not differentiate between the obligatory and supererogatory prayers, why does performing the obligatory prayer while sitting not entail getting half the reward of performing it while standing?

²² Narrated by Al-Bukhāri (1117).

²³ Narrated by Ahmad with that wording (13236) from the Hadīth of Anas ibn Mālik (may Allah be pleased with him). Ibn Hajar said in "Al-Fat-h" (2/585): "Its narrators are trustworthy". In "Sahīh al-Bukhāri" (1115), the Marfū' Hadīth reported by ‘Imrān ibn Husayn states: "and whoever prays sitting gets half the reward of the one who prays while standing." Ibn Qudāmah said in "Al-Mughni" (2/105): "We are not aware of any difference in opinion regarding the permissibility of offering the voluntary prayer while sitting, although standing is preferable."

The answer: The general indication of this Hadīth is contradicted by the Hadīth of Husayn that proves that one's prayer while sitting is invalid unless he is unable to stand. Moreover, the reason behind this Hadīth indicates its reference to the supererogatory prayer, and the evidence here is that the Prophet (may Allah's peace and blessings be upon him) came to Madīnah at a time when fever was widespread therein and people became feverish. The Prophet (may Allah's peace and blessings be upon him) then entered the mosque and people were praying while sitting, so he said: "THE PRAYER OF THE ONE SITTING EQUALS HALF THE PRAYER OF THE ONE STANDING. THUS, PEOPLE TOOK THE TROUBLE TO PRAY STANDING."²⁴Had it been an obligatory prayer, they would not have started praying before the Prophet's arrival. It also indicates that they had the ability to pray standing. That is why they took the trouble to stand despite their sickness. Hence, we restricted the Hadīth to its specific occasion.

It might be argued that a religious text is interpreted in accordance with its general indication without restricting it to a specific occasion.

This is true; not only did the four Imams agree on this rule, but consensus on it was reported as well.²⁵However, acting upon the general indication of the text is effective when it is not contradicted with another text that restricts it to a specific occasion. So, if that general indication is contradicted with what is more specific, then we restrict the text to its specific occasion.

²⁴ Its reference is previously mentioned (p.8).

²⁵ See: "Nafā'is al-Usūl" (5/2131) and "Irshād al-Fuhūl" (1/332).

Therefore, if one offers the obligatory prayer while sitting despite his ability to stand, his prayer will be invalid. Nonetheless, if he offers the supererogatory prayer while sitting despite his ability to stand, it will be valid and he will attain half the reward of the one who prays it while standing. As for one who is incapable of standing, the prayer that he offers while sitting, whether it is obligatory or supererogatory, is valid and he gets the full reward, Allah willing.

Clearing the heart of all distractions during prayer

When one stands before his Lord in prayer, he should be heedful of his prayer and yearning for it. He should seek comfort therein and must clear his heart of all the worldly concerns. That was how the Prophet (may Allah's peace and blessings be upon him) dealt with prayer, unlike many of us who pray while being preoccupied with worldly issues. One may even start and end his prayer without comprehending anything thereof, in which case he gains no reward for his prayer, since one's reward for prayer depends on the amount he comprehends thereof.²⁶

²⁶ In reference to the tradition reported from Sufyān ath-Thawri: "What is recorded of one's prayer is the part that he comprehended thereof." [Narrated by Abu Nu'aym in "Al-Hilyah" (7/61)]. This is also supported by the Hadīth of 'Ammār ibn Yāsir (may Allah be pleased with him) where he said: "I heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: 'Verily, a man may return from his prayer and nothing (good) is written for him but a tenth of his prayer, or a ninth, or an eighth, or a seventh, or a sixth, or a fifth, or a fourth, or a third, or a half.'" [Narrated by Abu Dāwūd (796) and Ahmad (18894), and it was judged as Sahīh (authentic) by Ibn Hibbān (1889) and others]. Ibn Taymiyyah attributed to Ibn 'Abbās (may Allah be pleased with him and his father) the following: "Nothing of your prayer is recorded for you except that

Some people deal with prayer as a burden and cannot wait until they are done with it and are relieved therefrom. On the contrary, the Prophet (may Allah's peace and blessings be upon him) used to find relief in prayer from his worldly concerns because he would recall with his heart and body the fact that he is standing before his Almighty Lord.²⁷ Unfortunately, we are preoccupied with our worldly affairs; hence, we are punished by turning our hearts away from such a great act of worship. If we recall the fact that we stand before our Almighty Lord in prayer, we would not reach such a state of turning away from it by the least distraction.

This would be less critical if we were preoccupied in prayer with the Hereafter affairs, like 'Umar (may Allah be pleased with him) when he was concerned during his prayer with the mobilization of armies.²⁸ He was praying and at the same time concerned about

which you comprehended thereof", as mentioned in "Majmū' al-Fatāwa" in many places like: (7/31), (22/612), and Ibn al-Qayyim did the same in "Al-Madārij" (1/132, 521).

²⁷ This is supported by what was reported by one of the Companions who heard the Prophet (may Allah's peace and blessings be upon him) say: "O Bilāl, call the Iqāmah for prayer; give us comfort by it." [Narrated by Abu Dāwūd (4985) with an authentic Isnād as stated by Az-Zayla'ī in "Takhrij Ahādīth al-Khashshāf" (1/63)].

²⁸ Narrated by Al-Bukhāri as a Mu'allaq Hadīth with a definitive wording (2/67) saying: "Chapter on one thinking about something during prayer, and 'Umar (may Allah be pleased with him) said: Verily, I prepare my army during my prayer." Al-Hāfizh reported in "Al-Fat-h" (3/90): "Ibn at-Tīn said: 'This is only regarding the quick thinking like when one thinks that he will prepare so-and-so, or make so-and-so a leader, or prepare an army with a certain number of soldiers, or the like of such quick thoughts. However,

another act of worship. However, paying full attention to the due act of worship was definitely preferable and closer to perfection.

The reason behind the weakness of Khushū' (humility), which is the core of prayer, is represented in two things, which are:

First: Clinging to the worldly affairs while turning away from the Hereafter.

Second: The Rān (covering of sins and evil deeds) that covers the hearts because of the ill-gotten gains, from which very few people are safe, as we know about the traders and their transactions, the employees and how negligent they are in carrying out their jobs.

In conclusion, the Muslim's approach to prayer must be that of one who finds happiness and comfort therein and not of one who wants to perform it in a hurry and get rid of it, or one who gets distracted in such a way that he no longer knows how much he has prayed.

Takbīrat al-Ihrām (Opening Takbīr)

The Wording of Takbīr

When one stands before his Almighty Lord to pray, he should raise his hands and say: "Allāhu Akbar" (Allah is the Most Great) following the example of the Prophet (may Allah's peace and blessings be upon him) as proven in the Hadīth of Abu Humayd and

the long thinking that causes one to be unaware of how much he has performed of the prayer makes him among the heedless in their prayer; thus, he must repeat the prayer."

others.²⁹The Prophet (may Allah's peace and blessings be upon him) ordered the one who did not perform his prayer properly to make this Takbīr saying: "WHEN YOU GET UP TO PRAY, PERFORM ABLUTION PERFECTLY, STAND FACING THE QIBLAH, AND MAKE TAKBĪR."³⁰He was referring here to the Takbīr of Ihrām, which is one of the pillars of prayer as held by the majority of scholars.³¹

The Hanafi school of fiqh, on the other hand, are of the opinion that it is one of the conditions of prayer but not a pillar.³²

The difference between the two opinions lies in the fact that the conditions are not part of the prayer itself but the pillars are. So, if we say that the Takbīr of Ihrām is a condition, then we believe it is not part of the prayer itself. On the other hand, if we say that it is a pillar, then we believe it is part of the prayer itself.

However, this does not mean that the Hanafi school of fiqh permits the one who wants to pray to make the Takbīr of Ihrām at

²⁹ Narrated by Al-Bukhāri (735), Ibn 'Umar (may Allah be pleased with him and his father) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) used to raise his hands up to the level of his shoulders upon opening the prayer"; and (828), Abu Humayd as-Sā'idi (may Allah be pleased with him) reported: "I saw when he made Takbīr, he made his hands in line with his shoulders..."

³⁰ Narrated by Al-Bukhāri (6251) and Muslim (397) from the Hadīth of Abu Hurayrah (may Allah be pleased with him).

³¹ See: "Al-Fawākih ad-Dawāni" (1/176), "Al-Majmū'" (3/289), and "Al-Kāfi fi Fiqh al-Imām Ahmad" (1/242).

³² See: "Al-Bahr ar-Rā'iq" (1/307).

his home then go to the mosque to pray, like the one who makes ablution at his home then heads to the mosque. Rather, they say that the Takbīr of Ihrām is a condition associated with the first part of the prayer without an interval.³³

This difference has resulted in a number of issues, which are as follows:

1. If one makes Takbīr while carrying Najāsah (material impurity) and puts it down by the end of the Takbīr, his prayer is valid according to the Hanafi school of fiqh, and invalid according to the majority of scholars. This is because he carried the impure material outside the prayer according to the Hanafi school of fiqh, and carried it inside the prayer according to the majority of the schools of fiqh. This could possibly happen, as one may hold something in his hand while knowing about its impurity, or learning about it later, then by the end of the Takbīr, he puts it down.

2. If one performing a supererogatory prayer turns his prayer by the end of Takbīr into an obligatory prayer, his prayer will be valid according to the Hanafi school of fiqh and invalid according to the majority of schools of fiqh.³⁴

Uttering the Niyyah (intention)

It is impermissible for one who is about to pray to say anything before the Takbīr of Ihrām. Ibn al-Qayyim said: "He said nothing

³³ See: "Al-Bināyah Sharh al-Hidāyah" (2/138).

³⁴ See: "Al-Bahr ar-Rā'iq" (1/307), "As-Sharh al-Kabīr" by Shaykh Ad-Dardīr (1/236), "Al-Majmū' Sharh al-Muhadhdhab" (3/286), and "Al-Kāfi fi Fiqh al-Imām Ahmad" (1/242).

before it, and he never uttered the intention, and he never said: I am offering the such-and-such prayer, facing the Qiblah, four Rak'ahs, whether he was the Imam or praying behind someone. He also never said: I am offering the prayer at its due time or after its due time."³⁵

Uttering the intention, which is a religious innovation, is common in many of the Muslim countries. It has not been proven that the Prophet (may Allah's peace and blessings be upon him) or his honorable Companions, or those who followed them with righteousness, did that. Even what was reported from Imam Ash-Shāfi'i regarding the difference between prayer and fasting does not support this meaning, as he mentioned that the difference between them lies in the fact that the prayer starts with an utterance whereas the fasting does not. So, some claimed that by "utterance" he meant voicing the intention.³⁶

The intention is a condition for all acts of worship as indicated by the Hadīth that states: "VERILY, THE REWARD OF DEEDS DEPENDS ON THE INTENTIONS, AND EACH PERSON WILL BE REWARDED ACCORDING TO WHAT HE INTENDED."³⁷ Thus, no act of worship is deemed valid without an intention.

³⁵ "Zād al-Ma'ād" (1/201).

³⁶ See: "Al-Majmū'" (3/277), "Majmū' al-Fatāwa" (18/262), and "Zād al-Ma'ād" (1/201).

³⁷ Its reference is previously mentioned (p.7).

Definition of Niyah (intention)

"Niyah" means the intent to do something.³⁸ Simply put, if you want to make ablution, once you go to the bathroom and turn the tap on to make ablution, this indicates your intent and nothing more is required. Furthermore, once you stand in the row before your Lord and say: Allāhu Akbar (Allah is the Most Great), you have made the Niyah to pray because you intended the prayer.

Many people know that Niyah is a condition without which no act of worship is valid; hence, they become extremely precautious in this regard recalling the intention, then confirming it, then uttering it, then they start suffering from obsession.

The questions posed by those who suffer from obsession are endless. They may reach a state where their illness becomes incurable unless Allah Almighty grants them recovery with His mercy. Some of them argue that every single joint of the finger has its own Niyah in ablution; thus, they remain for hours trying to make ablution. Then, when coming to prayer, which they believe has the biggest share of Niyah, they remain focused on that issue for a long time to the extent that one of them stayed from the time of 'Ishā' until the forenoon of the next day just trying to perform the 'Ishā' but in vain due to the severity of such obsession. Thus, one must block the means of the devil, who seeks to plunge the Muslim into confusion regarding his religion and does whatever it can of whispering and all other kinds of distractions to divert him from his religion and distract him from his worship. For this reason, some of those who suffer from obsessive doubts nearly reach the state of

³⁸ See: "Matālib Uli an-Nuha" (1/394).

being exempted from prayer, since they may spend eight hours, for example, making ablution besides the hardship they find in making the intention for ablution and prayer. Such people are advised to make ablution and pray in any way, even without making an intention. We must, therefore, pay attention to that and perform the acts of worship in the manner we are commanded to perform, with neither exaggeration nor negligence. We must not exceed the number of times that was reported from the Prophet (may Allah's peace and blessings be upon him) in washing the required parts in ablution so as not to be afflicted with obsessive doubts. Some people may exceed that number as a precautionary measure, which is considered a religious innovation. So, if precaution leads to committing what is forbidden or abandoning what is commanded, then such a precaution must be abandoned out of precaution, as stated by Shaykh al-Islam (may Allah have mercy upon him).³⁹

It is known that in case one is not sure whether he prayed two or three Rak'ahs, he should build on the smaller number to perform his prayer with certainty. However, in case one performing ablution has doubts whether he washed his body part twice or thrice, he is advised to consider it thrice and not to build on the smaller number. This is because if he has already washed it thrice and exceeds that, it will be an offense and a religious innovation. Nonetheless, if he has washed it twice and does not exceed that, his act will be in compliance with the Sunnah as well, since the Prophet (may Allah's peace and blessings be upon him) washed it once once⁴⁰, twice

³⁹ See: "Al-Mustadrak 'ala Majmū' al-Fatāwa" (5/41).

⁴⁰ Narrated by Al-Bukhāri (157) from the Hadīth of Ibn 'Abbās (may Allah be pleased with him and his father).

twice⁴¹, and thrice thrice.⁴² Thus, restricting oneself to the smaller number in ablution falls within the limits of Sunnah, but the same is not true in the case of prayer because offering less Rak'ahs than what is prescribed does not ever conform to the Sunnah or the Sharia. However, the one who suffers from constant obsessive doubts in prayer and in every prayer he keeps wondering whether he has offered two or three Rak'ahs is advised to consider them three until he recovers from such obsessive doubts. This is because if he builds on the smaller number, he will keep forgetting whether he offered two or three Rak'ahs and this could go on endlessly.

Such obsessive doubts are not restricted to ablution or prayer; rather, they include many acts, for example, someone may imagine that he divorced his wife for the least cause and this is all from the devil.

Thus, one has to seek refuge from the devil recurrently⁴³ and make Dhikr (remembrance of Allah) and recite the Qur'an

⁴¹ Narrated by Al-Bukhāri (158) from the Hadīth of 'Abdullah ibn Zayd (may Allah be pleased with him).

⁴² Narrated by Al-Bukhāri (159) and Muslim (226) from the Hadīth of 'Uthmān ibn 'Affān (may Allah be pleased with him).

⁴³ This is supported by the Hadīth of Abu Hurayrah (may Allah be pleased with him) where the Prophet (may Allah's peace and blessings be upon him) said: "Satan comes to one of you and says: 'Who created such-and-such, and who created such-and-such', until he says: 'Who created your Lord?' If a person experiences this, he should seek refuge with Allah and desist from that." [Narrated by Al-Bukhāri (3276) and Muslim (134)]

frequently. He must resort to Allah Almighty and ask Him to protect him from the devil, or else the devil will use his tricks on him:

﴿قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ﴾ [ص: 82]

{Iblīs said, “By Your Might, I will surely mislead them all.”} [Surat Sād: 82]

When the Adhān is proclaimed, the devil runs away while breaking wind⁴⁴, then, after the Adhān is over, he returns back and starts his whispering. When the Iqāmah (second call to prayer) is announced, he escapes again, then after it is over, he returns to whisper to those who are praying until one ends his prayer without attaining anything of its reward.⁴⁵

We should be on guard and pay attention to that because one may be overtaken by excessive care along with ignorance and exceed what is prescribes and, thus, be afflicted.

⁴⁴ See: "Al-‘Ayn" (3/14) and "Tahdhīb al-Lughah" (3/257).

⁴⁵ In reference to the Hadīth of Abu Hurayrah (may Allah be pleased with him) where he reported that the Prophet (may Allah's peace and blessings be upon him) said: "When the Adhān is pronounced, Satan takes to his heels and passes wind with noise during his flight in order not to hear the Adhān. When the Adhān is completed, he comes back and again takes to his heels when the Iqāmah is pronounced and after its completion he returns again till he whispers into one's heart (to divert his attention from his prayer) and makes him remember things which he did not recall before the prayer and that causes him to forget how much he has prayed." [Narrated by Al-Bukhāri (608) and Muslim (398)]

The Prophet would always start his prayer by saying: "ALLĀHU AKBAR" (Allah is the Most Great)⁴⁶ with that precise wording and nothing more. So, the prayer does not begin except with that phrase: "Allāhu Akbar", since nothing else in this regard was reported from the Prophet (may Allah's peace and blessings be upon him). This means that no other wording like "Allāhu al-A'azz", "Allāhu al-Akram", or "Allāhu al-Kabīr", as some scholars say, can replace "Allāhu Akbar".⁴⁷

Raising the Hands in Prayer

Ruling on Raising the Hands in Prayer

Raising the hands when making the Takbīr of Ihrām is recommended according to all the Imams⁴⁸, and none said it is obligatory, except what is reported from Dāwūd azh-Zhāhiri, al-Awzā'i, and al-Humaydi, the Shaykh of Al-Bukhāri, that raising the

⁴⁶ In reference to the previous Hadīth of Abu Humayd; the wording of another narration that was narrated by Ibn Mājah (803) reads: "When the Messenger of Allah (may Allah's peace and blessings be upon him) got up to pray, he would face the Qiblah and raise his hands and say: 'Allāhu Akbar'", Ibn 'Asākir said in his "Mu'jam" (2/943): "This a Hasan Sahīh (sound authentic) Hadīth."

⁴⁷ See: "Al-Mabsūt" by As-Sarkhasi (1/35) and "Al-Hidāyah fi Sharh Bidāyat al-Mubtadi" (1/48).

⁴⁸ Ibn al-Mundhir said in "Al-Ijmā'" (p.29): "They agreed unanimously that the Prophet (may Allah's peace and blessings be upon him) used to raise his hands on starting the prayer."

hands while making the opening Takbīr is obligatory⁴⁹, as it was proven from the Prophet (may Allah's peace and blessings be upon him). This was narrated on the authority of fifty Companions, ten of whom were given the glad tidings of entering Paradise. Hence, the fact that raising the hands is proven in this position is an unquestionable issue.⁵⁰As for raising the hands in the rest of the positions, and its being recommended, it is a debatable issue.

Raising the hands in prayer is recommended in four positions, which are:

First: While making the Takbīr of Ihrām.

Second: While making Takbīr on Rukū' (bowing).

Third: While rising from bowing.

Fourth: After rising from the two Rak'ahs.

The majority of schools of fiqh are of the opinion that it is recommended in the first three positions without the fourth. However, the evidence supporting the recommendation of the fourth position lies in the Hadīth of Ibn 'Umar (may Allah be pleased with him and his father) in "Sahīh al-Bukhāri": "WHEN RISING FROM THE

⁴⁹ See: "Al-Istidhkār" (1/409) and "Fat-h al-Bāri" (2/220).

⁵⁰ See: "Fat-h al-Bāri" (2/220).

TWO RAK'AHS, HE RAISED HIS HANDS."⁵¹ Imam Ahmad did not affirm it; thus, it is not well-known in the books of the Hanbalis. This is because Imam Ahmad believed the Hadīth on Ibn 'Umar (may Allah be pleased with him and his father) was Mawqūf (disconnected).⁵² However, Al-Bukhāri was more of the opinion that it is a Marfū' (connected) Hadīth.

Manner of Raising the Hands in the Takbīr of Ihrām

It was mentioned in the Hadīth of Abu Humayd and Ibn 'Umar (may Allah be pleased with them) and others that the Prophet (may Allah's peace and blessings be upon him) used to raise his hands to be in alignment with his shoulders when making the opening Takbīr.⁵³ That is to say, he used to raise his hands up to the level of his shoulders. "Shoulder" here refers to the part that joins the top of

⁵¹ Narrated by Al-Bukhāri (739), and also in the Hadīth of Abu Humayd as-Sā'idi, and a group of the Companions agreed with him on that; Abu Dāwūd (730); At-Tirmidhi (304); Ahmad (23599) and others. It states: "When he rose from the two prostrations, he made Takbīr and raised his hands up to the level of his shoulders."

⁵² See: "Sunan Abu Dāwūd" (1/197).

⁵³ The reference of the Hadīth of Abu Humayd is previously mentioned (p. 12). As for the Hadīth of Ibn 'Umar (may Allah be pleased with him and his father), it reads: "I saw when the Messenger of Allah (may Allah's peace and blessings be upon him) got up to pray, he would raise his hands up to the level of his shoulders. He would do that when making Takbīr for Rukū' and when raising his head from Rukū' when he would say: 'Samī'allāhu liman hamidah (Allah hears whoever praises Him)', but he would not do that in Sujūd (prostration)." [Narrated by Al-Bukhāri (735) and Muslim (390)]

the arm with the shoulder.⁵⁴The Hadīth of Wā'il ibn Hujr states: "That he saw the Prophet (may Allah's peace and blessings be upon him) raise his hands when starting the prayer."⁵⁵Al-Barā' said: "Near his ears."⁵⁶Some wordings read: "Up to the level of the highest parts of his ears."⁵⁷

So, the Prophet (may Allah's peace and blessings be upon him) used to raise his hands when making the opening Takbīr, but scholars held different opinions regarding the level to which he used to raise his hands.

Some scholars stated that what is reported represents a difference of variance, i.e., he would sometimes raise his hands up to the level of his shoulders, other times he would raise them up to the level of his ears, and so on.

Other scholars were of the opinion of combining the narrations by saying that the narration of "up to the level of his shoulders" refers to the palms, whereas the narration of "the highest parts of his ears" refers to the fingertips. This second approach is supported by the Hadīth of Wā'il ibn Hujr (may Allah be pleased with him) that was narrated by Abu Dāwūd.⁵⁸

⁵⁴ See: "Tahdhīb al-Lughah" (10/158).

⁵⁵ Narrated by Muslim (401).

⁵⁶ Narrated by Ahmad (18702).

⁵⁷ Narrated by Muslim (391) from the Hadīth of Mālik ibn al-Huwayrith (may Allah be pleased with him).

⁵⁸ Its wording reads: "That he saw when the Prophet (may Allah's peace and blessings be upon him) got up to pray, he raised his hands until they

Raising the hands should start with making Takbīr and end with it because it is done for its sake, so it must go along with it. In the two Sahīhs, the Hadīth of Ibn ‘Umar (may Allah be pleased with him and his father) reads: "The Prophet (may Allah's peace and blessings be upon him) used to raise his hands to be in line with his shoulders when making Takbīr."⁵⁹

Some people act in a frivolous manner moving their hands, when making Takbīr, to the level of their navel, thinking that they are applying the Sunnah by doing so. However, this is not sufficient; rather, it is a must to raise the hands, and the least level they should reach is that of the shoulders.

were in alignment with his shoulders, and his thumbs were in line with his ears, then he made Takbīr." [Narrated by Abu Dāwūd (724)]

⁵⁹ Its reference has been previously mentioned (p.19). Another Hadīth indicates that making Takbīr precedes raising the hands, as in "Sahīh Muslim" (391). Mālik ibn al-Huwayrith reported: "When praying, he would make Takbīr then raise his hands," and he said: "The Messenger of Allah (may Allah's peace and blessings be upon him) used to make this." Also, there is a Hadīth that indicates that making Takbīr follows raising the hands, as in "Sahīh Muslim" (390). Ibn ‘Umar (may Allah be pleased with him and his father) said: "When the Messenger of Allah (may Allah's peace and blessings be upon him) got up to pray, he would raise his hands until they were in alignment with his shoulders, then he would make Takbīr." What was said regarding the difference whether the hands reach the level of the shoulders or the ears applies here as well, i.e., the narrations should either be combined or interpreted as several acts of Sunnah.

Putting the Right Hand Over the Left Hand

After making the Takbīr of Ihrām, and raising one's hands, one should place his right hand over his left hand. Ibn Khuzaymah narrated from the Hadīth of Wā'il ibn Hujr (may Allah be pleased with him) that he said: "I prayed with the Prophet (may Allah's peace and blessings be upon him) and he put his right hand over his left hand on his chest."⁶⁰The Hadīth is Sahīh (authentic) as proven by other corroborating narrations.⁶¹It is stronger than the Hadīth of 'Ali (may Allah be pleased with him) that reads: "It is Sunnah to place one hand over the other and both beneath the navel."⁶²However, the Hadīth of 'Ali is Da'īf (weak).⁶³

Where to Look While Standing

It is preferable for the one praying to look to the place of his prostration, which is the opinion held by the majority of scholars. Others, however, say that one should look to the direction of the Qiblah, which is the opinion held by Imam Mālik⁶⁴(may Allah have mercy upon him). He supported his opinion with the verse in which Allah Almighty said:

⁶⁰ "Sahīh Ibn Khuzaymah" (489) and its origin is in "Sahīh Muslim" (401): "He saw when the Prophet (may Allah's peace and blessings be upon him) started the prayer, he raised his hands and made Takbīr, then he pulled his garment around him, then he placed his right hand over his left hand."

⁶¹ See: "At-Talkhīs al-Habīr" (1/549).

⁶² Narrated by Abu Dāwūd (756).

⁶³ See: "At-Talkhīs al-Habīr" (1/650).

⁶⁴ See: "Mawāhib al-Jalīl fi Sharh Mukhtasar Khalīl" (1/549).

﴿...فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ...﴾ [البقرة: 144]

{So turn your face towards the Sacred Mosque [in Makkah].}

[Surat al-Baqarah: 144] There is no doubt that looking to the place of prostration helps the mind more to be focused and makes it easier to maintain Khushū' (humility).

Nonetheless, if looking at one's place of prostration is distracting because of some patterns or decorations, then in this case he must do what is better for maintaining humility and attention.

As for looking to the right and left in a way that does not entail looking around, it does not contradict humility; hence, scholars did not count it among the disliked acts in prayer. Rather, they mentioned looking around among the disliked acts in prayer which refers to Ikhtilās (stealth)⁶⁵. However, looking at one's place of prostration is still the most perfect position.

Istiftāh (Opening) Supplication

After making the Takbīr of Ihrām, one recites the opening supplication. It was reported in the two Sahīhs from the Hadīth of Abu Hurayrah (may Allah be pleased with him) that he said: "The Messenger of Allah (may Allah's peace and blessings be upon him) used to observe a period of silence between the Takbīr and the

⁶⁵ In reference to the Hadīth of 'Ā'ishah (may Allah be pleased with her) where she said: "I asked the Messenger of Allah (may Allah's peace and blessings be upon him) about looking around during prayer. He replied: 'It is a stealthy way by which the devil snatches away a portion of the slave's prayer.'"

recitation, so I said - and he is known for his keenness on goodness -: 'O Messenger of Allah, may my father and mother ransom you, what do you say during your period of silence between the Takbīr and the recitation?' He replied: ' I say: Allāhumma bā'id bayni wa bayna khatāyāy kamā bā'adta bayna al-mashriqi wa al-maghrib. Allāhumma naqqini min al-khatāya kamā yunaqqa ath-thawb al-abyad min ad-danas. Allāhumma ighsil khatāyāy bil mā'i wa ath-thalji wa al-barad (O Allah, remove my sins far from me as You have removed the East far from the West. O Allah, purify me from sins as a white garment is purified from filth. O Allah, wash away my sins with water, snow, and hail).'"⁶⁶

Here he said: "O ALLAH, REMOVE MY SINS FAR FROM ME," in the singular form making the supplication specific for himself, and he did not say: "REMOVE OUR SINS FAR FROM US." In another Hadīth, he severely threatened whoever leads people in prayer and supplicates for himself without including them and said: "A MAN MUST NOT LEAD OTHERS IN PRAYER AND MAKE SUPPLICATION FOR HIMSELF EXCLUDING THEM."⁶⁷ There is a difference between the two Hadīths in terms of certainty; the first one was mentioned in the two Sahīhs, while the second one is a Hasan (sound) Hadīth. Ibn Khuzaymah judged the second as a Mawdū' (fabricated) Hadīth, given that it contradicts what has been proven in the two Sahīhs. However, if there is nothing wrong with the Isnād (chain of transmission), and it is

⁶⁶ Narrated by Al-Bukhāri (744) and Muslim (598).

⁶⁷ Narrated by Abu Dāwūd (90) and this is his wording; At-Tirmidhi (357) and he judged it as Hasan (sound); and Ibn Mājah (923) from the Hadīth of Thawbān (may Allah be pleased with him); and by Ahmad (22241) from the Hadīth of Abu 'Umāmah (may Allah be pleased with him).

possible to combine between the two Hadīths, then judging the Hadīth as Mawdū' (fabricated) is unjustifiable because considering a contradiction is when it is impossible to combine between the two Hadīths, which is not the case here.

The Shaykh al-Islam combined between the two Hadīths stating that the forbidden act of singling oneself out for supplication refers to the supplication that people say "Ameen" to, like the Qunūt supplication (supplication that Muslims recite during prayer at a specific point while standing). As for the supplications made by the Imam that people do not say "Ameen" to, like the opening supplication, there is nothing wrong with singling himself out therein and saying: "O ALLAH REMOVE MY SINS FAR FROM ME," and supplicating for himself during Sujūd and saying between the two prostrations: "ALLĀHUMMA IGHFIRLI" (O Allah, forgive me)⁶⁸, as proven from the Prophet (**may Allah's peace and blessings be upon him**).⁶⁹

As-Sakhāwi and other scholars affirmed that the supplication which the Imam is permitted to single himself out with is that which is not shared between the Imam and those praying behind him, like the general supplication in Sujūd, or after seeking refuge with Allah from four things, for he can choose whatever supplication he wishes

⁶⁸ In reference to what was narrated by Abu Dāwūd (850); At-Tirmidhi (284); An-Nasā'i (1131); Ibn Mājah (898); and Ahmad (2895) from the Hadīth of Ibn 'Abbās (may Allah be pleased with him and his father).

⁶⁹ See: "Majmū' al-Fatāwa" (23/118) and Al-'Irāqi said the same in "Tarh at-Tathrīb" (2/137).

to make in such positions, and it is permissible for him to supplicate for himself alone.⁷⁰

Nevertheless, the way Shaykh al-Islam combined between the two Hadīths is more clear.

Another opening supplication was reported which reads:

((سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ)).

"SUBHĀNAK ALLĀHUMMA WA BIHAMDIKA WA TABĀRAKA ISMUKA WA TA'ĀLA JADDUKA WA LA ILĀHA GHAYRUK (GLORY BE TO YOU, O ALLAH, AND ALL PRAISE IS DUE TO YOU, AND BLESSED IS YOUR NAME AND HIGH IS YOUR MAJESTY AND NO DEITY IS WORTHY OF WORSHIP BUT YOU). This supplication was narrated by Ahmad and Ashāb as-Sunan⁷¹ as a Marfū' (connected) Hadīth. It was authentically reported from 'Umar (may Allah be pleased with him) in "Sahīh Muslim"⁷² that he used to start his prayer therewith when he became the Caliph and he used to teach it to people. So, this supplication was reported from the Rightly-Guided Caliph, who recited it publicly among the Companions in a matter that should be taken exactly as reported from the Qur'an and Sunnah, which is the prayer, which means that he must have learnt it from the Prophet (may Allah's peace and blessings be upon him).

⁷⁰ See: "Al-Ajwibah al-Murdiyyah", Regarding the Hadīths that As-Sakhāwi was Asked About (3/1048).

⁷¹ Narrated by Abu Dāwūd (776); At-Tirmidhi (243); An-Nasā'i (1131); and Ibn Mājah (806) from the Hadīth of 'Ā'ishah (may Allah be pleased with her). It was narrated by Ahmad (11473) from the Hadīth of Abu Sa'īd al-Khudri (may Allah be pleased with him).

⁷² "Sahīh Muslim" (399).

So, if one opens his prayer with this supplication, it will be good, as it was proven from ‘Umar (may Allah be pleased with him). Imam Ahmad (may Allah have mercy upon him) deems this second opening supplication more correct for a number of reasons that were mentioned by Ibn al-Qayyim (may Allah have mercy upon him).⁷³ However, if the first Marfū’ (connected) supplication is proven in the two Saḥīḥs, as previously mentioned, then it is undoubtedly more correct.

Many wordings of the opening supplication were authentically reported from the Prophet (may Allah's peace and blessings be upon him). Some of which were short while others were long, but most of them were recited in the night prayer, as the Prophet (may Allah's peace and blessings be upon him) said:

«اللَّهُمَّ رَبَّ جِبْرَائِيلَ، وَمِيكَائِيلَ، وَإِسْرَافِيلَ، فَاطَرَ السَّمَاوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ»

"ALLĀHUMMA RABBA JIBRĀ'ĪL WA MĪKĀ'ĪL FĀTIR AS-SAMĀWĀTI WAL-ARDI, 'ĀLIM AL-GHAYBI WASH-SHAHĀDAH, ANTA TAHKUMU BAYNA 'IBĀDIKA FIMA KĀNU FIHI YAKHTALIFŪN, IHDINI LIMA UKHTULIFA FĪHI MIN AL-HAQQI BĪ'IDHNİK, INNAKA TAHDI MAN TASHĀ'U ILA SIRĀTIN MUSTAQĪM (O ALLAH, LORD OF GABRIEL AND MICHAEL, ORIGINATOR OF THE HEAVENS AND THE EARTH, KNOWER OF THE UNSEEN AND THE SEEN, YOU JUDGE BETWEEN YOUR SLAVES CONCERNING THAT ABOUT WHICH THEY USED TO DIFFER. GUIDE ME, BY YOUR PERMISSION, TO THE

⁷³ See: "Zād al-Ma'ād" (1/198-199).

TRUTH ABOUT WHICH PEOPLE DIFFER. VERILY, YOU GUIDE WHOM YOU WILL TO THE STRAIGHT PATH)."74

Muslims, especially scholars, should memorize such supplications and recite them alternately. They should not combine them; rather, they should recite them at various times. During the night prayer, one may sometimes open his prayer with one supplication and other times with another supplication and so on. This is because a difference between them is not a conflicting difference, where we deem some more correct than others; rather, it is a difference of variance. Moreover, they are all proven from the Prophet (may Allah's peace and blessings be upon him), as stated by Imam Ahmad when he said: "AS FOR MYSELF, I PREFER WHAT WAS REPORTED FROM 'UMAR (MAY ALLAH BE PLEASED WITH HIM) THAT IF ONE BEGAN HIS PRAYER WITH ANY OF THOSE OPENING SUPPLICATIONS THAT WERE REPORTED FROM THE PROPHET (may Allah's peace and blessings be upon him), THAT WOULD BE SOMETHING GOOD."75

Isti'ādah (saying: A'udhu billah...) and Basmalah (saying: Bismillah...)

After reciting the opening supplication, one should make Isti'ādah, i.e., seek refuge with Allah from the accursed devil. The Prophet (may Allah's peace and blessings be upon him) used to say the following after making Takbīr and reciting the opening supplication:

⁷⁴ Narrated by Muslim (770) from the Hadīth of 'Ā'ishah (may Allah be pleased with her).

⁷⁵ "Al-Kāfi" (1/244) and see: "Masā'il al-Imām Ahmad wa Is-hāq" (2/510).

{أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ , مِنْ هَمْزِهِ , وَنَفْخِهِ , وَنَفْثِهِ}

"A'ŪDHU BILLĀH AS-SAMĪ' AL-'ALĪM MIN ASH-SHAYTĀN AR-RAJĪM, MIN HAMZIHI WA NAFKHIHI WA NAFTHIHI (I SEEK REFUGE WITH ALLAH, THE ALL-HEARING, THE ALL-KNOWING, FROM THE ACCURSED DEVIL; FROM HIS WHISPERING, ARROGANCE, AND HIS POETRY)." As mentioned in "Al-Musnad" and "As-Sunan" from the Hadīth of Abu Sa'īd (may Allah be pleased with him)⁷⁶, if one says that in prayer, particularly the night prayer, that will be something good. The Hadīth is questionable;⁷⁷ however, it is proven through corroborating narrations.⁷⁸

Then, he would say Basmalah, i.e., saying:

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

"Bismillāh ar-Rahmān ar-Rahīm" (In the Name of Allah, the Most Compassionate, the Most Merciful).

Basmalah, generally in prayer, should be said inaudibly whether in the audible or inaudible prayer. If sometimes one says it audibly, there is nothing wrong with that. It was proven that the Prophet (May Allah's peace and blessings be upon him) used to open the prayer with the Takbīr and the recitation of:

⁷⁶ Narrated by Abu Dāwūd (775); At-Tirmidhi (242); and Ahmad from the Hadīth of Abu Sa'īd al-Khudri (May Allah be pleased with him).

⁷⁷ At-Tirmidhi said: "The Isnād of the Hadīth of Abu Sa'īd is questionable; Yahya ibn Sa'īd was questioning the reliability of 'Ali ibn 'Ali ar-Rifā'i. In addition, Ahmad said: 'This Hadīth is inauthentic.'" "Sunan at-Tirmidhi" (1/324).

⁷⁸ Ibn Khuzaymah judged it as Sahīh (authentic) (467) and so did Ibn Hibbān (1779).

{All praise be to Allah, the Lord of the worlds.}⁷⁹[Surat al-Fātihah: 2] Some scholars derived from that the impermissibility of making the opening supplication, Isti'ādah and Basmalah, and this is the opinion held by the Mālikis.⁸⁰The narration of this Hadīth reads: "I prayed behind the Messenger of Allah (May Allah's peace and blessings be upon him), Abu Bakr, and 'Umar; they used to start the recitation with {All praise be to Allah, the Lord of the worlds} without mentioning "IN THE NAME OF ALLAH, THE MOST COMPASSIONATE, THE MOST MERCIFUL), NEITHER AT THE BEGINNING OF THE RECITATION NOR AT THE END."⁸¹Nevertheless, the fact that they used to start the recitation with {All praise be to Allah, the Lord of the worlds} does not entail that they did not say: "In the Name of Allah, the Most Compassionate, the Most Merciful" inaudibly in such a way that the narrator did not hear it. That is why, Al-Hāfizh ibn Hajar interpreted the negation of saying Basmalah as a negation of saying it audibly, and he considered the previous narration which is in "Sahīh Muslim" as Sahīh (authentic)".⁸²Others, however, judged this narration as

⁷⁹ In reference to the Hadīth of 'Ā'ishah (May Allah be pleased with her) where she said: "The Messenger of Allah (May Allah's peace and blessings be upon him) used to start the prayer with the Takbīr and then recite: {All praise be to Allah, the lord of the worlds}." [Narrated by Muslim (498)]

⁸⁰ See: "Al-Bayān wa at-Tahsīl" (1/365); "Adh-Dhakīrah" (2/177); and "Minah al-Jalīl" (1/256).

⁸¹ Narrated by Muslim (399) from the Hadīth of Anas (May Allah be pleased with him).

⁸² See: "Fat-h al-Bāri" (2/228).

being defective and weak because it contradicts other Hadīths. It was taken as an example of the defective Matn (text of the Hadīth). Al-Hāfizh al-'Irāqī (May Allah have mercy upon him) said:

"An example of the defective Matn is the negation of Basmalah, as the narrator thought it was not said and reported that."⁸³

The narrator did not hear it; hence, he thought that the Prophet (May Allah's peace and blessings be upon him) never said it, so he reported that. However, if it is possible to interpret the report that has an authentic Isnād in a correct manner in such a way that it agrees and complies with the other texts, then this becomes a must, especially since the report is mentioned in "Sahīh Muslim". Therefore, if we interpret "without mentioning" as "without mentioning audibly", this will clear up the confusion. Some scholars, on the other hand, believe that it is recommended to say the Basmalah audibly in general, given the fact that it is a verse of Surat al-Fātīhah; hence, it is to be recited like its other verses. They interpreted the Hadīth: "They used to start the recitation with

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

{All praise be to Allah, the Lord of the worlds}" since it refers to Al-Fātīhah, as it is called Surat al-Hamd.⁸⁴The majority of the schools of fiqh are of the opinion that Basmalah should be recited inaudibly, as the Hadīth states: "I have divided the prayer between Myself and My servant into two halves; when the servant says: '{All praise be to

⁸³ "Alfiyyah al-'Irāqī" (202).

⁸⁴ See: "Sharh an-Nawawi 'ala Muslim" (4/111).

Allah, the Lord of the worlds}'..."⁸⁵He started with "All praise be to Allah" without mentioning Basmalah, which indicates that it is not a verse in Surat al-Fātihah. The issue of whether the Basmalah is or is not a verse in Surat al-Fātihah is a long and debatable issue among scholars; however, they have agreed that it is not a verse in Surat Barā'ah and that it is part of a verse in Surat an-Naml.⁸⁶Shaykh al-Islam Ibn Taymiyyah was more of the opinion that it is a single verse that comes to separate between the Surahs⁸⁷. Therefore, saying it inaudibly is preferable, yet if one says it audibly sometimes, there is nothing wrong with that.

According to the more correct opinion, these three: the opening supplication, Isti'ādah, and Basmalah, are acts of Sunnah.

Recitation of Al-Fātihah and a Surah

Ruling on Reciting Al-Fātihah

Then, after that he would recite Al-Fātihah, which is one of the pillars of prayer without which the prayer is invalid. This is supported by the Hadīth of 'Ubādah ibn as-Sāmit (May Allah be pleased with him) that states: "THE PRAYER OF THE ONE WHO DID NOT RECITE SŪRAT AL-FĀTIHAH IS INVALID."⁸⁸This indicates that it is one of the

⁸⁵ Narrated by Muslim (395) from the Hadīth of Abu Hurayrah (May Allah be pleased with him).

⁸⁶ See: "Tarh at-Tathrīb" (4/189) and "'Umdat al-Qāri" (1/12).

⁸⁷ See: "Majmū' al-Fatāwa" (22/276).

⁸⁸ Narrated by Al-Bukhāri (756) and Muslim (394).

pillars of prayer; however, scholars held different opinions regarding whether or not it is obligatory upon everyone praying.

The first opinion: Reciting Sūrat al-Fātihah is obligatory upon the Imam, those praying behind him, and the one praying alone in the audible and inaudible prayers, given the previous Hadīth of ‘Ubādah ibn as-Sāmit (May Allah be pleased with him).⁸⁹

The second opinion: It is obligatory upon the Imam and the one praying alone, but not upon those praying behind the Imam in audible or inaudible prayers because the recitation of the Imam is a recitation for those behind him⁹⁰. This is the opinion held by the Hanafi School.⁹¹

⁸⁹ This is the correct view in the Shafī’i School and a narration reported from Imam Ahmad. See: "Al-Majmū’ Sharh al-Muhadhdhab" (3/364), "Rawdat at-Tālibīn wa ‘Umdat al-Muftīn" (1/248), and "Al-Insāf fi Ma’rifat ar-Rājih min al-Khilāf" by Al-Mardāwi (2/228).

⁹⁰ In reference to the Hadīth of Jābir (May Allah be pleased with him) where he reported that the Prophet (May Allah's peace and blessings be upon him) said: "Whoever prays behind an Imam, the Imam's recitation is sufficient for him" [Narrated by Ibn Mājah (850) and Ahmad (14643), it was judged as Da‘īf (weak) by Al-Hāfizh in "At-Talkhīs" (1/569)].

⁹¹ See: "Al-‘Ināyah Sharh al-Hidāyah" (1/338) and "Al-Bināyah Sharh al-Hidāyah" (2/313), and it is also the opinion held by the Mālikis. See: "Sharh Mukhtasar Khalīl" by Al-Kharashi (1/269), "Ash-Sharh al-Kabīr" by Shaykh Ad-Dardīr, and "Hāshiyat ad-Dusūqi" (1/237). The Hanbali School, on the other hand, believes it is Sunnah to recite in inaudible prayer. See: "Kashshāf al-Qinā’ ‘an Matn al-Iqnā’" (1/463) and "Al-Insāf fi Ma’rifat ar-Rājih min al-Khilāf" by Al-Mardāwi (2/228).

The third opinion: It is obligatory upon the Imam and the one praying alone; however, it is not obligatory upon the one praying behind the Imam in audible prayers, and obligatory upon him in inaudible prayers, as Allah Almighty said:

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾ [الأعراف: 204]

{When the Qur'an is recited, listen to it attentively and maintain silence, so that you may receive mercy.} [Surat al-A'rāf: 204] Moreover, the Hadīth reads: "And listen when he recites."⁹²This third opinion combines between the texts in this regard and it is adopted by many scholars.⁹³⁹⁴

The preponderant opinion here is that it is obligatory upon the Imam, those praying behind him, and the one praying alone to recite Al-Fātihah, whether the Imam recited it inaudibly or audibly, because the Hadīth of 'Ubādah ibn as-Sāmit is clear and authentic and it states explicitly that no prayer is valid without reciting Al-Fātihah. So, the prayer is not considered sufficient or valid under Sharia except with the recitation of Al-Fātihah. Therefore, one has to pay it great attention and not take it lightly.

⁹² A narration reported from Imam Ahmad. See: "Al-Insāf fi Ma'rifat ar-Rājih min al-Khilāf" by Al-Mardāwi (2/228).

⁹³ Narrated by Muslim (404) from the Hadīth of Abu Mūsa al-Ash'ari (May Allah be pleased with him).

⁹⁴ See: "Nayl al-Awtār" (2/250).

However, some people cannot recite during the Imam's recitation, and such people take the same ruling of the one who is unable to recite.

Others may argue that they cannot recite Al-Fātihah behind the Imam because his recitation is too fast. Such people take the ruling of the latecomer and their prayer is valid.

Moreover, scholars have held two different opinions regarding the latecomer and whether or not it is obligatory upon him to recite Al-Fātihah.

The first opinion: It is obligatory upon him. It is the opinion held by Abu Hurayrah (May Allah be pleased with him), Al-Bukhāri, and Ash-Shawkāni (May Allah have mercy upon them). Accordingly, if one arrives while the Imam is bowing, the Rak'ah will not be counted for him because of missing its pillar, i.e., Al-Fātihah.⁹⁵

The second opinion: It is not obligatory upon the latecomer. So, one who enters while the Imam is bowing and catches up with Rukū' is exempted from the obligation of reciting Al-Fātihah, given the Hadīth of Abu Bakrah (May Allah be pleased with him)⁹⁶. This is

⁹⁵ See: "Al-Qirā'ah Khalf al-Imām" by Al-Bukhāri (p. 37), "Nayl al-Awtār" (2/253), and "Ar-Rawdah an-Nadiyyah" (1/126).

⁹⁶ In reference to the Hadīth reported by Abu Bakrah (May Allah be pleased with him) that he was approaching [his place in prayer] while the Prophet (May Allah's peace and blessings be upon him) was bowing, so he bowed before reaching the row. On mentioning that to the Prophet (May Allah's peace and blessings be upon him) he said: "May Allah increase your keenness but do not do that again." [Narrated by Al-Bukhāri (783)]

the opinion held by Imam Ash-Shāfi'ī⁹⁷ and it is the preponderant opinion.

Manner of the Prophet's Recitation

The recitation of the Prophet (**May Allah's peace and blessings be upon him**) was a prolonged one, as he used to pause at every verse. In "Sahīh al-Bukhāri", Qatādah reported: "Anas (May Allah be pleased with him) was asked about the recitation of the Prophet (**May Allah's peace and blessings be upon him**); he replied: 'His recitation was a prolonged one.' Then, he recited {In the Name of Allah, the Most Compassionate, the Most Merciful} while prolonging each phrase."⁹⁸

The Prophet (**May Allah's peace and blessings be upon him**) used to prolong his recitation moderately. However, some people exaggerate in such prolongation, which contradicts the true essence of the recitation, the thing that leads to adding extra letters. The Muslim must perfect the recitation in prayer, especially the recitation of Al-Fātihah which is one its pillars. If one mispronounces any of its parts or even a single letter, his prayer will be invalid in case he commits Lahn (solecism) that changes the meaning. Consequently, the Muslim must pay great attention to Al-Fātihah because the validity of his prayer depends on it.

Ta'mīn (saying Ameen)

When the praying person completes Al-Fātihah, he should say: "Āmīn" (O Allah, answer the supplication) audibly if his recitation is

⁹⁷ See: "Rawdat at-Tālibīn" (1/242).

⁹⁸ Narrated by Al-Bukhāri (5046).

audible, and those praying behind the Imam should say it audibly. This was mentioned in the Hadīth of Abu Hurayrah (May Allah be pleased with him) that was narrated by Ad-Dāraqutni and Al-Hākim, who judged it as Sahīh (authentic).⁹⁹ Abu Dāwūd and At-Tirmidhi narrated something similar from the Hadīth of Wā'il ibn Hujr (May Allah be pleased with him).¹⁰⁰ In the two Sahīhs and others from the Hadīth of Abu Hurayrah (May Allah be pleased with him) he said that the Prophet (May Allah's peace and blessings be upon him) said: "WHEN THE IMAM SAYS AMEEN, YOU TOO SAY AMEEN, FOR WHOEVER SAYS AMEEN AT THE TIME THE ANGELS SAY AMEEN WILL HAVE HIS PREVIOUS SINS FORGIVEN."¹⁰¹ So, the Imam makes Ta'mīn first followed immediately by those who pray behind him, and the same was reported in the authentic Hadīth that states: "WHEN HE MAKES TAKBĪR, YOU TOO SHOULD

⁹⁹ Its wording is that Abu Hurayrah (May Allah be pleased with him) who said: "The people stopped making Ta'mīn, but when the Messenger of Allah (May Allah's peace and blessings be upon him) recited: {Not of those who incurred Your Wrath, or of those who went astray}, he said: 'Āmīn' until the people in the first row could hear it, and the mosque would shake with it." [Narrated by Abu Dāwūd (934), Ibn Mājah (853), and Ad-Dāraqutni (1/335); and it was judged as Sahīh (authentic) by Ibn Khuzaymah (571), Ibn Hibbān (1806), and Al-Hākim (812)].

¹⁰⁰ Its wording is that Wā'il ibn Hujr who said: "When the Messenger of Allah (May Allah's peace and blessings be upon him) recited: {Not of those who incurred Your Wrath, or of those who went astray}, he used to say: 'Āmīn' in a loud voice." [Narrated by Abu Dāwūd (932), At-Tirmidhi (248) and he said it is Hasan (sound), An-Nasā'i (879), and Ibn Mājah (855), and it was judged as Sahīh (authentic) by Al-Hākim (2913)].

¹⁰¹ Narrated by Al-Bukhāri (780) and Muslim (410).

MAKE TAKBĪR, AND WHEN HE BOWS, YOU TOO SHOULD BOW."¹⁰² Another Hadīth also reads: "WHEN HE SAYS: 'SAM'ALLĀHU LIMAN HAMIDAH (ALLAH HEARS WHOEVER PRAISES HIM)', YOU SHOULD SAY: 'RABBANA WALAK AL-HAMD (O LORD, PRAISE BE TO YOU).'"¹⁰³ So, when the Imam says the opening Takbīr or any other Takbīr, you should say the Takbīr as well. When he says Ta'mīn, you should say the Ta'mīn as well. When he bows, you should bow too. When he says: "Sam'allāhu liman hamidah (Allah hears whoever praises Him)", you should say: "Rabbana walak al-hamd (O Lord, praise be to You)." These Hadīths indicate that those praying behind the Imam should follow his acts immediately without any delay.

There is an important point to be taken into consideration, which is using the past tense of the verb, in principle, means: that the act was done in the past. So, when we say: "Zayd came", this means that his coming occurred in the past.

If we apply this rule to the words of the Prophet (**May Allah's peace and blessings be upon him**) when he said: "WHEN HE FINISHES MAKING TAKBĪR, YOU TOO SHOULD MAKE TAKBĪR." So, when the Imam finishes the Takbīr, you should make Takbīr because following the Imam in his act simultaneously in this case is forbidden. However, when the Prophet (**May Allah's peace and blessings be upon him**) said: "WHEN HE BOWED, YOU TOO SHOULD BOW," this does not mean that they should bow after the Imam finishes the act of bowing, i.e., to

¹⁰² Narrated by Al-Bukhāri (378) and Muslim (411) from the Hadīth of Anas ibn Mālik (May Allah be pleased with him).

¹⁰³ Narrated by Al-Bukhāri (689) and Muslim (411) from the Hadīth of Anas ibn Mālik (May Allah be pleased with him).

wait for him to finish Rukū' then start making Rukū';¹⁰⁴ rather, it means that they should wait until the Imam settles in Rukū' then make Rukū' themselves. This is because the past tense indicates one of three things, which are:

First: Finishing the act, which is the original indication, as the Prophet (May Allah's peace and blessings be upon him) said: "WHEN HE FINISHED MAKING TAKBĪR, YOU TOO SHOULD MAKE TAKBĪR." Second: Starting the act, as the Prophet (May Allah's peace and blessings be upon him) said: "WHEN HE STARTED BOWING, YOU TOO SHOULD BOW." Third: The Will of doing the act, as Allah Almighty said:

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ [النحل: 98]

{If you recited the Qur'an, seek refuge with Allah from the accursed Satan.} [Surat an-Nahl: 98] In other words, this pertains to when you want to recite the Qur'an.

If we interpret the past tense here, according to its apparent meaning, it means that making Isti'ādah comes after finishing the recitation.

Another example is the verse where Allah Almighty said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ...﴾ [المائدة: 6]

{O you who believe, if you intended to rise up for prayer, wash your faces.} [Surat al-Mā'idah: 6] In other words, if you wanted to rise for prayer. Similarly, if we interpret the verb according to its

¹⁰⁴ See: "Nayl al-Awtār" (3/167).

apparent meaning, this will mean that making ablution comes after rising for prayer, i.e., everyone should have a container for making ablution while being in the row and once he stands up to make Takbīr, he should make ablution. The same applies to the Prophet's words when he said: "WHEN THE IMAM SAID AMEN, YOU TOO SAY AMEN".¹⁰⁵If we interpret it here according to its first indication, it will mean that when the Imam finishes Ta'mīn, you should make Ta'mīn. However, the correct meaning is when the Imam wants to make Ta'mīn, you should make Ta'mīn with him at the same time, i.e., saying Ta'mīn simultaneously, because whoever says Amen at the same time the angels say Amen will have his previous sins forgiven. This is supported by another Hadīth that reads: "When he said: {or of those who went astray}, you should say: 'Āmīn.'"¹⁰⁶This text explains the previous one, in other words, we should say: "Āmīn" with the Imam.

The Prophet's saying: "WHOEVER SAYS AMEN AT THE SAME TIME THE ANGELS SAY AMEN" does not refer to conformity in the manner in such a way that one's Ta'mīn is prolonged in the same manner the angels make it, starting and ending at the same time, because this belongs to the unseen and Allah Almighty guides whoever He wills to it. Our duty is to be keen on following the Sunnah and to wait until the Imam says: {or of those who went astray}, and when he actually finishes saying that part, we should say: "Āmīn" and we shall not be disappointed thereafter. So, one should be diligent and have a heedful heart because this is a supplication, and "Āmīn" means: O

¹⁰⁵ Its reference is previously mentioned (p. 32).

¹⁰⁶ Narrated by Muslim (404) from the Hadīth of Abu Mūsa al-Ash'ari (May Allah be pleased with him).

Allah, answer the supplication, and Allah Almighty does not accept [a] supplication from a heedless heart.¹⁰⁷

Pauses in Prayer

Ibn al-Qayyim (May Allah have mercy upon him) mentioned that the Prophet (May Allah's peace and blessings be upon him) used to make two pauses:

The first pause was between making Takbīr and the recitation. It is the same pause that Abu Hurayrah (May Allah be pleased with him) asked about, saying: "What is it that you say during the pause between Takbīr and the recitation?" He replied: "I say: 'Allāhumma bā'id bayni wa bayna khatāyāy kama bā'dta bayna al-mashriqi wa al-maghrib, Allāumma naqqini min khatāyāy kama yunaqqa ath-thawab al-abyad min ad-danas, Allāumma ighsilni min khatāyāy bith-thalji wa al-mā'i wa al-barad (O Allah, keep my sins far away from me as You have kept the east far away from the west. O Allah, purify me from my sins as the white garment is purified from filth. O Allah, wash my sins away with snow, water, and hail).'" It is mentioned in the two Sahīhs.¹⁰⁸

Scholars hold different opinions regarding the second pause because of the reports indicating its occurrence after finishing the recitation. Some scholars state that this pause occurs after the Imam finishes reciting Al-Fātihah in order to give those praying behind the opportunity to recite it as well.

¹⁰⁷ See: "Jāmi' al-'Ulūm wa al-Hikam" (3/1157).

¹⁰⁸ Narrated by Al-Bukhāri (744) and Muslim (598).

Other scholars state that it occurs after reciting the Surah that follows Al-Fātihah, so that the Imam gets back his breath before making Rukū'.

A third group states that there are three pauses, which are:

1. After making the opening Takbīr

2. After reciting Al-Fātihah, so when one says: Amen, he takes a brief pause.

3. After finishing the recitation and before making Rukū'. The scholars' opinion on this issue is known.¹⁰⁹

As for the Hadīth that is reported on the pauses, it was narrated by Imam Ahmad, Abu Dāwūd, At-Tirmidhi, and others from the Hadīth of Al-Hasan al-Basri where Samurah (May Allah be pleased with him) reported that the Prophet (May Allah's peace and blessings be upon him): "USED TO MAKE TWO PAUSES: AFTER OPENING THE PRAYER AND AFTER FINISHING THE WHOLE RECITATION."¹¹⁰ Another narration reads: "A pause when making Takbīr and a pause when finishing the recitation of

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ [الفاتحة: 7]

¹⁰⁹ See: "Zād al-Ma'ād" (1/208).

¹¹⁰ Narrated by Abu Dāwūd (778), At-Tirmidhi (251) and he said it is Hasan (sound), Ibn Mājah (845), and Ahmad (20228). It was judged as Sahīh (authentic) by Ibn Khuzaymah (1578), Ibn Hibbān (1807), and Al-Hākim (780).

{Not of those who incurred Your Wrath, or of those who went astray} [Surat al-Fātihah: 7]"¹¹¹

The narrations as a whole indicate that there are three pauses. However, with such an Isnād, this ruling cannot be proven because whether or not Al-Hasan heard from Samurah is a debatable issue among scholars.¹¹²As for Al-Hasan hearing from Samurah the Hadīth of 'Aqīqah (the sacrifice of an animal on the occasion of a child's birth), it is mentioned in "Sahīh al-Bukhāri". Habīb ibn ash-Shahīd reported: "Muhammad ibn Sīrīn said to me: 'Ask Al-Hasan from whom did he hear the Hadīth of 'Aqīqah?' He said: 'From Samurah.'"¹¹³This indicates that Al-Hasan heard from Samurah the Hadīth of 'Aqīqah. However, apart from the Hadīth of 'Aqīqah, the difference in opinion among scholars remains and each of them adheres to his opinion. As for those who generally confirm the fact that Al-Hasan heard from Samurah, they say that the Hadīth is Sahīh (authentic). Those, on the other hand, who do not confirm it say that the Hadīth is Munqatī' (interrupted).¹¹⁴

¹¹¹ Narrated by Abu Dāwūd (777) and Ahmad (20245).

¹¹² See: "Tadrīb ar-Rāwi" (1/201).

¹¹³ "Sahīh al-Bukhāri" (7/85).

¹¹⁴ This is because Al-Hasan, the narrator of this Hadīth from Samurah, is known for making Irsāl (attributing the Hadīth directly to the Prophet without mentioning an intermediate narrator) and Tadrīs (reporting a narration from someone as if one heard it directly from the narrator while in reality he did not). See: "Tabaqāt al-Mudallisīn" (p. 29).

So, the Imam makes a pause after reciting Al-Fātihah, even if that pause is not long enough for those praying behind him to recite Al-Fātihah, just to separate between the two recitations. After finishing the recitation, he makes another pause to get back his breath. Thus, we succeeded in combining between all of the narrations.

Those Who Cannot Recite Properly

Some people cannot recite the Qur'an properly, especially the old people who did not consider memorizing the Qur'an except after becoming old. One may memorize Al-Fātihah but his memorization could be insufficient if it is incorrect. For example, some may recite the verse that reads:

﴿ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ﴾ [التكاثر: 8]

{Then on that Day you will surely be asked about your worldly pleasures} [Surat at-Takāthur: 8] as: "Then on that Day you will not be asked about your worldly pleasures." Such a recitation has completely reversed the meaning because instead of confirming the act of being asked about the worldly pleasures, it negated that. We have heard many times old people reciting the Qur'an in such a way that involves Tas-hīf (mispronunciation/misspelling), Tahrīf (distortion), and Lahn (solecism) that change the meaning. It is the Muslim's duty to memorize Al-Fātihah correctly because it is one of the pillars of prayer. Now, praise be to Allah, there are Qur'an circles everywhere and houses are full of people, males and females, reciting the Qur'an. So, what prevents an old man or woman from asking their sons, daughters or others to help them memorize Al-Fātihah and recite it correctly and exert effort in that?! However, if it is difficult for one to memorize it and his memory keeps failing

him, then, he may make Tahmīd (praising Allah), Takbīr (proclaiming Allah's greatness), and Tahlīl (declaring that there is no god but Allah), as it was reported by Rifā'ah ibn Rāfi' that the Messenger of Allah (May Allah's peace and blessings be upon him) was teaching a man how to pray and he said to him: "IF YOU MEMORIZE SOMETHING OF THE QUR'AN, THEN YOU SHOULD RECITE IT; OTHERWISE, PRAISE ALLAH, PROCLAIM HIS GREATNESS, AND DECLARE THAT THERE IS NO GOD BUT HIM, THEN BOW."¹¹⁵

The ruling of one who cannot learn Al-Fātihah applies as well to one who has recently embraced Islam. So, if someone embraces Islam and utters the testimony of faith, then, he is taught how to perform ablution and he performs it and comes to pray. This person should not be asked to wait until he/she memorizes Al-Fātihah, if it takes a long time, especially if he/she is old. Instead, this individual should be told to make Tahmīd, Takbīr, and Tahlīl and he/she may memorize Al-Fātihah later on.

Reciting Two Surahs in the First Two Rak'ahs

When the praying person finishes reciting Al-Fātihah, he should recite two Surahs in the first two Rak'ahs, as in the two Sahīhs Abu Qatādah (May Allah be pleased with him) reported: "THE PROPHET (May Allah's peace and blessings be upon him) USED TO RECITE AL-FĀTIHAH FOLLOWED BY ANOTHER SURAH IN THE FIRST TWO RAK'ĀHS OF THE ZHUHR PRAYER AND USED TO RECITE ONLY AL-FĀTIHAH IN THE LAST TWO RAK'ĀHS OF IT. SOMETIMES A VERSE OR SO WAS AUDIBLE. HE USED TO PROLONG THE FIRST RAK'ĀH MORE THAN THE SECOND AND USED TO DO THE SAME IN THE 'ASR AND

¹¹⁵ Narrated by Abu Dāwūd (861), and At-Tirmidhi (302) and he said it is a Hasan (sound) Hadīth; and it was judged as Sahīh (authentic) by Ibn Khuzaymah (545).

FAJR PRAYERS."¹¹⁶It was also narrated by Abu Dāwūd who added: He said: "We thought that by this (prolonging the first Rak'ah) he meant that the people might join the first Rak'ah."¹¹⁷

His saying: "Sometimes a verse or so was audible," i.e., in inaudible prayer, because this was the Zhuhr prayer. So, the Imams must do the same out of following the example of the Prophet (May Allah's peace and blessings be upon him). Abu Sa'īd al-Khudri (May Allah be pleased with him) reported: "THE PROPHET (May Allah's peace and blessings be upon him) USED TO RECITE IN EVERY RAK'AH OF THE FIRST TWO RAK'AHS OF THE ZHUHR PRAYER ABOUT THIRTY VERSES AND IN THE LAST TWO ABOUT FIFTEEN VERSES - OR HE SAID HALF OF THAT - AND IN EVERY RAK'AH OF THE 'ASR PRAYER OF THE FIRST TWO RAK'AHS ABOUT FIFTEEN VERSES AND IN THE LAST TWO, HALF OF THAT." [Narrated by Muslim and Ahmad]¹¹⁸Therefore, the recitation is prolonged in the first two Rak'ahs of the Zhuhr and 'Asr prayers, with the first Rak'ah longer than the second. In the last two Rak'ahs, one may recite Al-Fātihah only if he wishes, and if he recites another Surah along with it, there is nothing wrong with that, as it is proven.

Ibn al-Qayyim said: "After finishing Al-Fātihah, the Prophet (May Allah's peace and blessings be upon him) would start another Surah, which would sometimes be a long one, and other times a short one in case he was on a journey or for any other reason. He would mostly choose a medium length Surah. In the Fajr prayer, he would recite sixty to one hundred verses, he performed it with Surat Qāf,

¹¹⁶ Narrated by Al-Bukhāri (788) and Muslim (451).

¹¹⁷ no. (800).

¹¹⁸ Narrated by Muslim (452) and Ahmad (10986).

Surat ar-Rūm, Surat at-Takwīr, and Surat az-Zalzalah in both Rak'ahs together. When he was on a journey, he would perform it with Surat al-Falaq and Surat an-Nās. Another time, he would perform it with Surat al-Mu'minūn from its beginning until when reaching the mention of Mūsa (Moses) and Hārūn (Aaron) in the first Rak'ah, he was overtaken by a cough,¹¹⁹so he bowed. On Friday, he would perform it with the entire Surah of Sajdah and Surat al-Insān."¹²⁰

The Prophet (May Allah's peace and blessings be upon him) recited Surat al-A'rāf in the Maghrib prayer, splitting it between the two Rak'ahs,¹²¹and another time, he recited Surat at-Tūr. In the "Sahīh", the Hadīth of Jubayr ibn Mut'im (May Allah be pleased with him) states: "That he heard the Prophet (May Allah's peace and blessings be upon him) reciting Surat at-Tūr in the Maghrib prayer", and he added: "that was at a time when Imān first settled in his heart."¹²²That was before his embracing Islam when he was among

¹¹⁹ See: "Ikmal al-Mu'lim" (2/377).

¹²⁰ "Zād al-Ma'ād" (1/209).

¹²¹ In reference to the Hadīth of 'Ā'ishah (May Allah be pleased with her) that reads: "The Messenger of Allah (May Allah's peace and blessings be upon him) recited Surat al-A'rāf in the Maghrib prayer, splitting it between two Rak'ahs." [Narrated with this wording by An-Nasā'i (991); it was judged as Hasan (sound) by An-Nawawi in "Al-Khulāsah" (1214); narrated by Ahmad (23544) from the Hadīth of Zayd ibn Thābit; Al-Haythami said in "Majma' az-Zawā'id" (2699): "The narrators of Ahmad are Rijāl as-Sahīh (narrators of Hadīths compiled by Al-Bukhāri and/or Muslim)." It is reported in "Sahīh al-Bukhāri" (764) without: "between two Rak'ahs".

¹²² Narrated by Al-Bukhāri (4023) and Muslim (463).

those who came to ransom the captives of Badr. Another time, he recited Surat al-Mursalāt,¹²³ and recited Surat at-Tīn.¹²⁴ In the Maghrib prayer, he used to recite the short Surahs of Mufassal, such as Surat Ad-Duha until the end of the Qur'an.¹²⁵ He also advised Mu'ādh to recite Surat al-A'la and others.¹²⁶ Ibn 'Abdul-Barr said:

¹²³ In reference to the Hadīth of Ibn 'Abbās (May Allah be pleased with him and his father) where he said that Umm Al-Fadl heard him recite: {By those [winds] sent forth in succession}, so she said: "O son, by Allah, you have reminded me by reciting this Surah that it was what I last heard the Messenger of Allah (May Allah's peace and blessings be upon him) recite in the Maghrib prayer." [Narrated by Al-Bukhāri (763) and Muslim (462)]

¹²⁴ In reference to the Hadīth of Al-Barā' ibn 'Āzib (May Allah be pleased with him) where he said: "I prayed Maghrib behind the Prophet (May Allah's peace and blessings be upon him) and he recited Surat at-Tīn." [Narrated by Ahmad (18528)]

¹²⁵ In reference to the Hadīth of Sulaymān ibn Yasār where Abu Hurayrah (May Allah be pleased with him) reported: "I have never prayed behind anyone whose prayer resembles more closely to that of the Messenger of Allah (May Allah's peace and blessings be upon him) than so-and-so." Sulaymān said: "He would lengthen the first two Rak'ahs of Zhuhr and shorten the last two, and he would make the 'Asr shorter; in the Maghrib, he would recite the short Surahs of Mufassal; and he would recite the medium length Surahs of Mufassal in the 'Ishā', and recite the long Surahs of Mufassal in the Fajr prayer." [Narrated by An-Nasā'i (982) and Ahmad (7991); and it was judged as Sahīh (authentic) by Ibn Khuzaymah (520) and Ibn Hibbān (1837)]

¹²⁶ In reference to the Hadīth of Jābir where Mu'ādh led his people in prayer and started reciting Surat al-Baqarah. A man, thus, moved aside, made Taslīm (the act with which one winds up his prayer), prayed alone, and then left. When the news reached the Prophet (May Allah's peace and

"These are all authentic and famous."¹²⁷ However, the Prophet (May Allah's peace and blessings be upon him) did not recite the short Surahs of Mufassal all the time.¹²⁸

Knowing that the Prophet (May Allah's peace and blessings be upon him) used to recite in prayer Surat al-A'rāf, which is long, and Surat al-Mursalāt and At-Tūr, and the short Surahs as well, it becomes clear that the Imam should not make things hard for those praying behind him and should apply this general rule that states: "If any of you leads the people in prayer, let him shorten it, because among them are the young, the old, the weak, and the sick."¹²⁹ So, the Imam must consider the state of those praying behind him and act according to the Sunnah, reciting long Surahs sometimes and short ones at other times. He must not make things difficult for people, so they would not get bored of the prayer and deal with it as a burden.

It was proven from Abu Bakr (May Allah be pleased with him) in "Al-Muwatta'" that he used to recite in the third Rak'ah of Maghrib after Al-Fātihah the verse where Allah Almighty said:

blessings be upon him) he said: "O Mu'ādh, do you want to cause hardship to the people? Recite such-and-such (surah) and recite such-and-such." Another narration reads: "Recite Surat ash-Shams, Surat ad-Duha, Surat al-Layl, Surat al-A'la, and their likes." [Narrated by Muslim (465)]

¹²⁷ "At-Tamhīd" (9/145).

¹²⁸ See: "Nayl al-Awtār" (2/273).

¹²⁹ Narrated by Al-Bukhāri (703) and Muslim (467) from the Hadīth of Abu Hurayrah (May Allah be pleased with him).

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ﴾ [آل

عمران: 8]

{Our Lord, do not let our hearts deviate after You have guided us, and grant us Your mercy; for You are the Munificent Bestower.}
[Surat Āl ‘Imrān: 8]¹³⁰

This was regarded as Qunūt (a supplication recited during prayer at a specific point while standing) because it is a verse that includes supplication, and it is established that the Maghrib prayer is the Witr of daytime.¹³¹This was done by the Rightly-Guided Caliph whom we are commanded to follow.¹³²So, there is nothing wrong with doing this by way of following his example. On the other hand, if it is not done because nothing is directly attributed to the Prophet

¹³⁰ Narrated by Mālik in "Al-Muwatta'" (173).

¹³¹ In reference to the Hadīth of Ibn ‘Umar on the authority of the Prophet (May Allah's peace and blessings be upon him) who said: "The Maghrib prayer is the Witr of daytime, so perform Witr for the night prayer." [Narrated by Ahmad (4847) and it was judged as Sahīh (authentic) by Ibn Khuzaymah (1245); it was reported from the Hadīth of ‘Ā’ishah (May Allah be pleased with her) and it was judged as Sahīh by Ibn Hibbān (2738)]

¹³² In reference to the Marfū’ (elevated) Hadīth of Al-‘Irbād ibn Sāriyah (May Allah be pleased with him) that reads: "Hold fast to my Sunnah and the Sunnah of the Rightly-Guided Caliphs. Bite onto it with your molar teeth." [Narrated by Abu Dāwūd (4607), At-Tirmidhi (2676) and he said it is Hasan (sound), and Ibn Mājah (42); it was judged as Sahīh (authentic) by Ibn Hibbān (5) and Al-Hākim (329)].

(May Allah's peace and blessings be upon him) in this regard, so there is no problem as well.

As for the 'Ishā' prayer, the Prophet (May Allah's peace and blessings be upon him) recited in it Surat at-Tīn,¹³³ and he commanded Mu'ādh ibn Jabal (May Allah be pleased with him) to recite Surat ash-Shams, and Surat al-A'la, and Surat al-Ghāshiyah and their likes. Moreover, he blamed him for reciting Surat al-Baqarah and said to him: "O Mu'ādh, do you want to cause hardship to the people?!"¹³⁴ This is because he recited Surat al-Baqarah in the 'Ishā' prayer and was late for people, as he used to pray with the Prophet (May Allah's peace and blessings be upon him) then go and lead people in prayer. Then, one of those who prayed behind him complained to the Prophet (May Allah's peace and blessings be upon him) after leaving, so, he forbade Mu'ādh from doing this and specified such Surahs for him.¹³⁵

¹³³ In reference to the Hadīth of Al-Barā' (May Allah be pleased with him) where he said: "I heard the Prophet (May Allah's peace and blessings be upon him) recite Surat at-Tīn in the 'Ishā' prayer, and I have never heard a better voice or a better recitation than his." [Narrated by Al-Bukhāri (769) and Muslim (464)]

¹³⁴ Its reference is previously mentioned (p. 40).

¹³⁵ Narrated by Al-Bukhāri (6106) and Muslim (465) from the Hadīth of Jābir ibn 'Abdullah (May Allah be pleased with him and his father).

As for the Friday prayer, the Prophet (May Allah's peace and blessings be upon him) used to recite the entire Surah of Al-Jumu'ah and Al-Munāfiqīn,¹³⁶ and Surat al-A'la and Al-Ghāshiyah.¹³⁷

Rukū' (Bowing)

Manner of Performing Rukū'

After reciting the Surah, one who is praying should make Takbīr while raising his hands, then he should bow. This is the second position for raising the hands. He should rest his hands on his knees as if keeping a tight grip on them, as mentioned in the Hadīth of Abu Humayd where he described the prayer of the Prophet (May Allah's peace and blessings be upon him) saying: "WHEN BOWING, HE WOULD REST HIS HANDS ON HIS KNEES THEN BEND HIS BACK."¹³⁸ There is another manner of placing the hands that is called "Tatbīq" which is placing

¹³⁶ In reference to the Hadīth of Ibn 'Abbās (May Allah be pleased with him and his father) that reads: "The Prophet (May Allah's peace and blessings be upon him) used to recite Surat as-Sajdah and Al-Insān in the Fajr prayer on Friday, and he used to recite Surat al-Jumu'ah and Al-Munāfiqūn in the Friday prayer." [Narrated by Muslim (879)]

¹³⁷ In reference to the Hadīth of An-Nu'mān ibn Bashīr (May Allah be pleased with him and his father) where he said: "The Prophet (May Allah's peace and blessings be upon him) used to recite in the two Eid prayers and the Friday prayer Surat al-A'la and Al-Ghāshiyah." [Narrated by Muslim (878)]

¹³⁸ Narrated by Al-Bukhāri (828).

the hands between the knees, which was the manner commanded at first but then it was abrogated.¹³⁹

When Abu Humayd said: "then bend his back," it means lean downward. Another narration adds: "Keeping his arms away from his sides."¹⁴⁰In other words, he would grasp his knees with his hands, keeping his arms straight and away from his sides, and he would straighten his back. The following was said as a description of the Prophet's Rukū': "When bowing, he would straighten his back in such a way that if water was poured over him, it would settle."¹⁴¹It is known that water settles when there is no tilt or inclination.

The Hadīth of 'Ā'ishah (May Allah be pleased with her) reads: "WHEN HE BOWED, HE NEITHER RAISED HIS HEAD NOR LOWERED IT, BUT KEPT IT IN BETWEEN."¹⁴²Her saying: "He neither raised his head" means that he would not lift his head.¹⁴³Allah Almighty said:

﴿وَلَا تَحْسَبَنَّ اللَّهَ غَفِيلاً عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ﴾

[إبراهيم: 42]

¹³⁹ See: "Fat-h al-Bāri" (2/273).

¹⁴⁰ Narrated by Abu Dāwūd (734) and others.

¹⁴¹ Narrated by Ibn Mājah (872) from the Hadīth of Wābisah ibn Ma'bad (May Allah be pleased with him), and it was judged as Da'īf (weak) by Al-Hāfizh in "At-Talkhīs" (361) and Al-Būsīri in "Misbāh az-Zujājah" (325).

¹⁴² Narrated by Muslim (498).

¹⁴³ See: "Matāli' al-Anwār" (6/20) and "Al-Misbāh al-Munīr".

{Never think that Allah is unaware of what the wrongdoers do; He only delays them for a Day when eyes will stare [in horror].} [Surat Ibrāhīm: 42]

Her saying: "Nor lowered it" means that he did not let his head go down. That is why when it rains, the reported supplication to be said reads: "O Allah make it beneficial Sayyib."¹⁴⁴"Sayyib" is the rain when it falls.¹⁴⁵

The Hadīth of the woman who offered herself to the Prophet (May Allah's peace and blessings be upon him) reads: "The Prophet (May Allah's peace and blessings be upon him) looked at her and then lowered his gaze."¹⁴⁶It means he raised his gaze and lowered it to see if she appeals to him or not. So, in his Rukū', his head would be midway between lowering and raising.

The Prophet (May Allah's peace and blessings be upon him) used to say in his Rukū':

"سُبْحَانَ رَبِّيَ الْأَعْلَى"

"SUBHĀNA RABBY AL-'AZHĪM" (GLORY BE TO MY LORD, THE MOST GREAT). This is because when the following verse was revealed:

﴿فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ﴾ [الواقعة: 74]

¹⁴⁴ Narrated by Al-Bukhāri (1032) from the Hadīth of 'Ā'ishah (May Allah be pleased with her).

¹⁴⁵ See: "Mashāriq al-Anwār" (2/51).

¹⁴⁶ Narrated by Al-Bukhāri (5030) and Muslim from the Hadīth of Sahl ibn Sa'd (May Allah be pleased with him).

{So glorify the Name of your Lord, the Most Great} [Surat al-Wāqī'ah: 74], the Prophet (May Allah's peace and blessings be upon him) said: "Say it in your Rukū'." And when the following verse was revealed:

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ [الأعلى: 1]

{Glorify the name of your Lord, the Most High} [Surat al-A'la: 1], he said: "Say it in your Sujūd (prostration)."¹⁴⁷So, Rukū' (bowing) and Sujūd (prostration) are two positions for glorifying Allah, i.e., exalting Him above all imperfections. That is why it is forbidden to recite the Qur'an in Rukū' and Sujūd because a clear and authentic prohibition is proven in this regard. It is proven in the Sunnah that the Prophet (May Allah's peace and blessings be upon him) said: "VERILY, I HAVE BEEN FORBIDDEN FROM RECITING THE QUR'AN WHILE BOWING OR PROSTRATING. SO, WHILE BOWING, GLORIFY THE LORD, AND WHILE PROSTRATING, ENGAGE IN SUPPLICATION DILIGENTLY, FOR IT IS MOST LIKELY THAT YOUR SUPPLICATIONS WOULD BE ANSWERED."¹⁴⁸This does not necessarily mean that no supplication should be made during Rukū'; rather, it means that glorifying Allah Almighty should be the most frequent Dhikr (remembrance of Allah) made while bowing. Evidence on this is what has been proven from the Prophet (May Allah's peace and blessings be upon him) since he used to say the following in Rukū':

¹⁴⁷ Narrated by Abu Dāwūd (869) and Ibn Mājah (887) from the Hadīth of 'Uqbah ibn 'Āmir (May Allah be pleased with him). It was judged as Sahīh (authentic) by Ibn Khuzaymah (600) and Al-Hākim (818).

¹⁴⁸ Narrated by Muslim (479) from the Hadīth of Ibn 'Abbās (May Allah be pleased with him and his father).

"سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ ، اللَّهُمَّ اغْفِرْ لِي"

"SUBHĀNAK ALLĀHUMMA RABBANA WA BIHAMDIK, ALLĀHUMMA IGHFIR LI (GLORY AND PRAISE BE TO YOU O ALLAH, OUR LORD. O ALLAH, FORGIVE ME)."¹⁴⁹This is a supplication; yet, supplication should be made more in Sujūd, while in Rukū' glorification of Allah should be more.

His Rukū' usually lasted long enough to make Tasbīh (glorification of Allah) ten times and the same applies to his Sujūd.¹⁵⁰In his Rukū', he also used to say: "Subbūh quddūs rabb al-malā'ikah wa ar-rūh

(سُبُّوحٌ قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ)

(YOU ARE THE MOST GLORIOUS, THE MOST HOLY, AND THE LORD OF THE ANGELS AND OF THE SPIRIT)."¹⁵¹At other times he would say:

"اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ ، وَلَكَ أَسَلْتُ ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ
وَشَقَّ سَمْعَهُ وَبَصَرَهُ ، تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ"

¹⁴⁹ Narrated by Al-Bukhāri (794) and Muslim from the Hadīth of 'Ā'ishah (May Allah be pleased with her).

¹⁵⁰ In reference to the Hadīth of Anas ibn Mālik (May Allah be pleased with him) where he said: "After the Prophet (May Allah's peace and blessings be upon him) I have never prayed behind anyone whose prayer resembles closely that of the Prophet (May Allah's peace and blessings be upon him) than this boy - meaning 'Umar ibn 'Abdul-'Azīz. We estimated ten times of Tasbīh in his Rukū' and ten times of Tasbīh in his Sujūd." [Narrated by Abu Dāwūd (888) and An-Nasā'i (1135). Its Isnād was judged as Hasan (sound) by An-Nawawi in "Khulāsat al-Ahkām" (1331) and Ibn Hajar in "Natā'ij al-Afkār" (2/67)]

¹⁵¹ Narrated by Muslim (487) from the Hadīth of 'Ā'ishah (May Allah be pleased with her).

"ALLĀHUMMA LAKA RAKĀTU WA BIKĀ ĀMANTU WA LAKA ASLAMTU KHASHĀ'Ā LAKA SAM'Ī WA BASARĪ WA MUKHKHI WA 'AZHMI WA 'ASABI (O ALLAH, TO YOU I BOW, IN YOU I BELIEVE, TO YOU I SUBMIT. MY HEARING, SIGHT, BRAIN, BONES, AND SINEWS ARE HUMBLLED BEFORE YOU)."¹⁵² However, Ibn al-Qayyim said: "It was reported that he used to say this in the night prayer."¹⁵³

Rising from Rukū'

The Prophet (May Allah's peace and blessings be upon him) would then raise his head from Rukū' while raising his hands, which is the third position for raising the hands, and say:

«سَمِعَ اللهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ».

"SAMĪ'ALLĀHU LIMAN HAMIDAH (ALLAH HEARS WHOEVER PRAISES HIM)." His saying: "Sami'allāhu liman hamidah" (Allah hears whoever praises Him) is the transition Dhikr, i.e., it is like Takbīr. After, standing up straight from Rukū', he would say:

"ربنا ولك الحمد"

"RABBANA WA LAK AL-HAMD" (OUR LORD, AND PRAISE BE TO YOU). As for "Rabbana wa lak al-Hamd" (Our Lord, and praise be to You), there are several wordings, and this is the first wording.¹⁵⁴ The second

¹⁵² Narrated by Muslim (771) from the Hadīth of 'Ali ibn Abi Tālib (May Allah be pleased with him).

¹⁵³ "Zād al-Ma'ād" (1/218).

¹⁵⁴ Narrated by Al-Bukhāri (689) and Muslim from the Hadīth of Anas (May Allah be pleased with him) and it was reported from the Hadīth of Abu Hurayrah, Ibn 'Umar, Rifā'ah ibn Rāfi' az-Zuraqi, and 'Ā'ishah (May Allah be pleased with them).

wording reads: "Rabbana lak al-hamd" (Our Lord, praise be to You) without the "and".¹⁵⁵The third wording is: "Allāhumma Rabbana lak al-hamd" (O Allah, our Lord, praise be to You) with "O Allah" and without the "and".¹⁵⁶The fourth wording combines between them: "Allāhumma Rabbana wa lak al-hamd" (O Allah, our Lord, and praise be to You).¹⁵⁷These four wordings are all proven despite the claim of Ibn al-Qayyim (May Allah have mercy upon him) that the fourth form, which combines between "O Allah" and the "and", is inauthentic.¹⁵⁸However, it is authentic and proven in "Sahīh al-Bukhāri". It is known that Ibn al-Qayyim (May Allah have mercy upon him) compiled his book "Zād al-Ma'ād" while traveling; thus, he did not have books or references. However, he was an Imam who enjoyed a high status in the science of Hadīth and no one is free from mistakes or forgetfulness.

As for the Imam and the one praying alone, they should say both Tasmī' and Tahmīd, i.e., both should say:

"سمع الله لمن حمده" "ربنا ولك الحمد"

¹⁵⁵ Narrated by Al-Bukhāri (722) from the Hadīth of Abu Hurayrah and it was reported from the Hadīth of Anas (May Allah be pleased with them).

¹⁵⁶ Narrated by Al-Bukhāri (796) and Muslim (409) from the Hadīth of Abu Hurayrah and it was reported from the Hadīth of 'Ali ibn Abi Tālib, Abu Mūsa, Ibn 'Abbās, and 'Abdullah ibn Awfa (May Allah be pleased with them).

¹⁵⁷ Narrated by Al-Bukhāri (7346) from the Hadīth of Ibn 'Umar and it was reported from the Hadīth of Abu Hurayrah (May Allah be pleased with them).

¹⁵⁸ See: "Zād al-Ma'ād" (1/220) and "Fat-h al-Bāri" (2/238).

"SAMI'ALLĀHU LIMAN HAMIDAH, RABBANA WA LAK AL-HAMD" (ALLAH HEARS WHOEVER PRAISES HIM, OUR LORD AND PRAISE BE TO YOU). This is because it was authentically reported from the Prophet (May Allah's peace and blessings be upon him) that he used to say: "Sami'allāhu liman hamidah, Allāhumma Rabbana lak al-hamdu mil'a as-samāwāti wa mil'a al-ardi wa mil'a ma shi'ta min shay'in ba'd (Allah hears whoever praises Him. O Allah, our Lord, praise be to You as much as fills the heavens, as much as fills the earth, and as much as fills whatever You will after that)."¹⁵⁹

As for the one praying behind the Imam, he should combine between them, according to the opinion of Imam Ash-Shāfi'i, because it was proven that the Prophet (May Allah's peace and blessings be upon him) said: "SAMI'ALLĀHU LIMAN HAMIDAH" (ALLAH HEARS WHOEVER PRAISES HIM), and also said: "Rabbana wa lak al-hamd" (Our Lord, and praise be to You), and the one led in prayer is required to take the Prophet (May Allah's peace and blessings be upon him) as a role model and follow his example.¹⁶⁰

Other scholars, however, are of the opinion that the one led in prayer should not combine between them. Rather, he should say: "Rabbana wa lak al-hamd" (Our Lord, and praise be to You) after the Imam says: "Sami'allāhu liman hamidah" (Allah hears whoever

¹⁵⁹ Narrated by Muslim (476), Abu Dāwūd (846), Ibn Mājah (878), and Ahmad (19104) from the Hadīth of Ibn Abi Awfa (May Allah be pleased with him).

¹⁶⁰ See: "Tuhfat al-Muhtāj" (2/63).

praises Him),¹⁶¹as reported in the authentic Hadīth that reads: "When he (the Imam) says: 'Sami'allāhu liman hamidah (Allah hears whoever praises Him)', you should say: 'Rabbana wa lak al-hamd (Our Lord, and praise be to You).'"¹⁶²So, the first part is the Imam's duty, whereas the second part is the duty of those praying behind him.

As for those who argue that the Prophet (**May Allah's peace and blessings be upon him**) combined between them and he is our role model, their argument is refuted by simply knowing that he is a role model for the one who is in the same state, i.e., the state of being the Imam. However, the one who leads in prayer should not follow his example in this case because the Prophet (**May Allah's peace and blessings be upon him**) said: "WHEN HE (THE IMAM) SAYS: 'SAMI'ALLĀHU LIMAN HAMIDAH (ALLAH HEARS WHOEVER PRAISES HIM)', YOU SHOULD SAY: 'RABBANA WA LAK AL-HAMD (OUR LORD, AND PRAISE BE TO YOU).'" His words indicate that one act must immediately succeed the other, i.e., as soon as the Imam says: "Sami'allāhu liman hamidah" (Allah hears whoever praises Him), those praying behind him should say: "Rabbana wa lak al-hamd" (Our Lord, and praise be to You), as previously mentioned in a similar text when the Prophet (**May Allah's peace and blessings be upon him**) said: "WHEN HE SAYS: {OR OF THOSE WHO WENT ASTRAY}, YOU SHOULD SAY: 'ĀMĪN (O ALLAH, RESPOND TO THE SUPPLICATION)," i.e., they should immediately say "Ameen" once the

¹⁶¹ This is the opinion held by the Hanafi, Māliki, and Hanbali schools. See: "Al-Bināyah Sharh al-Hidāyah" (2/227), "Ar-Risālah" by Al-Qayrawāni (p.27), and "Al-Mughni" (1/367).

¹⁶² Narrated by Al-Bukhāri (689) and Muslim (411) from the Hadīth of Anas (May Allah be pleased with him).

Imam finishes reciting Al-Fātihah. Muslim narrated from Anas (May Allah be pleased with him) that he said: "When the Messenger of Allah (May Allah's peace and blessings be upon him) said: 'SAMI'ALLĀHU LIMAN HAMIDAH (ALLAH HEARS WHOEVER PRAISES HIM)', HE WOULD STAND FOR SO LONG UNTIL WE THOUGHT THAT HE HAD FORGOTTEN. THEN, AFTER PROSTRATING, HE WOULD SIT BETWEEN THE TWO PROSTRATIONS FOR SO LONG UNTIL WE THOUGHT THAT HE HAD FORGOTTEN."¹⁶³ This means that he used to prolong the pillar, the thing that emphasizes the great deficiency some people have with regard to these two pillars: the pillar of rising from Rukū' and that of rising from Sujūd, as they perform them in a hasty manner.

The manner of rising from Rukū' was also reported in the Hadīth that was narrated by Abu Humayd as-Sā'idi (May Allah be pleased with him) where he said: "When raising his head, he would stand upright until each vertebra returns to its place."¹⁶⁴ Scholars held two different opinions regarding the meaning of "each vertebra returns to its place":

The first opinion: Each vertebra returns to its place before starting the prayer, which means releasing one's arms down.

The second opinion: Each vertebra returns to its place before making Rukū'.

Consequently, if we adopt the first opinion, this means that both the arms were released down before starting the prayer and should be so after rising from Rukū'.

¹⁶³ Narrated by Muslim (473).

¹⁶⁴ Narrated by Al-Bukhāri (828).

On the other hand, if we adopt the second opinion, this means that the hands were on the chest before Rukū', as mentioned in the Hadīth of Wā'il ibn Hujr,¹⁶⁵ and should return to that same position after rising. This is the predominant opinion and the one adopted by the majority of scholars. Some claimed that joining the hands after Rukū' is a religious innovation; however, this is not the case.

Sujūd (Prostration)

The Manner of Performing Sujūd

The Prophet (May Allah's peace and blessings be upon him) would then fall in prostration without raising his hands, since it was not his habit to raise his hands when falling in prostration, as mentioned in the description of his prayer.¹⁶⁶ As for the Hadīth that reads: "He used to raise his hands every time he would bend or rise," the reliable scholars of Hadīth decided that it was the

¹⁶⁵ Its wording reads: "I prayed with the Prophet (May Allah's peace and blessings be upon him) and he put his right hand above his left hand and both on his chest." [It was judged as Sahīh (authentic) by Ibn Khuzaymah (489)]

¹⁶⁶ In reference to the Hadīth of Ibn 'Umar (May Allah be pleased with him and his father) where he said: "The Messenger of Allah (May Allah's peace and blessings be upon him) used to raise his hands up to his shoulders when starting the prayer, when making Takbīr for Rukū', and when raising his head from Rukū', after which he would say: 'Sami'allāhu liman hamidah, Rabbana wa lak al-hamd' (Allah hears whoever praises Him, our Lord, and praise be to You), he did not use to do this (raising his hands) when falling in prostration." [Narrated by Al-Bukhāri (735)]

narrator's mistake and its correction is: "He used to make Takbīr every time he would bend or rise."¹⁶⁷¹⁶⁸Some scholars; however, said that it is recommended to do this sometimes.¹⁶⁹

An extremely important issue here, concerning which scholars have held different opinions, is: When falling in prostration, which should be placed on the ground first, the hands or the knees?

The Hadīth of Wā'il ibn Hujr reads: "I saw that when the Messenger of Allah (May Allah's peace and blessings be upon him) fell in prostration, he would place his knees down (on the ground) before his hands." This Hadīth is narrated in the Sunan¹⁷⁰ and it was judged as Sahīh (authentic) by some scholars.¹⁷¹ Therefore, when the praying person falls in prostration, he should place his knees first on the ground followed by his hands. This is the predominant opinion

¹⁶⁷ Narrated by At-Tirmidhi (253) from the Hadīth of 'Abdullah ibn Mas'ūd (May Allah be pleased with him) and he said it is Hasan Sahīh (sound authentic).

¹⁶⁸ See: "Sharh Mushkil al-Āthār" (15/46), "Al-'Ilal" by Ad-Dāraqutni (9/283), "Al-'Ilal al-Mutanāhiyah" (1/429), "Zād al-Ma'ād" (1/223), "Fat-h al-Bāri" By Ibn Rajab (6/354), and "Fat-h al-Bāri" (2/223).

¹⁶⁹ See: "Fat-h al-Bāri" by Ibn Rajab (6/354) and "Hāshiyat as-Sindi 'ala an-Nasā'i" (1088).

¹⁷⁰ Narrated by Abu Dāwūd (838), At-Tirmidhi (268), An-Nasā'i (1089), and Ibn Mājah (882).

¹⁷¹ Among those who judged it as Sahīh (authentic) were Ibn Khuzaymah (626) and Ibn Hibbān (1912).

according to a group of scholars and the opinion adopted by Ibn al-Qayyim.¹⁷²

Nevertheless, Abu Dāwūd and An-Nasā'i narrated from the Hadīth of Abu Hurayrah (May Allah be pleased with him) that he reported that the Prophet (May Allah's peace and blessings be upon him) said: "WHEN ONE OF YOU PROSTRATES, LET HIM NOT KNEEL DOWN LIKE A CAMEL; RATHER, HE SHOULD PUT DOWN HIS HANDS BEFORE HIS KNEES."¹⁷³ This is the opposite of the Hadīth of Wā'il. Al-Hāfizh ibn Hajar said: "This is stronger than the Hadīth of Wā'il¹⁷⁴ that reads: 'I saw when the Messenger of Allah (May Allah's peace and blessings be upon him) fell in prostration, he would place his knees down (on the ground) before his hands,' which was narrated by the four. This is because the first Hadīth has another supporting narration from the Hadīth of Ibn 'Umar (May Allah be pleased with him and his father) that was deemed Sahīh (authentic) by Ibn Khuzaymah and was mentioned by Al-Bukhari as Mu'allaq Mawqūf."¹⁷⁵

Those who are more of the opinion that the knees should be put down first deem the second Hadīth, that of Abu Hurayrah (May Allah be pleased with him), weak and reversed. Whereas those who are more of the opinion that the hands should be put down first

¹⁷² See: "Al-Mughni (1/370) and "Zād al-Ma'ād" (1/223).

¹⁷³ Narrated by Abu Dāwūd (840) and An-Nasā'i (1091), and its Isnād was judged as good by An-Nawawi in "Al-Khulāsah" (1284).

¹⁷⁴ See: "Al-Hidāyah fi Takhrij al-Bidāyah" (3/147) and "Bulūgh al-Marām min Adillat al-Ahkām" (p.91).

¹⁷⁵ "Bulūgh al-Marām" (p. 148).

before the knees deem the other Hadīth, that of Wā'il (May Allah be pleased with him), weak because the Hadīth of Abu Hurayrah (May Allah be pleased with him) is stronger in terms of the Hadīth criteria and it has other supporting narrations. Ibn al-Qayyim (May Allah have mercy upon him) is one of those who gave preponderance to putting the knees down first. He was of the opinion that the Hadīth of Abu Hurayrah (May Allah be pleased with him) is reversed and said: "The Hadīth contains an assumption made by some of the narrators, and Allah knows best. This is because its beginning contradicts its end, for if one puts his hands down before his knees, he will be kneeling down like the camel that puts its forelegs first on the ground."¹⁷⁶He also said: "It occurred to me that the Hadīth of Abu Hurayrah, as we mentioned, was reversed in terms of its text and origin from some of the narrators, and it might be: 'he should put down his knees before his hands.'"¹⁷⁷This is the opinion of Ibn al-Qayyim (May Allah have mercy upon him), and he confirmed in a lengthy manner, the reversal of this Hadīth by making the best of his inference skills, his impressive eloquence, and his broad knowledge.

Some scholars argue with Ibn al-Qayyim based on what linguists say, that the knees of all four-legged animals, like the camel, lie in their forelegs.¹⁷⁸If we agree with this, the problem will remain

¹⁷⁶ "Zād al-Ma'ād" (1/223).

¹⁷⁷ Ibid (1/226).

¹⁷⁸ See: "Tāj al-'Arūs" (2/527). One of the supporting narrations is the Hadīth of Hijrah and the story of Surāqah as it reads: "The forelegs of my horse sank into the ground until reaching the knees." [Narrated by Al-Hākim (4269) with that wording and its origin is in the two Sahīhs and others].

unsolved because if one puts his hands down first it will resemble the camel in kneeling down.

As for Shaykh al-Islam, he believes that both manners are sound and permissible, whether the hands come first or the knees, because one manner was proven by the act of the Prophet (**May Allah's peace and blessings be upon him**) and the other was proven by his words.¹⁷⁹

As for the reversal of the Hadīth of Abu Hurayrah (May Allah be pleased with him), I do not believe it is correct because none of the Imams criticized the text of the Hadīth; rather, their criticism was totally directed towards the chain of transmission. I do not think that there is a defect in the text that could be hidden from the prominent Imams, especially what Ibn al-Qayyim mentioned about the fact that the camel kneels down on his forelegs is something that all people know. So, all people including the Imams of Hadīth see that the camel puts its forelegs down before its knees. As a matter of fact, the solution to this problem lies in understanding the meaning of "kneeling down", which means going down to the ground with force in such a way that stirs dust and scatters pebbles. So, if the praying person falls in prostration with force, stirring dust and scattering pebbles, if there were any, then he will be kneeling down like a camel. Then, the Prophetic instruction comes: "He should put down his hands before his knees." Based on what was previously mentioned, the Hadīth of Abu Hurayrah (May Allah be pleased with him) is sound and not reversed; thus, there is no contradiction between its beginning and its end. We acknowledge the difference between kneeling down with force and merely

¹⁷⁹ See: "Majmū' al-Fatāwa" (22/449).

putting the hands down before the knees. The first involves resemblance to animals, which we are forbidden from,¹⁸⁰ unlike merely putting the hands down before the knees. This is exactly like acknowledging the difference between placing the Mus-haf (a bound copy of the Qur'an) on the ground, which is permissible according to scholars, and throwing it on the ground, which is a grave danger. Even some scholars deem the one who does this a disbeliever, in case he does it out of belittlement. Indeed, there is a difference between the two cases here.¹⁸¹

The preponderant opinion here is that there is no conflict or contradiction between the Hadīth of Wā'il and Abu Hurayrah (May Allah be pleased with both of them) if we say that what is forbidden is the act of going down to the ground with force, whether the hands precede the knees or vice versa. Consequently, there is no need to say that the Hadīth of Abu Hurayrah (May Allah be pleased with him) is reversed or includes a mistake; rather, the end of the Hadīth conforms to its beginning. This is because whoever goes down with force is said to resemble the kneeling of the camel, but the same cannot be said about the one who puts his hands down

¹⁸⁰ In reference to the Hadīth of 'Abdur-Rahmān ibn Shibl (May Allah be pleased with him) where he said: "The Messenger of Allah (May Allah's peace and blessings be upon him) forbade pecking like a crow, resting forearms on the ground like a wild animal, and allocating the same place for prayer in the mosque like a camel gets used to a certain place." [Narrated by Abu Dāwūd (862), An-Nasā'i (1112), and Ibn Mājah (1429). It was judged as Sahīh (authentic) by Ibn Khuzaymah (662), Ibn Hibbān (2277), and Al-Hākim (833)].

¹⁸¹ See: "Minah al-Jalīl" (9/206).

before his knees. The simile in texts does not indicate similarity from all aspects; it applies even if similarity lies in one aspect only. If this was not the case, then comparing the act of seeing Allah Almighty with seeing the full moon¹⁸²would entail invalid indications and the Hadīth would contradict the verse where Allah Almighty said:

﴿...لَيْسَ كَمِثْلِهِ شَيْءٌ...﴾ [الشورى: 11]

{There is nothing like unto Him.} [Surat ash-Shūra: 11] However, the simile here applies to one aspect, which is the aspect of seeing not the aspect of what is seen. Similarly, the simile here lies in falling to the ground with force. So, if one does this, he resembles the camel. That is why, some scholars are of the opinion that one has the option either to put the hands down first or to put the knees down first.

Body Parts Included in Sujūd (prostration)

Sujūd must be performed on seven body parts in compliance with Allah's command to His Prophet (**May Allah's peace and blessings be upon him**) who said: "I WAS COMMANDED TO PROSTRATE ON SEVEN BONES."¹⁸³The one giving the command here is Allah Almighty, as none could be imagined to command the Prophet (**May Allah's**

¹⁸² In reference to the Hadīth of Jarīr ibn ‘Abdullah (May Allah be pleased with him) who reported that the Prophet (May Allah's peace and blessings be upon him) said: "You will see your Lord as you see this moon, you will not have any difficulty in seeing Him..." [Narrated by Al-Bukhāri (554) and Muslim (633)].

¹⁸³ Narrated by Al-Bukhāri (812) and Muslim (490) from the Hadīth of Ibn ‘Abbās (May Allah be pleased with him and his father).

peace and blessings be upon him) except Allah. So, when the Prophet (May Allah's peace and blessings be upon him) says: "I WAS COMMANDED", like in this Hadīth, or "I was forbidden from killing people who pray"¹⁸⁴. It should be understood that the one who commands and forbids here is Allah Almighty, unlike the case when a Companion says: "we were commanded" or "we were forbidden from", as the one who commands and forbids here is the Prophet (May Allah's peace and blessings be upon him). This is the opinion held by the majority of scholars, and it is mentioned in detail in its place.¹⁸⁵

The seven body parts that are associated with Sujūd and that are mentioned in the Hadīth are actually eight when explained in detail, which are: the forehead, the nose, the hands, the knees, and the tiptoes. The nose and the forehead are considered one body part, counting the forehead as the primary part, while the nose is the secondary part, as the Hadīth states: "The forehead - and he pointed to his nose."¹⁸⁶ So, if one prostrates on the nose alone, his prostration will not be valid. However, if he prostrates on the forehead alone, leaving out the secondary part which is the nose,

¹⁸⁴ Narrated by Abu Dāwūd (4928) on the authority of Abu Hurayrah (May Allah be pleased with him) with a weak Isnād, as mentioned by An-Nawawi in "Al-Khulāsah" (p. 247). However, it has another supporting narration that was narrated by Ahmad (2367) on the authority of 'Ubaydullah ibn 'Adiyy ibn al-Khiyār, and it was judged as Sahīh (authentic) by Al-'Irāqi in "Tarh at-Tathrīb" (2/145).

¹⁸⁵ See: "Al-Ghāyah fi Sharh al-Hidāyah" (p. 160).

¹⁸⁶ Narrated by Muslim (490) from the Hadīth of Ibn 'Abbās (May Allah be pleased with him and his father).

here the issue is debatable among scholars.¹⁸⁷The Hadīth indicates that prostration on the nose is commanded, because pointing indicates obligation, and what indicates obligation is obligatory.

The Prophet (May Allah's peace and blessings be upon him) used to prostrate directly on the ground, which is the basic rule: "The earth has been made a place of worship for me and a means of purification."¹⁸⁸He also prostrated on water and mud as proven in the Hadīth of the Night of Decree, which was the twenty- first night.¹⁸⁹

¹⁸⁷ See: "Al-Majmū'" (3/425).

¹⁸⁸ Narrated by Al-Bukhāri (335) and Muslim (523) from the Hadīth of Jābir ibn 'Abdullah (May Allah be pleased with him and his father).

¹⁸⁹ In reference to the Hadīth of Abu Sa'īd (May Allah be pleased with him), he said: "We practiced I'tikāf (seclusion in the mosque) in the middle third of the month of Ramadān with the Prophet (May Allah's peace and blessings be upon him). In the morning of the 20th of Ramadān, he came and addressed us and said: 'I was informed of (the date of) the Night of Qadr but I was caused to forget it - or I forgot it; so seek it in the odd nights of the last ten nights of Ramadān. (In a vision), I saw myself prostrating in water and mud (as a sign). So, whoever was in I'tikaf with me should return.' We returned and at that time there was no sign of clouds in the sky, but suddenly a cloud came and it rained until rainwater started leaking through the roof of the mosque, which was made of date-palm leaf stalks. Then the prayer was established and I saw the Messenger of Allah (May Allah's peace and blessings be upon him) prostrating in water and mud, and I saw the traces of mud on his forehead." [Narrated by Al-Bukhāri (2016) and Muslim (1167)]

It was also proven that the Prophet (May Allah's peace and blessings be upon him) prostrated on the Khumrah¹⁹⁰ that was made of the Khūs¹⁹¹ of palm leaves¹⁹² and on rugs that were made of it, and he prayed on it as mentioned in the Hadīth of Anas (May Allah be pleased with him)¹⁹³, and on tanned fur.¹⁹⁴

¹⁹⁰ "Khumrah": It is the mat on which one puts his face during his prostration. See: "Al-Mu'lim Bifawā'id Muslim" (1/369) and "Sharh an-Nawawi 'ala Muslim" (3/209).

¹⁹¹ "Khūs": They are the leaves of palm trees, coconut palm trees, and the like. See: "Al-'Ayn" (4/285) and "As-Sahāh Tāj al-Lughah wa Sihāh al-'Arabiyyah" (3/1038).

¹⁹² In reference to the Hadīth of Maymūnah (May Allah be pleased with her) where she said: "The Prophet (May Allah's peace and blessings be upon him) used to pray on the Khumrah." [Narrated by Al-Bukhāri (381) and Muslim (513)]

¹⁹³ In reference to the Hadīth of Anas ibn Mālik (May Allah be pleased with him), he said that his grandmother, Mulaykah, invited the Messenger of Allah (May Allah's peace and blessings be upon him) to come and eat some food she had prepared for him. He ate some of it and said: "Get up and I will lead you in prayer." Anas said: "So I got up and brought a rug of ours that had turned black due to prolonged use, and sprinkled some water on it. The Messenger of Allah (May Allah's peace and blessing be upon him) stood up and the orphan and I stood in a row behind him, and the elderly woman stood behind us. He led us praying two Rak'ahs, then he left." [Narrated by Al-Bukhāri (380) and Muslim (658)]

¹⁹⁴ In reference to the Hadīth of Al-Mughīrah ibn Shu'bah, he said: "The Messenger of Allah (May Allah's peace and blessings be upon him) used to pray on rugs and tanned fur." [Narrated by Abu Dāwūd (659), and it was

There is nothing wrong with prostrating on such things if they are separate from the one praying.

However, if they are attached to him, Ibn al-Qayyim said: "Prostrating on the front rounded part of the turban has not been proven from the Prophet (May Allah's peace and blessings be upon him) neither in a Sahīh (authentic) nor in a Hasan (sound) Hadīth. However, 'Abdur-Razzāq narrated in "Al-Musannaf" from the Hadīth of Abu Hurayrah (May Allah be pleased with him) where he said: 'The Messenger of Allah (May Allah's peace and blessings be upon him) used to prostrate on the front rounded part of the turban.'¹⁹⁵It is from the narration of 'Abdullah ibn Muharrar and he is Matrūk (a description of a narrator indicating that his Hadīths are discarded). (196) It was also mentioned by Abu Ahmad az-Zubayri from the Hadīth of Jābir (May Allah be pleased with him), but it is from the narration of 'Umar ibn Shimr on the authority of Jābir al-Ju'fi, who is Matrūk and on the authority of Matrūk."¹⁹⁶¹⁹⁷

judged as Sahīh (authentic) by Ibn Khuzaymah (1006) and Al-Hākim (950) who said: "It is Sahīh according to the conditions stipulated by Al-Bukhāri and Muslim." Adh-Dhahabi said: "According to the conditions stipulated by Muslim."]

¹⁹⁵ See: "Al-Musannaf" by 'Abdur-Razzāq (1564).

¹⁹⁶ See: "Al-Mawdū'āt" by Ibn al-Jawzi (1/198).

¹⁹⁷ "Zād al-Ma'ād" (1/231). Al-Bayhaqi said in "Al-Kubra" (2497): "As for what was narrated about the Prophet (May Allah's peace and blessings be upon him) and his prostrating on the front rounded part of the turban, nothing of this is proven. The most correct narration in this regard is what Al-Hasan al-Basri reported from the Prophet's Companions."

It cannot be said that the Hadīth of Jābir (May Allah be pleased with him)¹⁹⁸ supports that of Abu Hurayrah (May Allah be pleased with him) and, thus, it becomes Hasan Lighayrih (sound due to the support of other narrations on the same subject) because this is the case with the Daʿīf (weak) Hadīth and their like. However, the Isnād (chain of narrators) of this Hadīth includes a Matrūk, so it is extremely weak and the same applies to its supporting Hadīth. Thus, none of them can strengthen or support the other.

Related to this is the prostration on the "Turbah" which some heretic innovators claim to be taken from the earth of Karbalā'. They deem no prayer valid except with making Sujūd on it or what is equal to it of the earth. Thus, they never prostrate on mats or carpets; rather, they either prostrate directly on the ground or put something to act like this "Turbah" from paper or palm tree leaves or the like. This is a religious innovation and no reliable scholar has ever advocated this. Moreover, clinging to this and claiming that it comes from a pure earth like that of Karbalā' or the like is another religious innovation, since there is no authentic text indicating any special status for Karbalā'. Rather, this is the attitude of some of those who deviated from the religion and from the straight path. As for the hands, they refer here to the palms, which include the inner surface of the hands and the fingers. The fingers should be joined

¹⁹⁸ Narrated by Abu Dāwūd (399), Ibn Hibbān (2276), and Al-Hākim (701) from the Hadīth of Jābir (May Allah be pleased with him) where he said: "I used to pray Zhuhr with the Messenger of Allah (May Allah's peace and blessings be upon him) and would take a handful of pebbles to cool them in my palm and lay them down to put my forehead on them when prostrating because of the excessive heat."

together and face the Qiblah (the direction of the Ka'bah). It is stated in "Sahīh ibn Hibbān": "When the Messenger of Allah (May Allah's peace and blessings be upon him) prostrated, he would join his fingers."¹⁹⁹This is because if the fingers are joined, they face the Qiblah, whereas if they are kept apart, they will be facing various directions. So, they should be joined to face the Qiblah.

It is noticed that some people prostrate in prayer with the inner surface of their fingers without their palms, which is not sufficient because the palm of the hand is the main part of the hand. Similarly, prostrating on the outer surface of the hands is not sufficient, like prostrating in the form of "Ājin" (an extremely old person). This especially happens with the youngsters. The deficiency in Sujūd most frequently lies in lifting the nose away from the ground, not resting the hands on the ground, or lifting the tiptoes, which are from the seven body parts we are commanded to prostrate on, away from the ground. Therefore, it is a must to prostrate on the tiptoes to fulfil this command, which includes seven bones that must all be engaged in prostration in compliance with Allah's command. Some people may need to lift one foot to scratch the other with it, for instance; however, if that lasts during the whole Sujūd, then the validity of their Sujūd is questionable. Some scholars state that such an act invalidates Sujūd;²⁰⁰however, if one scratches his foot and returns it back to its place, there is nothing wrong with that because it will be a slight movement that is forgiven, if Allah wills.

¹⁹⁹ Narrated by Ibn Khuzaymah (642), Ibn Hibbān (1920), and Al-Hākim (826) from the Hadīth of Wā'il ibn Hujr (May Allah be pleased with him).

²⁰⁰ See: "An-Najm al-Wahhāj" (2/146).

The toes should face the Qiblah if possible because some old people suffer from stiffness in their toes and cannot, thus, rest them in the direction of the Qiblah.

Should the two feet be firmly joined in Sujūd, or should they be separated to perfect the prescribed Mujāfāh (keeping the arms away from the sides and the abdomen away from the thighs)? Scholars hold two opinions in this regard. Some say that the required keeping apart is general, i.e., it includes the feet. So, in prostration one should keep his hands away from his sides, lift his back, and keep his feet apart as well.²⁰¹

Other scholars state that it is recommended to join the feet firmly. This was reported in "Sahīh Ibn Khuzaymah"²⁰² and it was reported in the "Sahīh" from the Hadīth of ‘Ā’ishah (May Allah be pleased with her) that she said: "My hand fell over his feet."²⁰³ It was taken as a proof that the feet should be put closely together.

Mujāfāh in Prostration

When prostrating, the Messenger of Allah (May Allah's peace and blessings be upon him) used to rest his forehead and palms on the ground, and keep his arms away from his sides to the extent that the whiteness of his armpits would be visible. And if a lamb wanted

²⁰¹ See: "An-Najm al-Wahhāj" (2/151) and "Nayl al-Awtār" (2/297).

²⁰² No. (654), it is the Hadīth of ‘Ā’ishah (May Allah be pleased with her) and its wording goes as follows: "I found him prostrating and putting his heels closely together." Ibn Khuzaymah put this Hadīth in a chapter entitled: "Putting the heels closely together in prostration".

²⁰³ Narrated by Muslim (486).

to pass underneath them, it could.²⁰⁴He used to exaggerate in making Mujāfāh. In the Hadīth of "Sahīh Muslim" that was reported from Al-Barā' (May Allah be pleased with him) the Prophet (May Allah's peace and blessings be upon him) said: "WHEN PROSTRATING, REST YOUR PALMS AND LIFT YOUR ELBOWS."²⁰⁵

Dhikr and Supplication in Prostration

The Prophet (May Allah's peace and blessings be upon him) used to say in his prostration:

"سبحان ربي الأعلى"

"SUBHĀNA RABBI AL-A'LA" (GLORY BE TO MY LORD, THE MOST HIGH) three times, and he might repeat it more than that. He commanded that it should be said as he said: "Say it in your prostration."²⁰⁶He also encouraged engaging in supplication diligently in prostration saying: "While prostrating, engage in supplication diligently, for it is most likely that your supplications will be answered."²⁰⁷, i.e., your supplications will most probably be answered because one is the nearest to his Lord while prostrating.²⁰⁸

²⁰⁴ In reference to the Hadīth of Maymūnah (May Allah be pleased with her) where she said: "When the Prophet (May Allah's peace and blessings be upon him) prostrated, a lamb could pass underneath his arms if it wanted." [Narrated by Muslim (496)]

²⁰⁵ No. (494).

²⁰⁶ Its reference is previously mentioned (p.44).

²⁰⁷ Its reference is previously mentioned (p.45).

²⁰⁸ In reference to the Hadīth of Abu Hurayrah (May Allah be pleased with him) where the Prophet (May Allah's peace and blessings be upon

The Prophet (May Allah's peace and blessings be upon him) used to supplicate in his prostration saying:

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي»

"SUBHĀNAK ALLĀHUMMA RABBANA WA BIHAMDIK, ALLĀHUMMA IGHFIR LI (GLORY AND PRAISE BE TO YOU O ALLAH, OUR LORD. O ALLAH, FORGIVE ME)."²⁰⁹

He also used to say:

«اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ»

"ALLĀHUMMA INNI A'ŪDHU BIRIDĀKA MIN SAKHATIK WA BIMU'ĀFĀTIKA MIN 'UQŪBATIK, WA A'ŪDHU BIKA MINKA, LA UHSY THANĀ'AN 'ALAYKA ANTA KAMA ATHNAYTA 'ALA NAFSIK (O ALLAH, I SEEK REFUGE WITH YOUR PLEASURE FROM YOUR WRATH AND WITH YOUR PARDON FROM YOUR PUNISHMENT, AND I SEEK REFUGE WITH YOU FROM YOU. I AM INCAPABLE OF COUNTING THE PRAISE YOU ARE WORTHY OF. YOU ARE AS YOU HAVE PRAISED YOURSELF)."²¹⁰

Moreover, he used to say:

"اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ ، وَكَأَسَلَمْتُ ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ ، تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ"

him) said: "The nearest the slave is to his Lord is when he is prostrating, so engage diligently in supplication (while in this state)." [Narrated by Muslim (482)]

²⁰⁹ Narrated by Al-Bukhāri (794) and Muslim (484) from the Hadīth of 'Ā'ishah (May Allah be pleased with her).

²¹⁰ Narrated by Muslim (486) from the Hadīth of 'Ā'ishah (May Allah be pleased with her).

"ALLĀHUMMA LAKA SAJADT WA BIKĀ ĀMANT WA LAKA ASLAMT, SAJADA WAJHI LILLADHI KHALAQAHU WA SAWWARAHU WA SHAQQA SAMĀ'AHU WA BASARAH, TABĀRAKALLĀHU AHSAN AL-KHĀLIQĪN (O ALLAH, TO YOU I HAVE PROSTRATED AND IN YOU I HAVE BELIEVED AND TO YOU I HAVE SUBMITTED, AND MY FACE HAS PROSTRATED TO THE ONE WHO CREATED AND FORMED IT, AND BROUGHT FORTH ITS HEARING AND SIGHT. BLESSED BE ALLAH THE BEST OF THE CREATORS)."211

He used to say as well:

"اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي كُلَّهَا بِقَهْ وَجَلَّةُ وَأَوَّلُهُ وَآخِرُهُ وَعَلَانِيَتُهُ وَسِرِّهِ"

"ALLĀHUMMA IGHFIR LI DHAMBI KULLAHU, DIQQAHU WA JILLAHU, WA AWWALAHU WA ĀKHIRAHU, WA 'ALĀNIYATAHU WA SIRRAH (O ALLAH, FORGIVE ALL MY SINS, SMALL AND GREAT, FIRST AND LAST, SECRET AND PUBLIC)."212

In addition to other supplications that were proven from the Prophet (May Allah's peace and blessings be upon him) regarding this pillar. For more information on this, you may refer to the books of Sunnah.

Comparison between Standing and Prostrating

Scholars held two different opinions regarding which is better: the prolonged standing or the prolonged prostration.

²¹¹ Narrated by Muslim (771) from the Hadīth of 'Ali (May Allah be pleased with him).

²¹² Narrated by Muslim (483) from the Hadīth of Abu Hurayrah (May Allah be pleased with him).

The first opinion: The prolonged standing is given preference over the prolonged prostration based on the words of Allah Almighty as He said:

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ﴾ [البقرة: 238]

{And stand before Allah in complete devotion.} [Surat al-Baqarah: 238] Standing is a manifestation of devout obedience and the Prophet (May Allah's peace and blessings be upon him) stood in prayer until the skin of his feet cracked.²¹³ They also supported their opinion by the fact that prayer is called "Qiyām" (standing); hence, the night prayer is called "Qiyām al-Layl". Moreover, the Prophet (May Allah's peace and blessings be upon him) said about Friday: "THERE IS AN HOUR IN IT (FRIDAY) THAT NO MUSLIM HAPPENS TO BE ASKING ALLAH ALMIGHTY ANYTHING, WHILE STANDING IN PRAYER, EXCEPT THAT ALLAH WILL GIVE IT TO HIM."²¹⁴ Here, he referred to prayer by "standing" due to its importance.

The second opinion: The prolonged prostration is given preference over the prolonged standing based on the Hadīths that indicate the merit of prostration.

Consequently, in case one wants to pray for an hour, if he is more of the opinion that prolonged standing is given more preference,

²¹³ Narrated by Al-Bukhāri (1130) and Muslim (2819) on the authority of Al-Mughīrah (May Allah be pleased with him); and by Al-Bukhāri (4837) and Muslim (2820) on the authority of 'Ā'ishah (May Allah be pleased with her).

²¹⁴ Narrated by Al-Bukhāri (935) from the Hadīth of Abu Hurayrah (May Allah be pleased with him).

then, he will spend most of that hour standing and prolonging the recitation, while shortening the supplications in prostration. On the other hand, if he is more of the opinion that prolonged prostration is given more preference, then, he will shorten the recitation and make the prostration lengthy, recalling humility and submission before his Lord and enjoying the pleasure of conversing secretly with Him while being in the nearest state to Him, i.e., the state of prostration. A group of scholars concluded that standing is better because of the recitation in it and prostration is better because of its form, and at the end it is up to the one who is praying to do whatever he likes more and whatever makes him more comfortable. Some people enjoy the lengthy recitation and find themselves more heedful than prostrating. Such people are advised to prolong the standing in prayer. On the other hand, some people get distracted when prolonging the recitation and standing, but when prostrating, they engage in supplication and Dhikr diligently and feel more heedful and their body parts become more submissive. Such people are advised to prolong the prostration. Therefore, one must do what is more beneficial to his heart. A door might be opened for him to get closer to Allah Almighty, and he may find himself unable to employ other doors with the same degree of devotion. Hence, he must make the best out of that door which was opened for him.²¹⁵

Resting the Forearms on the Ground

When the Prophet (May Allah's peace and blessings be upon him) prostrated, he would not rest his forearms on the ground; rather, he used to keep them away from his sides as previously mentioned. He even forbade that posture saying: "NONE OF YOU SHOULD STRETCH OUT HIS

²¹⁵ See: "Majmū' al-Fatāwa" (14/6), (22/273), (23/69).

FOREARMS (ON THE GROUND) LIKE THAT OF THE DOG."²¹⁶ Another narration reads: "LIKE THE WILD ANIMAL."²¹⁷ Some people stretch out their forearms on the ground while prostrating when they are exhausted as a means of resting their arms. However, this is also included in the Prophetic prohibition. If the one praying needs something to support his arms, he may rest their ends on his knees, since there is a Hadīth that indicates its permissibility when needed.²¹⁸

Mujāfāh is only recommended for the Imam and the one praying alone because in such cases they do not annoy others. As for the one led in prayer, he is commanded to be in the row adhering to others. Thus, it is difficult for him to practice Mujāfāh; however, if he manages to do it, then he should.

Rising from Sujūd

The Prophet (May Allah's peace and blessings be upon him) would then rise from prostration while making Takbīr, which is

²¹⁶ Narrated by Abu Dāwūd (897) and An-Nasā'i (1103) from the Hadīth of Anas (May Allah be pleased with him), and it was judged as Sahīh (authentic) by Ibn Hibbān (1926).

²¹⁷ Its reference is previously mentioned (p. 53).

²¹⁸ In reference to the Hadīth of Abu Hurayrah (May Allah be pleased with him) where he said: "The Companions of the Prophet (May Allah's peace and blessings be upon him) complained to him about the hardship they find in prostration when they keep their arms away from their sides, so, he said: 'Find support in the knees.'" [Narrated by Abu Dāwūd (902) and At-Tirmidhi (286); it was judged as Sahīh (authentic) by Ibn Hibbān (1918) and Al-Hākim (834); its Isnād was judged as Hasan (sound) by An-Nawawi in "Al-Khulāsah" (1321)].

proven from his acts²¹⁹, and he ordered the one who did not perform his prayer properly to do that.²²⁰This Takbīr and others, apart from the opening Takbīr, are called the transitional Takbīr, which is obligatory according to the the Hanbalis²²¹and an act of Sunnah according to others.²²²

Rising from prostration, just like falling in prostration, is not a position for raising the hands. As for the Hadīth that reads: "HE USED TO RAISE HIS HANDS EVERY TIME HE WOULD BEND OR RISE," it was previously mentioned that some scholars judged it saying that it was not properly memorized, while what is properly memorized is that he used to make Takbīr every time he would bend or rise. Some scholars stated that it is recommended to raise the hands sometimes every time one bends, without doing this constantly because most of those who described the prayer of the Prophet (May Allah's peace and blessings be upon him) did not mention raising the hands in such a position; rather, they stated explicitly

²¹⁹ This was proven from several Hadīths including the Hadīth of Abu Salamah on the authority of Abu Hurayrah where he said that: "He used to lead them in prayer and would make Takbīr whenever he bent or rose," and on leaving, he said: "My prayer has the closest resemblance to the prayer of the Messenger of Allah (May Allah's peace and blessings be upon him)." [Narrated by Al-Bukhāri (785) and Muslim (392)]

²²⁰ Its reference is previously mentioned (p.12).

²²¹ See: "Al-Mughni" by Ibn Qudāmah (1/362).

²²² See: "Al-Mabsūt" by As-Sarkhasi (1/220), "Sharh Mukhtasar al-Khalīl" by Al-Kharashi (309/1), and "Rawdat at-Tālibīn wa 'Umdat al-Muftīn" (250/1).

that he did not do it saying: "HE WOULD NOT RAISE HIS HANDS WHEN FALLING IN PROSTRATION."²²³²²⁴

Sitting between the Two Prostrations

After raising his head, the Prophet (May Allah's peace and blessings be upon him) would sit upright, spreading his left foot and sitting on it while keeping his right foot erect and facing the Qiblah with his right toes. Sometimes he would keep his feet erect and sit on his heels as mentioned in the Hadīth of Ibn 'Abbās (May Allah be pleased with him and his father) that is in "Sahīh Muslim" and others.²²⁵This is different from the forbidden Iq'ā'.²²⁶Rather, Ibn

²²³ As mentioned in the Hadīth of Ibn 'Umar (May Allah be pleased with him and his father) in "Sahīh al-Bukhārī" (735): "He did not use to do this in prostration."

²²⁴ See: "Fat-h al-Bāri" by Ibn Rajab (6/354) and "Hāshiyat as-Sindi 'ala an-Nasā'i" (1088).

²²⁵ In reference to the Hadīth of Tāwūs where he said: "We asked Ibn 'Abbās about Iq'ā' on the feet and he said: 'This is the Sunnah'. We said: 'We believe it is very hard for the one praying.' Ibn 'Abbās replied: 'Rather, it is the Sunnah of your Prophet (May Allah's peace and blessings be upon him).'" [Narrated by Muslim (536)]

²²⁶ In reference to the Hadīth of 'Ā'ishah (May Allah be pleased with her): "When he raised his head from prostration, he would not prostrate (again) until he sat upright. After each two Rak'ahs, he would recite Tashahhud. He used to spread his left foot out and keep his right foot erect. He would forbid adopting the devil's 'Uqbah (sitting posture) and resting the

‘Abbās (May Allah be pleased with him and his father) stated that this is the Sunnah. If someone acts sometimes in compliance with the Hadīth of Ibn ‘Abbās (May Allah be pleased with him and his father) that would be preferable. As for the forbidden Iq‘ā’, it means sitting on one’s buttocks while keeping the legs and thighs upright and resting the hands on the ground.²²⁷

The Prophet (May Allah's peace and blessings be upon him) used to put his hands on his thighs, with his elbow placed on his thigh and his hand placed on his knee. He used to be at ease in this sitting posture and even prolong it until it became almost as long as his prostration. Sometimes he would even stay in that posture for so long that one would think that he had forgotten.²²⁸ All this is proven from the Prophet (May Allah's peace and blessings be upon him).

Ibn al-Qayyim (May Allah have mercy upon him) said: "He used to put his hands on his thighs, with his elbow placed on his thigh and

forearms on the ground, as the wild animal does. He used to conclude the prayer with Taslīm." Another narration reads: "The devil's ‘Aqib (sitting posture)." [Narrated By Muslim(498)]

²²⁷ See: "Nayl al-Awtār" (320- 1/319).

²²⁸ In reference to the Hadīth of Thābit on the authority of Anas ibn Mālik (May Allah be pleased with him) where he said: "I will do my best to lead you in prayer just as the Messenger of Allah (May Allah's peace and blessings be upon him) used to lead us in prayer." Thābit said: "Anas ibn Mālik used to do something which I do not see you doing: whenever he raised his head after bowing, he would stand for such a long time that one would think that he had forgotten; and whenever he raised his head after prostration, he would sit so long that one would think that he had forgotten." [Narrated by Al-Bukhāri (821) and Muslim (472)]

the hands placed on his knees. He would also form a ring with two of his fingers then raise his finger, supplicating therewith and moving it." This is what Wā'il ibn Hujr said about him.²²⁹

As for the Hadīth of Abu Dāwūd on the authority of 'Abdullah ibn az-Zubayr that: "THE PROPHET (May Allah's peace and blessings be upon him) USED TO POINT WITH HIS FINGER WHEN SUPPLICATING WITHOUT MOVING IT",²³⁰i.e., he would just raise it, the authenticity of this addition is uncertain. Muslim mentioned the entire Hadīth of Ibn az-Zubayr in his "Sahīh" without mentioning this addition; rather, he said: "WHEN THE MESSENGER OF ALLAH (May Allah's peace and blessings be upon him) SAT IN PRAYER, HE USED TO PUT HIS LEFT FOOT BETWEEN HIS THIGH AND SHIN AND SPREAD OUT HIS RIGHT FOOT, AND HE USED TO PUT HIS LEFT HAND ON HIS LEFT KNEE, AND HIS RIGHT HAND ON HIS RIGHT THIGH AND WOULD POINT WITH HIS FINGER."²³¹

Moreover, the Hadīth that Abu Dāwūd narrated on his authority does not state that this was in prayer.

Added to this, if it was in prayer, it would be negating the movement of the finger, whereas the Hadīth of Wā'il ibn Hujr confirms it, and the latter is given precedence and it is a Sahīh (authentic) Hadīth that was mentioned by Abu Hātim in his "Sahīh".²³²²³³

²²⁹ Narrated by An-Nasā'i (889).

²³⁰ "Sunan Abu Dāwūd" (989).

²³¹ Narrated by Muslim (579).

²³² This Hadīth was judged as Sahīh (authentic) by Ibn Khuzaymah (714) and Ibn Hibbān (1860).

Anyway, scholars held different opinions regarding the addition of "moving". Some said that this addition comes from a trustworthy and an affirming narration, whereas the other is negating and the affirming is given precedence over the negating narration. Others, however, said that this addition is not recorded.

Supplication while Sitting between the Two Prostrations

This sitting is for supplication and there are supplications here memorized from the Prophet (May Allah's peace and blessings be upon him), like his saying:

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

"RABB IGHFIR LI WARHAMNI WAJBURNI WA'ĀFINI WARZUQNI (O LORD, FORGIVE ME, HAVE MERCY ON ME, CONSOLE ME, BESTOW WELLNESS UPON ME, AND PROVIDE ME WITH SUSTENANCE)."²³⁴He might also repeat:

"اللهم اغفر لي"

"RABB IGHFIR LI, RABB IGHFIR LI (O LORD, FORGIVE ME. O LORD, FORGIVE ME)."²³⁵

²³³ "Zād al-Ma'ād" (1/231).

²³⁴ Narrated by Muslim (2697) from the Hadīth of Tāriq al-Ash-Shja'i, without "wajibni (and console me)". Narrated by At-Tirmidhi (284) and Ibn Mājah (898) from the Hadīth of Ibn 'Abbās without "wa'āfini (and bestow wellness upon me)."

²³⁵ Narrated by An-Nasā'i (1145) from the Hadīth of Hudhayfah (May Allah be pleased with him).

The Prophet (May Allah's peace and blessings be upon him) WOULD SIT WITH HIS LEFT FOOT SPREAD OUT AND WITH HIS RIGHT FOOT FACING THE QIBLAH, I.E., HE WOULD SPREAD OUT HIS LEFT FOOT AND SIT ON IT AND KEEP HIS RIGHT FOOT ERECT SO ITS OUTER SURFACE WOULD BE FACING THE QIBLAH. THIS SITTING POSTURE OCCURS BETWEEN THE TWO PROSTRATIONS AND DURING THE FIRST TASHAHHUD. The Hadīth of Ibn ‘Abbās (May Allah be pleased with him and his father) reads: "HE KEPT HIS FEET ERECT, AND SAID: 'THIS IS THE SUNNAH.'"²³⁶ However, the Sunnah is not restricted to this posture, as other pieces of evidence indicate the posture of Iftirāsh (sitting on one’s left leg, while the right foot is kept erect and the toes facing the Qiblah) as well.

The Second Prostration

The Prophet (May Allah's peace and blessings be upon him) would, then, make Takbīr and perform the second prostration in the same manner he performed the first prostration. Then, he would raise his head while making Takbīr. The command to make Takbīr in these two positions was reported in the Hadīth about the one who did not perform his prayer properly. The manner and Dhikr of the second prostration are like those of the first one.

²³⁶ In reference to what was narrated by Muslim (536) on the authority of Tāwūs where he said: "We asked Ibn ‘Abbās about Iq‘ā’ on the feet and he said: 'It is the Sunnah.' We said: 'We believe it is very hard for the one praying.' He said: 'Rather, it is the Sunnah of your Prophet (May Allah's peace and blessings be upon him).'"

Is the second prostration equal in length to the first one or shorter? Is every prostration shorter than the one that precedes it or of the same length?

Before answering this question, we should know that the rule of prayer states that each of the prayer acts is shorter than the one that precedes it. For example, the first Rak'ah is longer than the second one, and the second one is longer than the third one, etc. But is the process of shortening and prolonging restricted to the recitation as stated in some Hadīths,²³⁷ or is the second Rak'ah as a whole shorter than the first, and the third Rak'ah shorter than the second?

The most proper answer to this question lies in the Hadīth of the Eclipse Prayer in which it was stated that: "THE PROPHET (May Allah's peace and blessings be upon him) STOOD FOR A LONG TIME, AND THEN BOWED FOR A LONG TIME. THEN, HE ROSE AND STOOD FOR A LONG TIME, THOUGH LESS THAN THE FIRST TIME, AND THEN BOWED FOR A LONG TIME, THOUGH LESS THAN THE FIRST TIME. THEN HE ROSE, AND FELL IN PROSTRATION FOR A LONG TIME. THEN HE STOOD FOR A LONG TIME, THOUGH LESS THAN THE TIME BEFORE, AND THEN BOWED FOR A LONG TIME, THOUGH LESS THAN THE TIME BEFORE. THEN HE ROSE AND STOOD FOR A LONG TIME, THOUGH LESS THAN THE TIME BEFORE, AND THEN BOWED FOR A LONG TIME, THOUGH LESS THAN THE TIME BEFORE. THEN HE

²³⁷ In "Sahīh al-Bukhāri" (779) on the authority of 'Abdullah ibn Abi Qatādah from his father who said: "The Prophet (May Allah's peace and blessings be upon him) used to prolong the first Rak'ah of Zhuhr and shorten its second Rak'ah, and he used to do the same in the Morning prayer."

FELL IN PROSTRATION, WHICH WAS SHORTER THAN THE FIRST TIME. THEN HE LEFT."²³⁸

In the Eclipse prayer, there are four standings, four Rukū's (bowings), and four Sujūds (prostrations), as agreed upon in the two Sahīhs. However, in "Sahīh Muslim" it was mentioned that there are three Rukū's²³⁹ and four,²⁴⁰ and in others, it was mentioned that they are five Rukū's.²⁴¹ The words of 'Ā'ishah (May Allah be pleased with her): "Though less than the first time", "first" here could probably refer to general precedence; so, the other three standings were shorter than the first one. Thereupon, it is not a must that each standing is shorter than the one that precedes it, and the same applies to Rukū' and Sujūd. So, if one recites Surat al-Baqarah in the first standing, he may recite Surat Āl 'Imrān, for instance, in the second standing, and Surat an-Nisā' in the third standing. This is because the second recitation is shorter than Surat al-Baqarah. Likewise, the third standing will be shorter than the first one, and so he may recite Surat al-A'rāf in the fourth standing. In this way, the

²³⁸ Narrated by Al-Bukhāri (1055) and Muslim (903) from the Hadīth of 'Ā'ishah (May Allah be pleased with her).

²³⁹ i.e., In each Rak'ah. Narrated by Muslim (904) from the Hadīth of Jābir (May Allah be pleased with him) and he narrated it as well (901) from the Hadīth of 'Ā'ishah (May Allah be pleased with her).

²⁴⁰ i.e., In each Rak'ah. Narrated by Muslim (908) from the Hadīth of Ibn 'Abbās (May Allah be pleased with him and his father).

²⁴¹ Narrated by Abu Dāwūd (1182) from the Hadīth of Ubayy ibn Ka'b (May Allah be pleased with him) and narrated by Al-Hākīm in "Al-Mustadrak" (1237) and he said: "Its narrators are truthful."

standing in the second, third and fourth Rak'ahs is almost equal in length, but the first standing remains longer than the other three of them.

However, if we say that "first" here refers to proportional precedence, i.e., each Rukū' is first for the one that succeeds it. Hence, the second Rukū' is first for the third, and the third Rukū' is first for the fourth, etc. This way the prayer would become gradual.

Based on this probability - the proportionate precedence - if one recites Āl 'Imrān in the second Rak'ah, he may recite Surat Yūnus, for instance, in the third Rak'ah, and Surat Yāsīn, for instance, in the fourth Rak'ah. In this way, the prayer will be graded and each standing will be shorter than the one preceding it.

The Hadīth of the Eclipse Prayer makes it easier for us to understand the manner of performing other prayers. This is because it is noticed that some people prolong the last prostration in prayer, which is the case with some of the senior Shaykhs whom we have witnessed. Should we say that this contradicts the Sunnah, because in principle, the last prostration should be shorter than the one preceding it and so on, or should we say that only the first Rak'ah should be longer than those succeeding it? It is as if the purpose of the one who prolongs the last prostration is to make amends for what he missed and was heedless about in the previous prostrations because it is the last prostration and the moment of closeness to Allah, i.e., the farewell prostration. However, what counts is that which has been proven from the Prophet (**May Allah's peace and blessings be upon him**) because the acts of worship should be performed as reported. So, if the fourth prostration is not shorter than the third one, then at least it should be equal to it in length.

Jalsat al-Istirāhah (Sitting for Rest)

When one completes the second prostration and wants to stand for the second or fourth Rak'ah, he should make Takbīr without raising his hands and sit briefly. It was reported in the Sahīh on the authority of Abu Qilābah that he said: "MĀLIK IBN AL-HUWAYRITH CAME TO US IN THIS MOSQUE OF OURS AND SAID: 'I WILL LEAD YOU IN PRAYER; ALTHOUGH I DO NOT INTEND TO PRAY, IT IS JUST TO SHOW YOU HOW I WITNESSED THE MESSENGER OF ALLAH (May Allah's peace and blessings be upon him) PRAY.' I ASKED ABU QILĀBAH: 'HOW DID HE PRAY?' HE REPLIED: 'JUST AS THIS SHAYKH OF OURS - MEANING: 'AMR IBN SALIMAH AL-JARMI - PRAYS', AND HE WOULD SIT AFTER LIFTING HIS HEAD FROM PROSTRATION AND BEFORE STANDING UP AFTER THE FIRST RAK'AH."²⁴²

Another narration reads: "AND WHEN LIFTING HIS HEAD FROM THE SECOND PROSTRATION, HE WOULD SIT AND LEAN ON THE GROUND, THEN STAND UP."²⁴³

Another narration on the authority of Mālik ibn al-Huwayrith states that he saw the Prophet (May Allah's peace and blessings be upon him) praying, and when he was performing an odd-numbered Rak'ah, he would not get up until he settled in the sitting position.²⁴⁴ His saying: "An odd-numbered Rak'ah" means the first or third Rak'ah.

²⁴² Narrated by Al-Bukhāri (677).

²⁴³ Narrated by Al-Bukhāri (824).

²⁴⁴ Narrated by Al-Bukhāri (823).

Scholars of Fiqh call this sitting "Jalsat al-Istirāhah" (sitting for rest)²⁴⁵ and they all agree that it is proven; however, they hold different opinions regarding its ruling.

Ash-Shāfi'i, and Ahmad, in one of his reported opinions, and a group of the scholars of Hadīth were of the opinion that it is recommended.²⁴⁶

The Hanafis, Mālikis, and Hanbalis, according to their prominent opinion, were of the opinion that it is not recommended. They justified their opinion saying that this sitting was only reported from the Prophet (May Allah's peace and blessings be upon him) at the end of his life when it was difficult for him to move. That is why; it was not mentioned by all those who described his prayer except Mālik ibn al-Huwayrith. Therefore, they interpreted the Hadīth in the light of need, and that is why some of them called it "Jalsat al-Istirāhah" (sitting for rest).²⁴⁷

If this is the case for the Imam, then, the same applies to those whom he leads in prayer because they should follow him as indicated by the Hadīth that reads: "The Imam is appointed to be followed. So, do not differ from him."²⁴⁸

²⁴⁵ See: "Nihāyat al-Matlab" (2/170), "Rawdat at-Tālibīn" (1/260), and "Zād al-Ma'ād" (1/240).

²⁴⁶ See: "Rawdat at-Tālibīn" (1/260) and "Al-Insāf" (2/53).

²⁴⁷ See: "Al-Bahr ar-Rā'iq" (1/340), "Al-Fawākih ad-Dawāni" (1/184), and "Al-Insāf" (2/53).

²⁴⁸ Narrated by Al-Bukhāri (722) and Muslim (414) from the Hadīth of Abu Hurayrah (May Allah be pleased with him).

They said: "What also indicates that it is not recommended is the fact that no Dhikr has been prescribed in it, although each of the acts of prayer has a prescribed Dhikr, and this proves that it (this sitting) is not prescribed."²⁴⁹Ibn al-Qayyim (May Allah have mercy upon him) wrote a lengthy explanation establishing this opinion and concluded that this sitting should only be done if needed.²⁵⁰

This, however, can be refuted in the following manner:

First: As for calling it "Jalsat al-Istirāhah" and that it is done out of need, I say that this is inconsistent. This is because sometimes the need lies in not doing it, as it may be difficult for the elderly and those who suffer from rheumatism²⁵¹ and others to sit after prostration and then stand up. As such, it is most likely easier for them to stand up directly after the prostration.

Second: Saying that this sitting for rest was not reported except by Mālik ibn al-Huwayrith is not conclusive because Ibn al-Qayyim and Ibn Hajar clarified that it was reported in some narrations of the Hadīth of Abu Humayd, who described the Prophet's prayer in the presence of ten Companions.²⁵² Moreover, Ibn Hajar stated in "At-

²⁴⁹ See: "Fat-h al-Bāri" (2/302).

²⁵⁰ See: "Zād al-Ma'ād" (1/241 and what follows).

²⁵¹ It is the pain felt in the joints. See: "Mu'jam al-Lughah al-'Arabiyyah al-Mu'āsirah" (1/780).

²⁵² See: "Zād al-Ma'ād" (1/241), "Fat-h al-Bāri" (2/302), and "At-Talkhīs al-Habīr" (1/625).

Talkhīs" that it was reported in some of the narrations of the Hadīth of the one who did not perform his prayer properly.²⁵³

Third: It is a brief sitting and that is why it does not have a prescribed Dhikr; however, this does not mean that is not prescribed because what counts is the evidence.

As for the one who prays behind an Imam who does not believe it is prescribed, he may do it himself and should not be stopped by the Hadīth that reads: "The Imam is appointed to be followed. So, do not differ from him."²⁵⁴This is because the Imam should not be followed in case he abandons something prescribed. For example, the Hanafi Imam should not be followed in not raising his hands when bowing or when rising from bowing, and the Hanbali Imam should not be followed in not raising his hands after rising from the two Rak'ahs. In other words, the Imam should be followed in what complies with the Sharia only. Therefore, if he abandons Jalsat al-Istirāhah (sitting for rest), despite its being recommended, then he has abandoned something recommended and those whom he leads in prayer should do it.

Someone may say: This is an extra act that may cause one to fail to keep up with the Imam and miss the recitation. The answer to this is that it does not cause anything since many people do it and miss nothing, and even if they miss something, it will be as little as a verse, i.e., the time when the Imam says: {All praise be to Allah, the Lord of the worlds.}

²⁵³ "At-Talkhīs al-Habīr" (1/625).

²⁵⁴ Its reference is previously mentioned (p.72).

Another question: If the Imam sits for rest, when will he make Takbīr, for if he makes Takbīr while lifting his head, he will be preceded by some of those who pray behind him?

The answer to this: Takbīr, in principle, is made for transition and transition here starts from lifting the head from prostration and until one stands upright. In this case, he will make Takbīr while standing because this is the transition to the following pillar, for if he makes Takbīr before this, those who are praying behind him and who do not do this sitting will stand up before him. As for calling this sitting "Jalsat al-Istirāhah", it does not seem preferable. Scholars of Fiqh called it "Jalsat al-Istirāhah", although nothing in the texts indicate such a name, because they believed that it is a sitting for rest, and that is only done by one who needs it to rest and to make it easier for him to stand up. The right thing; however, is that it is not so because it is too brief to be for rest. Moreover, it is much easier for the one praying to stand directly after prostration than to sit, then stand. That is why, it is not correct to say that the Prophet (May Allah's peace and blessings be upon him) did it because it was difficult for him to move or to say that it is permissible when needed. This is because it is easier for the one who cannot move easily or who suffers from pain in his knees to stand up directly rather than to sit then stand, since sitting here will be an extra burden as the legs in prostration are not totally bent, which makes standing up easier, unlike the case of sitting where the legs are bent then stretched when standing.

Rising from Sujūd to Standing

The difference between scholars regarding the manner of rising is like that regarding the manner of falling in prostration. So, those who are of the opinion that the hands should precede the knees say

that the knees should be lifted before the hands. On the other hand, those who are of the opinion that the knees should precede the hands state that the hands should be lifted before the knees. The difference here, thus, is part of the previous difference. What is proven in "Sahīh al-Bukhāri" is that when the Prophet (May Allah's peace and blessings be upon) lifted his head from the second prostration, he would sit and lean on the ground then stand up.²⁵⁵ What is understood from the Hadīth is that the Prophet (May Allah's peace and blessings be upon him) used to rise while leaning on his hands by putting them on the ground. This is because one normally leans on what can push him, which is the means of transition, and pushing here can only be done by the hands. So, when one rests his back against the wall, he is leaning on it, and when one rests his knees on the ground while sitting, then he is leaning on his knees. Therefore, what is correct in rising is leaning on the hands.

As for the Hadīth that reads: "THE PROPHET (May Allah's peace and blessings be upon him) USED TO RISE IN THE FORM OF 'ĀJIN (THE EXTREMELY OLD PERSON)," and some wordings read: "'ĀJIZ". This Hadīth was narrated by Abu Is-hāq al-Harbi²⁵⁶ and another with the same meaning was narrated by Al-Bayhaqi²⁵⁷ with an Isnād that was

²⁵⁵ "Sahīh al-Bukhāri" (824) from the Hadīth of Mālik ibn al-Huwayrith (May Allah be pleased with him).

²⁵⁶ "Gharīb al-Hadīth" by Al-Harbi (2/525).

²⁵⁷ Narrated by Al-Bayhaqi in "Al-Kubra" (2632) from Al-Azraq ibn Qays who said: "I saw that when Ibn 'Umar rose from the two Rak'ahs, he would lean on the ground with his two hands. So, I said to his son and

deemed strong by some who confirmed it and depended on it. However, the majority are of the opinion that it is not confirmed.²⁵⁸The correct opinion here is that if he rose while leaning on his hands, according to the opinion that states that the hands precede the knees in prostration, whether he joined them like the "Ājin" or stretched them for support, then there is no difference unless the narration of Al-Harbi was authentic.

Tashahhud

Manner of Sitting for Tashahhud

The Prophet (May Allah's peace and blessings be upon him) would then perform the second Rak'ah in the same manner he performed the first one except that the second Rak'ah would be shorter. After completing the second prostration of the second Rak'ah, he would sit for Tashahhud. If it is a two-Rak'ah prayer, he would adopt the posture of Iftirāsh (sitting on one's left leg, while the right foot is kept erect and the toes facing the Qiblah), which is the same way he would sit between the two prostrations. The same applies to the first Tashahhud in the three-Rak'ah and four-Rak'ah prayers, as stated in the Hadīth of 'Ā'ishah (May Allah be pleased with her): "After each two Rak'ahs, he would recite the Tashahhud. He used to spread his left foot out and keep his right foot erect."²⁵⁹

companions: 'Maybe he is doing this because of being old.' They said: 'No, but this is such, and maybe this is how it should be.'"

²⁵⁸ See: "At-Talkhīs al-Habīr" (1/625).

²⁵⁹ Narrated by Muslim (48).

Ibn al-Qayyim (May Allah have mercy upon him) said: "When sitting for Tashahhud, he would put his left hand on his left thigh and his right hand on his right thigh and would point with his forefinger, which would neither be kept erect nor lowered; rather, he would bend it a little and move it a little, as stated previously in the Hadīth of Wā'il ibn Hujr where he said that he would move it and supplicate with it. He would grip two fingers: the small finger and the ring finger, and make a ring with the middle finger and the thumb, and lift the index finger and make supplications with it while looking at it. He would rest his left palm on his left thigh and lean on it."²⁶⁰

The Prophet (May Allah's peace and blessings be upon him) saw a man supplicating with his right and left finger, so he said to him: "USE ONE, USE ONE", pointing with the index finger.²⁶¹ Meaning: point with one because it indicates the Oneness of Allah, and that is why we raise it during Tashahhud when saying: "Ash-hadu alla ilāha illallāh" (I bear witness that there is no god but Allah). The Hadīth was narrated by Abu Dāwūd, An-Nasā'i, Al-Hākim, and Ibn Abi Shaybah and its Isnād is acceptable.

²⁶⁰ "Zād al-Ma'ād" (1/242).

²⁶¹ Narrated by Abu Dāwūd (1499), An-Nasā'i (1273), and Ibn Abi Shaybah (8512) from the Hadīth of Sa'd ibn Abi Waqqās (May Allah be pleased with him), and it was also reported from the Hadīth of Abu Hurayrah (May Allah be pleased with him), and was judged as Sahīh (authentic) by Al-Hākim (1965).

Ruling of the First Tashahhud

It was proven that the Prophet (May Allah's peace and blessings be upon him) stood up without reciting the first Tashahhud out of forgetfulness. Then, he made up for it with the prostration of forgetfulness, as mentioned in the Hadīth of ‘Abdullah ibn Buhaynah in the two Sahīhs: "THE PROPHET (May Allah's peace and blessings be upon him) LED THEM IN THE ZHUHR PRAYER, AND WHEN HE STOOD UP AT THE END OF THE FIRST TWO RAK‘AHS AND DID NOT SIT, THE PEOPLE STOOD UP WITH HIM. WHEN HE FINISHED THE PRAYER AND THE PEOPLE EXPECTED HIM TO MAKE TAsLĪM (SALUTATION OF PEACE ENDING THE PRAYER), HE MADE TAKBĪR WHILE SITTING AND MADE TWO PROSTRATIONS BEFORE MAKING TAsLĪM, THEN HE MADE TAsLĪM."²⁶²The obligation of reciting the first Tashahhud is indicated by the Prophet's constant practice; however, it is not one of the pillars of prayer as indicated by the Prophet's standing without reciting it and without returning to it. Had it been a pillar, he would have returned to perform it. This is because the pillar must be performed and cannot be compensated with the prostration of forgetfulness. In addition to this, if it had been an act of Sunnah, then missing it would not have needed the prostration of forgetfulness and this indicates its obligation.²⁶³

Forms of Tashahhud

Tashahhud was reported from the Prophet (May Allah's peace and blessings be upon him) in several wordings, which are:

²⁶² Narrated by Al-Bukhāri (829) and Muslim (570).

²⁶³ See: "Al-Mubdi' fi Sharh al-Muqni'" (1/444).

1. Tashahhud of Ibn Mas'ūd (May Allah be pleased with him) and it is mentioned in the two Sahīhs and others.²⁶⁴

2. Tashahhud of Ibn 'Abbās (May Allah be pleased with him and his father) and it was narrated by Muslim.²⁶⁵

3. Tashahhud of Abu Mūsa (May Allah be pleased with him) and it was narrated by Muslim.²⁶⁶

²⁶⁴ Its wording: "At-tahiyyātu lillāhi wa as-salawātu wa at-tayyibāt. As-salāmu 'alayka ayyuha an-nabiyyu wa rahmatullāhi wa barakātuh. As-salāmu 'alayna wa 'ala 'ibādillāhi as-sālihīn. Ash-hadu alla ilāha illallāh, wa ash-hadu anna Muhammadan 'abduhu wa rasūluh (Greetings, prayers, and good things are due to Allah. May the peace, mercy, and blessings of Allah be upon you, O Prophet. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and messenger)." [Narrated by Al-Bukhāri (1202) and Muslim (402)]

²⁶⁵ Its wording: "At-tahiyyātu al-mubārakātu as-salawātu at-tayyibātu lillāh. As-salāmu 'alayka ayyuha an-nabiyyu wa rahmatullāhi wa barakātuh. As-salāmu 'alayna wa 'ala 'ibādillāhi as-sālihīn. Ash-hadu alla ilāha illallāh, wa ash-hadu anna Muhammadan rasūlullāh (Blessed greetings, good prayers are due to Allah. May the peace, mercy, and blessings of Allah be upon you, O Prophet. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is the Messenger of Allah)." [Narrated by Muslim (403)]

²⁶⁶ Its wording: "At-tahiyyātu at-tayyibātu as-salawātu lillāh. As-salāmu 'alayka ayyuha an-nabiyyu wa rahmatullāhi wa barakātuh. As-salāmu 'alayna wa 'ala 'ibādillāhi as-sālihīn. Ash-hadu alla ilāha illallāh wa ash-hadu anna Muhammadan 'abduhu wa rasūluh (Good greetings and prayers are due to Allah. May the peace, mercy, and blessings of Allah be

4. Tashahhud of Ibn 'Umar (May Allah be pleased with him and his father) and it was narrated by Abu Dāwūd.²⁶⁷

5. Tashahhud of 'Umar (May Allah be pleased with him) and it was narrated by Mālik and Al-Bayhaqī.²⁶⁸

upon you, O Prophet. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and messenger." [Narrated by Muslim (404)]

²⁶⁷ Its wording: "At-tahiyātu lillāhi as-salawātu at-tayyibāt. As-salāmu 'alayka ayyuha an-nabiyy wa rahmatullāh. As-salāmu 'alayna wa 'ala 'ibādillāhi as-sālihīn. Ash-hadu alla ilāha illallāh, wa ash-hadu anna Muhammadan 'abduhu wa rasūluh (Greetings, good prayers are due to Allah. May the peace and mercy of Allah be upon you, O Prophet. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and messenger)." [Narrated by Abu Dāwūd (975) and it was judged as Sahīh (authentic) by Ad-Dāraqutni in his "Sunan" (1/351)]

²⁶⁸ Its wording: "At-tahiyātu lillāh az-zākīyātu lillāh at-tayyibātu as-salawātu lillāh. As-salāmu 'alayka ayyuha an-nabiyy wa rahmatullāhi wa barakātuh. As-salāmu 'alayna wa 'ala 'ibādillāhi as-sālihīn. Ash-hadu alla ilāha illallāh wa ash-hadu anna Muhammadan 'abduhu wa rasūluh (Greetings, pure and good things, and prayers are due to Allah. May the peace, mercy and blessings of Allah be upon you, O Prophet. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and messenger)." [Narrated by Mālik in "Al-Muwatta'" (53) and Al-Bayhaqī in "Al-Kubra" (2662), and it was judged as Sahīh (authentic) by Al-Hākim (979)]

6. Tashahhud of 'Ā'ishah (May Allah be pleased with her), as it was narrated by Mālik and Al-Bayhaqi.²⁶⁹

Each of the Imams gave preponderance to one of these wordings of Tashahhud. Undoubtedly, the strongest of these wordings in terms of certainty is that of Ibn Mas'ūd, which was the choice of Imam Ahmad,²⁷⁰ and it is the one memorized by the majority of people in this country.

Some scholars stated that the divergence between these wordings is a harmonious rather than a conflicting divergence. Therefore, one may recite them alternately, one time reciting the Tashahhud of Ibn Mas'ūd, another time reciting that of Ibn 'Abbās, or that of Ibn 'Umar, or that of Abu Mūsa (May Allah be pleased with them) and so on. This resembles what was said regarding the opening supplication, which was reported in various forms. Scholars held different opinions in terms of giving preference to which of them, whereas other scholars were of the opinion that the

²⁶⁹ Its wording: "At-tahiyātu at-tayyibātu as-salawātu az-zākiyātu lillāh. Ash-hadu alla ilāha illallāh wahdahu la sharīka lah wa anna Muhammadan 'abduhu wa rasūluh. As-salāmu 'alayka ayyuha an-nabiyyu wa rahmatullāhi wa barakātuh. As-salāmu 'alayna wa 'ala 'ibādillāhi as-sālihīn (Good greetings and pure prayers are due to Allah. I bear witness that there is no god but Allah alone without a partner and that Muhammad is His slave and messenger. May the peace, mercy, and blessings of Allah be upon you, O Prophet. Peace be upon us and upon the righteous slaves of Allah)." [Narrated by Mālik in "Al-Muwatta'" (205) and Al-Bayhaqi in "Al-Kubra" (2664), and its Isnād was deemed good by Ibn al-Mulaqqin in "Al-Badr al-Munīr" (4/32)]

²⁷⁰ See: "Al-Insāf" (2/57).

divergence between them is a harmonious divergence. Thus, one may recite them alternately, and may recite one in a voluntary prayer, another in an obligatory prayer, and another in the night prayer. This way, the Muslim will memorize what was reported from the Prophet (May Allah's peace and blessings be upon him) and his heart will be heedful when reciting the opening supplication or Tashahhud, because when one recites a certain supplication regularly, it turns into a habit and his heart will rarely be heedful. As a matter of fact, when one gets used to something, he starts doing it inattentively, and the same applies to Tashahhud. However, if one recites the prescribed supplications alternately, then most probably he will be attentive and will perceive the meaning of what he is saying.

Invoking Allah's Blessings upon the Prophet

Scholars held different opinions regarding whether or not one should invoke Allah's blessings upon the Prophet (May Allah's peace and blessings be upon him) when reciting the first Tashahhud.

Some of them believe it is recommended to invoke Allah's blessings upon the Prophet (May Allah's peace and blessings be upon him) in this position.²⁷¹

Other scholars, however, believe that the first Tashahhud is based on ease²⁷² and they take as evidence what was narrated by

²⁷¹ This is the opinion held by the Shāfi'is, and they believe it is recommended to perform the prostration of forgetfulness when missing it. See: "Rawdat at-Tālibīn" (1/223) and "Al-Majmū'" (4/125).

Abu 'Ubaydah on the authority of his father that the Prophet (**May Allah's peace and blessings be upon him**): "IN THE FIRST TWO RAK'AHs, IT WAS AS THOUGH HE WAS ON RADF,"²⁷³ which means: the heated stones.²⁷⁴In other words, he used to shorten this Tashahhud as much as possible. The certainty of this Hadīth is debatable among scholars.²⁷⁵So, there is nothing wrong if one invokes Allah's blessings upon the Prophet (**May Allah's peace and blessings be upon him**) during the first Tashahhud, especially if one is praying behind an Imam who prolongs it, because there is much leeway in this regard.

Rising After the First Tashahhud

When one completes the first Tashahhud, he should rise while making Takbīr and raising his hands as mentioned in the Hadīth of

²⁷² This is the opinion held by the majority of scholars. See: "Al-Mabsūt" (1/29), "Minah al-Jalīl" (1/543), "Al-Majmū'" (4/125), and "Kashshāf al-Qinā'" (1/358).

²⁷³ Narrated by Abu Dāwūd (995), At-Tirmidhi (366), An-Nasā'i (1176), and Ahmad (2656) from the Hadīth of 'Abdullah ibn Mas'ūd (May Allah be pleased with him).

²⁷⁴ Its singular: "radfah". See: "Gharīb al-Hadīth" by Ibn Salām (4/125), and "Al-Misbāh al-Munīr" (r d f).

²⁷⁵ See: "Al-Badr al-Munīr" (4/19) and "At-Talkhīs al-Habīr" (1/632). It is from the narration of Abu 'Ubaydah ibn 'Abdullah ibn Mas'ūd on the authority of his father. It was, however, said: "He did not hear from his father." Shaykh al-Islam and Ibn Rajab were more of the opinion that the Hadīth of Abu 'Ubaydah on the authority of his father is Musnad (its chain of transmission is uninterrupted) and fits to be a proof in an argument. See: "Majmū' al-Fatāwa" (6/404) and "Fat-h al-Bāri" by Ibn Rajab (7/342), and he reported it from Ibn al-Madīni and others.

Ibn 'Umar (May Allah be pleased with him and his father) that was narrated by Al-Bukhāri.²⁷⁶ So, raising the hands is associated with Takbīr, which, in turn, is associated with transition. This is the basic rule because raising the hands indicates Takbīr, which, in turn, indicates transition, thus, the three of them are associated with each other. Some scholars state that the wisdom behind prescribing the act of raising the hands is to let the deaf know that the Imam has moved to a different act in prayer.²⁷⁷ Some scholars believe that the one praying should raise his hands while sitting before making the following move. However, if we understand that raising the hands in the transitional Takbīrs is like raising the hands in the opening Takbīr in terms of being associated together, then it becomes clear that raising the hands should be associated with the transitional Takbīrs as well.

Raising the hands in this position is the opinion adopted by the Shāfi'is, [278] whereas the Hanbalis are of the opinion of not raising the hands here.²⁷⁸ Some blame the Hanbalis for not adopting this act of Sunnah despite the fact that its Hadīth is established in "Sahīh al-Bukhāri". Some may think that this Hadīth was unknown to Imam Ahmad; however, this is not true. The reason why Imam Ahmad did not act upon it is that he was more of the opinion that this Hadīth is Mawqūf (stopped) on Ibn 'Umar (May Allah be pleased with him and his father) unlike Al-Bukhāri.²⁷⁹ We cannot take Al-Bukhāri as an

²⁷⁶ "Sahīh al-Bukhāri" (739).

²⁷⁷ See: "Nayl al-Awtār" (2/214).

²⁷⁸ See: "An-Najm al-Wahhāj" (2/154).

²⁷⁹ See: "Zād al-Mustaqni'" (p.46).

argument against Ahmad since both are diligent Imams who will be rewarded in all cases. It is absolutely necessary, however, to act upon this text for whomever knows that it was mentioned in a book that includes only authentic texts and that was accepted by the Ummah, even if Imam Ahmad believed that the correct opinion is otherwise. Even if Imam Al-Bukhāri himself had confirmed outside his "Sahīh" that it is not Marfū' (directly attributed to the Prophet), we would not have considered his opinion because the agreement on giving precedence to his "Sahīh" over others is not only due to the strength of his Isnāds (chains of transmission); rather, it is because the Ummah has received it with acceptance as well. Imam Al-Hāfizh ibn Hajar (May Allah have mercy upon him) said: "This acceptance alone is stronger in indicating knowledge than the mere abundance of narrations that lack Tawātur (consecutiveness)." ²⁸⁰ Therefore, whoever hears this Hadīth and knows that it is mentioned in "Sahīh al-Bukhāri" must necessarily act upon it unless he is an imitator. In this case, he must refer to scholars as Allah Almighty said:

﴿...فَسْأَلُوا أَهْلَ الذِّكْرِ...﴾ [النحل: 43]

﴿...فَسْأَلُوا أَهْلَ الذِّكْرِ...﴾ [الأنبياء: 7]

{Ask the people of knowledge.} [Surat an-Nahl: 43, Surat al-Anbiyā': 7] He is not required to research books or examine the preponderant and the outweighed opinions because this is beyond his ability. Had he been required to do that, there would not have been any common people and all people would have been scholars

²⁸⁰ See: "Fat-h al-Bāri" by Ibn Rajab (6/341 and what follows).

or knowledge seekers. Therefore, the common person who imitates Imam Ahmad is free from liability and is not required to imitate others. However, if he is informed, out of consultation, that Imam Al-Bukhāri narrated this Hadīth, then this is another position for raising the hands and it will be safer for him to raise his hands, then there is nothing wrong with that. Yet, if he answers that the Imam does not give preponderance to this opinion, then he should not be obliged to adopt the opinion of another Imam.²⁸¹

When rising for the third and fourth Rak'ahs, one should perform them the same way he performed the first two Rak'ahs, only the recitation will be restricted to Surat al-Fātihah. There is a report, however, indicating that the Prophet (May Allah's peace and blessings be upon him) recited something with Surat Al-Fātihah in the third and fourth Rak'ahs of the Zhuhr and 'Asr prayers.²⁸²

When rising for the fourth Rak'ah, he should make Takbīr without raising his hands and observe a brief sitting which is called "Jalsat al-Istirāhah" in compliance with the previous Hadīth of Mālik ibn al-Huwayrith.

²⁸¹ "Nuzhat an-Nazhar" (p.60).

²⁸² In reference to the Hadīth of Abu Sa'īd al-Khudri (May Allah be pleased with him) that reads: "The Prophet (May Allah's peace and blessings be upon him) used to recite in the first two Rak'ahs of the Zhuhr prayer about thirty verses, and in the last two about fifteen verses or he said half of that (the first Rak'ah), and in the first two Rak'ahs of the 'Asr prayer about fifteen verses and in the last two verses half of that (the first ones)." [Narrated by Muslim (452)]

The Last Tashahhud

After completing the third Rak'ah in the three-Rak'ah prayer, or the fourth Rak'ah in the four-Rak'ah prayer, one should sit to recite the last Tashahhud, which is one of the pillars of prayer without which the prayer is not valid. It is recommended to adopt here the Tawarruk posture by inserting one's left foot under his right leg and keeping his right foot erect and sitting on his buttocks. Tawarruk is proven in the two Sahīh Collections and others.²⁸³ In the first Tashahhud, one adopts the Iftirāsh posture (sitting on one's left leg, while the right foot is kept erect and the toes are facing the Qiblah), while in the second Tashahhud, he adopts the Tawarruk posture. This is the opinion held by both Imam Ash-Shāfi'ī and Imam Ahmad (May Allah have mercy upon them both).²⁸⁴

However, Imam Abu Hanīfah was of the opinion of adopting Iftirāsh in the two Tashahhuds and he did not think that Tawarruk should be adopted.²⁸⁵

Imam Mālik, on the other hand, was of the opinion of adopting Tawarruk in the two Tashahhuds and did not think that Iftirāsh

²⁸³ In reference to the Hadīth of Abu Humayd as-Sā'idi that describes the prayer of the Prophet (May Allah's peace and blessings be upon him) that reads: "When he sat after the last Rak'ah, he would put forward his left foot, keep erect the other one, and sit on his buttocks." [Narrated by Al-Bukhāri (828), and Muslim (579) and Abu Dāwūd (964) narrated a similar Hadīth, from the Hadīth of Az-Zubayr ibn al-'Awwām (May Allah be pleased with him)].

²⁸⁴ See: "Asna al-Matālib" (1/164) and "Al-Mughni" (1/386).

²⁸⁵ See: "Al-Hidāyah" (1/53).

should be adopted in any of them.²⁸⁶Saying that Tawarruk is recommended during the last Tashahhud alone is the more correct opinion and the one indicated by the texts.

Both the Shāfi'i and the Māliki schools of Fiqh agree and disagree in this regard. Ash-Shāfi'i (May Allah have mercy upon him) is of the opinion that Tawarruk is recommended in every Tashahhud that is followed by Taslīm (ending the prayer), but is not recommended in the one that is not followed by Taslīm. This contradicts the opinion of Ahmad who believes that Tawarruk is recommended during the last Tashahhud only in the prayer with two Tashahhuds, whether the Taslīm follows the Tashahhud or not. This is why Ash-Shāfi'i believes that Tawarruk is recommended in the Fajr prayer unlike Ahmad. And if one makes a prostration of forgetfulness in the four-Rak'ah prayer, for instance, then according to Ash-Shāfi'i, he should not adopt Tawarruk because here the Tashahhud will not be followed by Taslīm, and here he contradicts the opinion of Ahmad. So, both schools of Fiqh agree that Tawarruk is recommended during the second Tashahhud, but disagree as well; the Shāfi'is state that it is recommended in the Tashahhud that is followed by Taslīm and the Hanbalis state that it is recommended in the two-Tashahhud prayers. When sitting, one should recite Tashahhud as previously explained, then he should invoke Allah's blessings upon the Prophet (May Allah's peace and blessings be upon him) in the reported form:

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

²⁸⁶ See: "Al-Bayān wa at-Tahsīl" (1/257).

"ALLĀHUMMA SALLI ‘ALA MUHAMMAD WA ‘ALA ĀLI MUHAMMAD KAMA SALLAYTA ‘ALA IBRĀHĪM WA ‘ALA ĀLI IBRĀHĪM, WA BĀRIK ‘ALA MUHAMMAD WA ‘ALA ĀLI MUHAMMAD KAMA BĀRAKTA ‘ALA IBRĀHĪM WA ‘ALA ĀLI IBRĀHĪM (O ALLAH, EXALT THE MENTION OF MUHAMMAD AND THE FAMILY OF MUHAMMAD AS YOU EXALTED THE MENTION OF ABRAHAM AND THE FAMILY OF ABRAHAM, AND BLESS MUHAMMAD AND THE FAMILY OF MUHAMMAD AS YOU BLESSED ABRAHAM AND THE FAMILY OF ABRAHAM)." This was reported in some narrations,²⁸⁷ whereas other narrations mentioned the family of Abraham alone: "ALLĀHUMMA SALLI ‘ALA MUHAMMAD WA ‘ALA ĀLI MUHAMMAD KAMA SALLAYTA ‘ALA ĀLI IBRĀHĪM, WA BĀRIK ‘ALA MUHAMMAD WA ‘ALA ĀLI MUHAMMAD KAMA BĀRAKTA ‘ALA ĀLI IBRĀHĪM (O ALLAH, EXALT THE MENTION OF MUHAMMAD AND THE FAMILY OF MUHAMMAD AS YOU EXALTED THE MENTION OF THE FAMILY OF ABRAHAM, AND BLESS MUHAMMAD AND THE FAMILY OF MUHAMMAD AS YOU BLESSED THE FAMILY OF ABRAHAM)." ²⁸⁸Abraham is included in the "āl" (family), as one is primarily counted among his family, as Allah Almighty said:

﴿...أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ﴾ [غافر: 46]

{Admit the people of Pharaoh into the most severe punishment.}

[Surat Ghāfir: 46] This does not mean that the people of Pharaoh will be admitted to the most severe punishment without Pharaoh himself. Moreover, Prophet Muhammad (May Allah's peace and blessings be upon him) is included in the family of Abraham.

²⁸⁷ Narrated by Al-Bukhāri (3370) from the Hadīth of Ka‘b ibn ‘Ujrah (May Allah be pleased with him).

²⁸⁸ Narrated by Muslim (405) from the Hadīth of Abu Mas‘ūd al-Ansāri (May Allah be pleased with him).

Thus, it should not be said that, in principle, the one compared to another, Muhammad (May Allah's peace and blessings be upon him), should be weaker than the one he is compared to, Abraham and the family of Abraham.

This form of invoking Allah's blessings upon the Prophet (May Allah's peace and blessings be upon him) in this position is the one reported and that must not be changed because it is an act of worship. Thus, it is impermissible to add anything to it. Therefore, one should not say, for instance: "ALLĀHUMMA SALLI 'ALA SAYYIDINA MUHAMMAD (O ALLAH, EXALT THE MENTION OF OUR MASTER MUHAMMAD)", OR ADD THE COMPANIONS BY SAYING: "ALLĀHUMMA SALLI 'ALA MUHAMMAD WA 'ALA ĀLI MUHAMMAD WA SAHBIH (O ALLAH, EXALT THE MENTION OF MUHAMMAD AND THE FAMILY AND COMPANIONS OF MUHAMMAD)." However, outside the prayer, omissions and additions are permissible. Therefore, one may invoke Allah's blessings upon the Prophet (May Allah's peace and blessings be upon him) without his family or he may add his Companions, as Allah Almighty said:

﴿... يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾ [الأحزاب: 56]

{O you who believe, invoke Allah's blessings upon him, and send him greetings of peace.} [Surat al-Ahzāb: 56] Carrying out this order is by reciting any part of the invocation of blessings, like saying: "Sallallāhu 'alayhi wa sallam" (May Allah's peace and blessings be upon him). As for taking the following Hadīth of Ka'b ibn 'Ujrah (May Allah be pleased with him) as an argument: "We said: 'O Messenger of Allah, we have learned how to greet you, but how should we invoke the blessings of Allah upon you?' He said: 'Say: Allāhumma salli 'ala Muhammad wa 'ala āli Muhammad kama sallayta 'ala āli

Ibrāhīm innaka hamīdun majīd. Allāhumma bārik ‘ala Muhammad wa ‘ala āli Muhammad kama bārakta ‘ala āli Ibrāhīm innaka hamīdun majīd (O Allah, exalt the mention Muhammad and his family just as You exalted the mention of the family of Abraham, verily, You are Praiseworthy and Glorious. And bless Muhammad and his family just as You blessed the family of Abraham, verily, You are Praiseworthy and Glorious).²⁸⁹

The answer to this is that this Hadīth mentions some parts of the whole and invoking Allah's blessings upon the Prophet (**May Allah's peace and blessings be upon him**) has many forms, and the fact that the Prophet (**May Allah's peace and blessings be upon him**) stated some of these forms does not make them obligatory. In other words, explaining the whole by mentioning some of its parts does not imply restriction or else we would have been required to invoke Allah's blessings upon the Prophet (**May Allah's peace and blessings be upon him**) in the same full manner that is reported in the Tashahhud every time his name is mentioned. A similar case is when the Prophet (**May Allah's peace and blessings be upon him**) explained "power" with "shooting" in the verse that Allah Almighty said:

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ ...﴾ [الأنفال: 60]

{Prepare against them whatever power you can.} [Surat al-Anfāl: 60] Here, the Prophet (**May Allah's peace and blessings be upon him**) said: "INDEED, POWER IS IN SHOOTING."²⁹⁰ This does not mean that we

²⁸⁹ Narrated by Al-Bukhāri (4797).

²⁹⁰ Narrated by Muslim (1917) from the Hadīth of ‘Uqbah ibn ‘Āmir (May Allah be pleased with him).

should get ready for the enemy by shooting alone and leave other means; rather, it is meant to explain the whole by mentioning some of its parts, so it does not imply restriction.

The Prophet's family has a great right over the Ummah, as clearly indicated by the Prophet's will, and the Companions' right is great as well like that of the Prophet's family, as they were the ones through whom Allah Almighty has preserved this religion, and they were the ones who spread it and through whom it was conveyed to us. So, when invoking Allah's blessings upon the Prophet (**May Allah's peace and blessings be upon him**) outside the prayer, we may add the family and Companions despite the fact that carrying out the command in the verse is complete, in principle, without them. However, owing to their great right, we invoke Allah's blessings upon them all. Outside the prayer, we should not mention alone the Prophet's family because this has become the slogan of a group of the heretic innovators, but at the same time, we should not mention alone the Companions because this has become as well the slogan of another group of the heretic innovators. Rather, we should combine both. This is the way adopted by Ahl-us-Sunnah wa al- Jamā'ah. This entails supporting those who were supported by Allah Almighty from among the best of this Ummah from the Prophet's family, the good and pure ones who followed him, and from his honorable and blessed Companions. Then, after invoking Allah's blessings upon the Prophet (**May Allah's peace and blessings be upon him**) one should seek refuge with Allah from four things as reported in the Sunnah. In the Hadīth of Abu Hurayrah (May Allah be pleased with him) the Prophet (**May Allah's peace and blessings be upon him**) said: "WHEN ONE OF YOU COMPLETES THE LAST TASHAHHUD, LET HIM SEEK REFUGE WITH ALLAH FROM FOUR (THINGS): FROM THE TORMENT OF

HELLFIRE, FROM THE TORMENT OF THE GRAVE, FROM THE TRIAL OF LIFE AND DEATH, AND FROM THE EVIL OF THE ANTICHRIST."²⁹¹

The majority of scholars believe that this Isti'ādah (seeking refuge with Allah) is an act of Sunnah;²⁹² however, Tāwūs ibn Kaysān believes it is obligatory, and he even commanded his son to repeat the prayer when he did not recite this Isti'ādah, as mentioned in "Sahīh Muslim".²⁹³ Some scholars believe it is obligatory²⁹⁴ because it was reported in the form of an order: "let him seek refuge with Allah", and an order generally indicates obligation. The correct opinion; however, is that it is a confirmed act of Sunnah that must be maintained and practiced regularly.

Then, one should ask Allah for whatever goodness he wishes for his religious and worldly affairs. The Prophet (May Allah's peace and blessings be upon him) taught Abu Bakr to say:

"اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ"

"ALLĀHUMMA INNI ZHALAMTU NAFSI ZHULMAN KATHĪRAN WA LA YAGHFIRU ADH-DHUNŪBA ILLA ANTA FAGHFIR LI MAGHFIRATAN MIN 'INDIK WAR-HAMNĪ INNKA ANTA AL-GHAFŪR AR-RAHĪM (O ALLAH, I HAVE WRONGED MYSELF TOO MUCH, AND NONE FORGIVES SINS BUT YOU. SO, FORGIVE ME WITH FORGIVENESS

²⁹¹ Narrated by Muslim (588).

²⁹² See: "Tarh at-Tathrīb" (3/107).

²⁹³ "Sahīh Muslim" (1/413).

²⁹⁴ See: "Majmū' al-Fatāwa" (22/518) and "Nayl al-Awtār" (2/338).

FROM YOU, AND HAVE MERCY ON ME. INDEED YOU ARE THE ALL-FORGIVING, THE MOST MERCIFUL)."295

Should the one praying say what was reported in the Hadīth of Mu'ādh (May Allah be pleased with him) where the Prophet (May Allah's peace and blessings be upon him) said to him: "I LOVE YOU, O MU'ĀDH, SO DO NOT FORGET TO SAY AT THE END OF EVERY PRAYER: 'ALLĀHUMMA A'INNI 'ALA DHIKRIK WA SHUKRIK WA HUSNI 'IBĀDATIK (O ALLAH, HELP ME REMEMBER YOU, SHOW GRATITUDE TO YOU, AND WORSHIP YOU PROPERLY)?"296 in this position, or should he recite this Dhikr after making Taslīm, like other Adhkār that are said after the prayers, including Tasbīh (exalting Allah) thirty-three times, Tahmīd (praising Allah) thirty-three times, Takbīr (proclaiming Allah's greatness) thirty-three times, and saying at the end "La ilāha illallāh" (There is no god but Allah)?297 etc. The meaning of "at the end of", which is

²⁹⁵ Narrated by Al-Bukhāri (834) from the Hadīth of Abu Bakr (May Allah be pleased with him).

²⁹⁶ Narrated by Abu Dāwūd (1522) and An-Nasā'i (1303) from the Hadīth of Mu'ādh ibn Jabal (May Allah be pleased with him), and it was judged as Sahīh (authentic) by Ibn Khuzaymah (751), Ibn Hibbān (2020), and Al-Hāfizh in "Bulūgh al-Marām" (325).

²⁹⁷ In reference to the Hadīth of Abu Hurayrah (May Allah be pleased with him) who reported that the Prophet (May Allah's peace and blessings be upon him) said: "Whoever recites at the end of every prayer: Subhānallāh (Allah is free from imperfection) thirty-three times; Al-hamdulillāh (praise be to Allah) thirty-three times; Allāhu Akbar (Allah is the Most Great) thirty-three times; these are ninety-nine, and completes the hundred with: La ilāha illallāhu wahdahu la sharīka lahu, lahul-mulku wa lahul-hamdu, wa huwa 'ala kulli shay'in qadir (There is no god but Allah. He is One and He has no partner with Him. His is the sovereignty and His is

mentioned in the Hadīth, includes what is connected with the thing in hand and what is separate from it. So, it could be interpreted both ways. Therefore, if the Imam prolongs the last Tashahhud, there is nothing wrong if the one praying behind him says:

«اللَّهُمَّ أَعْنِي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ»

"ALLĀHUMMA A'INNI 'ALA DHIKRIK WA SHUKRIK WA HUSNI 'IBĀDATIK (O ALLAH, HELP ME REMEMBER YOU, SHOW GRATITUDE TO YOU, AND WORSHIP YOU PROPERLY)." There is nothing wrong as well with delaying a such Dhikr until after making Taslīm, as there is much leeway in this regard. As for the rule that was set by Shaykh al-Islam and that states that the supplications are to be recited inside the prayer, whereas the Adhkār are to be recited outside the prayer,²⁹⁸ it is rebutted because the prayer itself is full of Adhkār, and there are supplications to be

the praise, and He is Omnipotent over everything), will have all his sins forgiven, even if they are as abundant as the foam on the surface of the sea." [Narrated by Muslim (597)]

²⁹⁸ His exact words, as mentioned in "Majmū' al-Fatāwa", are as follows (22/519): "As for the supplication of the Imam and those praying behind him all together after the prayer, it is a religious innovation that was not practiced during the lifetime of the Prophet (May Allah's peace and blessings be upon him). Rather, his supplication was inside the prayer itself, as the praying person is secretly conversing with his Lord, so it would be proper if he supplicates to Him while conversing with Him. However, the supplication after finishing one's secret conversation with his Lord is improper. What is prescribed after the prayer is the reported Dhikr from the Prophet (May Allah's peace and blessings be upon him) including Tahlīl (declaring that there is no god but Allah), Tahmīd (praising Allah), and Takbīr (proclaiming Allah's greatness)."

recited after making Taslīm like what was reported from the Prophet (May Allah's peace and blessings be upon him) that after finishing his prayer, he would say:

" رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ "

"RABBI QINI 'ADHĀBAKA YAWMA TAB'ATHU 'IBĀDAK (O LORD, SAVE ME FROM YOUR PUNISHMENT ON THE DAY YOU WILL RESURRECT YOUR SERVANTS)."²⁹⁹

Taslīm (Greeting of Peace for Ending the Prayer)

After that comes the Taslīm, which is the conclusion of prayer. It is one of the pillars of prayer according to the opinion of the majority of scholars,³⁰⁰ which is different from the opinion of Abu Hanīfah.³⁰¹ The praying person should make Taslīm to his right while saying: "As-salāmu 'alaykum wa rahmatullāh (May the peace and mercy of Allah be upon you)," turning to the right with his head until the whiteness of his right cheek is seen, as the Prophet (May Allah's peace and blessings be upon him) used to do.³⁰² Then, he should

²⁹⁹ Narrated by Muslim (709) from the Hadīth of Al-Barā' (May Allah be pleased with him).

³⁰⁰ See: "Al-Ma'ūnah 'ala Madh-hab 'Ālim al-Madīnah" (p. 225), "Al-Majmū' Sharh al-Muhadhdhab" (473/3), and "Al-Mughni" (1/395).

³⁰¹ According to their (the Hanafi) opinion, it is obligatory. See: "Badā'i' as-Sanā'i' fi Tartīb ash-Sharā'i'" (1/194) and "Al-Hidāyah fi Sharh Bidāyat al-Mubtadi" (1/54).

make Taslīm to his left while saying: "As-salāmu ‘alaykum wa rahmatullāh" (May the peace and mercy of Allah be upon you)," until the whiteness of his left cheek is seen.

As for adding: "wa barakātuh" (and His blessings) in the first Taslīm, it was narrated by Abu Dāwūd³⁰³ and was judged as Sahīh (authentic) by some scholars.³⁰⁴ However, other scholars considered it Shādh (irregular); rather Munkar (odd), and that it is not proven from the Prophet (May Allah's peace and blessings be upon him).³⁰⁵ Some scholars believe it is permissible to make this addition sometimes in compliance with this narration.³⁰⁶

³⁰² This is in reference to the Hadīth of ‘Āmir ibn Sa’d from his father who said: "I used to see the Messenger of Allah (May Allah's peace and blessings be upon him) making Taslīm to his right and to his left until I could see the whiteness of his cheek." [Narrated by Muslim (582)]

³⁰³ In reference to the Hadīth of Wā’il ibn Hujr (May Allah be pleased with him) where he said: "I prayed with the Prophet (May Allah's peace and blessings be upon him) and he used to make Taslīm to his right while saying: 'As-salāmu ‘alaykum wa rahmatullāhi wa barakātuh (May the peace, mercy, and blessings of Allah be upon you)', and to his left while saying: 'As-salāmu ‘alaykum wa rahmatullāh (May the peace and mercy of Allah be upon you).'" [Narrated by Abu Dāwūd (997)]

³⁰⁴ Among them were: An-Nawawi in "Al-Majmū’" (3/479) and Al-Hāfizh in "Bulūgh al-Marām" (320).

³⁰⁵ See: "At-Talkhīs al-Habīr" (1/646).

³⁰⁶ See: "Fat-h al-Bāri" by Ibn Rajab (7/375).

Conclusion

This is what has been made easy for me to write, and the issues related to prayer are numerous, and there is a strong need to explain them in detail for the knowledge seekers and the Muslims in general because every Muslim is required to pray in the same manner the Prophet (**May Allah's peace and blessings be upon him**) prayed, as he said: "PRAY AS YOU SAW ME PRAY."³⁰⁷

Allah knows best, and may His peace and blessings be upon His slave and messenger, our Prophet Muhammad, and upon his family and all his Companions.

³⁰⁷ Its reference is previously mentioned (p. 4).

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